



Dacie Moses House: The Door Is Always Open

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For Dacie Moses

Carleton College
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"There's a light on at Dacie's, I wonder who's there- the people who live there, the Knights, the Knightengales, someone baking cookies, or people just hanging out. I never know who will be there when I walk in the door- that's part of what makes Dacie's special."

Anonymous, from "A Year At Dacie Moses House Cookbook"

The door is always open. A stream of visitors comes throughout the day and night to eat chocolate chip cookies, read the newspaper, chat with friends and play the creaky piano at the Dacie Moses House. Smells of beer muffins baking, sounds of conversations and music greet people as they enter the warm, homey atmosphere so beloved by Carleton students. As usual, the small house with the wagon wheels out front is crammed with knickknacks, cribbage boards and people. There is a festive air about this place where people come to socialize and relax.

Dacie Moses's portrait, sketched by the mother of a member of the class of '80, hangs over the fireplace in the living room. People often gaze at this picture or read the newspaper clippings about Dacie on the wall, looking for special qualities about this woman that led her to establish the tradition of opening her private home as a place where anybody could come and share in its atmosphere of hospitality and acceptance.

For years, a cribbage game with Dacie was part of the daily routine of many Carleton students. Through sharing coffee and cribbage with Dacie in her home, people came to appreciate the uniqueness of what was being offered at 110 Union Street. Dacie was someone who would listen to students' problems and joys, and her house was a haven from academics where people could come to leave behind the college environment. At 110 Union Street, students' personalities were valued more than their intellectual abilities. "Dacie's was the place where you could leave your studies at school and come and rest" was the sentiment expressed by visitors. Alison Krafft '78, a Carleton alumna who lived in the house when Dacie was alive, said, "The type of student Dacie liked having around were people who were friendly and enjoyed sitting around and having a good time." Dixon Bond '59, a founder of the Carleton Knights, a male singing octet who practice at Dacie Moses House, commented, "Dacie liked to get to know good kids and have them sit down and tell her their problems." By listening to students' ideas, having confidence in them and showing trust in allowing students to use her house freely, Dacie was able to gain the respect and affection of many people. In other words, the attitude of caring that Dacie showed towards young people profoundly affected students' relationships with her.

Today, the aim of Dacie Moses House is to continue to represent the traditions of trust, hospitality and

generosity that people sought here when Dacie was alive. The strong family and community values the house promotes are, to many people, part of the essence of the character of Carleton College. Dacie's values remain present within the house. As Kathy James '86, a former resident said, "The house is a living memorial to a woman and her spirit." What are the values that have made the place special to so many people who have come here over the years?

The house is used by a modest percentage of the student body but it is an important feature of campus life. Roughly 30 to 50 people visit the house on a typical day during the school year, usually coming alone or in twos and threes. Many visitors are "regulars," some visiting daily, others less often and some only dropping by for brunch every few weeks. Sunday brunch attendance varies widely, from a dozen to 75 people depending on the time of the term. Special brunches (such as on graduation morning) can draw well over 100 people. The house is not designed to accommodate a large percentage of Carleton's students at one time. In fact, the house gains its special character from being a small scale operation and people highly value this characteristic.

Like a great number of students who hear about Dacie's as the famous cookie house on campus, I entered the front door for the first time in 1986 somewhat timidly. Looking around at the shelves full of memorabilia, my eyes took in plants, curios and other objects not frequently seen in a college dormitory. Starting to feel comfortable as I munched on a cookie, I began to see how folklore I had heard about this place could indeed be fact. The friendly atmosphere people had described made a person feel at ease right away. As I settled into a dining room chair for the first time, I knew I would come back here although I didn't expect I would become involved with the house as a resident. During my two subsequent years at Carleton, Dacie Moses House has been a place where I have lived, baked, entertained friends, sung songs, met alumni and people from town, discussed both academics and life outside of school.

I have spent a summer talking to people and trying to figure out what social dynamics make this unique house function the way it does. On hot July and August days, with tape-recorder in hand, I listened to alumni reminisce about Dacie, I baked cookies and muffins with students who use the house today and I asked people hanging out on the porch: "What makes Dacie's special to you?" Many people mentioned the warmth, sociability and acceptance they found at Dacie's. Others praised food, baking and music. For some people, sitting on the porch or in the living room listening to music while enjoying the smells from the kitchen was a favorite pastime and study break activity. All these activities and many more illustrate ways in which Dacie Moses House is used. In this project, I set out to look at how the house was used when Dacie was alive, and compare that with how it is being used today.

Have the values that the house represents changed over time?

Life of Dacie Moses

Candace Kelley Moses was born in Northfield, Minnesota on January 26, 1883. She lived almost ninety eight years in this college town and worked over 50 years at Carleton College. Both her job in the business office and her subsequent position as a reserve librarian brought Dacie into contact with many college students. Dacie gave years of dedicated service to Carleton and the walls of her house are lined with awards presented to her by the college. Dacie Moses's enthusiasm for Carleton was partially due to the fact that both her husband, Roy Moses '04 and her son, Rounce Moses '30 were Carleton graduates. Dacie and her husband lived only one block away from the campus. Together these factors make Dacie's interest in the student body of Carleton not surprising, although the extent of her generosity towards this group of people is remarkable. According to a 1962 article in the "Northfielder" supplement to the Northfield News, students began coming to Sunday brunches at Dacie's in the late 1940's and by the 1960's twelve to forty students came each Sunday.

Dacie had a different kind of life than most women from her social background and era. As a relatively young man her husband Roy was severely injured in a work accident and was disabled for the rest of his life. Dacie worked hard most of her life to send her son to Carleton and then to medical school. She had little patience for many women in her age group whom she viewed as being interested only in gossip and local scandal. Glenn Lee '80, resident of Dacie Moses House and close friend of Dacie's, explained how the events of Dacie's life caused her to be different than other women of her generation.

When she was young, Dacie had been a tomboy. In her girlhood, she had done more things that young men did. Later in life, she "wore the pants" in the family because Roy was incapacitated. She was used to being a more independent person than a woman of her era would normally have been because she was forced to confront life more directly than many women of her generation.

For these reasons, Dacie was interested in talking to young people with new ideas rather than socializing with a group of older women who would normally be considered her peers. Dacie developed extremely close relationships with students, to the point where in certain instances they became the equivalent of family members in importance to her. As Dixon Bond pointed out, the relationships between Dacie and students were "... unique, atypical. You don't find people who are in their 70's starting to develop these kind of relationships with students."

Why did the mutual respect between Dacie and students develop? Old and current things have always been compatible at Dacie Moses' house. According to Dixon

Bond, "Dacie thought she was open, she thought she could change." Students appreciated having an older person who was willing to listen to them, affirm them, and considered their ideas valid. Generally Dacie developed more close relationships with male students than with female students. Due to the tragic death of her only son, Dacie perhaps tried to compensate for that loss by gaining surrogate sons among Carleton students. She enjoyed being the focus of their attentions and was very proud of the group of students referred to as "Dacie's boys." The consensus among alumni I interviewed was "In the house, Dacie use to be the queen bee - a role she really encouraged." Jean Vick, a townspeople who knew Dacie well expressed the importance of relationships with students to Dacie by saying, "She told students right out that they meant so much to her because she couldn't live without them." During the last years of her life when she needed students' assistance to run the house, she received a great deal of help and numerous visitors to keep her company. Students loved Dacie because she was interested in their lives and offered a unique form of hospitality to them. Thus, the relationships between Dacie and students tended to be mutually beneficial and rewarding.

What qualities attracted people to Dacie Moses and made this older woman's house a social center for students? Although Dacie possessed some values of a previous era, she was able to relate to students and their current concerns. Dixon Bond said, "Dacie was very much a now person. She could change with the times and as the mores of the students changed, she changed right with them." Jean Vick added the insight, "There was no question that Dacie was a mentor and yet she made you feel like a peer. You were contributing at whatever part of her history you joined her. Dacie's greatest communication tool with students was the fact that she was tolerant and willing to let people be themselves without being critical of young people's lifestyles."

At Dacie's house, a social atmosphere existed unlike that which could be found at any other place on campus. Dacie Moses invited students to share food, games and friendship in her house. She was able to depend on students to help maintain the house because her generosity in allowing students to use her house freely resulted in people wanting to care for the place. Through systems of mutual exchange, people contributed time and labor to maintaining the house's facilities in return for social benefits being received here. Students responded positively to helping Dacie and obeying the unspoken rules of the place because they were receiving the gift of an open house where people could relax in a comfortable atmosphere. Anthropologist Marshall Sahlins, has given much thought to the role of reciprocity in social life. In his book, Stone Age Economics, he states, "...generosity is usually enlisted as a starting mechanism of leadership because it creates followership." (Sahlins, p. 208) In the case of Dacie's house, people cared for the place because they respected Dacie Moses and appreciated the fact that she opened her

house for students to use freely. Thus, her generosity created a group of students who viewed her as a role model and carried on traditions of Dacie's house to subsequent generations of students.

Dacie encouraged people to use the house in creative and unconventional ways. Her hospitality extended to permitting students to rearrange the social setting of the house to suit their needs and schedules; they could use the place freely and they could come and go at any time of day or night. She allowed the Knights to practice there whenever they pleased and welcomed people as overnight guests on the porch without advance notice. Dixon Bond described the concept of hospitality at Dacie's by saying:

Basically, Dacie did what Dacie always did. She opened up the house and was very welcoming. She made friends, you could come over anytime when you wanted to play a game of cribbage and have a cup of coffee with her... There were no rules other than those which were self established codes of behavior. Mostly, you could sit anywhere, do anything, if you wanted to move the furniture, to make something for breakfast - that wasn't a problem.

At first Dacie had students coming over to participate in various activities at the house but eventually, as her health declined, people took over managing housework, grocery shopping and many of the tasks required to keep the house going. Sue LaCroix '78 pointed out that students helped Dacie by becoming the caretakers of the house and doing tasks which enabled her to remain at home until the end of her life. She commented,

Dacie gave a lot to the kids over the years and it paid her back royally. In the last two years, she received care which allowed her to remain at home, and was probably worth decades of cookie dough.

Gradually, students became responsible for ensuring that the house continued to run smoothly and was maintained. Students who regularly visited the house did tasks such as cleaning and managing grocery shopping. Alison Krafft, one of the students who lived in the house near the end of Dacie's life, explained how these chores were done by students informally, but on a frequent basis.

We kept a grocery list running. People would go down to pick up things and if they had money, they would pay some and there was always a tab going. Usually, when alumni came back, they would go down and buy some groceries and pay even more than that. It never seemed to get out of control.

During the last few years of her life when Dacie's health began to decline and she was unable to manage running the house without students' help, domestic work at the house became a cooperative effort. When Dacie became ill, people voluntarily did household tasks as favors for her.

One can see how reciprocity evolved into an important ethic at the house by examining what caused students to volunteer time and labor to help Dacie in running the house. When Dacie became ill, people's generosity was focused on caring for her and maintaining the house. Dacie had given a lot of time and hospitality to the people who in turn became caretakers for her and enabled her to remain living at home until the end of her life. Glenn Lee explained the unusual nature of the relationships between Dacie and the people who came over to help her by saying,

She was a very independent person and had been that way all her life. For that reason, everybody played along with the idea that Dacie was still her own person and could manage perfectly well. We all pretended that these people weren't really necessary. It was just nice that they were around to help Dacie. We all went along with this little charade because it was important to her. However, when she needed help there was always much more help there than she could have used.

People wanted to help Dacie but needed to be careful to not hurt her pride by implying that she wasn't able to give them something in return. Because for many years, Dacie had shown hospitality towards students at her house, people wanted to improve the house in order to show their appreciation to Dacie. For instance, Glenn Lee mentioned,

I remember one time when Dacie was in the hospital, a group of us got together and painted the house for her and she thought that was pretty amazing. She was very pleased but if we had gone to her ahead of time and said, "Dacie, we're thinking of painting the house...", she would have said, "Don't bother, it doesn't need it."

People's fondness for Dacie encouraged them to participate in caring for the house and working to preserve its traditions. During the last years of Dacie's life students and alumni took on the role of not only maintaining the place but also more importantly upholding its traditions.

After Dacie's Death

How did the traditions of giving time and labor to help support Dacie's house lead to establishing a value system that makes the place able to operate smoothly today? Initially, people came together to assist Dacie in running the house when it became difficult for her to do this alone. Thus, both Dacie and her house were recipients of people's generosity. One reason for the ongoing success of the house and its ability to survive for eight years beyond Dacie's death is that today people contribute to the house in order to show support for a value system of openness, trust and hospitality that keep Dacie Moses House alive. People give in various ways to Dacie's because the house fills a unique social niche unavailable anywhere else on campus. Contributing time to maintaining

the place fosters unity among the people who come to 110 Union Street. As John Wu '69, the director of Alumni Affairs, 1985 -1988, explained about Dacie's, "The sense of sharing is really nice. People pitch in and help at workdays...it's the idea of home and community." In a community such as Dacie's, people's mutual interests are strengthened by having a common ideology which reinforces the value system upon which the house is based.

When people contribute to maintaining Dacie's house, they also develop bonds with other people who are involved in the same project. Lewis Hyde, author of *The Gift: Imagination and the Erotic Life of Property*, describes how the exchange of gifts within a community creates bonds among individuals and solidifies already existing relationships. He explains that, "...when gifts circulate within a group, their commerce leaves a series of interconnected relationships in its wake and a kind of decentralized cohesiveness emerges." (Hyde, p.xiv) People are unified in their desire to contribute to keeping the Dacie Moses House alive. The bonds created by the value system at Dacie's have helped to preserve the house's traditions.

Numerous aspects of how the house is run reflect a working system of self governance. Responsibility and trust are fundamental elements that ensure a system can work without explicit rules. The ethic of Dacie's has always been that it's a place where people have freedom to do as they like and use their judgment when defining what constitutes appropriate behavior. Today, the aim is to continue to maintain the tradition of self-regulated use of Dacie's. In the past, people responded positively to helping Dacie because they felt enriched by sharing with her. Due to a strong desire on the part of students and alumni to keep the traditions of the place going even beyond Dacie's lifetime, people now display reciprocity by contributing to the house's maintenance. For the most part, therefore, students feel as Deb Gordon '84 mentioned, "...a sense of responsibility towards helping support the place whether its with work or with money."

How does people's respect for Dacie's house affect the way the place is treated? Hospitality and reciprocity are concepts that are linked at Dacie's. An open house fosters relationships involving trust and obligations. People are allowed to use the house freely in exchange for making sure that the place is not damaged or disturbed by their presence or their actions. Since the place is always open and the residents are not always available to act as guardians of it, people must use their own judgment and consideration in treating the house with respect. Cookies, a place to meet and talk with friends, stay the night, and music are some benefits available to people who wish to use Dacie's, however, the house can function fully only if people work to preserve the physical property as well as the value system found in an open house. Deb Gordon made the point, "One of the values at Dacie's is trust - to be able to have an open house and watch people not abuse it or take advantage of it." People have warm reactions to the concept of an open house and view this as a privilege. In

order to ensure that Dacie Moses House is not abused, policies concerning how the house is to be run have developed over time.

How do people learn the proper etiquette at Dacie's? People take cues from each other about how to act there. Although several signs in the kitchen serve as guidelines for baking, few rules are written down, most are informally learned by word of mouth or from watching others use the house's facilities. Consequently, in very few instances do people have to be asked to behave appropriately. For instance, drinking at Dacie's is not condoned as part of the social scene. People follow the rules here because Dacie's house is providing an outlet for activities not readily available elsewhere on campus. For these reasons, people will be more likely to comply with the code of conduct that is practiced there. Dixon Bond elaborated on this idea by saying:

There is a continuing aura at Dacie's - people tend to do things here that are different than what they do at other places. They tend to behave differently and with rare exception, it's basically a self controlled group. When something isn't working, then it's usually the part of people who are here to modify, if necessary, the behavior of the person.

Relationships involving reciprocity are based on trust and a belief that people will fulfill obligations by giving gifts when they have received them from others. In his renowned essay on gift exchange, Marcel Mauss notes that ...gift economies are marked by three related obligations: the obligation to give, the obligation to receive and the obligation to repay. (Mauss, p.10-11) Lewis Hyde points out, "What is good is given back." (Hyde, p. 19) At Dacie's, students feel that they are receiving by being able to participate in activities such as college funded baking and cookie eating. Thus, individuals often wish to support activities of the house. People can show enthusiasm for traditions by contributing food, labor or money to the house. The following three institutions - Sunday brunch, musical gatherings and workdays are examples of occasions when people show their adherence to the Dacie's value system and at the same time help create the social bonds that perpetuate this value system.

Sunday Brunch

The Sunday morning gathering of people for brunch at Dacie's is a well established ritual. The importance of rituals are pointed out by Barbara Myerhoff in her book, *Number Our Days*, a study of elderly Jews whose social lives revolve around a Senior Citizen's Center in Los Angeles. Rituals are activities involving repetition and continuity over time and "...must be built upon shared symbols." (Myerhoff, p. 86). Myerhoff explains, "Ritual may be likened to a vessel into which anything can be poured: an order endowing device, it gives shape to its

contents." Sunday brunch at Dacie's has many standard features that are familiar aspects of the tradition to visitors. Bran muffins, beer muffins, orange juice and coffee are the staple food items that appear each week. The dining room table is usually set in the same manner, using mismatched cutlery and dishes that have stories connected to them (i.e. the Pluto sugar spoon, butter dishes). There are many ritualistic aspects to brunch in which one can see both elements of continuity and creativity. For some students, alumni and people from Northfield, Sunday brunch at Dacie's is a regular weekly event that has become an integral part of life in Northfield. Others come to brunch as an occasional alternative to Food Service breakfast and life in the Carleton dorms. At brunch, an interesting group dynamic exists due to the wide age range and varied life experiences of those who come to this gathering. Conversations at the table can span topics as diverse as alumni telling pre-med students about the long hours involved in being interns, to discussing gardening, to talk of life on campus and local events, to telling anecdotes and stories about Dacie's life. According to an old mandate of Dacie's, the only topics that should not be discussed here are politics and religion for they lead to arguments.

Brunch provides the opportunity for students to meet people from town. Cecil and Marion Hutton, longtime friends of Dacie who farm in the Northfield area, have been part of Sunday brunch here for over forty years. Carolyn Carr '88 mentioned the advantages of having a place where students can get to know people who live in Northfield and are not necessarily affiliated with the colleges. She explained:

Cecil and Marion are so great. It's exciting to hang out with them and talk about how they used to have their farm and they don't anymore, what they're doing now and what their kids do - you know, kind of normal things. You get to hear about where you can go strawberry picking and fun things that aren't collegiate.

Many people enjoy meeting a diverse group of people who inevitably make up the crowd around the table at Dacie's on Sunday mornings. In this atmosphere of bran muffins, thick coffee and conversation, gossip, reminiscences and people's plans for the future are exchanged.

Every week, many people come to partake in the familiar routine of Sunday morning brunch which is part of the house's past and present. For the most part, brunch is run in the same manner as when Dacie was alive. Minor alterations have occurred but the majority of changes have very easily been incorporated into the structure of the ritual. Myerhoff explains the importance of ritual to people saying, "Ritual after all is supposed to provide reassurance, a sense of order and predictability..." (p. 226) The Sunday morning ritual of brunch at Dacie's is a stable presence in the lives of people who may be frequently experiencing a great deal of change in other aspects of their lives. For many Americans Sunday morning has special connotations

due to religious practices which have been a ritual since childhood. Some people have incorporated coming to Dacie's brunch into their schedule in such a way that they can still go to a church service or a meeting or other form of worship. For others, Dacie's brunch has become an alternative to attending a regular weekly church service. Jean Vick commented about her family,

The tradition of going to Dacie's on Sunday morning has been a stronger pull than the tradition to go to a formal religious service. We've found more acceptance in that circle, and felt we've been able to make more of a difference than in a religious setting.

The Sunday morning brunch at Dacie's has different meanings for various individuals, however one of its greatest assets are that it fosters sharing and unifies people who are associated with the house. Brunch is one of the house's longest and greatest traditions which has continued since Dacie's death because people enjoy this weekly event and show enthusiasm for it by attending, bringing food, doing the newspaper crossword puzzle and making music.

Music

Music has long been a part of the Dacie's tradition, both at brunch and throughout the week. After brunch, a group of people usually get together and play bluegrass and folk tunes for several hours on Sunday afternoons. The group who play music at brunch is usually an impromptu gathering in which there is great fluctuation in who participates and what instruments are played. It has been commented upon that fewer women than men participate in the Sunday music sessions. However, some women do participate when they come and they are encouraged to do so. The music is a collaborative effort. One can not readily distinguish a group leader although, someone may take charge of a particular song and call out directions for the other players. Music has become an integral part of brunch over time and is now a standard feature that contributes to the festive Sunday morning occasion.

Another source of music at Dacie's are the Carleton Knights and Knightengales who practice here. Both the Knights and the Knightengales are acapella singing octets, the Knights being composed of men and the Knightengales of women. The Knights began practicing in the house shortly after the group was formed in 1955 because the house had a piano and the Northfield Male chorus rehearsed there. (The Male Chorus had rehearsed there since 1936.) Knights' practices were one of the original features that brought many students over to the house. Dixon Bond tells, "We started practicing over there three times a week in the evenings and all of a sudden we got Knights groupies who started coming over to hear the Knights' practices." Dacie was a great supporter of the Knights and devoted much time to driving them to

concerts. Dixon Bond described the importance of relationships with Dacie to members of the Knights by saying:

Being involved with Dacie when she was alive and being here, it's part of the house and part of the tradition. I think it's partially what has kept the Knights going for as long as they have.

Today, although no current Carleton students have ever known Dacie personally, both the Knights and Knightengales retain a strong connection with Dacie Moses House. 110 Union Street is the site of singing practices during the year and the annual concerts of these Carleton groups have always been dedicated to Dacie Moses.

Music can be seen as a form of communication and this has always been the case at Dacie's house. A camaraderie exists among a group of students who gather around the piano to sing show tunes or participate in folk music and guitar playing sessions. During Dacie's lifetime, music was a regular feature of the house and one way in which she came to have special relationships with students. Through numerous activities at the house, including music, students became close to Dacie and interested in maintaining the place. Today students celebrate the value system of the house by working and contributing to preserving its traditions.

Workday

Workdays reflect the value system of the house and generate social bonds between people who use Dacie's house. Workdays are important semi-annual rituals during which people donate time to maintaining the physical premises of Dacie Moses House. Usually, the residents compile a list of chores which need to be done a few times during the year. For instance, on workday the kitchen is usually cleaned in a thorough manner which includes emptying cupboards and scrubbing shelves that aren't regularly dealt with by visitors who wash dishes after baking cookies. The numerous knickknacks and small ornaments in the house are washed and dusted. Each year the basement, full of nostalgic items from Dacie's life plus possessions of those who have lived here subsequently, will be dug out. Workdays are times when old photographs, invitations, books, clothes and bicycles have been discovered by people cleaning nooks and crannies throughout the house.

Another popular workday tradition is tidying up the yard and doing outdoor work such as painting or gardening. Traditionally, the Knights have participated in the workday annual cleaning activities thus further establishing the connection between the singing group and student participation in Dacie Moses House. Workday is run in a similar manner to the regular operation of the house. People are free to choose which tasks they will do, and how much time they will devote to workday activities.

Dixon Bond commented that workday is important because the event gives people a sense of ownership in the house and enables them to communally work together to support the place's traditions. In order for Dacie Moses House to continue operating successfully, events such as workday help by bolstering morale for Dacie's. A troubling trend is that alumni have become the main proponents of workday; students who use the house most frequently should rightfully be the heirs and supporters of the workday tradition. Dinah Wayne '87, a frequent visitor to the house, expressed sentiments commonly found among students towards Dacie's. "To a certain extent, I take the house for granted, but if Dacie's was gone I would really miss it."

A Look Towards the Future

Today, how do people contribute to Dacie Moses House traditions and work to uphold the value system that keeps this unique place functioning? As the house has continued to evolve since Dacie's death, a number of aspects about the place have changed. For the most part, however, the traditions begun during Dacie's lifetime have remained and the house stands for the same values that have always been important here - trust, hospitality, generosity and friendliness. These elements which originally brought students to Dacie's house still exist here and make the house conducive for social interactions. Karin Fisher '89, a resident of the house, explained that, "It's a place where students can come and do something fun with the special attachments of history, school and alumni." Although the groups of people who use the house on a regular basis have turned over many times, warmth and informality have remained part of the ambience of Dacie's. People can walk in and ask others what their names are without feeling uncomfortable and this kind of friendliness has always been a standard feature at Dacie's. Today, without the unifying presence of Dacie as an older woman and proprietor of the house, people visiting the place need to make a greater effort on an individual basis to meet others at the house. People still come to Dacie's to socialize with friends, bake, participate in brunch and make music. When Dacie was alive, she was the connection between various groups of people who came to do these activities and visit at her house. Now, students need to take the initiative in introducing themselves to others who come to participate and socialize here. The residents try to maintain the social atmosphere of Dacie's by setting an example of hospitality for people who come here today. As Karin Fisher explained,

I don't like it when people aren't social, if they just read the newspaper and don't say hello to anyone. Nobody is a piece of furniture, you should say hello to them. I don't think anybody avoids doing this to be mean, but I wish this was a place where people would learn not to be shy in that way, everybody likes to be said hello to and be treated in a friendly manner, too.

Another component contributing to the success of Dacie's house over time is a commitment to the value system of trust upon which an open house is based. The ideology of Dacie's makes people view the house as valuable and ensures that the place won't be abused and can operate in a self regulating manner. Dacie's thrives when strong community support exists for the house and people are interested in preserving the place's traditions. For the house to remain important to students today and in the future, people must permit the place to evolve and develop new features. As long as people freely continue to use the house for various social activities, the place will operate with the kind of hospitality for which the place was founded and has become locally renowned. Glenn Lee commented that it is not a good idea to try and mold Dacie's in order to emphasize its uniqueness to people:

As far as trying to make Dacie's a special place, you can only do it to a certain extent. The house has a tone, an atmosphere that hopefully attracts a certain kind of person who appreciates that and then the house will be able to function.

If people respect and care for Dacie's, the place has the potential for a long and satisfying legacy to continue.

What makes Dacie Moses House important to people? Dacie's house has always been a place where people have come to share ideas, food, advice, music, companionship. All of the above qualities describing the place have enriched people's lives. Perhaps because the setting of the place does not change radically, people use Dacie's as a place to touch base with their past, present and future roles as students, employees, parents and professors. The house represents stability and consistency, whereas people's time at Carleton and the years afterwards are often times with great amounts of change in people's lifestyles and time schedules. College years are a bridge between youth and adulthood. Going to a residential college can be a stage in growing up and becoming able to live independently from one's family. For many students, the separation from their previous lives at home can be traumatic. For this reason, Carleton students often are attracted to Dacie's as a place similar to a family environment. The image of Dacie's as "Grandma's house" has been comforting to generations of students who knew Dacie and also to those who began coming to the house after her death. Jean Vick described Dacie Moses House as being "...not glamorous but solid - Grandma's house. It is accepting when you feel down at 2 a.m., when all you want is a chocolate chip cookie, when you need space away from finals." In other words, Dacie's serves as a home-like environment for people who need a rest from studying, being at college and making decisions about their lives.

What is the future of Dacie Moses House? In order to answer this question, one must ask whether the value system upon which the house is run remains in place

today. Judging from the comments of students, alumni and other people who use the house now, I have concluded that overwhelmingly people are in favor of preserving the house's traditions and working to ensure the place is able to operate in a similar manner to when Dacie was alive. People still feel Dacie's spirit is visible in the house. Having her possessions on display as well as having newspaper articles, photos, a videotape and other memorabilia help to make Dacie's life a reality to students today who often hear about Dacie as a legend rather than as a person. Alumni have a vital role in telling stories that describe Dacie's personal philosophies which are the basis for the value system of the house. Karin Fisher commented, "Sometimes a visitor will come and talk about Dacie which brings her to life." Glenn Lee stressed the importance of acknowledging the history of the house and the values which have made the place a success in the past and now. He described Dacie's outlook on life in order to highlight qualities which made 110 Union Street special to people while Dacie was alive and continues to bring new audiences of students today:

Dacie was a person who loved life and people. She had her likes and dislikes but she really enjoyed living - very simple things, playing cribbage and just sitting around and talking. As long as people continue to use the house to do things they enjoy and be here with other people, I think the house is reflecting Dacie's values. The things she enjoyed in life are still here.

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BRAN MUFFINS

Pour 2 cups boiling water over 2 cups NABISCO 100% BRAN, set aside to cool.

Cream: 1 heaping cup Crisco, 1 cup white sugar.

Add: 4 beaten eggs, the cooled Nabisco bran mixture, 1 quart buttermilk, 5 cups flour sifted with 5 teaspoons soda and 1 teaspoons salt.

Mix all together.

Fold in 4 cups KELLOGGS ALL-BRAN.

Bake in muffin tins at 375 to 400 degrees for 12 minutes.

Yield 75 muffins. Batter may be kept 4 to 6 weeks.

BEER MUFFINS

3 cups mix - see below

1/2 cup vegetable shortening

3 tablespoons sugar

1 cup beer

The Mix:

9 cups sifted flour

1/3 cup baking powder

1 cup + 2 tablespoons nonfat dry milk

1 teaspoon salt

1 3/4 cup vegetable shortening

Sift together dry ingredients.

Cut shortening into flour mixture until mixture resembles coarse corn meal.

Bake in muffin tins at 350 to 375 degrees about 10 or 12 minutes until lightly brown.

Yields about 15 muffins. Store batter well covered in a cool place.

CHOCOLATE CHIP COOKIES

2 1/4 cups sifted flour
1 teaspoon baking soda
1 teaspoon salt
1/2 cup butter
3/4 cup brown sugar packed
3/4 cup granulated sugar
1 teaspoon vanilla
1/2 teaspoon water
2 eggs
6 oz. chocolate semi-sweet chips
1 cup coarsely chopped nuts (optional)

Preheat oven to 375 degrees F; sift together flour, soda, salt; set aside.

Blend butter, sugar, brown sugar, vanilla and water.

Beat in eggs.

Add flour mixture; mix thoroughly.

Stir in chocolate chips and nuts.

Drop rounded half teaspoonfuls on greased cookie sheet.

Bake at 375 degrees for 10 to 12 minutes.

Makes 100 cookies.