

Interview with Gay Chapman

Interviewer: Deborah Altus

August 7, 1996

**Q:** This is August 7<sup>th</sup>, and this is an interview with Gay Chapman. Okay. And I'd love to hear just a little bit about your background and what led up to you becoming involved in communal living.

**A:** I'm not sure there was anything in my background that led up to it. A lot of it was just being very young, and so um, wanting to step out into the world, and lead a meaningful, adventurous life. You know how it is. And, it wasn't all that intentional. A lot of it was, there I was!

**Q:** Were you living in the Bay Area?

**A:** No, I was going to school at the University of Colorado, I was in my second year, and I decided that it was just too boring going to school, and that I would travel around the world. So I got a ride out to San Francisco, and I didn't get any further than that!

**Q:** Now what year was that?

**A:** 1967.

**Q:** Wow. So you were there for the Summer of Love?

**A:** Well, I didn't spend much time in San Francisco. I only stayed there three months before I moved to the country. I went to Haight-Ashbury for my first two days there, just to sight-see. It didn't particularly strike me as anything I wanted to do. But, before I knew it, they were coming out into the country, and living on the place I was living on, and I became a part of it.

**Q:** So, now, did you go to Morning Star, or Wheelers?

**A:** Wheeler's Ranch.

**Q:** You went to Wheelers. And that would have been in '67 that you showed up there?

**A:** I think it was, by the time I showed up there, it actually probably was the end of '67, although it didn't really become what they call the open land for about another year or 6 months after that.

**Q:** So when you showed up, did you have to know somebody in order to stay there?

**A:** Yeah, I was with a guy that founded it.

**Q:** Oh, with Bill Wheeler? Okay.

**A:** So, that's the only guy I needed to know.

**Q:** Then, did he or both of you decide you wanted to open it up to --

**A:** It was his decision, pretty much, yeah.

**Q:** And was that based on kind of what Lou was doing at Morning Star?

**A:** Well, I can tell you what I think it was, but it's only my opinion. It was a funny time back then, there was a sense that, revolution in the air, you know, the Beatles song. And he had basically inherited this money and bought this ranch with inherited money, and he felt vulnerable, because he was in that group that the revolution was going to -- and he was looking for ways that he could be part of the revolution and still keep what he had. And he met Lou, and Lou . . . kind of understood pretty well, and

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talked him into trying open land. So, . . . he agreed, and that night, in this way out in the middle of nowhere, in peace and quiet and tranquility, there were voices on the land, and it was really hard for him in the beginning.

**Q:** So it started immediately?

**A:** Yeah, that night.

**Q:** Wow. I guess it didn't take long.

**A:** And it just grew and grew and grew.

**Q:** In that era, news traveled quickly, I guess, when there was a place to crash.

**A:** And it was out of his control, and out of his hands, from the very beginning. And it was very difficult for him in the very beginning, and he began to like it as time went on. He, it was hard for him to not have control of your own place. One of the biggest events that happened was a group of people had got a, there was, electricity was only at the very beginning in the front of the land, it didn't go onto the land. And they got some amplifiers, and hooked up an electric band up in the front of the land and started blaring it across the land. And he went up and pulled the plug. And I remember calling him "Only half a hippie." But, after that, I think, um, communication improved, and he began to enjoy it more, and people began to understand his position a little bit more, I think. There was a certain amount of fame involved in it, which was, the light thing was nice, reporters, photographers, and news people.

**Q:** And did he like the fame?

**A:** Yeah, definitely. That part was good, and it was interesting. It was, there was always something interesting going on, and something very unusual, and he liked that part. He's an artist, so the visual part of it was interesting to him. Particularly in those days, it was very visually unusual.

**Q:** So did the people that came up there, did they build structures, or just pitch tents?

**A:** Yes, they did, they built structures with whatever was at hand. Most people didn't have any money, so found wood, or pieces of canvas, or even plastic tarps. Some people lived in cold cars. Anything went. Some people who were pretty skilled would actually build fairly nice things out of stuff that was around. A lot of it was pretty hideous though.

**Q:** Was there an existing farmhouse?

**A:** There actually, strangely enough, right when Bill had bought it, and this was before I knew him, there was a forest fire. So it burned all the buildings that were on the land, and a lot of the trees. So he, right when I met him, he was working on what he called his studio. It was a very, it was just one room about the size of the this room, that had a really tall ceiling, and a lot of northern exposure. And he was going to live in that and work in it. And um, that was really the only real building that was built on the land during that time. And in many ways it caused a lot of problems that we were the only people that were actually living in a real building. It was such a big building, it was really tall, you could see it from every place a mile around. It was symbolic of something. And someone burned it down, actually.

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**Q:** Out of anger or malice?

**A:** We never found out why. We actually, at that point, I was pregnant, and I had moved into, under a tarp in the garden, because there was too many people hanging around, I wanted to be alone. And just one night, we heard a cry, "Fire!" We looked up and it was just aflame! And that was the end of that.

**Q:** So were there any ramifications from that?

**A:** Not really. A lot was burned up in it. You know, it was very upsetting.

**Q:** Did the local authorities ever come out and have a problem with some of the substandard dwellings that people were living in?

**A:** Yes. Lots. They were constantly giving us injunctions. And then it was basically fought out in the courts for two or three years, and then they finally won. And all of this stuff had to be bulldozed, and um, everybody had to leave, including Bill. He left for about 6 months I think. And then when he went back, he built a building that he made for himself. I think there was a few people that hung on, but basically, it wasn't this, whatever it was, it was over.

**Q:** Well, didn't the same thing happen at Morningstar?

**A:** Yeah.

**Q:** Did that happen at the same time, or earlier?

**A:** Morningstar was first, and we knew it was going to happen.

**Q:** So did all the people from Morningstar move up to Wheelers?

**A:** Right, yeah. And so we had an extra couple of years to behave the way they wanted us to behave . . .

**Q:** I'm just curious what the scene was like at Wheelers. Did people take meals together, did you have big communal meals?

**A:** Only on Sundays. Every Sunday there was what was called the Sunday Feast. And people would bring big pots of stuff, people who had big pots of stuff, and then on Thanksgiving, Christmas, that kind of stuff. And then it was, it was, people were very, houses were very open. Like, that was part of the problem. People would just come and go if they were hungry, they'd come and sit down and eat. And then, the thing I kind of liked about it, was that if I ever had leftovers, or something I had to cook because it was getting too old, you just open a flap in a tent and say, "Is anybody hungry?" Somebody would come running up and eat it. So there was a lot of people that lived without money. That part was very interesting. And the concept of property was blurred. It was more, whoever needs it, gets it. And for Bill, who had more than everybody, he was constantly having things stolen that he wanted back. So when he would have something stolen that he wanted back, he would just put out the word that he wanted it back. And most of the time it would come back at some point.

**Q:** Well, that's good.

**A:** After they'd used it for awhile. It wasn't like somebody was stealing it because they wanted to possess things. They were stealing it because they wanted to use it. And there was a lot of that, there

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was a lot of stealing. I had, when I was pregnant, I spent the whole summer making canned baby food, from organic fruit and stuff, so that my baby would have the very best food available. Someone stole it.

**Q:** Oh, that would be upsetting!

**A:** It was. It was very special stuff. But I'm sure they enjoyed it. I don't think they would steal it for any other reason but to eat it.

**Q:** Did you have your baby at the ranch?

**A:** Yeah.

**Q:** Was there a midwife?

**A:** No, there really weren't very many midwives around, then. It was still kind of new. And I had the Chicago policeman's handbook.

**Q:** Wow, that takes a lot of guts. I don't think I could do that! Was it scary?

**A:** It's not scary. If you're ignorant, there's no such thing as fear. And I had, I'd watched one other person give birth up there. And it seemed to her no more than brushing her teeth, practically, so I figured, it's not that big a deal. And I was lucky that it all turned out well. But there was actually quite a few kids that were born by me, a midwife, because I had some experience. They'd come to me, and we really didn't have anything too bad happen, although a couple had to be taken to the hospital in the middle of it. But it was a lot of luck.

**Q:** Or young, healthy people, I don't know. If people were living in sort of tents and things, how were you cooking? Did you have camp stoves?

**A:** Well, there was a lot of wood cook stoves. We had a wood cook stove. So there was a lot of, we used a lot of wood, for heating ourselves, for cooking, drying diapers, all that stuff. And then I think that that was pretty much it, there probably were a few people that had kerosene stuff. Or even more primitive stoves.

**Q:** And I take it there wasn't electricity?

**A:** No electricity. There was one, there was running water. The tank was at the beginning of the land, which was up high, so the pipes ran down. And there were a few spigots here and there, and people got their water from that pretty much. Sometimes people would run a line to their own place. I grew a big garden. There was a community garden which never was as big as mine, so people always stole out of mine. But, things grew really well there. We had a cow. And chickens. At milking time, people would just come with their jugs and fill it up. The chickens kind of ran loose, and if you found the eggs you got to keep it.

**Q:** Was there any sort of chore division system, like who would milk the cows?

**A:** It was all voluntary.

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**Q:** Nobody signed up or anything?

**A:** Nobody signed up, and most people didn't volunteer.

**Q:** So there were a lot of sort of freeloaders?

**A:** Lot of freeloaders, and very few real workers, keeping everything going.

**Q:** Did that get old after awhile?

**A:** It always bothered some people. It was always a slight annoyance, why couldn't people just pull their own weight and work harder, or be nice. But I think that that's probably true in populations generally speaking. So it was just the same.

**Q:** Now what was the population? I'm sure it varied a lot.

**A:** At the max, it probably got above 200.

**Q:** That's pretty big.

**A:** Yeah, that was the one, there was one summer there before they really started harassing us, and nothing bad had happened, and everybody was feeling pretty good about everything, thinking that we were all very clever. And people were just coming out in droves. And people would leave because they would want a little bit more control over their environment, to be able to seriously grow food that wouldn't get stolen. Or they'd want their own place somewhere, or, it was various different reasons why people would leave. Some people preferred sea life, it was too boring out there. So there was a lot of coming and going. Very very few people would stay the whole distance.

**Q:** Did you stay the whole time?

**A:** No, I left, probably about a year before it all fell apart.

**Q:** So how long did that mean for you?

**A:** It actually was, because I got there before it started, it was about 3 years.

**Q:** Now, you said that a lot of people lived there without money. Were there people there who did any cottage industries, or people who were going out and working and bringing in money?

**A:** I don't think anybody was working!

**Q:** Were people getting food stamps?

**A:** There was actually one girl who wrote a book. And, uh, while she was there, and she sold it for quite a bit of money. Unfortunately for her, the sort of feeling at that time was, money doesn't mean anything, and you share it. So she gave it all away, and then she was never able to write another book that would sell.

**Q:** How sad. Was it about the commune?

**A:** Well, it was called, um, it was about communal living in a way. It was more about cute little drawings and little sayings, and how to relax and slow down, and enjoy life. Living on the Earth, that's what it was.

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**Q:** Do you remember her name?

**A:** Alicia Bay Laurel. And she actually had it published in many different languages, and it was a real hit at the time. And she wrote several books after that, and I don't even know what's she's doing now, but it never hit the market. But she was the only one. And there was a couple of other people who had trust funds. And they usually shared their check with people. And there were a few people on welfare, and they would share their check with people. There was a lot sharing going on. And uh, . . . so it just, that's the way it went.

**Q:** Well, what was daily life like? I mean, how would people spend their time?

**A:** Well, there was a lot of smoking marijuana and "grooving." And "flowing with the moment." And I was not in that kind of a group. Few people weren't, but they were a very very few. I had a big garden I grew, and I had a baby that I was washing diapers for, chopping wood. I just did stuff. So I didn't, you know. There's a lot of things you have to do, when you don't have electricity.

**Q:** And you probably didn't have washing machines. How did you wash the diapers?

**A:** Basically, what I did, is I would build a fire in the stove and heat up a big pot of water, and then I had a tub, with a kind of paddle in it, and I put it in that, and would swish it back and forth like that. It was a lot of work. And when I actually figured out the first winter, because it rained so much there, that um, if I just hung the diapers out on the line for long enough, like several days, that the rain would wash them, and then the sun would come out, and I would let them dry and go and bring them in. It would be just great. So I learned how to deal with it. And I'm sure that's how people deal with it when they don't have washing machines in other countries. And plus I learned the minute she walked, that if it was cold, I'd put something long on her, and just put her outside. Nothing on the bottom, just let it fall out the bottom, it's a lot easier than dealing with diapers, which is again, very third world-ish. But in a way, it was really good for her, in a way, because she never got that trauma of toilet training, stuff like that. She never was toilet trained. I mean, she's obviously toilet trained now. But, she didn't have to go through that. So, --

**Q:** Were there any school-aged kids there? Or was it mainly infants and toddlers?

**A:** There were very few, and the ones that were there didn't stay very long. I think, um, probably the oldest ones were probably seven or eight.

**Q:** Were there ever any efforts to do a school, homeschooling?

**A:** There was very very small efforts that would last a few days at a time. And then the kids pretty much just ran around all day in packs, just having a whale of a time. They seemed to enjoy themselves. I don't know how much anybody was learning. It wasn't that long for them.

**Q:** Is that something the authorities would hassle you about too?

**A:** No, they never did on that. The only thing they hassled us about was the buildings, and every once in awhile some escaped convict, and they went searching here for him. And that was pretty much it. Yeah, that was it. Runaway teenagers, they would come looking for. And our poor neighbors, of course, would

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complain about this and that, and they would try to address different problems. But that was pretty much it.

**Q:** What were your relationships like with the neighbors?

**A:** Um ... I can't really think of them ... it was pretty strained. The best relationship was one that was a little bit like a valley between us, so they felt a certain insulation, and they used to watch us with binoculars. And they were kind of like trying to be like good neighbors and be friendly and be understanding, but they were vigilant. They wanted to make sure nothing too strange was going on over there. And the worse were the neighbor, unfortunately we had a roadway through his property. So people who would come there would inevitably wander off into his grounds or even his house. It's amazing he put up with it as well as he did. But ... that was the hardest part.

**Q:** Now, since this was open land, did that mean that anybody could show up at any time, and just, plunk down, and say, "I'm going to live here?"

**A:** Right. No one was ever asked to leave.

**Q:** Wow, that's amazing.

**A:** Yeah. I don't even know. There was actually um, of course, they would take away people every now and then. There was this guy that came to live there that sort of didn't fit in, had really short hair and he looked like a farm boy from Iowa or something, and he worked really hard and was always doing things and stuff, didn't smoke dope, didn't drink. Actually, the reason that he was there, as it turned out, is he was going into town, and he was borrowing Bill's truck and going into town at night, and just ripping off these merchants, breaking into their places and just filling up the truck with goods, and bringing it up to this remote part of the land, and covering it up with a tarp. And the authorities finally figured it out. And we were all completely surprised. We didn't realize that that's what he was doing.

**Q:** 'Cause he seemed so straight.

**A:** Yeah, and wholesome. He had all kinds of stuff, appliances, chainsaws.

**Q:** And then I take it, there weren't any rules, or did Bill set any rules?

**A:** Um, . . . bury your shit.

**Q:** So there weren't outhouses?

**A:** No. It's, I think that's the only one I can think of.

**Q:** Were there lots of animals as well as people? Dogs, cats, things like that?

**A:** We also tried to, we had dogs in the beginning, and that became a problem, so there became a "No dog" rule after awhile. And, of course there weren't lots of cats. There were a few horses and cows. But there wasn't really a lot of animals.

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**Q:** Would you say there was a common ideology or philosophy or whatever, that united the people that lived there?

**A:** I think there was. I can't put my finger on it. I think that there were people that were believing that they were trying to lead an alternative lifestyle, whatever alternative was was not all that clear. But it was definitely to be alternative, to not be mainstream. To ... and, I think there are probably a lot of different reasons for that. And some of them were a reaction to the war. That was a major one. And reaction to the kind of materialism of the '50's, probably. I think there were people that actually believed that you could change human nature, for some reason.

**Q:** And a reaction against private property? Was that something too?

**A:** Yeah. The concept of property itself. I don't think, it really matches up with any of the communes in the previous century, or the beginning of the century. It was unique. It was indulgent. Whereas a lot of previous communities were kind of disciplined and had, if they didn't have rules they had stricter principles, whereas the whole idea of this one was to not hold yourself back, to not discipline yourself, to not -- to just indulge your every wish.

**Q:** Were there every any group rituals that people would engage in, like meditation, yoga, sweats, things like that?

**A:** We did have a sauna, but that was mainly because in the wintertime it was so hard to get clean. It wasn't any kind of a cultural ritual or anything. But um, and then of course the Sunday get together was something that everybody really enjoyed. There was all kinds of musicians on the land that liked to play together. But, there was no, in fact, the very fact that there was no ritual was a ritual, in a way.

**Q:** Okay. Would you say that attitudes were pretty loose towards things like sexual behavior and drugs and things like that?

**A:** Yes. I think there was a generally, in fact I can remember even some people even saying, they were admiring of people that would take any drug. That they were really something to be admired. And sexual looseness, seemed to work better for the men than the women. The women put up with it, and the men would get very jealous. So that was something that I don't think was every worked out in any single instance to anybody's satisfaction, but it was something that people tried, or felt that they were doing, with being sexually loose. But you know, lot of times it was disastrous. As usual.

**Q:** Were there any unforgettable characters that stand out in your mind?

**A:** Oh, hundreds.

**Q:** Hundreds? Any anecdotes in particular?

**A:** Well, people got, you never knew anyone's last name, so they got sort of descriptive surnames, like um, Crazy David. Fruitnut Nancy. Funkdog. And um, --

**Q:** I had Garbage Mike on my list.

**A:** Garbage Mike, right, he went around picking up all the garbage. So people got names according to how they would behave.



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**Q:** Did you know Coyote? He's one person I interviewed who lived both at Morningstar and Wheelers. Big drug person. He was the one who took every drug under the sun, and people were impressed.

**A:** I don't have too much memory of coyote, I remember the name, but, there may have been more than one Coyote.

**Q:** There may have been. In fact, I have a Peter Coyote on my list, too, but that's a different person than --

**A:** Well, Peter Coyote, you know who he is?

**Q:** No, I don't.

**A:** He's actually now a very famous movie star.

**Q:** Really? Does he still have the same name?

**A:** No, well actually, I think he does. He might. He was in the movie about ET going home. He was the guy that was the boyfriend of the mother, or wasn't really a boyfriend of the mother, but kind of was. Anyway, that was him. He shows up in different movies every now and then. So, the um, Crazy David was a very interesting person. He was, he had different beliefs. A lot of people had really different beliefs, but one of his beliefs was that, the thing that was wrong with humans is that they were always lying down. So that everyone should stand up. So he built this place, where he would invite us all for dinner, and it had walls that were a slant, in a circle, and a table in the middle. So you would bring your dish and put it on the table, and then you'd lean against the wall and eat dinner. And there would be sawdust on the floor so it would comfortable. And then he slept, himself, he built himself like this platform that was at a slight angle, and there was a place to put his arms. It was sort of like a cross in a way, and a place to cradle his head, and he could sleep that way. And he also believed in running everywhere, not walking. So, he would do things like, if there were steps, he would arrange so that -- actually he didn't put sawdust, he used this compost on the bottom, so that he could leap off everything and land in a soft place, because he never wanted to walking, he wanted to always be running. So he was, he was sort of an example of the kind of ideas that people would indulge themselves in. And he was actually, a lot of people had previous lives. He was a military guy. And he'd been a career military guy for many many years, until he decided he wasn't going to do that anymore. And so, that's one example.

**Q:** That's a good one. Well, for you, what was the best part about living at Wheelers? What did you like the most about your life there?

**A:** Well, I had a lot of hard time there. Went through a lot of difficulties there, so it's, it has some good and bad memories. I got hepatitis, which practically killed me. It took me three or four years to get over it. And I had a difficult relationship with my daughter's father, and I didn't fit in. But um, . . . it's hard to explain. I can't say, I don't regret having done it. It was a learning experience. Of course I loved living very simply, I loved the growing food and having a simple lifestyle. I'm much more of a solitary person, I didn't really like stuff going on all the time, and never knowing what's going to happen next, whether it's Hell's Angels were going to come through, or you know. And another thing that happened is that there were people that used to come through, because people didn't wear clothes when it was warm. We

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figured that was unnecessary. And so there were people that would come through from town to sight-see. Very strange. Because what they would do, it was like a nudist colony to them. They'd stop at the front gate and park, and they would take off their clothes and they would fold them into this neat bundle, so you would see them walking around with this bundle of clothes in their hands, kind of peering around. It was really strange. And there was a lot of people I knew and really liked, there was a lot of nice people, and good people that I got to know. Just an experience.

**Q:** Then what about the flip side, what was the thing that you liked the least?

**A:** I think ... when I got hepatitis -- before I got hepatitis, I thought that we were doing something really new. That we were breaking new ground, and being smarter than any humans before and everything. Changing the bad nature of humans into good nature. And um, I got disillusioned, I realized that we were just as flawed as every human before or since or whatever. It was sort of a disillusionment to realize that the reason that you have sanitary facilities is so you don't get hepatitis. The reason that people work so hard to try to take care of themselves, are for reasons that have been proven valid through history. It's not just -- anyway. And, I mean, that was the hardest thing was getting so sick. And on top of it, I'm never really over it.

**Q:** Well, were there things that you learned at your time there that you might bring forward to life today?

**A:** Oh definitely. I think that probably the most important thing is that . . . to use your own intuition and judgment on what you want to be or what you like. And not care too much what other people think of you, probably was the most important thing. Because certainly no one there cared about what anybody thought about them. And um, . . . so I think that's probably something I've carried thought. Another good thing I learned, since it was so hard to get to town, because the road was so bad and nobody ever had a car that worked, is that I learned a lot about natural medicine, because there was so many things that came up that you just had to figure out how to deal with. And I still use that all the time.

**Q:** Like herbs?

**A:** Yes, like herbs, and exercise, and yoga, and all kinds of massage, all kinds of different things. Like, just the other day I started having some aches and pains in my hips and my knees, and I thought, "Well, I'm getting old." And, then because it kept changing, different spots, and I thought, "No, maybe it's my back." So I went back and did a whole bunch of exercises that I learned back then, for backs. Sure enough. So I think that was probably the best thing.

**Q:** Why did you decide to leave?

**A:** Basically because of my relationship with Bill. It just broke apart.

**Q:** Have you ever lived communally since then?

**A:** Well, the place I went to was sort of communal. It wasn't open-land communal, but it was like a group of people living together. And I lived there for about a year.

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**Q:** Did that have a name?

**A:** Star Mountain.

**Q:** I've heard of that. Where was that?

**A:** Right next to Wheelers. It was sort of founded on the idea that it was a band that was going to be famous. It was a slightly different focus. So, the band lived there and they played their music, and they thought they were really hotshots, and they kind of wanted a few people living around to kind of cook for them and stuff. And I don't think they even did anything or make any money. But they were fun.

**Q:** Was it similar to Wheelers?

**A:** Well, it was a lot of the same people, but they did not want the openness. The group had pretty much decided that no one could just come there. You had to kind of weasel your way in somehow. And um, it, actually, I think it's still going in some way. I think there's still people living there, some of the same people are still living there.

**Q:** Is Wheeler's ranch still going too?

**A:** Somewhat. It's changed. I don't really know that much about it, but there's been a lot of different things that have happened to it, and um, it's kind of a cooperative as I understand it now, where it has a group of owners. It's not totally owned by Bill anymore.

**Q:** But he still lives there?

**A:** He still lives there.

**Q:** But after Star Mountain, was that it for you as far as communal living?

**A:** Yeah. I mean, I spent about a year in Hawaii being a gypsy. That was sort of a commune in a sense, but there was no territory. And by then, my daughter was school age, getting close to school age. And she began at that point to dictate how I was going to live. So she did that for the next 12 years. And um, and then we, I got a house. And we've lived here ever since.

**Q:** Are there a lot of Wheelers people in this area?

**A:** Um, there's a few. I don't know who you saw up in Old San Juan.

**Q:** Well I met Bea.

**A:** She was there. In the beginning. And Silvia.

**Q:** That's right, Silvia was there too! I forgot about that, I think of her as a Farm person, but . . .

**A:** Yeah, the both spent much more time at the Farm than at Wheelers. A lot of the reason people went to the Farm was because they were longing for structure after Wheelers. And then they got too much structure!

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**Q:** Is communal living something you would ever do again?

**A:** I certainly hope not! I've gotten, even if I have guests for more than two nights, I start to get nervous. I really love my solitude. Space is a . . .

**Q:** Based on your communal experiences, have you come away with conclusions or lessons about what makes communal living work or not work?

**A:** Well I certainly don't know what makes it work. Because I've never been in one that worked. And obviously there are some that do work. I really think the only way probably that it can work, which means survive and prosper, I guess, would be if there was some kind of ferocious religious principle behind it. [tape ends] . . .

**Q:** Well, did you have anything you wanted to add to the conclusions question?

**A:** I actually think that's probably about it.

**Q:** Okay. Well, the final question I was going to ask you is something we ask everybody, and it's sort of a simplistic questions, but I'm going to ask it anyway, and it's, would you describe Wheeler's ranch as a success or a failure?

**A:** Well, in terms of the definition I just gave, as surviving for a longtime and prospering, we were obviously a miserable failure. But, I think that anything like that, that tried something, is sometimes a value in itself. Because if you never try it, you won't know what doesn't work, to compare it with what does work. So I wouldn't totally dismiss it.

**Q:** Well, I guess that's all I have.