

Interview with Jack and Kay Hayward

Interviewer: Deborah Altus

May 28, 1996

JH = Jack Hayward, KH = Kay Hayward

Q: This is Tuesday, May 28th, and an interview with Jack and Kay Hayward. I'd love to hear about your background and what led up to you becoming involved in communal living.

JH: Well, I'll tell you mine, and then I'll tell you in terms of mine, when Kay enters in. But I guess I started out with a really cool extended family. I grew up in my grandmother's family. Her generation, they were great. My grandfather, and my grandmother, and he sister lived next door. My parents weren't real together, but we had the support from my grandmother's generation, and from other members of the family. So that probably helped us survive. So that was a major -- especially, intellectually, too, later on. And then, across the street from us was a family farm. Which was another tenet of my intellectual development, my political outlook, where a lot of people, numbers three or four generations, plus people who would be homeless now, but they were migrant workers, essentially, sixty years ago. They raised a lot of their own food, and some of them worked outside the farm. They weren't paying rent, they owned the place, nobody paid rent, and they raised a lot of their own food, so the basic living expenses were very minute. So that's another, that's what we tried to do with, when we put our commune together, extended family tribe, family farm, were kind of the basic concepts.

Q: Where did you grow up?

JH: New Jersey. Near New York City, and these were truck farms, and they supplied a lot of the produce for New York City. Then when I was 12, I looked out my bedroom window one morning -- the family farm was gone, and there was a housing development, so that would be 1948. Soon, all of those -- when I was a young kid, you could see this black farmland going to the horizon, to the hills. The next thing you knew, it was just covered with houses. Those houses are old houses now. I was back about 10 years ago, great big trees growing around. But at that time it was just post-World War II. Which was, I mean, again, another one of my crucial intellectual factors on where things were going. The good things that were disappearing, and the bad things that were taking their place. How to put something back together again that could eventually, I guess, I thought in terms of trying to slide back through that kind of thing where you're sharing resources and not using more than you need to survive. Would you like to say something, darling?

KH: No, I think it's easier if it's one-on-one, don't you?

Q: Whatever you'd like.

KH: I think that is easier.

JH: Okay, then, as I say, my nuclear family as I was growing up, had quite a bit of difficulties, and I found myself every summer for two months by the time I was 7 going to YMCA camp. The town I grew up in was a blue jersey, blue collar town, that was primarily Italian, German, and Irish. And extremely, I wouldn't say conservative, but really reactionary and fascists. And unbelievably racist. My family was not -- my father particularly was a real liberal, and people here thought he was a communist. But that was more a reflection of their outlook than his. He was a very liberal, very tolerant person. And so that did give me a start on it. And then I lived, most of the kids in camp, most of the kids were from New York. I met my first Jews and my first Blacks at those camps. I'd come home and hear people talk about these people the way they did, and that made a pretty major -- spending two months each summer, living in cabins, bunking with these kids, and then I'd come back to these other people hated them, refer to them

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in the most outrageous terms. Then just for a little variety, I spent a couple of years in a very ruling-class boarding school, where I was the poorest kid in the place, they took me on as a charity case. And then I was in the Army. So these are all kind of instance of people living together, in circumstances where it works. Everybody gets fed, and there's a place to stay. Quite a vast variety between the YMCA camps and St. Paul's school, and the U.S. Army, but they all had a lot to teach in terms of the basic necessities of life, that could so easily be taken care of, and then people could get on to more important things.

Q: Were you in Vietnam?

JH: No, I wasn't. I was at the end of the Korean War, and I was able to go to school on the G.I. Bill. That's where Kay and I met, at NYU.

Q: And then how did you get out to the West Coast?

JH: Well, --

KH: Let's not forget our communal experience at --

JH: --Canal St., that's what's next. This is where it starts getting really good. We, somebody we knew, like a lot of our friends that were just writers, we lived in Little Italy, just off Greenwich Village, not far from NYU.

KH: Mulberry St.

JH: Mulberry St. But then we started just hanging out with a lot of our friends who were artists and painters, [unintelligible] people. One of them found an old tenement, right on the docks of Staten Island. Just as the apartments opened up, we moved into it. It had 9 enormous apartments, the rooms were all 20 feet long. As big as this room, almost, but not as tall. In time, we just kind of took it over, and it became, not a commune, but there were just a lot of beatniks, and proto-hippies, painters and writers, living together. A lot of us had kids the same age. Babysitting for one another, hanging out with one another. Getting stoned together.

Q: When was this?

JH: This was 1962.

Q: So this is sort of a very early communal experiment, then.

JH: Well, this place was a hotbed for years, before they demolished it.

Q: Did it have a name?

JH: No, it was called 30 Canal St., Stapleton, Staten Island. I can give you the names of several people, who, if you want to contact them about that place. After we left to go to the West Coast, a number of us from that building -- we weren't the first. We followed another family who we were very close to. They had come out here first, and then we came out here. And then a number of other people from that building followed us. But it kept going, and it became very active in the anti-war movement, as the anti-war movement increased. And we were very -- I don't know if you are familiar with Wind magazine. Wind magazine was the workshop in nonviolence. A. J. Muste. Our very good old friend, Paul Johnson, was the manager of Wind magazine, which was one of the leading publications for the anti-war

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movement in New York. The founder of the East Village Other also lived at 30 Canal St. Walt Boarther [?], I don't know if you've heard of him. He was later on kind of involved in publications and communal living situations in the Southwest. And there's another guy I can tell you about, he was our close friend, we had our first psychedelizing with him, his name was George Robinson. I can give you his address. We were going to get land together, with the Robinsons, but we decided to stay in San Francisco. They went off to Taos, and were founders of New Buffalo. So I have his address, he could tell you some stuff about 30 Canal St. He and we were among the very earliest people there, in '62. I think they moved in there in '61, actually. And then, as I say, he was one of the founders of New Buffalo.

Q: Now, is this place really one of the very first things going on, or were there other communal experiments happening in New York at that time?

JH: We weren't aware of it. We were just doing it. We hadn't gotten to the point of conceptualizing -- we needed a place to live. These places were \$24 a month. George and I worked on Wall St., took the ferry every morning, and came back at night. Other people did other things to support themselves. Mainly, we were intellectuals, hippies, artists, beatniks, doing it the way you did it in those days, or I guess, the way we still do. But there wasn't an awareness of it. We weren't emulating anyone, we just liked hanging out together, and as soon as an apartment would open, we'd say, "Who needs an apartment?" There was still the bag lady on the third floor with floor to ceiling newspapers, and then there was Captain Bill next door to us, and Old Bill Brown, who was the manager of the apartment downstairs. So it was a very cool scene. And then people also kind of took over the building next door, and other buildings at Stapleton, so it was a really amazing scene. The Beatles hit. "I Wanna Hold Your Hand," through Rubber Soul and Revolver. It was ground floor in the sixties.

Q: Would you read books and get together and talk about them?

JH: We talked all the time, all night long.

KH: A lot about books. A lot of books.

Q: Was there anything in particular you remember reading at that time?

JH: Oh, at that time, it was more kind of stuff, what?

Q: You were reading Beat literature a lot?

JH: Oh, yeah. But it was just part of what we were reading. I was still reading Faulkner and Melville, -- we were reading Hess. The Bead Game [?], really affected me, that group, and doing things. And it depended. It was a very heterogeneous group, intellectually, in a way. Some of us were more intellectual, others were more primitive artists. There was still the lingering influence of the '50's and the abstract expressionists, people were kind of macho, and cold warrior. We were more, earlier on the anti-war movement than . . .

Q: Then, how did you decide to leave there? What happened?

JH: Well, as I say, it just seemed like the thing to do. We were wanting something else. We first came to California because our friends, they had come to Washington, actually, he was going to the University of

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Washington, working for Lockheed. He was a painter -- they both were, both George and Mary were painters. They had three boys, almost identical in age to ours. They moved. They were kind of a little bit ahead of us in terms of moving, or rejecting, let's say, urban things. We never rejected urban things. We moved in the country, but they were very wanting to move on, and cut themselves off from what went before. We were more kind of generalists. But anyway, we -- I guess they were our [unintelligible] to come to California. Then we kind of met up with them here. And we did our first LSD with them.

Q: Were things heating up at the West Coast at that point? What year was this?

JH: That was 1965. We arrived in March of '65.

Q: Did you go to San Francisco?

JH: We lived in Oakland. But we spent a lot of time in San Francisco.

KH: We first lived in San Francisco.

JH: Oh, that's right, we did. We've lived in so many places in such a short period of time.

KH: I'd like to kind of join in. Unless you want to keep it separate. Just little bits. For instance, I would say one of the things that we had in common with our New York friends was that we were all very critical. We wanted our lives to be better, we wanted to break away from what all of us had known. Not follow particular trends that were fashionable at that time, just simplify, to not value and not go for all those things that were being sought after by the general populous at that time. So we lived in our simple little hovels, and just took in what we valued, and spent most of our time in artistic things. So we were somewhat rejecting the mainstream values very early on. So when we moved West, we were hoping for places where we could make -- we had the idea of life as art, pretty early, wanting to make a life that was more valuable, more satisfying to ourselves than those we saw going on. So we did come to the West Coast to trying to zero in on a place where we could do things our own way.

Q: Now, in New York, I'm curious, at the place that you lived, the tenement on Staten Island, was that a good place to have kids, in terms of did you get help with the child care with your neighbors and all?

KH: We did. We traded back and forth and helped each other. There were a couple of the couples with children the same ages as our kids, and we would trade. But we didn't have -- again -- [unintelligible] . . . "Oh, how important it is!" We didn't really take with each other the time that people do now. Now, you think, "Oh, this mom needs hours a week, not just keep her kid while she runs to the grocery store and back." So we didn't really give ourselves the opportunity for a lot of free time. But we did cooperate, babysat, and [unintelligible]. . . And just the constant exchange of ideas and stimulus, you know, encouragement.

JH: I just wanted to show her a picture of Canal St. I just wanted to -- this is 30 Canal St.

Q: Is this part of it too?

JH: No, this is Wheelers. The thing is, the elevated train ran right over here, so you also see it, it'd be down a little bit. That's looking up. I have a good vision of it from the train platform too.

KH: And we could see the New York Bay.

JH: Yeah, we were right on it.

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KH: It was right on the docks. But the docks were all closed. They had been closed since the Second World War, or shortly thereafter, so it was deserted docks. It was quite private, the seagulls, and it wasn't a bad place to live at all.

JH: It was -- and the piers went out a half a mile into the bay. They were totally deserted --

Q: So you could do your own thing?

JH: --we'd go out and sing opera in these echoing things. It was something else. I just want to interject this, if I may -- is that, and we were typical of a lot of people that I know, is that we have a lot of experience, and we're always wanted to do kind of what you're doing, but we were also busy surviving, that we'd talk about doing this, and we need to save all of this, but none of us ever has the energy. We talk about doing it, but -- I mean, I write, and I have manuscripts of the cover part of those years back then. But in terms of really getting it all down. So I really appreciate what you're doing, giving us -- and as I say, I can turn you on to a lot of people who'd love to talk you. Because we all really -- we've been through the good and the bad of it. And we really have a lot of experiences that we think our incredibly valuable.

Q: I agree with you. That's the purpose of the project, to make sure that gets recorded and preserved.

JH: I just, as I say, I wanted to interject that. When I saw that ad in the Whole Earth Review, I thought, "Oh, yes!" And then when I talked to Tim, I thought, -- because I immediately called my friend Luna, I said, "Hey, Luna, somebody's doing what we want to do." And she said, "Oh! Praise the Lord! We don't have to do it!"

Q: Yeah, I've had a lot of people tell me that that's something they've wanted to do, but just haven't had the time or energy or something.

KH: It's too bad you can't interview Luna and some of the others up here.

JH: Well, maybe next time.

Q: Tim might be coming out again. Also, if we can't do it in person, we could do it by phone, too.

JH: She lives in Elvian [?] Ridge also. That's where Marilyn lives, right?

Q: Elvian, yeah. And Tim and I both feel that this is project that we love so much, we'd like to do it for the rest of our lives, so we feel like we'll continue to collect tapes long after our funding's over, because we have a personal interest and commitment to doing it.

JH: I think a book on it would do incredibly well. I think the time is right, and there's so many -- I mean, just in this event we had over the weekend, the number of people that heard we had these experiences, were really questioning us and [unintelligible] . . .

Q: Yeah, people are very interested.

JH: Some people wanted -- Cindy was talking about us going on the Jerry Brown Show, and having him interviewing us on KPFA. Just about the communal stuff, more in terms of the future and the present, than the past.

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Q: So I guess we're up to San Francisco. That must've been a really exciting scene in 1965. You must've been meeting a lot of people with like values.

JH: I think the first, the major thing that happened is that Kay joined the Mime Troupe, in San Francisco. And so -- do you want to tell your first introduction to the Mime Troupe, or can I? Let me tell it! I love it. We were -- Stephen was just 4 months old when we left New York, and by April he was about six months old. She talked about wanting to do this, do some plays, because as a young person, she did a lot of acting and singing and performing. And we always intended for her, too, when we got together, but there were babies, and jobs and so anyway, she was kind of timid about going out into the world. The Mime Troupe was rehearsing at an old church on Cap St., in San Francisco. And she went down there, and she looked in the door, and they were rehearsing. She kind of stood there, for a few minutes. And then she was about to leave, when Bill Graham spotted her. Bill Graham was the manager of the Mime Troupe at that time, and brought her in, and that's how she got to be in the '65 play, which was called "[unintelligible]" . . .

Q: And you must know Peter Burge, and Jean Peter, and all those people.

KH: Yeah, they were there at the same time.

JH: Peter Coyote, Anna Krogen [?], Ronnie Davis, Sam the Archer [?]. Sam the Archer and Ronnie, they were the founders of Mime Troupe.

KH: So you've interviewed Peter Burge, and Jean?

Q: I interviewed Peter Burge. I didn't get to talk to Jean, but I talked to David Simpson.

KH: We were definitely all there at the same time. It was a great time. And it was very communal. It was people really working together. And some of the people lived together, but so much of our time was spent together that it was definitely a communal project.

Q: Well the Mime Troupe was all caught up in the Diggers scene, too, right?

JH: Well, the Diggers were an outgrowth of the --

Q: Did you get involved in that?

JH: Yeah.

KH: Yeah. Making bread, and the free frame of reference, --

JH: Free food in the parks, free music. The Grateful Dead, Jefferson Airplane.

KH: And this was just before, well, Bill, we started doing benefits for the Mime Troupe, and that's how Bill's business became --

Q: Right, because he saw how many people were coming, and dollar signs flashed in his eyes or something.

KH: Well, there were so many marvelous musicians in San Francisco at the time, that he just saw, all he had to do was make a venue for them. And he would make lots of money. But when he was with the Mime Troupe, he was really sincere. He drove a three wheel bike. He was as poor as everyone else. We couldn't afford tea for the director. He'd have a cup of hot water. We were all very poor.

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JH: They got \$5 a performance.

KH: Just all principles. Principles with no principal.

JH: It ties in with the Mime Troupe and the Diggers, which were also very influential in what we subsequently did. But I worked for the welfare department in New York for a couple of years before we came to San Francisco, and then I worked in the welfare department in San Francisco. That was my political education first, working for the welfare department, and then with being with the Mime Troupe, and knowing the Mime Troupe people and the Diggers, it clarified a lot of my remaining confusion about things. Especially about poor people. I loved my clients. They were the poorest of the poor in the lower East Side of New York, the very people who were regarded as the scum of the earth, and they were so heroic to me. I had had always the intellectual framework for it, but that was the real thing. I actually encountered what it really was, just how amazing the conditions these people lived under, just what impressive people they were to survive the way they were surviving. And then, as I say, for me, the Mime Troupe was extremely political and very leftist. The Diggers even more so. So that was among the final building blocks of my intellectual development. I had gone to NYU, but I learned a lot more outside. Not to say that I didn't pick up a lot there. I had some incredible professors who also worked on my mind quite a bit too, but it was more in the streets and tenements of New York . . .

KH: So in San Francisco we had a communal experience too. We got a big apartment, and lots of people would come to live with us. That was really happening in New York too, not so much that we lived together, but our place was always a gathering place for a lot of people. So once we got into San Francisco, we had other extended family in our homes. Communal arrangements, and communal eating.

Q: Were you vegetarians?

KH: No.

JH: I thought we were, in those years.

KH: We were never dogmatic vegetarians, but we ate mostly grains and vegetables. We wanted whole, simple foods. But we never excluded meat entirely. It wasn't dogmatic in that regard. But one of our best friends, and someone who lived most closely with us, was macrobiotic, and a marvelous cook. So we had that [unintelligible] . . . But somehow, we were tolerant to everyone's cooking, and some people would be cooking meat, and some not. And that's still the way we do it, pretty much.

JH: We lived on Haight St., the Summer of Love. We had two bay windows overlooking the parade. We saw George Harrison, and his wife Patty, with their heart-shaped, rose colored glasses on.

KH: And our kids would go out on the streets and capture hippies. They would capture hippies and bring them as prisoner, into our apartment.

JH: They robbed them.

KH: Make them give them all their money. I'd come in and say, "Who are these people? Now, you give them back their money and let them go!" They were just little boys, so they didn't know.

JH: This was '67, when we were on Haight St. So Jack was 7, Chris was 5, and Stephen was 2 to 3.

KH: But there were just so many people on the streets in those years with nothing at all to do, that they were happy to go off with the kids and play along.

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Q: And the kids must've loved it.

KH: They did. And it seemed safe, too. Our kids even hitch hiked in those days. We didn't like it, but they'd come home and tell us. It was discouraged, but it wasn't frightening.

JH: They ride around in hearses, or vans. Or suddenly, Stephen at 3 would disappear, and we'd find him down with the panhandles, sitting on the stage next to Jerry Garcia.

KH: He got lost at Altamont [?].

JH: Mick Jagger announced his name over the speaker, as it was getting dark, but he said his name was "Steven," so he didn't know who it was. So we finally did find him.

KH: It was a wonderful time . It seemed safe, and things seemed marvelous. It just seemed like a golden, blessed time. It was a wonderful time to have children in, because we spent almost all our time with the children, and had great experiences. And so full of people. It was just wall to wall people. And everyone experiencing unity, equality.

JH: Experiencing what?

KH: Unity.

JH: Oh, I thought you said, "Nudity," which was also true.

KH: That's also true. a

JH: We've been very, you know, we've had our politics, and all of that, but the basis of our lives has been our kids. Trying to put together a life that -- both Kay and her siblings and me and mine, were kind of neglected by their parents. We didn't get enough of our parents.

KH: They had to work so hard. Away from us all the time.

JH: So that we kind of, we were with our kids all the time.

KH: And we didn't want them to go off to school, we didn't think that was a very good influence. We tried them, bits and pieces in various schools, but it didn't seem to work well. So we ended up just not trying to do school. They didn't like it, we didn't like it. But eventually, once we moved here, they did choose to go to public schools and make the effort, and ended up graduating. We definitely wanted to give them better experiences than public school.

Q: Did you do some home schooling then, yourselves?

KH: We did, but very informally. We read to them tremendous numbers of books. Also, once we reached here, there were teachers who took interest in them, and taught them this and that.

JH: But there wasn't any formal -- that's one thing that was a failure of our commune here, was we were not able to give them -- I mean, they're reading scores, they scored the three highest reading scores in our school. But their math skills were nonexistent. That has always been, to me, one of the real failures, as far as I'm concerned, but it's just that we were so absorbed in keeping this operation going, that after awhile, we in fact did what our parents did, and neglected our kids. But they were teenagers by then, but so they were able to handle it. They went totally wild, but . . . did I interrupt you?

KH: I just want to kind of put in all the communal experience, and we had stopped --

JH: I jumped ahead there, but we still need to go back to -- let's go back to San Francisco, move on from there. I just wanted to mention Buchanan St. We lived in this condemned place on Buchanan St in old Japantown. It was just this incredible Victorian, 14 foot ceilings. They were 2-story flats, and it was half a block, and above the store level there was a balcony, which five of these 2 story flats opened. It was a

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real scene. It was like -- Gavin [?] Arthur had the end corner on Buchanan Post. And so we could lie in our hammock and look out the window, and see Alan Ginsberg, and Gary Snider, and Gregory Corso [?], Peter Olumpsky [?], Ken Kesey, just come to visit Gavin. He'd have parties. That was, I guess by and large, we weren't there, but just part of the time. We kept a room there while we were doing other things.

KH: We lived with Michael Horowitz, who was Timothy Leary's archivist, and also the, how do you say, of the Fitz Hugh Ludlow Library, curator, founder of it. With his writings on sex and drugs. He's Wynona Ryder's father. They lived here with us as well. But at that time we were living with Michael and his previous wife in Japantown. During that time, actually, the boys and I lived briefly in Bolinas. That was something of a communal scene, but not very extended. And then the boys and I went to visit our friends in Taos, and stayed at New Buffalo for the summer. So we had that desert tepee experience there. We almost stayed there, but we came back to visit Jack, we'd been living apart for a few months, and then we just came together again, and went to live in Bolinas.

JH: That's when you lived in Bolinas, before you went to New Mexico. When you got back from New Mexico, that's when we lived at Wheelers.

KH: Oh, that's right.

Q: Can you tell me a little bit about what New Buffalo was like in that summer?

KH: It was a wonderful group. They had lived together for several years already. And they all lived in tepees, summer and winter. They had yet to build their main house, which they built later on. They had an outdoor kitchen, and it was my first experience in washing dishes for 30 people. And it was about 30 people, and it was farming, I think they had goats and goat milk. We all went together to a hawk farm rain dance in New Mexico, and took great big logs, and rang this huge bell, and everyone danced and sang, and there was music, until the clouds burst, and a torrential rain hit us. We were unable to drive all our vehicles out because of the [tape ends] . . . in Taos. People -- we washed our clothes in the Rio Grande. In so many of those years, everyone dressed in pretty much rags, and were happy doing so, proud to do so. And we all were sunburned and wrinkly, and combed our hair when we got around to it, so it was real, real outdoor living. The -- it was hot almost all the time, and it rained every afternoon. So we were tempted to stay there, but when we got back to Jack, we just decided to stay here.

Q: Was that the sort of place where you could just show up and stay there, or did you have to make some sort of arrangements or know people?

JH: It depended on when you got there. But we were very close to people.

KH: Those first folks that we had lived with in Staten Island, and we lived with them in Oakland for awhile, had gone to establish New Buffalo.

JH: The ones with whom we did the psychedelizing. They were probably our closest friends at the time.

KH: So they were pretty welcoming, some of the time. But in those days you'd get flooded with people. Lots of people were on the trail, going from one commune to another. Lots of people were on the move, and if you weren't flooded, you really welcomed and appreciated those people.

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JH: And New Buffalo, again, it was at the time another intellectual kind of thing where, they wanted to turn their back on a lot of things. It was a very intellectually, that was a major trend in the '60's, of people wanting to leave the city behind, leaving modern things behind, leaving plastic behind. Which was never ours, we never wanted to reject the things that were useful, or even try to get away from things, because it was impossible -- you could never get away from them. And I think that was one of the reasons for New Buffalo's downfall, they were unable to adapt, when they realized that they couldn't cut themselves off from -- and this is true for a lot of communal people everywhere, but in particular, in the Southwest, a lot of people felt they needed to purify themselves of Western civilization, which was certainly an understandable thing to want to do. But insofar as we were concerned, we didn't see that was practical, that's why we never really ended up there, although a number of times we almost went to New Mexico. We wanted to stay connected with the city. We wanted to be, have the best of both. We didn't want to reject city problems, even. We wanted to -- our original concept was to have a place in the country, but also to try to have places in the city too, so if part of our group were in the city at a particular time, there would be free flowing from one to the other, and we would not become -- I mean, as I said, a lot of communes just got kind of cranky, and weird, because they tried to cut themselves off. There was no way. And if they had succeeded, that would just have brought the government more after them. So, anyway, and so as far as New Buffalo and our experience with the other New Mexico communes, it was this kind of more survivalist attitude, which -- and then, as I say, we still have a lot of connections, even peripherally with the Black Panthers. The attitude was, "Hey, White hippies are going off and get stoned and lay in the sun," but that isn't what most people ended up doing, although they thought they were at first. But a lot of -- we were in contact with people who were connected with urban problems, and didn't want to turn our backs on those.

KH: On to Wheelers.

JH: Did we, yeah, we did Buchanan St.

Q: So after your New Buffalo summer, you came back and decided to move up to Wheelers?

JH: Well, no, we hadn't even ever heard of it, but we couldn't really stay in the one room that we had at Buchanan St. Everybody was always really gracious when we were all there, but we were kind of like having a football team move into a Zen retreat. In fact, most of the people were Zen Buddhists, who were in that, the Zen Center, and were eating macrobiotic, and then we arrived. It was, as I say, like a football team arriving, a carnivorous football team. Although we really were pretty veggie in those days. We always are pretty veggie. But one day we just piled everything in our car, an old stationwagon. We had done that a number of times, when we left New York the first time, in '65, Stephen was 4 months old, the two other kids were still in diapers, and we took six weeks to get to California. We had everything in this old car. But this was kind of a repeat, when we left the fall of '68. We just threw what we had in the back of our car. The first night we spent on Limiteur [?] Spit [?] on Port Reyes, and were inundated by heavy fog, lying on the sand, so we all woke up looking like pretzels in the morning, coated with sand. The next night we spent in Bodega Bay, in a sheep pasture. And we talked to this old dude at a gas station -- what we were looking for was an old barn or chicken coop that we could live in. And he said, "You know, there are these folks that live up on this hilltop up there," he said, "it's probably okay now, but I can't imagine what they're going to do come winter, 'cause it just faces the ocean." He said,

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"But there's a lot of people there." I remember saying, "Well, I don't think that's what we're looking for." But we drove up all the way up even into Humboldt County, and we couldn't find anything, so we came back to Wheelers, and we showed up there with a tent, and set up a tent. We spent the winter there. We built a little shack, which I have a picture of, which I'm going to show you at the appropriate moment. But we just camped out on the hilltop. And in the morning, Bill Wheeler showed up with his long, blond hair, and blond beard, riding bareback on a horse. And he just said, "Good morning," to us, and kind of gave us a few ground rules, one of which I incorporated into my own, which is you never build in the most beautiful places on the land, you save those for everyone. And he welcomed us, and said he was hoping to have a community of artists. And so we stayed there. As I say, we lived in the tent for a couple of months, and that photo you saw from Wheelers is just outside the tent. We had an army poncho covering our kitchen, and found an old wood stove in a junkyard, in pieces, for five dollars. It had all the pieces, and it went all back together again. Cooked our Thanksgiving turkey in it.

Q: Was it pretty cold?

JH: California is never that cold. But it was wild. We finally got this -- you have to understand, we spent \$65 on this shack. The night before we were about -- we were almost ready to move in, one wall was just rugs that we had tacked up. We were in the tent, and there was a humongous storm raging. We had been very happy for a couple of months in this tent. We just had a pallet [?], and the five of us all slept all together, and at night we'd light a candle, and cut up a Milky Way bar into five pieces, and then we'd read some Tolkien before bed every night.

KH: We had a cat with us too.

JH: We had a cat. Anyway, the night in question, there was just this incredible -- well, you know what Northern California storms are like in the winter. We're in this little tent, an 8 x 8 tent, we totally filled it. And about 3 in the morning, a big drop of rain landed on my forehead. For some reason or another, the tent just gave way, and rain was pouring in. So we just rolled up our bed pallet, and, let's see, this is '68, so Stephen's 4, Chris is 6, and Jack is 7 or 8. And we kind of go -- we probably had one flashlight, rolled everything up, and moved into our new shack. And in the morning, there was 4 inches of water at the bottom of the tent. And Wheelers was one of the sweetest places, at the time, I've ever been. It was like, I don't know how to describe it. They had the open land concept, [unintelligible]. And it was such an unbelievable variety of people there. And it was extremely sweet. But it was the open land thing that really bothered me. Because, I was very serious even then, and I couldn't see it surviving. There was no way I could see it surviving. I was very familiar with the Morning Star situation, which was already in very bad shape in '68. And I was very familiar with Olompali, and Novato, and problems they were having. And they were already just beginning to start -- and we had left Haight St. because the street scene, the hard drugs, the police coming down on marijuana and psychedelics, and leaving the booze and the hard drugs alone. Just the violence increasing, it was just a matter of seeing where things were going wrong in each place, and we would move on to the next one. Finally, I just was at Wheelers, and I said, "Look, I want to do one on my own. I've learned enough now." And so we left Wheelers after about 6 or 8 months. Really regretting it, but realizing that there was just no future there, for people with kids.

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Q: Did they have a school?

JH: No, not at that time. The kids were a little herd that ran wild. It was just -- and so in one of my manuscripts I have some descriptions of the kids there, and it was a wonderful scene. People right now might be horrified about it, because the kids were actually taking drugs, psychedelics, and smoking dope, at a very young age. I must admit, I kind of shudder to think about it. But again, I don't think anybody ever suffered for it there. It was such a benign, benevolent thing at the time. It certainly didn't hurt our kids. But again, you look back on it -- and I have to admit, with us, some of the parents knew what was going on, but we really didn't for a long time. The kids were just so happy. Take off first thing in the morning, and then, you know. Never had we been in a place where they were so totally involved every minute of their lives. And the kids had this thing where the older kids really helped the younger kids. All of the kids took care of one another. To me, that was a revelation. They needed a little more supervision than they got, but they were the happiest kids I have ever known. I don't think our kids have ever been as happy anywhere as they were there. But again, it was just the handwriting on the wall. Lou, it was about the time when Lou Gotlieb started staying at Wheelers. I remember going with Bill to Morning Star after they had cleaned it out. We have an old trunk which was the last moveable thing at Morning Star. It was just totally, everything was gone, except for this one old trunk, and I said to Bill, "Do you think I could take that?" And he said, "Well, people have taken everything else -- why not?" But it kind of made a real impression on me about the open land concept. When I first heard it, I was just thrilled by it, but then I started seeing where it was leading. And it really did Wheelers in too. But we were long then. And most of the people we knew there were long gone then. A lot of them went to Humboldt County, and others to Table Mountain, to some of the communes here.

KH: The County bulldozed that place.

Q: Wheelers, or Morning Star?

KH: Wheelers. They brought bulldozers in and destroyed all the homes that were made there.

JH: I'm going to give you this, I've been holding onto it for many years, but I would like to donate this to the archive. I don't know, you may have already seen it. This is kind of a treasure. This was a Ramparts [?] offshoot.

KH: Ramparts was really close to the Mime Troupe in the '60's.

JH: That's Bill, and Gay, and this is our shack. It's triangular, and it's built up in the trunk of trees. When you walked along the lip of the hill, you looked down on it, and it looked like a huge bird taking off from the ground. This is Wheelers.

Q: This is wonderful. Thank you for this donation. Tim will be very excited. Was the primitivism of it hard? Like physically hard? Or even emotionally hard too, I suppose.

KH: We really chose it. We liked it, and it was our preference. But it was definitely hard. Not all that hard. It was not arduous. But it was quite a bit of carrying water, carrying wood. Nothing like New Buffalo. That seemed like a very hard place of life, summer and winter in those tepees, and washing your clothes in the winter, was arduous. But Wheelers, and the rest of the time of our time here, it's always seemed very healthful to return to a more primitive kind of life. Healthful if you remained

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conscious -- you could really hurt yourself if you were forgetful, unconscious, and stupid. Definitely could ruin your back, could hurt yourself in all kinds of ways. Because if you don't grow up using your body in these ways, then you, it takes a while for your body to adapt to physical labor. So it definitely took my body a while to adapt.

JH: This, it must've been 1974 or '75, Stephen and I were coming back from the city, and we went by Wheelers, and there was no one there at all. And we went down to where that house was, and all that was left was a stump of the tree, the most uphill tree. This had been burned, there was nothing left, and the stump was charred. And this was still in the -- this was all that bolt that we had bolted one of our beams to that stump with, and that was all that was left. I'm not going to give you this.

KH: Well, did the county burn after they bulldozed, or was it just burned over the years?

JH: I don't know, it all happened after we left, I don't know the details of what happened.

Q: There are people living there now, aren't there?

JH: I believe there are.

Q: That's what I've heard.

JH: I think there are. But you see, they learned, they're really quiet now. And that was the thing, the other major lesson that we learned, and that's why a lot of people don't know us. We weren't stars, we didn't want to be stars, like Bill and Lou and Ramon were stars. But they attracted a lot of attention, and so one of our major concepts was -- we attracted a different kind. We were really wild. But we were kind of wild in a nonthreatening way. We didn't like get into the papers, individuals, and we kind of always were pretty funky, as kind of a protective thing. And a lot of it was very untogether, we were making it up as we were going along, because we didn't have any money. So we looked very flakey, so nobody took us seriously. That was part of our camouflage. After seeing what happened -- places like New Buffalo, got overwhelmed with people, and Olin Poly, where that happened, and then Morningstar and Wheelers. And just a lot of the concepts that the Diggers, you know, was not to let the media get a hold of you and manipulate you, was very important to us, when we came to put together what we subsequently put together. We tried to be nominalists. It's like, we never let on who was what where. In fact, we were the architects of the place, we bought the place originally. But other people, like [unintelligible name], would refer to it as "Richard's Place," or people they knew here. Nobody really knew, publicly, that we were the ones who were doing it, putting it together. And so consequently, it all came and went, and we were still pretty anonymous, and that's what we tried to do, we found that to be very effective, in survival. Our place was, I believe, one of the most successful communes, because it was famous -- it was known as Rainbow -- it was famous, a lot of people knew of it, but it never had that kind of thing, where it was never in the papers. It was never -- we were never in court, we were never . . . we were probably far more legal than Morningstar and Wheelers put together, but it was -- we just tried to keep it so people wouldn't take us seriously.

Q: So after you left Wheelers, did you come to this area, to Anderson Valley?

JH: Hello! This is Deborah, this is our nephew, Justin. We're just being interview on some of our intimate past.

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KH: We haven't gotten started on you yet.

JH: He was born the year that we started here. Seventy-one, or '72? Seventy-two.

Q: So one of your siblings came here?

JH: Yeah, but he never lived here.

KH: Justin wasn't born here, he was just born in the same year.

JH: You just predated us, here, by a couple of months. He was born in January, and we moved here on May 1st, 1972. We should get to here, since that's actually the stuff that we have to talk about.

KH: We went back to San Francisco after Wheelers, and I did another play?

JH: Larkspur. It didn't, Kay did the '67 play with the Mime Troupe, and that's why we didn't go into New Buffalo with the Robinson's.

KH: But after Wheelers, we went to Larkspur. And that was with other people too. We had a house and lived with other people.

JH: We lived across the street from Jerry Garcia, and Mat [unintelligible], and a couple blocks away from Janis. We keep our profile low, but we've been almost everywhere.

Q: These are like absolutely legendary people to me!

KH: And everywhere becomes really inundated with people, and famous, right after we move on to the next place.

Q: And you're kind of thankful for that?

KH: Yeah. It's like, we find these little broken down places, and be there for awhile, but then people would start coming. It would be the place to be, so we by that time would be on our way somewhere else.

JH: We got out of Haight St. just in time. We got out of Wheelers just in time. We got out of Norton, New York -- well, I don't know, I wouldn't have minded to stay a couple more years at Canal St. It got very wild. A lot of people from Wind magazine lived there, a lot of anti-war stuff, very dynamic stuff happened there. That's the only one I didn't want to get out of.

Q: Was Marty Jezer part of Wind magazine?

JH: Absolutely.

KH: Yeah.

JH: And there was the Total Loss Farm. Some people from there were here for awhile, and then Paul Johnson, a very close friend, was in town with Marty Jezer.

KH: They're still together.

JH: I have Paul's copy of Marty's book about Abbie Hoffman. So it's, I don't know if "incestuous" is the word.

Q: Well it's very interconnected, I love that aspect of it.

JH: We know Marty. He used to come out with me [unintelligible] . . . So then, we were in Larkspur for awhile, together some of the time, not together other parts of the time. Kay and I cooperating around

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our kids, living in various configurations. Then, we decided it was time to get out of Marin County, time to get out of Larkspur. Stephen and Chris and I got in the old guy, and Kay and Jack stayed back in Corte Madera, and we just came up here. We had been camping on the Navarro for awhile, which is what a lot of people, that's how they came into Mendocino County. Plus, we'd gone up to Humboldt a lot, visiting old Wheeler people, just looking for a place. And then we ended up -- we were parking in an old apple orchard, and the rainy season was starting. Some people took us in for awhile, and we were going around to all the communes here. Nobody had any room for me. A guy and three little boys. Kay was living in Marin County at that time. We finally found this old hovel in Fort Bragg. There were two of the most decrepit buildings on this pretty big lot. We called them the packing crate and shoe box, which is what they looked like. We had quite a scene there. But we were looking all that time -- we were there for almost 2 years, and in that time we looked at uncounted numbers of living possibilities. And there were a bunch of us -- there were people coming and going. It was really an attic. We had animals everywhere, and the whole front yard was full of vehicles of people staying, and then there would be a tent in the front yard, and then these two buildings. Very quiet country road, and then you come to this place, and then there's this spotlight outside, and people coming and going all night, the Rolling Stones blasting on the radio. And feeling very uncool, very exposed, wanting to get out of there desperately, but not being able to find a place. It was very crazy. We had almost no money, and we were exhausted looking at places all the time. You go back, and walk over 160 acres, 15 times, to make up your mind, and everybody would go and look at it. We were about to give up. We had had a couple of deals fall through, and we were beginning to cut into this little amount of money we had put aside for a down payment, when we somehow stumbled onto this places. Took us more than 6 months. We were in escrow for more than 6 months, just going bananas in Fort Bragg. It was this beautiful winter, the winter of '71. It was this beautiful winter, very warm, very little rain. And we were in despair. We were just totally in despair up there, because everything about it was a mess. I remember at one point, a perfect section of the ceiling fell in. There were all these mice up in the ceiling. We were just about -- we had experienced several lifetimes there. We finally got here, we were a wreck. We were all just about finished, gone through a lot of people. People would show up ready to move on to a place, and then they'd have to stay in this zoo we had up there. A lot of people had fallen away, it was just too much. We saw this place, and decided this was, we'd make an offer on it. And we did, but we couldn't get it right way. So we went on and one. We ended up missing that whole wonderful winter. And then the next winter of '72, it was still the coldest winter on the record of California history.

Q: What elevation is this?

JH: It's an average of 1500 feet. A little of it's more than that.

Q: Do you get snow in the winter?

JH: Well, we got snow that year. We had snow on the ground, it was below freezing for ten days. It has never done that since we've been here. Half the engine blocks cracked. Half the engine blocks in the valley cracked. The water system froze. But most of the water systems in the valley froze. We were up here with nothing.

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Q: Well did you have any dwellings, or were you living in tents, what were you doing?

JH: Why don't we show her? Let me just step next door. This is it, this is what we had that first winter.

Q: Now was this an existing structure?

JH: No. There wasn't a stick here, when we moved here. So that's the first thing that we lived in. There's a loft up here, triple bunks.

KH: You're going to leave your tape recorder.

JH: Why don't you just turn it off and I'll show you. [tape interrupted]

Q: So you guys actually bought this place? So the land was in your name?

JH: Well it was, and then it wasn't. We turned it over to the commune. And then, we went through very, very, very bad times.

Q: How many acres is it?

JH: Two hundred and ninety. But we got it at the time when land prices were really low. So we paid \$75,000 for it.

Q: What year was this?

JH: Nineteen seventy-two. Of course, we had to buy it back from the people in the commune, when they sued us. The ones who sued us, not everyone sued us.

KH: We thought everyone should own the land. If people lived here for 3 years, they were put on the deed.

JH: Well, they were eligible.

KH: How many people were on the deed at one time?

JH: Seventeen. We were equal partners.

KH: So after the community fell apart, we had to pay how much? To buy out from the rest of the people.

JH: One hundred thousand dollars, plus \$30,000 on legal fees.

Q: What a drag.

KH: It was really a drag. It brought us down for several years.

JH: We had a lost decade. It almost destroyed us and our family, economically, and so it's our whole lives, for about 10 years, were spent just struggling to stay alive and to keep from losing the place.

KH: We just weren't set up to make money.

Q: Well and you're a long ways away from money-making opportunities here.

JH: And we did everything. We just scammed everything. And we kept going deeper and deeper in debt. We had to finally end up, three years ago, logging. Fortunately it was an area that it was actually beneficial to log in, because it was a [unintelligible] area, that we didn't really go through, where the logging stuff wasn't really top grade timber, and by cutting a lot of it out, it's allowed a lot of young trees

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to develop. Still, it broke our hearts to do it. It was a decision of either having to leave, sell the place -- we owed so much money at the time, we were left with almost nothing.

Q: What did you originally call the place when you first moved here?

JH: It was known as Rainbow Enterprises. But originally we called ourselves Rainbow Acres Soul Farm.

KH: It was sort of a joke. It was making fun of ourselves, but that's what we coined.

Q: And how many people moved onto the land?

JH: Let me just add just a little bit. When we were in Larkspur, and still contemplating this, a good friend, who was really hot with the tarot deck, did a tarot reading for us. The most important card we drew was the 10 of cups, which shows a couple with children on a hillside overlooking a house and land, with a rainbow over the top. That's kind of where the rainbow really came from. So we were called Soul Farm for awhile, and then it was Rainbow Enterprises, then a lot of people have known us for years as Rainbow, which is kind of a generic hippie term. We always tried to distance ourselves from it somewhat.

Q: Did people think it was from the Rainbow Gathering, or part of that?

JH: We were always getting confused with all sorts of other things.

Q: Yeah, because there were a lot of other groups with that name.

JH: So there were, at the time, there was a group of about 20 of us, not all who lived in Fort Bragg or the place on Churwood [?] Rd, who moved here. We were kind of just a loose group. But within -- that was the summer of '72, and within a month, or month and a half, we probably had 50 people living here. And often, up to 100 people. And it was an unbelievable experience. But it was all people who were directly from us -- it was never like Wheelers or Morningstar. These were all people who we knew, or who were like brothers and sisters, or ex-wives or husbands who would show up, or kids, who would show up. All of a sudden, we had people everywhere. Sleeping out under the stars. One of our first nights here, Kay and I were sleeping in a little hollow. I had said, "Oh, it doesn't rain in May." Kay said, "Well, this mist is certainly getting thick." As the night went on, more and more moisture came down, and we were kind of huddling together to try and get away from the water that's coming down both sides of the depression we were in, and finally we were very close together, and then suddenly we just laid back, we were just lying there in a funnel, there was no place to go. But that's the way -- tremendous enthusiasm, a lot of fun. Very crazy. My kind of thing was to put things together, like to stay behind the scenes and put things together. And so, here I went from 2 years of -- well, a lot of the time in Larkspur, trying to get it together, we were even coming up here looking for places then. So it was like a good three, three and a half years of seriously trying to find a place, and being almost totally exhausted when we finally did. Suddenly, we've got 100 people, and it's somehow kind of -- and we had early on, some very together people. Our original partner, Mark, and just a lot of the people we're still friends with now. We got an immense amount accomplished. We put in a water system. And most of it was with hand tools. We had almost no power tools. We had a couple of chain saws. An old timer in the valley set us up with an Alaskan mill with this ancient chain saw with a 4 foot blade, and one roller on it.

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And in 110 degree temperatures, we're out there, and the place was covered with old growth redwood logs, just lying everywhere. And so we're using this huge old thing to cut the beams for the main house. Doing it all with truck pull stuff. We set up a mill that ran off the back wheel of a car. I have photos of a lot of this stuff.

KH: It was an old convertible. Someone would be sitting in the car, running the motor, --

JH: --off the back wheel. There was just a wooden wheel attached to the saw blade. My father came out and sat in there. I think it was one of the happiest moments of his life. He got out of that car, and he said to me, "Oh God, I wish I was 20 years younger, I'd be right here with you!"

Q: That's cool. So you really had the support of your folks then?

JH: Well, I didn't, until then. We were totally alienated from my family for quite a few years. Not so much from my father as from my mother. That was when, it was a very painful situation. But when he came here -- he and I worked it out earlier. And so he was always very receptive and sympathetic. And that's the kind of guy he was. But being here -- and as I say, it was a dusty, blistering hot, ridgetop, in the middle of -- and he was just ecstatic with it, just thought it was the greatest thing. I remember, I had a little bed platform that over looked a trail to the waterfall, and [tape ends] . . .

KH: . . . you said suddenly, we had 100 people.

JH: Well, we did, like on weekends. We had 30 or more people staying all the time. Often the population got up to around 100, just the first summer.

KH: I don't remember that. We never had 100 people.

JH: It was just kind of expanding on weekends, we'd have a lot of people come up to visit the people they knew, quite a few of them would stay on for a week or two.

KH: And it was glorious. There were hardships and differences and difficulties, but for the most part, everyone felt totally blessed and fortunate, for 7 good years, we felt like we were on top of the world. Cooperation was maximum. There were always enough people to do whatever needed to be done. There were lots of good ideas about what to do, and we worked together extremely well. It was magical. If you said, "Well, let's do . . ." and people would go, "Yeah! We'll start in the morning." It was magical and wonderful. It was really -- we just felt so successful. But we felt as though that was just the way it was, and it was going to go on forever. So mistakes were made, and chances were taken, and things definitely fell apart after awhile.

Q: During those magical years, did you ever have any rules or things written down, or did you pretty much just go with the flow?

KH: We wrote some things down. And we had certain rules. I can't quite think of any. But we definitely -- we had real preferences. Strong preferences about how things should be done. But we weren't strong on rules. We had a regular faith that what we had in mind was so obvious, it was universal, and that everyone would just agree. Which they did for a long, long time. But there were certain rules and guidelines, and real strong preferences.

JH: I think we did have quite a few, but they weren't really written down. They were kind of agreed upon by the core group. Things about certain areas you didn't build, a lot of rules about behavior, and about people coming here, and about staying, keeping a low profile. Got that rule of thumb from Bill

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Wheeler, about not building in the most beautiful places. It's hard not to build on a beautiful place on this ridge, but the most beautiful ones, we set aside. That rule was the pretext, the thing that finally blew it for us. There was somebody that had been here for a long time, and he was a very difficult person. It was a little shack, a place that had been early-on designated as a non-place to build. It worked out that, as I say, a lot of the original people who we were close to, who helped us put it together, were no longer here. And so a lot of these concepts that weren't written down, they were just understood. That wasn't current with a lot of the people who were then there. They were people who were more, "do your own thing" types. Artists without much social sense, or much political sense -- just kind of sociopaths. People who you'd love in the city, but were hell to live with. Anyway, that was a rule that to me was very important. The main house supported this guy half-heartedly, but we had a meeting, the vote was for him to be able to build a big house in this spot, where this shack was. That was the final straw for me. We had a huge scene. I went stalking off. My kids were already pretty alienated from a lot of the people. But -- I'm just trying to talk to the fact of the rules that we did have. Certainly, it wasn't that rule, or that incident wasn't -- that was a culmination of a lot of other things that were going on.

KH: I'm just thinking that one of the major differences that we had, as a group, there were those who were trying to make a really good place to live, including all we could include, and being socially responsible, both here and in the outside community. And then there was a group of people who felt that we were primarily here just so each individual could do as they pleased. So that really turned out to be a major difference. Lunch is ready. This is home-grown pork.

Q: You have your own pigs?

KH: We do, and we just slaughtered some for this feast.

JH: I'm going to give you this also, it's an issue of Wind magazine. Marty Jezer and Paul [unintelligible] are the editors. Maris [?] Cackers is another name, Jackson McGlow [?] was the poetry editor. And I had my only published story in this.

KH: You're giving that away?

JH: I have a couple more copies of this.

Q: I was going to say, I could Xerox this. Thank you.

JH: This is Mark, who was our original partner.

KH: He is now head of AIDS research in San Francisco, and he travels all over the world, lecturing.

Q: Is he an M.D.?

KH: Yes.

JH: He's not the head of it. He's one of them. There's actually somebody who's --

Q: --So did he go and get his M.D. afterwards?

JH: Yes. He did a bunch of his pre-med studying while he was here.

KH: Other early partners went on to become attorneys, three of them. Another is a nurse, one of them is one of the early leaders in the Nature Conservancy. So they've just done extremely well. They were

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with us for awhile, but then went back to the city, and then completed their education and have become wonderful [unintelligible] . . . real contributors to good projects and good things.

JH: She was the first woman officer in the history of the nature conservancy, and right now she's the legal officer in charge of the western United States, Alaska and Hawaii, one of the people who became an attorney. The guy who's giving the finger in the upper left hand side, and on the upper right hand side is probably the leading civil liberties attorney in the Bay Area.

Q: These were incredibly successful people.

JH: So we had dynamite people here. It was the loss of these people that was the biggest loss. I always thought one of my great failures was in not being able to get across the real social seriousness of this kind of thing. I saw the commune thing as a movement. I've always felt that one of my major failures in life was, they were kind of my proteges in a way, they were all the same age, but younger than me. And that -- I mean, they've probably done far more good for the world doing what they did, but I felt that we, this place would still be going on in its original form if they had stuck with it.

Q: And why did they end up leaving?

JH: Well, a lot of the whole commune scene was divided between the serious ones who were trying to make a go of it, and the people who were living off it. And it just became an imbalance. People were going, "Well, I don't see how I can make the kind of future, the kind of contribution I want to make among people like this." My attitude was, "You can take on these people, if the core group is together, you can take on a certain number of people who aren't so together across the board." But we just ended up with an imbalance of untogether people, too many untogether people, and that's when it really fell apart. So I say, these are the people who were associated with us, and contributed money, and were early-on, and were more political, rather than strictly hippie. I need to just give you one anecdote about the first summer, that goes back to Fort Bragg. You probably can't see it, but there's a Buddha over in the window over there. Now, in the fall of '71, when we were in Fort Bragg, he and he, that's my cousin, and that's one of our oldest and best friends, went to India. And we made an investment, we paid for my cousin to go, paid his airline ticket. In return, he was going to send us a couple of pounds of hash. And we desperately needed the money back, we desperately needed to make a little more money, because we were running out of it. There was a dock strike at the time. Months went by, and we got a note saying that they had sent it, and it didn't come, and it didn't come. It was February of '72, when we get a notice that there's a package for the name that it was supposed to be sent to. And lo and behold, there it was, it had been probably the only -- it was supposed to be sealed, and it hadn't been sealed, and it was this big package with hash all over it. You just got within 50 feet of the box, and -- so we didn't even open it for several days, we just left it right by the door, expecting the blue meanies down on our head at any moment. This was at the darkest hour of our despair, this Buddha arrived full of 2 pounds of hash.

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Q: You must've been scared to pick up the package.

JH: We were. And then once we picked it up -- that's what we just did, we just didn't open it, we just said we were holding it for this guy. And so then, finally, a friend from another commune showed up, and he said, "Don't you think you've waited long enough?"

Q: And then everything turned out alright?

JH: That was right after that that we decided, "Screw the right of way, let's move here." And within two months, we were here.

Q: And then you got the right of way?

JH: No, we just got the right of way last year. But anyway, and the Buddha, we had the hash all that first summer here. That added to the great --

KH: --Feeling of being blessed.

JH: Yes, it was really was. And that Buddha has been one of our great totems.

Q: Is this a homegrown salad?

JH: Yes.

Q: It's wonderful. So did you have any sort of work sharing system set up? Were people expected to do a certain amount of work, like cook dinner once a week, or something like that?

JH: Well we had -- again, experience from other communities where the women did all the shit work. From the beginning, we had it where somebody was in charge of the main house -- everybody above the age of 14 was in rotation. We were doing cooking that way for awhile. In time, women, especially women with smaller children, did more of the cooking, but the clean up was totally rotated, and that was for many years. The men also did a good amount of the cooking. They didn't do as much, but the women didn't do as much with firewood or auto mechanics. We tried to try and -- but it just never work, where we tried to, sometimes one or more of the women would try and learn about car motors, and chain saws, but, so we did kind of follow, ultimately, tradition, although we tried real hard to avoid it. Until it fell apart, everybody over the age of 14, no matter what else they had done during the day, or what else was happening, if it was their day in the main house, then they cleaned it up, did the dishes, and did food prep for whoever was cooking, and often did the cooking too. So that was to me, one of the great achievements that we had, that we had for a long time had the central work shared really well.

KH: We had a chart, and it was by rotation, your day in the house was by rotation. But people just wrote their names in when they wanted to cook, or be in charge of prep, or clean up. So it worked well.

Everybody could see, "My names on the chart a number of times, that's fair." And it was magical, it had a big tire ring that we'd beat on for a dinner bell, and people would come. People worked very hard, but had lots of free time. We'd have a planning meeting after dinner, in the evening, talk about what was going to be done the next day. It was pretty much all voluntary, you chose what you wanted to work on, but everybody worked. But still, there was tons of free time, more free time than anybody could ever have. It seemed really fortunate to everybody.

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JH: We had lots of parties, and everybody would dance. As time went on, there were fewer and fewer of them, because it was harder and harder work, and fewer people to do it.

Q: Did you pool your money?

JH: Yes. Early-on, we did.

Q: And then were people going out to work? How was money coming in?

JH: Some people did, and some didn't, and then some people were on welfare, others got food -- well, we had commodities at that time, and a lot of people were on commodities. For a long time, I would say, 6 or 7 -- I think we were into our 7th year before people were paying more than \$100 a month to be here.

KH: Started out it cost \$60 a month.

Q: And was that basically going towards the mortgage, and then what was left was food money?

JH: Yeah. And building materials.

KH: We definitely put everything we had in. But for other people, somehow there were enough people so that if everyone put in \$60, we made it very well.

JH: Some people weren't putting in anything. I mean, one guy lived here for 3 years, and never contributed a penny.

Q: Was that considered okay?

JH: It was okay. It wasn't okay entirely, because he was a very difficult person, and was very hard to work with, and was always the center the controversy. But nobody had a problem with the money. The money would come up in reference to everything else, but there were other people who paid very little.

KH: He was one who demanded the most money, when it came time to buy people out.

JH: He was. When they sued, he was a major, major force when they sued.

KH: He wanted \$60,000 for his participation.

JH: He had been the most disruptive person here. And had people kind of -- well I don't know.

Q: He's not the guy who built in the beautiful spot, is he?

JH: Yes, he is. But we had -- well, we'll do a little more name dropping. I don't know if you're familiar with Real Goods, John Schaffer.

Q: It's in Ohio, right?

JH: Yeah. John Schaffer's the founder -- he lived here. And he lived here when he started out with Real Goods. He used to work on the county computer for awhile. But he'd commute to Ukiah from here. We had the local judge living here. He was elected while he was living here, he was the local attorney, and his wife was a paralegal. So we had people who were working out -- and that's when it began to fall apart, is that people who were working outside, started, particularly like Schaffer, resented giving more to help out people who were staying here and working. He felt like he shouldn't have to pay more than anybody else, even though he was making much more money and doing much less work. So that was

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where cracks really started to form, is a lot of people just lived here and worked all the time, and other people worked outside. Some felt they should compensate for that, but there was a contingent that got stronger and stronger, that felt if they working outside, they were working, and they were entitled to that money. And so, Schaffer was kind of a leader of what I think of is the "right wing" here, that we had a right wing, a left wing, and a middle class. And it really broke down that way. And then it went from there to the dope revolution, marijuana. At the time, we had -- we were really involved in county politics, and we had elected a D.A. who was a hippie, essentially. He refused to prosecute who grew 50 plants. He said if it was less than 50 plants, that was for personal use. So we had a rule here that nobody could grow more than 15. But then we started having people who were secretly growing 100. Which was a tremendous risk, because there were so many people here. If everyone had done that, it would've been incredibly dangerous, and particular for us, who had gotten the place together and sprung for the money -- we could've lost everything. So that -- it was kind of an element of people, nobody had a right to tell anyone else what to do about their personal lives. Like this guy like Schaffer didn't want to share the money he was making outside, and people adopted that about growing. They could not only grow as much as they wanted, but they could keep -- they resented having to donate anything of that. And some people started building really elaborate houses with it -- and so that's when it really started to disintegrate. There was also a lot of really crazy behavior going on too. But that undercut it with everyone. The trust was just totally gone. That was a major cause for breaking up after 8 incredibly successful years. Not easy years always, by any chance, but amazingly productive and achieving incredible things. Not only had we paid off the land, we rebuilt a house in Oakland and sold it to pay off the land, but we had built -- most of what's here now was built by 1978, there's very little that's been built since. In fact, most of it was falling apart until the last couple of years. Because we couldn't afford to keep it together. We didn't have the energy to do that. So it's kind of an elaborate answer to your question, "Did people work outside?" Again, I go back to kind of my intellectual framework, working for the welfare department was another thing that got me thinking of group living, because while people were living in poverty on welfare in the city, if they could've gotten together on a piece of land, they could've had everything they needed, and lived wonderful lives on that amount of money. And this was a time when Martin Luther King, and even Richard Nixon were talking about the reverse income tax. So it was a mainstream concept, or I thought it was. People could voluntarily not work, and take a job from somebody else. They would have this money coming in, like "welfare," but I was seeing it developed the way it has in Europe, where it's an automatic thing, you're covered up to a certain amount. So I'm thinking, people have that kind of money coming in, you get ten families on a piece of property, pooling their resources, they could live like really wealthy people, on very little. So again, that was one of my original things, of how people would support themselves, is that welfare was not good then, but it's deteriorated just like public education in this country has deteriorated terribly since the '60's. The bullshit around what welfare is in this country is horrible. But at that time, there was still, it hadn't, it was still an accepted thing. Because of the war, the economy was booming, so nobody sweated welfare in quite the way they do now. But that was one of my concepts, that just a very small income, if people pooled that, they wouldn't have to work outside. They could do their own schools, stuff like that.

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Q: Was there any sort of formal mission or ideology or philosophy behind what you were wanting to do here. I know you've mentioned some things, like what you just talked about.

JH: I'm a communist. A commune-ist.

Q: But it's not as if -- some groups will set up churches. I guess they did that at Wheelers or Morningstar, I don't remember.

JH: It was Wheelers.

Q: Okay. You know, and have some sort of statement of purpose. Maybe sometimes that's more for tax reasons than anything else.

JH: We never quite got to that point.

KH: And we sort of wanted to avoid it. We sort of wanted to avoid dogmatism, or saying exactly what we were, because we really did want people to evolve along their own lines. And we wanted "share and share like," we wanted to help each other, but for specifics, we wanted to be able to have [unintelligible] . . . so far as religion and that sort of thing . There were people who were moving toward ritual, and then people who were very much against ritual, leaving a heavy ritualistic past. So we minimized our group purpose.

Q: Was environmentalism an ethic of the group?

JH: Definitely. Very much so. Cutting down on the use of automobiles, trying to have appropriate vehicles. We were very into appropriate technology. We were kind of [unintelligible] . . . in the common sense of the term. But insofar as appropriate technology and the ownership of means of production and that kind of thing.

Q: Would you share ownership of cars?

JH: Yeah, we didn't own -- Rainbow Enterprises had a couple of vehicles.

Q: So was Rainbow Enterprises an incorporated entity?

JH: Technically, it was a limited partnership. But then it was an unincorporated association once it became, when it rediversified the ownership. Now it's, Kay and I own it now. We have a secondary agreement that we have 7 other minor partners, but we're the only people on the deed, and we're now totally in control, at least in this stage in -- our sons are very involved in our . . . but the buck stops here. It took us a long time to realize that we had to do that. But at this -- that's where we are now. Some time in the future, we may try another form. We're entering a new phase now, but --

Q: But you'll be more careful this time, how it's set up?

JH: See, what we did, we gave up authority, but we could never give up the responsibility, because, this was our home, and our kids were here. And so people who, could come and go, but we didn't want to. And if we lost the place because of liability, somebody doing something terribly stupid because they were so drunk they couldn't see, or if they set the place on fire, or got busted for dope, we'd lose everything we had. Because all of our adult lives had come to this point. This was the fruition of

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everything we believed. So now, I can see at some point us diversifying ownership one way or another, but it would have to be under very specific conditions. We would agree, and people would sign that they agreed, that if they violated the terms of the charter, then that was -- and have a -- that's what we didn't have. We kind of, and I came to be viewed as the tyrant at the time, because I would be saying, "No, you can't grow all that dope all over the place." But it was the same thing with people abusing psychedelics, and using the money they were making from growing dope to buy cocaine. And we were having people with genuine psychotic breaks here. Right at the time -- it was like, right after we signed these papers diversifying it, is when it exploded. I loved the wildness, I loved the wildness of the '60's. But I always believed in being smart. You could be really wild if you were smart. But you were going to die if you were wild and you weren't smart. It's like that Bob Dylan line, "To live outside the law, you must be honest." Well, to live outside the law, you must be smart, as well as honest. I mean, it just -- I couldn't believe how stupidly people could behave. Again, I found myself often being in this rigid position, being authoritarian, but it wasn't that I didn't love psychedelics, it wasn't that I didn't love the whole wildness of the life, I loved it tremendously, I wanted to preserve it . But I couldn't stand to see people act in a way that was going to destroy it.

Q: I do understand that .

KH: And people living here got the idea that the sky's the limit! "We can do anything we want! We can sleep with each others' wives, we can take MMDA [?] and pile up like puppies and get our relationships completely intermingled and crazy. We were totally '60's people, we wanted certain freedoms, but we knew that we couldn't just act with total wild abandon, without regard to each others' feelings.

JH: You shouldn't be sensitive, "What, you're uptight because somebody's having sex with your wife? What's a matter with you?" That was the attitude.

KH: And if people criticized one another, it was like, "Oh, what are you coming to, laying your trip?!" Any preferences, anywhere where you said, "Hey, I don't really like this!" It was like, "Don't lay your trips." So it came about that nobody was getting what they really wanted, because nobody could state preferences. See, to us, that was just backwards. We were geared to live according to our best ideas, and function better, not just let everything go the way anybody who came down the pipe thought it should. And new people would come in, and they'd think, "Oh, well, I have a vote just as big as anybody else's vote, isn't this fair?"

JH: "Is this democracy here?"

KH: "I just walked in, but I should have as much a say as Jack."

JH: "You people shouldn't be eating like this!"

KH: We'd have people come and just sit up in the loft and watch us, and then the next day tell us what we were doing wrong. "Here's my critique." "Well, thanks for coming, and bye-bye."

JH: No, unfortunately, that wasn't it. Usually, there were takers. And we were really sensitive to it, we wanted to hear everything. It's not as though we were -- we were incredibly receptive. We had certain standards ourselves, but we really wanted to be --

KH: We really did want to hear everyone's opinion.

JH: And we wanted to respect everyone's position.

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KH: And we really went for consensus. We'd have meetings every Sunday morning that would go on for hours and hours and hours, hearing out everyone. And that worked really well for a long time.

Q: Do you think that that sort of stratification that you saw, with kind of the lefts and the rights and the middle class, is that inevitable, or do you think that there are things you could've done to be a more cohesive group?

JH: Absolutely. But as I say, we kind of let things take their course. We tried to guide rather than dictate. And in time, we lost the people who really respected us, there were fewer and fewer of them. So the people that we were at odds with, and who were more like cultural revolutionaries than political revolutionaries, people who were into personal liberation and doing their own thing. Many people can't walk and chew gum. You have to be one way or the other. We were talking earlier about Jan earlier, our daughter in law who lives here, she was here with her baby, and she said she was reading about immunizations, about how there's one school that says, "Oh, immunizations are the only way to go," and there's another school that says, "No immunizations at all!"

Q: So does one of your sons live here then?

JH: Yes. We have a son who lives in the valley, and he has a family. He's got a 15 year old daughter, he's got a 14 months old son, and they're expecting another baby in 2 months. Then we have our middle son -- that's our oldest son -- our middle son lives here with his partner and their baby. Our youngest son lives in Santa Cruz, and is an emergency medical technician, and a die [?] instructor, and a massage therapist.

KH: And a carpenter.

Q: Wow.

JH: And our oldest two boys have a logging company. Right here in the heart of the timber wars.

KH: Our two sons did the logging that saved the family farm. They did almost everything, they cut, they bucked, they did the logging. And then we took that money and invested it in their logging company.

JH: When the commune -- our kids really suffered when things went crazy with the commune. We were so distracted that we neglected them just a little bit. They were already teenagers, but they ran totally wild. They were the hippie kids in this total redneck school. And so we've always felt a real strong commitment to try and make up for it. It's like we had a lot of heavy-duty reservations about investing in this logging company, but our oldest son has been a logger since he was 16, and knows it very well. There was a little niche where all the old timers had such bad reputations, and such bad methods, that here were these two smart young dudes -- my son Chris was also very reluctant, he had worked as a logger twice and broke his leg. Two days, and he had broken his leg the second day, a tree rolled on him. Within a very short time, my oldest son and his father-in-law who owned the logging company he worked for, had an oak tree fall on him and kill him, shortly thereafter our oldest son's brother-in-law had a loader roll over on him and pin him for six hours. He came within a millimeter of being crippled for life. And Chris had been working for two days and had a 60 foot log, four feet in diameter [tape ends] . . . cut a road uphill so he could pull the log up off his brother.

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Q: Doesn't that scare him off from doing this work?

JH: This is the context within which, particularly, our youngest son has learned to work with the older one. Then we had to drive him 4 hours to the hospital.

Q: Well this has given you guys some frightening moments.

JH: Our kids have given us terrible moments since forever. I'm giving you the context of why we invested in this thing for them. The reluctance, like I say, -- Chris is kind of the business partner, and Jack is the field manager. And Chris does a lot of field stuff too, . . . in a way, this is relevant, because I think you'll find part of your project will be the next generation.

Q: Absolutely. We're very curious about the next generation.

JH: And what they did. But anyway, there was this window for a smart, young logging company, that didn't have a history of very sloppy practices. So they have been getting these good jobs, even from the big boogie man of all, Louisiana Pacific, has been locally doing, to appease the outrage that they've caused here, I believe, has been putting out fairly decent logging plans, so they've even worked for LP. That was one of our, we insisted on that they would be very choosy about the harvest plans that they would -- but they themselves don't want to do bad plans. So they're kind of getting a reputation with private owners who are looking for someone to do a job.

Q: Can you tell me something about the way you get your utilities here, like your water and how your outhouses are designed and all that?

JH: Sure. We have a 205 foot well. Why don't we go back? The first summer we were here, we had a little pick up truck and a lot of gallon jugs, and we would go all the way down to the stream, and fill up the gallon jugs in the stream, and then we'd all go to the swimming hole, be in the water and get all clean. And then, at a certain, I guess August, we put together a water system that pumped about 600 feet from the spring down the hill. We'd go down carrying a can of gas, and we'd pull on the motor. You'd have to go straight down 600 feet to do this. We'd pump up about 1500 gallons, which would last us a day. And then we started extravagant, there were close to 100 people here. And we did have a garden going. But we'd pump, and we didn't have a holding tank, so we'd just use the water while it was coming up -- water the garden and take our baths and fill the buckets and stuff. Then, probably 20 years ago, we drilled a well. So now we have a 205 foot well. And we have a generator, a 7.5 kilowatt generator that's converted to propane. We have a 10,000 gallon [unintelligible] holding tank. About a mile and a half of water run. That generator and the well is near the main house. But mainly the light in the main house -- early-on, it was mainly candles and kerosene lamps, and then we went to propane lamps. The main house and here, and some [unintelligible] . . . most of the places have propane lamps. We have 4 permanent propane tanks here. We have one, there are 2 at the main house -- one for the generator, for the pump, and one for the house itself. And then our son has a permanent propane tank. We have solar panels here.

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Q: Is that for hot water?

JH: It's electrical, photohold [?] tanks [?]. We don't have a big system, so when we run the tape deck, and we have a lot of lights that we run off it . But we have a back up generator here that we use for TV or the vacuum cleaner, and it also does some charging of the batteries, as well as the solar panels.

Q: Do you have a washing machine?

JH: No, we don't.

Q: What do you do with your clothes? You take them to town?

JH: Laundromat. a

Q: Is that what you always did?

JH: Yes. In the early days of the commune, we'd load up the truck with everybody's laundry, we'd go to Ukiah, get commodities, and do the shopping. Three or four people would do 30 people's laundry.

Q: Is Ukiah the nearest town of any size?

JH: Yes. It's the "county seat" in more ways than one.

Q: Do you have composting toilets?

JH: No, they're just outhouses. Plain outhouses. Our son, Chris, as a concession and gift to his pregnant wife did put in an indoor toilet. We do have an indoor toilet downstairs as well.

Q: It's a flush toilet?

JH: Yes.

Q: So do you have a septic tank?

JH: Well, it's more like a cess pool. There are like well [?] rings sunk into the ground. Chris does have a septic tank, actually. Not a legal one. None of these buildings have permits, and a lot of them aren't health department verified or anything.

Q: Wow, and you haven't been hassled?

JH: Low profile.

Q: That's great.

JH: And we're one of the few in the county that have never been hassled. I mean, knocking wood all the time.

Q: Does that worry you, that they could come in and shut you down if they felt like it?

JH: It worries us particularly insofar as our business is concerned, events that we're trying to put on.

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Q: Because that raises your profile.

JH: Right. See, we don't advertise, it's more word of mouth than most of where we're promoted --

Q: --But when people see cars coming down the road, they'll know that something's going on, right?

JH: We're the only ones on our road, actually. So, but when you say, it's true, we have 5 very difficult neighbors. And so I figure at some point, we're going to have to deal with the county. But what I'm really hoping for is that we can get the business going, get some income coming in, because we can't afford to deal with the county at this point. So we're hoping that, there's a thing of, well, do we try and get totally legal before we start? There's no way we can possibly afford that.

Q: What sort of upgrades would you need to do to be legal?

JH: Mainly septic tanks, I think. An outdoor kitchen, the codes regarding them are -- there's still a big zoning violation here too. But I have an ultimate plan, that I hope might, if worse comes to worse, there's a piece of property next door that's kind of owned by a flakey person. We might be able to buy that, all kind of money manipulations, we don't have the money for that, but if we got the business going, we may be able to get enough support. And that's pretty clean over there, they don't have anything. So we could do our events, base them over there, and do everything legal over there, and get all of the permits for there. She doesn't even know this, this happened to me last night, or the night before, I was lying awake at night thinking about it as a way out. He's also one of the really difficult neighbors.

Q: Now are these neighbors people who used to be part of the commune?

JH: No.

Q: These are just neighbors?

JH: People who are unlikely to like the idea of having a place that has events, and has numbers of people coming. One's a local hardware store owner, one is one of the leading right-wingers of the county. Another one is a yuppie viticulturist [?], and the last one next door, I think you asked me about the church of unlimited devotion, the Dead heads -- oh, no, it was Tim who was reading about them in the Anderson Valley advertiser. That's a whole nother story, the property I'm talking about has had about six owners since we've been here, and they've mostly been religious cults of one kind or another.

KH: And all large communities of people.

JH: But now this guy was a victim of the last cult, and he's a very wealthy, crazy young man, and he managed to manipulate, he lent them a lot of money, and he ended up with the whole thing. And he's been pretty hostile to us. And we've been kind of warring with him. But we're hoping that we may be able to, at some point, if we need to, make him a good offer for the place, to be clean. This is just one possibility, if we run into the county and have problems there.

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Q: I'm curious what your relationships have been like with the neighbors, and with the county people over the years. Did you have neighbors when you first came in, or was this place largely unsettled?

JH: Well, there are more people up here than there were, but there was -- the first neighbors we had were real cultists. He, the owner, was the former station chief for the CIA in Eastern Europe, and his very kind of aristocratic wife from Alabama.

KH: Virginia.

JH: No, she grew up in Alabama -- Louisiana, and they lived in Virginia. She had oil money from Louisiana. Very patrician people. But their kids had gone psychedelic in Washington D.C. They had a big yellow submarine on the front of their house, and he "retired" from the CIA.

Q: Do you think he was retired from the CIA?

JH: But he brought in the Happy Healthy, Holy Organization, the HHHO, and Yogi Bigian [?].

Q: Oh, right! HHHO, yeah. I interviewed a HHHO person in Boston.

JH: Bigian had strong CIA connections in India before he came here, and he really worked with all the enforcement agencies very happily once he got here. And he was adept at turning rebellious rich folks' kids into little cultists, and that's why these neighbors of ours loved him. He even said that to me. I used to go over there, I spent a lot of time with these two people, him and his wife -- not Yogi Bigian. But spent hours sitting on my deck -- I figured, why hide from him? I'm here. Why kid ourselves. He was our first neighbor. We had a huge, what we called the Yogi Wars. They had 1,000 devotees at a camp, and they totally disrupted our lives, and so we started disrupting theirs. We were the dirty hippies on the hill, and they were the incredibly cleanly yogis down by the waterfall.

KH: But it was our first summer here, and they were having this immense camp down there, with loudspeakers, "Will the owner of the gray Chevrolet --" we could hear that from up here. We could also hear the Sufi choir, sounding like angels. That was marvelous, wafting up. The Liatcon [?], and their other major leaders. It was Lewis, Sam Lewis. But we got along very well with John and Anna, the CIA owners of the land, and they were affectionate, and we got along fine. But they wanted to make that a permanent thing. Yogi Bigian wanted to make their property a permanent camp. and we didn't want that.

JH: Our first major war.

KH: We had not moved here to live on the edge of a huge village of religious devotees.

JH: Right wing religious fanatics.

Q: So what happened to them?

JH: They moved on .

KH: They really needed our cooperation, and we made it very clear that we didn't want to have that going on next to us. Some of our people made it clear that they would make them uncomfortable if they were.

JH: Not the Kerney's [?] themselves, not the owners, but the yogis. I think Yogi Bigian set up a retreat center there, that we didn't oppose the family or their community, but we opposed the setting up of the -- it was intense, it was one of the dominating things of our first summer here. We knew we were up

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against major people. But we've always been very fortunate, we've always kind of been able to -- we never know, some of the things that happened in the years of the commune here were so inexplicable that we sometimes wondered if we couldn't have maybe an agent living with us, because some of the stuff was so disruptive. But you never know about those things. I've read CIA's, some of the things they did on Haight St., they seemed to be interested in almost anything that was going on, so that could've been one of the reasons for our downfall, because there were some people that were just so destructive, it didn't make sense. But again, I tend to put that in paranoia. I always thought that Kerney took one look at us and decided we didn't have a chance anyway, don't worry about us.

KH: These people will never be a threat to the government.

JH: But then after two years, they sold out to some Mutananda [?] devotees. So we had Mutananda people. Then they sold out to Lavender Hill, a radical lesbian community. And then they sold out to the Hari Krishnas. Under that ownership, there were like 6 or 7 different groups of people who moved there.

Q: Is it still Hari Krishna?

JH: No, now it's owned by the one survivor of the Church of Unlimited Devotion. They were Dead Heads. There were Hari Krishnas and Dead Heads, and they called themselves the Church of Unlimited Devotion, and Tim knows about that.

KH: But now it's closed completely. There's no one living there at all.

JH: He doesn't even live there. He comes up.

Q: And as far as your relationship with the county people, what was that like?

JH: Nonexistent.

Q: Because you kept this low profile?

JH: Well part of it also was, back in the old days, we were very political. In county politics, we elected the first woman supervisor of this district. And then the next time around, we elected another supervisor, and came within 300 votes of getting majority in the war [?], and we had our own D.A. And as I say, our local judge lived here. We had a number of hippie judges in [unintelligible] County. So a critical time for us, the bureaucracy was still totally hostile, the building code people, the sheriff, the health department, were still totally hostile. But a lot of people kind of slid by, because we had all of this representation. We didn't have all the power, but we had a lot of window [unintelligible] . . . and supervisors we elected turned out not to be -- they were very disappointing. But at that time, the D.A. couldn't have, he was almost a total drunk, and so, such a hard job, it was terrible. But as I say, I think that helped us back in those days, and the supervisors put together a program for illegal houses, but we never applied for it, because we just didn't trust them. We didn't trust the building department to do that fairly, so we just were low profile.

KH: And in recent years, there's been very little to do about it. For awhile, it was big, red tagging, but nothing much is being said in recent years.

JH: This guy who owns property, he never lived there. One of our neighbors was a leading right winger, who was part of an anonymous group, who was fighting, people were violating the building codes and the zoning. We've always kind of lived around the edge of [unintelligible] . . .

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Q: So who lives here now? It's pretty much you guys? Are there other people living on the land as well?

JH: Yeah. We have our son.

KH: Our nephew. And then there's one guy who was an immigrant, a refugee from Yogi Bigham. That first summer, he and his partner at the time had this big falling out with Yogi, and they switched sides in the Yogi Wars. He's still here. And then we have another guy who's been with us for 8 years. He's a local radio personality. He interviewed Rosalie Serrils [?] on his program last night. She's going to perform here next weekend, in the valley. He's got one of the most popular radio programs in the county, it's called Humble Pie. That's about it.

KH: Well, Moblecocka [?] and Nancy.

JH: Yeah, well Moblecocka and Nancy, but they don't live here, they have a partnership share. He's the master [unintelligible] musician, leader of a band who's going to perform on the 4th. And their two daughters.

KH: He's Congolese, and one of our major intentions is kind of present, preserve, and feature, foster, promote Congolese music, and certain Congolese music masters in the Bay Area.

JH: There's a tiny little Congolese community in the Bay Area. A lot of them are teachers and performers. We're hoping we can go on in a few years to make this a center for them. [unintelligible] . . . formalize ourselves as a multicultural center. So anyway, Moblecocka and Nancy, Niauku [?] and Kalan [?] are also part of our group, although they're not here all the time.

Q: So what sort of lessons do you feel you've learned from this experience? You guys have been involved in a lot of different communal groups. A big part of your life has been living in community. I don't know, do you still consider this an intentional community?

JH: I do. I think Kay does too. Our sons probably don't. They get pretty uncomfortable when they hear anything like that. But they -- and in actual fact, we feel similarly, we owe them, that's why we have, this is a family house, it's for them. We built this house so they'd have a home. We're -- that's our priority, is our family at this point. And so we're more family oriented than community or commune oriented. But that's not to say that the one -- and we do cater to our kids, we get along, we're very close to our kids. There's a lot of give and take between us. We want them not necessarily onboard, but we really want to go a long way to kind of cross that -- because some of the things that happened -- the commune was originally suppose to be for them to grow up in. And to be a big benefit. But it turned out to be a very mixed blessing for them. So that's why we have this extravagant house down here. It's because we have three sons, and now a bunch of grandchildren, and we want it to be something that they can really relate to and be proud of. To make our nuclear family a success. We came up -- we didn't concentrate on the nuclear family, but now we do more, because of our obligation to them. And we -- but we haven't given up hopes that we can in time, enlarge, and also become part of a revival of the cooperative commune movement. I think it's incredibly appropriate now. I, myself, I'm hoping to get all of our events and everything under control here, and get a few more people to kind of manage it, because I'd really like to do seminars, and do organization, and help people get this kind of thing together. Because I think a lot of it's very simple. I think a lot of people are ready for it. And I think, like the '60's and '70's, there was a lot of money around. There isn't now. So now, a lot of people would have

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to take it a lot more seriously, because they don't have a chance for a home any other way. I'd like to put -- we made every mistake in the book! We learned a lot, but we made every mistake in the book. I think we've been smart enough to learn by them. I think the mistakes we made, were really valuable. I've very serious about it. As I say, I hope it takes place here. We already have -- two people who came to the event want to come back for 6 weeks and do some cooking, stay here and see how it works out. So we're open to that. We'd like to, if we can, get our events business going as a way of supporting a lot of people, not just us. Support the people living here, and then if we can get the adjoining property. As I say, not for us, we'd work it out so that any additional land we get, is, whoever's living on it and working on it, that's the way we'll try and work it out. But until it is working, and able to -- what we're doing, we'd doing it. I told somebody who was talking about wanting to move here recently, I said, "One thing you have to understand, is that there are a number of people who live here, and there are a lot of ideas about groups and everything. But right here, we are what's happening." Because it's not -- in the '60's we threw ourselves into -- we took on everything. And it was too much. But that was one of the things we learned, is that you could say we're exclusive now, but we want people who want to do what we want to do. Because we want it to work -- we think what we want to do will work, and survive, and grow. And if people want to participate in what we're doing, then we grow from there. We don't start out saying, "We're going to do what everybody wants to do, and it's all everybody's." We're not there anymore. We recognize the fact that nobody, you're not holding a gun to anybody's head, and, "We're doing this. If you don't want to do this, go do what you want to do, where you want to do it." Whereby we didn't do that for awhile. I should rephrase that -- we did, we were exclusive, originally, but we had a much wider latitude in our exclusivity. But now, it's more nuts and bolts stuff. The style of the people who live here, it's pretty diverse. But the basic arrangements, there has to be real agreement on behavioral stuff, environmental stuff.

Q: Sort of written contracts that people have to adhere to?

JH: Well, we don't have them, they're not written anymore, it's not really a problem, because, I mean, we do have a couple written contracts, I shouldn't say that. They're very general, they have to do with ownership shares, with money that's been put in. But mainly, it's Kay and I.

KH: It's a family. Recently, I've said to someone, "No, we're not a commune, we're a family. And this is the dad. We all have to get along with him. We want to hear from him, we want his ideas to be honored," and that's actually, our ideas prevail. And we are setting our ideas out very clearly, especially since we've been building on them for 20 years, you can see what we are, you can see where we're going, and we're stating it more precisely. And so people have a good idea about whether they can fit in with us or not. It isn't communal in the sense that everybody has the same rights, it's not consensual all around. We're sixty years old, and we have certain real preferences. So I see it like a family, but a very inclusive family. When I sent out invitations to our party, there were 500, most of whom are our friends. So we're really just, we have this place, and we want our friends and their friends to enjoy. It's like a place of refuge. We just were in Hawaii, there's a place there called The Place of Refuge, and that's what we have. This is a marvelous place that we really want to share with people. But one of the things we have to share is peace and tranquility and a place that's not overrun and overwrought with people and their problems. So we want to preserve the peace. But include as many people as we can to share what

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we have here. So the musical events and the camping is our current way of going, if we can welcome people for short times to enjoy what we have. But we are trying to add to our basic number who will live here all the time and enjoy what we have, but be turned on to sharing it with other people. So actually we have a couple of hermits living with us, and we're all kind of hermit-like, and we're all kind of, I don't know, nuns and monks. We're somewhat solitary people, we want those solitary qualities, but we also want big festivals. In Africa, it's called ngoma [?], and 1,000 people may come together and experience wonderful music and feasting, and that sense of unity that empowers us so much.

JH: Most of us love solitude, but, when you have this much property, you can have both. You can have social interaction and solitude. We're going into an events business. We want to have a community, but we only want a lot of people around some of the time.

Q: You want to define it pretty clearly.

JH: We want as many people as the place will hold and support to live here, but we want both, we want it both ways.

KH: The commune that we had somewhat, there was so much interactive dynamism, that it pretty much disturbed the peace.

JH: Can I just talk to this, there's a point I'd like to make, and each time I've tried to make it, you've said something. You didn't interrupt me, but I'm afraid I'm going to forget it. So may I say it? Because it's very directed at what you're talking about. What we had originally was individual diversity and people who were very strongly committed to individual diversity. What we have now is we are much more concerned with incorporating cultural diversity. Like we have the Congolese people. We have Latin friends. There was a Latin band that performed on Saturday. The Copawera [?] people, which is a Brazilian art form. We want that diversity. We want fewer flamboyant personalities. We want diversity, but we don't want it to be individual diversity so much as cultural diversity. And to be a home where that kind of thing blends in the way this was -- we has several young Mexican guys here for the Copawera. So we were able to bring in a part of the community that often doesn't have anything to do with our kinds of events. So that's what we really want to do, is to bring in different cultural people, and to show -- they had a great time. They stayed for the whole weekend. They just showed up, and then they just kind of camped in a van. They were trying to learn drums from Moblecocka, the Congolese guy. One of the people in the band was saying, she couldn't wait until more of the musicians got together and got to know one another, because what they really wanted to do was to jam. The most fun they had was after the performance, they would just jam. Somebody wrote a dijery [?] do, and so they were using the dijery do in a badakada [?]. And it was sensational. It was dark, nobody could see anything, everybody -- they were just out there. And all of the people from the band were there just jamming on it was acoustic stuff. It was too dark to use the electrical stuff. But -- and at first, somebody said he wanted to work with the one [?] with the dijery do, and everybody's going, "What?" And it was just great. So anyway, that's what we want, that's what we're striving for, is to bring together different cultural things. That's how we want our diversity. We don't want it individual. Not that we're opposed to characters in either realm. But that could get out of hand.

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Q: When you look back over the path you've taken, I know you have some regrets about your kids' experience. But all in all, do you look back on it positively, are you glad that's the path you've taken?

JH: Sure. I mean, that's me, that's what my whole life has been, just totally on the edge. As a little child, it was always tiptoeing along one edge or another. A lot of it was very unpleasant. We had what I call the lost decade, which we, our family was in total disarray. We were totally poor, we were really fucked up, mentally.

Q: Before you moved up here?

JH: No, this is after the commune broke up. To me, it was my life's work, Kay's life's work. She gave up all kinds -- she's unbelievably talented. And she's a wonderful --

KH: I gave it all up! [laughs]

JH: --a great musician, wonderful actress. She was singing in dance [unintelligible] when she was 16. She starred in "Born Yesterday" when she was 16. And she gave up all of this kind of stuff. And I'm a very talented person myself, not artistically so much as with my organizational skills. We gave up everything for this. We had nothing but this, and then it exploded. And people, as I say, Michael Harwitz [?], for instance, who was Larry's friend, and our friend from school, going back to NYU in the '50's, we haven't spoken to him for 15 years. And we were let down by people, we felt let down and betrayed by people. It was devastating. We were -- I was totally devastated. Kay was. And then our kids, we were unable to help our kids -- our kids helped us! Our kids saved us. Because we were -- one of them moved up here, it was very hard for them to live here. They lived here, him and his wife and baby lived here for 3 years. Just because we had nobody, we were just devastated. Our son Chris stuck by us. And much to their detriment. Much to Chris' detriment. He's almost put himself through college, he has a half a semester to go, he's never gotten his degree, but he came home from school to help us out, to stick with us and stick by us. But at a great cost to himself. He had a terrible time for years. Our youngest son, we finally pushed out, because it was so bad for him in this environment, the valley scene was so bad, and the people he was hanging out with were just so untogether, we just started paying for him to go to school, to Humbolt State for awhile, Sonoma State, and we finally got it down to Santa Cruz, where he's really gotten it together. For ten years, we were devastated. It's only in the last 5 years that we're getting it together again, personally, economically, spiritually. It was just, and we had not just our sons, some of our friends stuck by us. As horrible as it was with some of the people, it was amazing how many people stuck by us. Because it was such a long time to stick by us, and we were in such bad shape. You know how it is when you've got people who are total wrecks -- it's very hard to stick by them for a long time. We had people lending us money when we needed it, sticking by us and representing us in the lawsuits, sticking up for us. Without those things, we probably wouldn't be here today. So . . . but especially if things keep going the way they are now, my regrets are diminishing. For a long time, I thought, my life has been an unbelievable story to me. I've been to so many things, seen and done so much, but it really looked like the end of our lives. I'm only now beginning to really believe that we have a chance. It's only -- our finances are still in total disarray. That's why we're going, at the age of 62, I'm going to be 62 next Monday, and Kay is going to be 59, and here we are, essentially going into a new business, at that age. And we have to. I mean, we want to, but we have to, if we're going to survive. We've got to think about when we're 80. We can do a lot of stuff we can now, and we can scam it, skim it, nickel and dime it, shoe

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string it, but you can't do that when you're 80. And I mean, for the longest time, I didn't see how we would hold on to -- holding on to this place has been a day-to-day thing, for years. It still is. But now, we're really beginning to feel, like our kids are doing really well. All of a sudden, we're having these little grandchildren, and you know [tape ends] . . . looks like we're going to be able to do what we're dreamed of since the commune fell apart, which is to be able to hang out with people that really knock us out, like our Congolese friends, and our Latin friends. Not to say, and our other friends, like our lawyer friends and our doctor friends, our carpenter friends, and our farmworker friends, but to make it a place where all of the kind of people that we want to be with are kind of put together. It's only in the last year or so that we're really beginning -- and we've had some real setbacks in the last year. But we're really beginning to get a sense that, yeah, we really are going to survive it. Because it's been touch and go since the commune broke up. I wouldn't trade my life for anybody's in the world. But I'll be happier with it if we do escape from this abyss.

Q: Do you think that communal living, where everybody shares money and food and stuff, do you think that that works, is it possible? Is it desirable?

JH: I think it's possible, I think, yes, I think it's desirable. It's very possible. And I think a lot of people -- and I think there are a lot of people who think that. You're not going to see it in the media anywhere. You might see it in small publications. But even a lot of them are very scared of it. But it's because -- people are scared of what happened in the '60's. So many people had very ugly experiences with it. It's an ancient form of living. Most people lived that way at one time or another. It's only really since the industrial revolution. And in this country, that has systematically destroyed these forms, mostly for economic purposes. Again, the '60's had -- it was a certain situation where, political and economic situation where there was a lot of money. So people didn't have to work, and you could always pick up a job when you needed one. You could deal a little dope here, or do whatever. And you could make it. That's not the case anymore. So people who would be interested in this kind of thing have more of an incentive to stick with it, and not say to themselves, "Well, if this is not working too well, I think I'll go off and work in a restaurant." That world is gone, forever. And it should be. Because the job way of going is totally destructive, and it's destroying the planet. Especially if the Chinese get into it, the planet's gone. We have to get back to simpler forms of less consumption, preserving natural resources, depolluting. The only way to do that is for people to -- you can have more, you can have so much more than -- people in this country are incredibly rich, even the poorest, compared to most countries in the world. If they only learned how to do it together. But, you know, everything in this country, is, to divide it down into the smallest social unit you can find, so you can sell that many more cars. I wouldn't say that the purpose of it all, but that's the effect, and so that's why it perpetuates to the degree that it does, is that too many people make money off the destruction of the family or the tribe or the family farm, or the basic family-owned business. Too many people make a huge amount of money, and that's, to me, the major reason why the family is so defunct in this society. But we're not that far away from it. It's what we all evolved from. And it's a matter, mainly, of saying, "Wait a minute, this is bullshit! This is a rip-off, to everybody," and just do it a different way. Just do it, and say, "I don't want to buy a washing machine just for myself." One washing machine will serve for 3 or 4 families. So each one doesn't need that. And you multiply that by every appliance that every family has, every individual piece of property, and

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there's all of that wealth there. But it's a matter of people just doing it a different way, accessing it. I have a couple specific things I want to get back to, but I want to let Kay talk a little bit. So I'm just going to walk a little bit, because she hasn't had a chance to really talk some. I'd like her to give her round up the way I just did, and then I'd like to just go back and pick up in a few things.

KH: Okay. Somehow, the question, are we glad that we're lived our lives the way we have, I must say, resoundingly, yes. I feel like we've been really, really fortunate in doing that. It's fit us enormously well. It's so interesting to have a lifestyle that you never even realized existed in your youth. Grow up thinking, "What shall I be? What shall I do?" People definitely pushed me in a certain direction, but I'm so glad that we went in our own direction, and really have had the kind of lives that we've had. It's been really satisfying to me. And another element that I hope that we incorporate here, before it's all over, is the health and healing part. I myself am a massager and movement therapist at heart. Or at least, that's been one of my major lessons, is how to be healthy through yoga, massage, dance, music, and other related artistic -- so I'm hoping that all of those things will find homes here. I've done some teaching, and I have friends who teach in these areas and practice, and so I hope that we will be able to incorporate that here. And it's just so perfect combined with the music. We'll be very happy old people. I hope that some of our friends will retire here. Or spend large amounts of time here. I don't want to build a huge permanent community unless it is of old friends, in the same way that I'm not so in the mode of, "We're going to have a business" so much as, "We're going to let our friends start chipping in." We'll just continue in the same way that we have, very inclusive, and people will continue as they have to lend their energies and help us to build and create what we have here, plus, "Yeah, now, sure, you can contribute money, we're happy for you to do that." So I see it not quite so much as a business, as just that, especially as we age, that it's fine for people to contribute money. And I think that that's going to really make things happen in the way that I see as appropriate. That's about it for me.

JH: I'd just like to go over and kind of make a few explanations. I'm going to give you a list of names and phone numbers and the connections. As I say, the first one is Paul Johnson, in fact, actually if I say it, it will be easier than writing it all down. Paul Johnson, and his number is (718)499-6125. He was the founding editor of, one of them, of Wind magazine. He can tell you the most and get you in contact with the most people connected with 30 Canal St., Staten Island. And he was one of the founders of Coyote community in New Mexico. And he's now living in Brooklyn and is a writer and has two published works. Both of which I've done a lot of editorial work on. Number two is George Robinson. He's the friend that we did our early LSD trips with, with whom we were very close at Staten Island. He also can talk to the very early days of 30 Canal St., Staten Island, and about New Buffalo, he was a founder of New Buffalo. George is a right-wing, fundamentalist Christian now, and may not be entirely -- I had a nice visit with him about 5 years ago, but I'm not sure how he feels about me, because I'm not, I'm very opposed to fundamentalist religions of any kind. I'm certainly have a very hard time with right-wing people. But I tried to -- he and I have always had our differences, but we had this very sweet relationship for many years. And he's a very sweet person. But he may be kind of dubious, my name might not be a recommendation. I would think thought that he might -- he loves to talk once he gets going, and he can tell you great stories about Peyote Church in New Mexico, as well as New Buffalo. And now, there's a local community called Table Mountain, which is pretty much defunct.

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Q: I'm sorry, getting back to George, did you have a phone number for him?

JH: Oh, I'm sorry. (505)758-9132. He's in Taos [?], New Mexico. Table Mountain is a local community that was founded by the Oracle people, Alan Cohen [?], Azul Zengpo [?], also known as Bob Simmons, and the Death and Dying people, there were a couple, I forget their names, I never can quite remember them, they also were original oracle people, and they were founders of Table Mountain. My friends, particularly Andrea Luna, at (707)937-3839, lived there for about 15 years. Her son still does live there. And there's Pam Able [?], I don't know her phone number, but Luna can give it to you, and Peter Matlan [?]. Pam and Peter founded the Whale School at Table Mountain, which was probably the finest alternative school in Mendocino County. And Luna can talk about Table Mountain a lot, they all can, but in particular, Pam and Peter can talk to you about the Whale School, which was a wonderful achievement. Table Mountain was a commune in Fort Bragg, and Dick Whetstone [spells last name] at (707)964-6429, he can talk to you about Table Mountain, he's a very good old friend of mine. Now, these people to talk to about Rainbow are -- I'll give you some hostiles: Michael Horowitz -- now, I'm not quite sure how you'd reach him, but he's Timothy Leary's associate, so if you have any access to Tim, I'm sure you can get a hold of Michael through him. He can talk to the house on Buchanan St., he can talk to 30 Canal St. in Staten Island, he can talk about NYU and the people there, and he can talk about Rainbow. As I say, he probably has some pretty hostile things to say about me and here, but that's fine, might as well get that. And also, another real hostile would be John Schaffer of Real Goods. Also about here, in Tim Leary's most recent book, there's an interview with Wynona Ryder, where she talks about living here. Mark Jacobson was our original partner, and still among our dearest friends: (510)836-1520. That's Oakland. And then there's Endre Vitez [spells name], and he lives here, he was the one we were telling you about, who came. He can talk to you about the yogis, and he can talk to you about Rainbow. And also about Woodstock, he lived in Woodstock before he came to the West Coast. And then our sons. They can all be reached through here. That's Jack, Chris, and Stephen.

Q: Is that pretty much it?

JH: Yes.