

Interview with Charlotte Johnson

Interviewer: Kathy Willens

January 15, 1996

Q: OK. This is Kathy Willens and it is January 15th, 1996. I'm interviewing Charlotte Johnson of Motherwhite [or flight?] farms, who lives on her island, near Mount Vernon, Washington.

A: [Unintelligible].

Q: Charlotte, in what commune did you live?

A: It was Sunburst community. In the beginning, the name was Brotherhood of the Sun, and then we changed it to Sunburst to move out of that, uh, kind of sexist term, of brotherhood. [Laughs]. And then, as if a name changes anything. And then, even later, about ten years later, it, it was called The Builders for awhile, and then, uh, it became Genesis, right at the end [inaudible]. I left in, I think it ended -- there are people that think it hasn't ended, but that's, you know [inaudible] opinion.

Q: Where were, you said it had moved, where were the locations?

A: Well, we were first of all, um, based in Santa Barbara. It started in a little house there with limitations [?]. And then they got land on the hills above Santa Barbara, a farm, and that's right when I came. I came, maybe, a year and a half after [inaudible] got started. And then it moved, I think, just a couple months before I got there, they had moved onto this piece of land that had been an old camp, and then, we had um, there was sixty people there when I got there, and by the end of the month, there was eighty-five. So it was really growing right, right when I found it. And then, um, we expanded out, we had other properties we had an apple orchard in Clairmont [?] valley and we started, we had to support ourselves. At first, we tried to, the guys got together and did construction jobs, and, and [unintelligible] stuff all around Santa Barbara, and then we decided we needed some way to make a payment on the land, support ourselves, so we, uh, started a little health food store in Santa Barbara. And that grew into a chain of health food stores in Santa Barbara. The whole thing just grew and grew. We had a sailing [unintelligible] the was a hundred and ninety feet, we took this old [unintelligible] and saved it, and people lived on that in the summer, it was in the bay at Santa Barbara. And then we went to Oxnard [?] for shelter and we lived on it, and we got, uh, we had [unintelligible] and a bakery, [unintelligible] valley. Oh, yeah, right. The [unintelligible] ranch was like straight inland from Santa Barbara, over the mountains in the middle of Los Padres [?] national forest. And, [unintelligible] deeded parts of the, that the forest service, that the national park just went around, and we kept it, and that was, I lived there for about five years. Shortly after I moved [?] in the community.

Q: Where, what state did you arrive from?

A: Yeah [?] I guess [gap in tape?] in 1971, in the fall, and I left there in 1986.

Q: And it was, the community began the year before that?

A: Mmm hmm. About that.

Q: OK. Did it have an ideology?

A: No. Boy it had a very, um, complex -- Norm Paulson [?] was the leader and, or founder, and he had been with, uh, Pramahatsi Yogananda [?] when, from about 16, I don't know exactly how many years he was there, probably three or four, I haven't got those dates straight. But I know he went to Yogananda's ashram when he was sixteen, studied, that was his master, his teachings, and we took those, at that

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time, when I went to Sunburst I was Yogananda, I was into his fellowships, self-realization, and it's a kind of a mail-order thing, a teaching -- they send lessons every week, and they have a series of initiations to go into to [?]. It's a very valid, uh, system of ethical learning. I think Yogananda is a very balanced teacher, not like some of the guru teachers who came from India, I think, I'm not sure of their integrity, but I'm really sure of Yogananda's integrity. And, and at that, I really felt that I was led there by, you know, my teacher at the time, Yogananda, he wasn't living in the body, but in inner guidance. But shortly after I got there, about a month after we got there, we kind of moved from the Hindu emphasis into, it just kept expanding out. Norm was an Aquarian, he had a lot of visions, and he, uh, he, it just kept kind of moving through things. So we experienced a really, lot of different approaches.

Q: Mostly eastern?

A: Oh, gosh -- one whole year we were kind of like, had this Jewish influence and sometimes it was Native

American, and sometimes, and then, I don't know if you've ever seen uh, Churchwood's [?] books, the Children of Mu, and Cosmic [unintelligible] and, there's a, some teachings in there, there's these symbols, called the keyhole door -- we have this keyhole where, I think I have, you know, working on a farm, I really took it, it was in a real powerful [?] place [?] [inaudible] start your life over again, what do you want to do? And I just took about three days of about two hours every morning, I was staying at my mom's, I'd come upstairs and just meditate [unintelligible] it's like an onion, peeling away, peeling away, and I got down this kernel, it had always been there, I want to feed the people, I want to farm organically. And in the community, I was always trying to move things over that direction, you know, and trying, but I was also very obedient, you know, what the community needed I [unintelligible].

Q: So was this, part of the ideology was male, a male hierarchy?

A: Well, we said it wasn't. But it was. Yeah, it really was, I think. Although women, I didn't feel suppressed, I don't think the women were any more suppressed, maybe a little more suppressed within this authority thing, but I think it was definitely a pyramid, and Norm was at the top, then it was [?] leaders of his community, you know and it just --

Q: When you had leaders of the community, he was the founder? And then he had, each farm had, had

A: A male head.

Q: A male head.

A: With usually a mate. You know, so that -- not at first we weren't married, first couple years.

Q: Was it, often in the eastern tradition, it's celibate. Were you celibate?

A: We were celibate, yes. Really, I have a lot to say about the problems that caused.

Q: OK. Any other leaders, names you can think of?

A: You mean the community heads? Sure, tons of them. You really want them?

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Q: Yeah, that's one of the questions here.

A: Well, let's see. David Eddy was vice president, uh, Helmut [?] Klauer [?] was sometimes [unintelligible], sometimes community head. We, we expanded and changed a lot. This is really a fluid thing. I mean, if you know, I don't know if you know Aquarian nature, Uranus is a very, I mean, his, it seemed like we were just starting to get our feet under us and we just expand into something else. And after awhile, some people in the community were saying, "Gee, Norm -- couldn't we just settle and perfect something before we move on into something else?" you know, both on the physical and the spiritual realm, all realms, we were always expanding and moving at a fast rate, faster, after I was there about five or six years, we bought [unintelligible] ranch, which was on the coast, north of Santa Barbara, beautiful Spanish landholding, and then we started, like, moving people there and, and trying to close up our other, sell our other land, sell the apple orchard, sell the [unintelligible] ranch, and eventually move out of the farm, which was in the mountains above Santa Barbara, sell that and get consolidated on this one ranch. That was a big change.

Q: What, what drew people to, to community. There's a question here, or why, why to this particular one?

A: One, one time we did a thing where we all --

Q: Did you recruit?

A: No, no we didn't recruit. We wrote down -- one time we did our autobiographies, and we started with how we came to Sunburst, and we all wrote it, and then we spent time every night before we -- we had group meditation every morning, every night, for quite a while, and then about ten years into it, it changed to Monday, Wednesday, and Friday, for evening, because a lot of people had children. And, you know, they needed more time with their families. By that time, more people had married, and we believed in sex for procreation. And we read them to each other before the community [?] and every one was like a miracle. I mean, it really was, I mean, it was just like, this is, everybody, I mean, a miracle, uh, let's say on the intuitive plane than the physical plane of how they found their way. But we were open for a long, long time, we were a totally open community, because we felt we were a brotherhood, a sisterhood, and we, anyone that came and needed us, we couldn't refuse them. We'd take in everybody, if you can imagine doing that -- at this point, when I think about it, I go "what was in our minds?" I think it was a different time. There weren't as many homeless, and a lot of really derelict kind of people never even found their way there. I think we had a certain protection, just in [inaudible] our atmosphere.

Q: Were you isolated?

A: Well, our markets were like downtown, and our office, which was [unintelligible] house, where they [unintelligible] 808 E. Coda [?] Street in Santa Barbara, and that was, uh, that was right there, and then you could just drive up the hill, up, up Camino Cielo and drive past where our, where that farm was -- the Quail Valley [?] orchard is pretty far out there, and the back ranch was totally isolated, but sometimes hikers would come by. But there's a real aura that gets around communities, I mean, you're all thinking alike, you're all in, uh, I think it kind of creates a force field, almost, you know? So, you wanted other names of community members? --

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Q: So, a lot, you, yes, we'll do that in a few minutes. How did you come to this meditation group?

A: I didn't. I came, like, to the farm.

Q: To the farm, oh.

A: I came from up here. I had a, I had a homestead on Green [?] and I had been there for seven years, and uh, I went back to the land at a time when I didn't know, I don't think there was a movement, I think we were right at the head of it. And the man I was married to, Eugene [?] Ryan [?] and I were, we just looked at what we wanted to do, and we just wanted to get a piece of land and farm on it, and we did that and --

Q: What year was that, that you started [unintelligible]?

A: Let's see, what was the year I went to Summer's [?]

Q: You said '70? '71. You were at [unintelligible] seven years before that?

A: Actually, I think it was, maybe it was -- Gene and I were together seven years and I think that the agreement [it sounds like she is saying "gweement"] we had a place up in Bloomingfield [?] awhile, [unintelligible] from about '66.

Q: OK. Well, Guenos [?] Island is part of Skagit county and the Blaine [?] is in Watkins [?] county, [unintelligible] northwest Washington state? Um . . .

A: And then, so I was on this homestead on Guimos [?] and after a couple years on this homestead on Guimos [?] I heard --

Q: And was that subsistence farming? Back to the land?

A: Oh yeah, absolutely no [unintelligible]. Many times I was just hauling water, because our well would slough [?] in and, I don't even know how, I don't think we can live that way [?] [inaudible] but I did, and I loved it. It was what I wanted to do. I come from a middle [?] class family --

Q: Where, where were you raised?

A: Tacoma.

Q: Tacoma. In an urban situation?

A: Uh huh, I did. If I had, if I'd stayed married to -- I married in college, to an architectural student, that's my daughter's father, he is head of the architectural program at the University of Washington, very, I could have been very rich, and I really chose not to, because I just went "Oh, God, I can't ever live in a city again." As soon as I got out of the city and dug potatoes in my garden that someone had left in the rental we moved in, I just went, this is who I am. And up till then, I felt really lost. Most of my adult life, I was just really going, what is life about? This is crazy, it doesn't make any sense to me. And I just connected with the earth, and felt [?] that's where I belonged. The reason I left my homestead on Guimos [?] is the relationship broke up and he just pretty much threw me out. Women in those days didn't know they could go to lawyers and say "half of this is mine." It was really funny. We really didn't. He put me in town with a suitcase and my daughter and I went to stay at my parents', eventually,

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because I had no choice, I had nothing, and, uh, I couldn't do, that was so horrible, nobody can understand -- they didn't even want us -- who, you again? -- you know? And I was totally fractured, because I was rooted, and I was like a tree that had been yanked out of the ground. That place was my life, I always thought I'd be there till I was eighty-five, and out of this month of total turmoil, staying at my parents, I really did not eat or sleep for a month. I was probably breaking down, emotionally and mentally.

Q: And how old was your daughter?

A: She was little, OK . . .

Q: Like a baby?

A: She was seven, she was six -- coming on her seventh birthday. And uh, she was, she was a really together person, probably kind of a caretaker, she was kind of holding me down. And I just was getting pretty out of the body after a month of not much sleep, but, you know, I was doing my yoga, I was doing meditation, was doing my Yogananda [?] recharging exercises, and I think it really kept me together although I could see that my nervous system, that's my weakest point was going [?] just gray [?] and I finally just called out everything, I said, "God, if you have a plan for this life, you'd better step in, because I'm, I'm going under. I don't know what's going to happen next." And I felt just this surge of strength run through me, and within two days, I was on the road, and I didn't even know where I was going. And I ended up at Sunburst. So to me, I felt, really led there. And I don't, and that's very confusing to me, when you hear things, that happened next [?] at the community. So we had this keyhole door -- I can't find a picture of it, it's like this, and it had these, um, petals that came down like this, the petals were the eightfold path, just kind of, it comes from Buddha, a little bit, and there was like Right Study, Right Meditation, Right Association, Right Nurturement, uh, Right Work, Right Recreation, um, Right Speech, and I'm missing one, it's usually the one I need to work on, I can't remember it! [Laughs]. Then, then within the circle part, this is a very old symbol, they have found it in Hopi ruins, uh, it's, they have, in some of the Mormon museums, I've seen it, he found in Churchward's [?] books it's there, but Norm took it and made it his, and in that circle you've got twelve paths. You've got, you also have the star of David, you have an ascending and a descending triangle, and then you have the petals hooked into that, and it's, the twelve paths are the twelve virtues, much like the twelve signs of the zodiac, I mean, you have Aquarius, whose virtue is charity, Pisces' virtue is faith, Aries' virtue is loyalty, you know, it just keeps going on and on and on and on like that. And so, you, you get, those are the, like, like in the New Testament, in Revelations talks about the twelve gates to the [unintelligible] and that kind of, tie that in with -- so there was an incredible, we developed belief system. We were all there for God realization. We wanted light [?] and I don't know what we, I'm not even sure what it means anymore, but we thought we all knew. We wanted to know God in this lifetime, and it was a very dedicated, a very up-energy, all the time, people were, were seeking to be all they could, in every way they could, and there was a seeking after virtue, and there was a lot of, of reward for what was perceived as virtue, or selflessness [?] --

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Q: In what way were the rewards given?

A: Uh, you know, uh, approval. Within the community, and within the brothers and sisters in the community, and the way we interacted --

Q: Would you be recognized at a meeting, or . . . ?

A: No, it was just respect, you know, we lived together, every day, we ate communally and we --

Q: Did you live in private houses or did you --

A: Not in California. It was, we had little houses, you know, here, we had whatever we could come up with, you know. But we, ate communally, we had communal bathing houses, uh, we had, we all worked together, and, in California, you can have just a little, beautiful [?] sleeping room, and that's all you need, you know, it doesn't have to be even insulated, or anything. And they were very artistic. You know, there was a lot of just, we, we had our own way of dressing, [unintelligible] stuff like that, it was all, there was a lot of artistic expressions, a lot of musicians, there was music every night, at communion [?] our own musicians, we even made some records, some times, we wrote, people wrote songs about -- southern California's kind of like that anyway --

Q: Well, did the music have any effect, the music of the times, uh, the rock music have any effect on your group?

A: I don't know, that would be hard for me to tell, because I was completely media, media [unintelligible] at that point, I had no radios or stereos, there wasn't at the farm, there wasn't any power. We had kerosene lamps, and there was a real disconnection from the world out there. For me, especially, I was like that anyway. And there was some people that were working at markets downtown that would, in the early days, take off and go have spaghetti dinner, or something like that, and I was horrified. I mean, we'd have this meditation and Norm would, you know, like take us to great spiritual heights, and then they'd all jump in the car and run down and eat, go out to dinner, and I was kind of like, how can they do that, they're dispersing the energy. I was a pretty hard-core true believer. I think I probably got on some people's nerves, now that I look back, and I'm, now that I find people like that kind of repressive to me --

Q: How did you relate to these people that were going in for spaghetti?

A: Well, I loved them. They were my brothers and sisters. And I just prayed and hoped -- you know, I tried to help them understand that there were more serious things, and they tried to get me to loosen up, and, you know [unintelligible] [laughs]. And there was a real, heartfelt love, I mean, Norm always said "Look for the Christ in each other." You know, see the best. I mean, that's what that phrase meant. And dwell on, on the positive aspects that are in each other, and this is how we're going to live together. And it was, and I, I could see reasons -- we kind of, while I was there, we all decided on chastity. Within a few months of me being there. And it kind of made sense to me. I mean, if you're going to have a commune, where people are living together, and you've got, and we're in the sixties, and it's a free love atmosphere, within that kind of segment of population, I think we'd have a lot of trouble. We'd have, we'd have to deal with a lot of jealousies and we'd have to, and so, we were kind of naive, and we, we went for this. And I went through this struggle, and found uh, there's a lot of limitation [?] to how much

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you can do to transmute your sexual energy into the higher chakras [?] and I think it's one reason our community was so productive -- I mean, every one of our markets were beautiful, we, I think that we created bulk foods. 'Cause we had a big carpentry shop, and we would make, we would buy, like a market, and then we would --

Q: A grocery market?

A: -- put it together. Well, a building, a store, and then we would totally remodel it and put everything in the market. We had really talented people there. Put in the walk-ins, put in, you know, all the shelving, the bulk bins, and it was all done with a love, the carpentry work was really beautiful, it was [unintelligible]. And then we'd man our markets, and people would just love to come in, it was just, it was such a bright, full of energy, a loving openness -- we could be like that, we weren't all isolated within our own little houses -- we were in a group, and we cared about each other. So this was like real wonderful and [unintelligible] for years and years and years, and one thing that was unhappy for me, I'm not going by --

Q: Oh, no, we don't --

A: OK. Uh, was, shortly after I was there, I didn't like living at the farm above Santa Barbara, because I was not a town person, by this time, I was very much a land person, and most of the people that were there, they were younger than I was, I went there when I was 28, and most of the people were in their early twenties, and I was like taking care of everybody, and I was totally exhausting myself. I mean, nobody knew you had to chop wood and keep the fires going and scrub the toilets, or what it really took to keep a kitchen clean, I mean, they were learning, but they were young. And they, some of them had come out of school, and some had come out of their parents' homes. I'd come out of seven years of self-sufficiency, living on the land.

Q: Was that land, supp-, you, big enough to farm, in that area?

A: Well, we terraced, and made a lot of gardens and we fixed --

Q: 'Cause the water [?] was quite dry in there.

A: We, there was springs, and when we moved on there, people said, "Oh, you'll never support, you know, more than six people there." We had 150 living there, and the springs always gave more water [?]. Norm felt that we had an in with, you know, the powers would create what we wanted, and it seemed like it did happen, pretty well. We developed reservoirs, but, it was no way like we were growing all our own food. But if you have a natural health food chain, [unintelligible] and then we got a wholesale distributing, we developed a wholesale distributing firm, and it was really large. The whole west coast and some communities [?] in the midwest. Deliveries, a whole trucking fleet, and uh, some [inaudible]. So we had that business, too. So we were like really pumping out the businesses, here, and shortly after that, one day I was, I was working at the farm, but looking into getting a job, because we, each had to pay \$600 a month and then that, we just divided up the land payment [?] [unintelligible] come into doing things financially that way. But Norm, one of these days said "Well, who's Susan's [?] father?" that's my daughter, and I told him, and he said "Does he pay child support?" and I said "Well, I never got child support from him, because I left him" and I figured [unintelligible]. He said "A man

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should support his seed, why don't you [unintelligible] him?" So I got child support from her dad, and then I didn't have to go work in town [inaudible] of the people, the farm, and the animals there, had to go --

Q: Since you were older, did you, were you a leader, taught them how to do things? Did you teach them how to clean the kitchen, or --

A: Well, I taught them from underneath, kind of -- like, I taught them by doing it. But I never had a sense of, no, I don't feel I was ever in a leadership position. A lot of people would come, there were women that were like head of the kitchen and stuff, but I think it was, people would come in and they would like, like have that kind of push. And I, I'm kind of more the Cinderella type, I kind of work from the ground level, and I never had the push to want to rule over others, and I don't know -- I mean, later, when I say, "Geez, why wasn't I in charge?" 'Cause I would run into trouble with people like this, 'cause you can imagine, after months without food I weighed a hundred and nine pounds, and every time Norm saw me he said "I want you to eat more." And, and now I understand about how, when people go anorexic, how they, it's really hard to train [?] your body, it's a dangerous position to be in -- and then this person got a hold of the kitchen, and was like locking people out of it, except during mealtime, and I was telling her I need to eat, and we had some fights about that. And I was used to running my own life, I wasn't used to somebody telling me when, what food I can have and what food I can't have, really --

Q: Was there a shortage, when she locked the kitchen --

A: I think it was a power trip.

Q: It wasn't that [unintelligible] eating everything and the food supplies were short? There never was a shortage of food?

A: I'll tell you, there was so much food in that community. We, food was never something that there was a shortage of at all. I mean, just like, we had huge walk-ins full, you know, we had five-gallon buckets of honey and peanut butter, and maybe that was part of the strategy of getting me into the food bins, was that we'd always have food. [?] But there was no way at all we were growing our own food. We had, you know, fruit trees, and we were doing it, but it isn't where it was coming from, and I'm always trying to move in that direction, 'cause that's my being, that's who I am. So one day, someone comes and says "Do you want to hike to the back ranch?" So I say, "Yeah, can I?" And they say, "Yeah, c'mon." So, they had to go back for something, a message for somebody or something, so we, get on your rubber boots, and off we climb to the top of the hill and down [unintelligible] about 26 miles back into the wilderness on the trails, it was this beautiful community, [inaudible]. So I come back out, and then another time I hiked back, and then the third time I hiked back, I'd get rained in, because there's about, I don't know if I've ever totally [?] counted them -- somewhere around twenty creek crossings to get there. In California, when it rains, dribbles become raging rivers, and you're there, you know? [Laughs]. And nobody goes, and nobody goes out. So I was there for a couple weeks, and finally the sun [unintelligible] and the rivers went down, I came back out, and I was in this completely, I'd had this, like, I walked through a vision coming out. I don't even know how to explain that to you. But I, anyway, I had this incredible mystical experience, and I was really just, in another, almost dimension, coming down the hill and into the ranch, into the farm at Sunburst, at the farm above Santa Barbara, but I felt that that

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was my responsibility and that's where I was supposed to be, but I was arguing with what I saw as God that I wanted [unintelligible] the back ranch, that that's where the people were that I could relate to better to, and I'd be happy to. Coming down the hill, here comes Norm walking along, he said "Where have you been, I haven't seen you." And I said I've been to the back ranch, and he said "Do you like it there?" And I'm going "Do I like it there?" [Laughs]. You know, I said "I'm ecstatic!" And he said "Do you want to live there?" And I said "Yeah!" I mean, I could hardly believe it was happening to me. He said, "Oh, I think that could be arranged." And I, so within the next week, I moved to the back ranch. And this is a really strange thing, and I can't totally understand it. But I didn't figure out that my daughter and I were separated for about five days. And I'm really curious about Norm, now. I think that he has incredible power. I mean, it's obvious to anyone around him, that he's an incredible, powerful person, psychically --

Q: Is he still living?

A: Yeah. Because we used to, all these things happened all the time. You'd go to ask, you go in to talk to Norm, and you'd have this question to ask, and it would just leave your mind -- you couldn't remember it. And just all kinds of things would, people started to realize that he had a way to control the minds of people around him. He just put it out of my mind that my daughter and I were separated. So I came out and, of, to work that out. And he said, "Well, I want them, I want the children together for the school." If you take her back there, then it will break up the school, and it won't be good for the rest of the children, [inaudible] for all [inaudible] and working around that I ended up living without my daughter. She was seven years old. She was a very capable, independent seven-year-old. And I was having trouble, even at the time, keeping track of her. But every time I would, 'cause I was used to knowing where she was every minute, taking care of her, and every time I'd find her, she'd be like, making somebody herb tea that was sick, or Connie'd be teaching her the guitar, or, I mean, it was just like wonderful, or she'd be on hikes with her little friends, making little --

Q: Was there, was there formal schooling for her?

A: Well, it was, it was getting going. Well, they had some little school for the kids to go, and then he, they were buying the apple orchard, and Norm wanted to set up a more -- 'cause things were growing, all the time -- we got up to about 350 adults and --

Q: And how many children? [gap in tape] -- Whose mother is, [inaudible]. Oh, OK.

A: I think he might [inaudible] he was like an angel, he was incredible, but he so lost his power [unintelligible].

Q: A lot of that old, the elder [?] [unintelligible] the brothers, impositions [?] of authority got so, Norm is still in this --

A: Well, actually, he's trying to start another one right now, or is starting another one. I just kind of found out some information, just in the last couple of weeks. Or, I mean, I kind of heard last year he was starting another community, but he, he didn't want any of the ex-members that were in Suburst to be involved in this new community. I heard that from a friend in Portland. She --

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Q: How old a man would Norm be, now?

A: Sixty something.

Q: And still very charismatic?

A: I don't know. I haven't seen him, I don't [?] want to [?]. So, uh, where were at on this? What year are we at? Oh, so I was at the back ranch, my daughter moved to the orchard, and then, and I'd, like, I'd see her maybe once or twice a year. And I was like fighting to see her all the time. One time I got really mad, and I just --

Q: Who was she living with?

A: Different sponsors -- they came, for awhile, we had, called Meridian [?] we had this school, they all lived together, and you know, these people that were taking care of her were all non-parents and younger than I am. You know what I mean? And they had this, I don't understand, she was such a beautiful child when I got there, everybody was always praising me on how I'd raised, and what an incredible beauty she was, and stuff, and then they separated me from her and then acted like I was a problem. And that, you know, like, the things that was wrong, that, any troubles they were having with her was because I was her mother, you know? It's like, they didn't really even understand how to raise children properly. And I, upset and fighting this, but feeling like it was God's will that I let her go, and there's some reasons that I felt that way, since she was very young when I first started, I'd first found Yogananda's teachings, and started studying that, and I was meditating, I felt like it was a real hopeful [?] path for me, because I just saw how negative my mind was and my being was, and like, you know, but I looked at my newborn daughter, and I just said, you know, if she can know you when [unintelligible] I'd give her into your hands. And so, when this came, I felt like the call had come out -- and there's this real thing in Hinduism about non-attachment and if you're a true adept, you don't, you do let God take care of your child and your wife, and you go off into the forest and, you know, so there was this kind of, I thought that's what I was responding to. And also, because of the group approval, and I've learned it was weakness about myself [?] that I was [?] really susceptible to group approval in my life, and I'll let it run over my own knowing-ness. And that's, and I was like, really hailed as doing the right thing, by letting my daughter out from under my jurisdiction, you know. One time when we were all out at the farm for our big initiation and Celine [?] was there, I didn't like what I saw, I didn't like what was going on with the kids -- we were all, some people were sleeping [?] in the meditation in sleeping bags and then we came in and took some of our children and we came in in the morning to meditate, and the kid was just still laying there in a sleeping bag, and nobody had enough sense of authority to go over and say "Get up, now, son." And I just went "Shit, these people don't even know what they're doing, and they're in charge of the children." And I went and I got Celine [?] and I hiked back to the [unintelligible] and I had this horrible sprained ankle, it was all black and blue, and I wonder [unintelligible] ankle, I'm going to look that up, 'cause I used to sprain my ankle during that time a lot. [Laughs]. Might have been a clue if I'd have known how to read it. And, it was, I mean, it was a horrendous thing that I hiked twenty-six miles on this totally ruined ankle. I mean, that was how determined I was. And then Norm sent back to the ranch for Celine [?] and I to come out, he wanted to talk to us, you know. And he, he did his manipulation, and he got her back to the orchard and me back to the ranch.

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Q: Now the orchard is separate from the ranch?

A: Oh yeah, it's like, do you know where Queremot [?] Valley, do you know southern California?

Q: No, no.

A: Well, you actually have to drive way down south and go through, up through Oldhi [?] and back around, it's an, it's an inland, high valley, and, we could hike from, you know the --

Q: I've been to Santa Barbara.

A: Well, the way the coastline goes, at Santa Barbara, you're actually facing south. That's one of the reason's it's this incredible resort town. It's one of the few southern beaches in the United States. The whole, that's that part of California that makes that turn, you know, up there. And so, here's Santa Barbara, and then the coastal mountains are right there, you know, wham! You know how they are. And then about three-quarters of the way up them is this kind of little saddle place where the farm was, and then up and over that, in back, was Olmury [?] Ranch. And then back, behind Olmury [?] ranch, you have the Pine Mountains, there even a higher mountain range. And over that, and down the other side, about three days' hike is the apple orchard, Calama [?] Valley. And you could, we could, it was actually a straight line, the whole way. You could connect our ship in the harbor, Coda house [?] the farm, the Olmury [?] ranch, and the Calama [?] valley orchard, actually on a map, in a straight line. That was kind of mystical. Norm [unintelligible]. And we'd make that hike sometimes. It was really wonderful. [Inaudible].

Q: Could you drive to the orchard?

A: Well, you'd have to go down the coast, up around this way, and it was quite a long, yeah, yeah, there was highways there. 'Cause, you know, we were like, we had a juice, back, we were juicing apples [inaudible]. You know, it was, --

Q: So it wasn't totally isolated.

A: The orchard wasn't, but the, the Olmury [?] ranch, I mean, sometimes there was a road there and sometimes there wasn't. It depended on --

Q: On the . . . ?

A: What the creek was like.

Q: On the creek.

A: It was kind of a road, I really hated to ride it, it would just [inaudible]. So, the history on this, let me see, let me look at this, so I know where to go --

Q: We don't --

A: Of course we were vegetarian. I remember pressure cooking soybeans and blowing up the pressure cooker. Soybeans kind of clog up the thing. And uh, and then, you know, we had goats for milk, and we were always having to sell the extra male goats, and at some point we just sort of realized we had to quit passing the buck, and we started learning to butcher in a sacred way, and moved more into a, um,

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small amount of meat. And uh, chores, we had, God, it was so organized, I really loved it when it got going, although, I mean, every year I was there I worked my part, the first year I was there I got a staph infection, I'm sure it was exhaustion and stress and [inaudible] probably was close to, really close to getting you know, [inaudible] hospital with that one. And then, another year later I got that, too. You know, that's really in the soil down there, but I think I was [inaudible] I'm a Capricorn and we're real tractable and chore oriented, but we, we, it got so that working every morning, after meditation, after breakfast, [unintelligible] work, and the chores were divided up then, and it was, uh, people were signed up for it, and the work that needed to be done that day, it was, I really appreciated that, coming from [inaudible] you know, purpose that we had, that was a real good feeling, everybody kind of did a job [inaudible] what they were doing, and what we were all trying to accomplish, and --

Q: Did -- if and when visitors came, 'cause it didn't sound like, even with this open door policy, you didn't have many visitors --

A: Well, new people were coming all the time --

Q: Oh, they were --

A: And they would just drop right into the community.

Q: And they would be expected to do work, too.

A: Oh yeah.

Q: And what if they refused to work? What if they'd come for the weekend or a vacation?

A: Oh, you mean visit for a week?

Q: Yeah.

A: I don't think we had visitors that way. I mean, if people wanted to join the community, they came. I mean, you might have, like, Sunday meditation at different times was open, and people could come up for our meditation, or people could come and just kind of preview the community and look it over, but they'd have felt really -- I never saw anybody who refused to do anything. I mean, there was just kind of this, you just got swept into it, you know what I mean? It would just kind of take you over. But if somebody, I mean, there was like after-breakfast clean-up, and if you were just visiting, you wouldn't be on after-breakfast clean-up -- you probably wouldn't be signed up at that point. You wouldn't be signed up to scrub the, the outhouse --

Q: Oh -- at the work session, you had signed up for, you were going to do that week.

A: And, and in the early years, see, things progressed, like in the later years, [unintelligible] you knew your, your cooking days and your after dinner clean-ups and stuff for months. I mean, I can't even remember when we put it down. Maybe we just went and signed up for it, and then you'd negotiate and change with somebody else, if you wanted to change, you -- like I cooked Monday morning breakfast for years, we always had [unintelligible] and custard and, we had, we had pear custard, [unintelligible] and pancakes with [unintelligible].

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Q: After you discovered your weed allergy, were you able to stay there, or did you --

A: Oh yeah.

Q: Was that one reason you --

A: No, oh no, it just totally [unintelligible] --

Q: OK. Let's go back to your daughter and her education and --

A: We got our school certified, actually, it was, you know, I mean, at first, the school wasn't so good -- by the time we got to Ekes [?] and got the kids there, we had two certified teachers teaching and then, you know, everybody in the community would contribute to the school, too, their knowledge, the, the children were actually fantastic individuals [unintelligible] they've had a lot of more varied [?] experiences and a lot of hands-on interaction with nature and [unintelligible] my daughter trained, by the time she was nine, with uh, a horse trainer. And she worked on a horse farm.

Q: Where is she now?

A: She lives up, she has some land north of Cedar [?] [unintelligible], on, off highway 90.

Q: Oh, OK.

A: [Unintelligible].

Q: Is she farming there, or?

A: Well, it's not --

Q: Not good farm land in there.

A: No. It's not, --

Q: Short growing season, or . . . ?

A: No, well, it's not that. It's marshy, it's marsh and woods and then there's a lot of gravel from [unintelligible] this creek flowing through there --

Q: [Unintelligible].

A: And it's like really --

Q: Where the, where the old barns [?] were?

A: Yeah, it washed away. [?] She has horses there, and there's room to graze on it, there's a pipeline [?] right behind her house, and it's a really beautiful house [unintelligible], but I think she wants to get out of there. I think she actually got that piece of land [inaudible]. It was [unintelligible] isolated, and she's [inaudible]. She was [inaudible] [Laughs]. She's got this piece of land that isn't the one she wants. She did really well. She got him out without having him take her resources, which, we all really counseled her, really stuck in there with her [?] and helped her do that, that separating of the assets [?] so that it was fair. But she would have gotten through on her own [?] and he helped with [unintelligible] but, in a

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way, it was her place, it was his rent. And so we decided to bolster her up, you know, don't let him, don't let him feed [?] you stuff on this, you know, 'cause he'd wanted [?] to do something like that for a long time.

Q: Now how old is she?

A: Thirty.

Q: How old is . . . she was educated in the community school until what year?

A: Sixteen -- she left when she was sixteen, and we were living at Titas [?] ranch at that time, and there was this big blowup about um, sexual stuff going on with the kids. And she was like real bananas by then. And people were saying things to me like uh --

Q: Were you living with her in the same household?

A: I, I had come out from the back ranch after five years and then I worked at the farm for awhile, and then I moved to Heath [?] and I was negotiating with Norm to get Celine back in with me, and he was like stalling. For awhile, she lived with him. She lived with other -- like, like, he came up out of the blue when I was, got, I was like, getting to Tijiyas [?] getting myself moved there, where my child was, I'm still working on this rejunction [?] --

Q: So he had control where you lived? You couldn't just say I'm going to go live by your daughter, like, with my daughter?

A: You know, I could have. There was one woman that never let them get her daughter away from her. She was this really -- we called her Tsunami, her name was Helen, but her nickname was Tsunami, if you can imagine --

Q: Like the tidal wave? [Laughs].

A: Yeah, yes, exactly. And she's a real -- she's one of the most forceful women I've ever met in my life. I really don't like her, frankly, I mean, I like her, I love her, but God she drives me nuts sometimes. She's so forceful -- I mean, it's just like, you know, they say Leo is the sun, and they just kind of see the world rotating around them. You know? I mean, she really did, she, drugs, no drugs, no alcohol, no cigarettes in our community. I don't think I remember --

Q: Coffee? Tea?

A: I think there was coffee around, especially people who were working in town, but I don't remember it being available at the communal meals in any of the communities. No, I don't think there was coffee. We were very health-oriented. Although, it's very funny -- people within the community, many of them, didn't have an understanding of it. I mean, if you gave them the choice, they'd go out and buy chocolate candy. You know? But, it wasn't what was necessarily being served at our meals. And that's kind of an interesting comment [?] I never kind of looked at that, or figured out why. But, not everybody has the same awareness as, you know . . .

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Q: Did some of the people come from, uh, situations where they had psychedelics?

A: Oh yeah.

Q: They, they sought out a more, a more structured community?

A: I had, I was, like, I think now that I look back upon the marriage that failed, that made me lose my land, that I went to Sunburst afterwards, was probably the problem was marijuana. Because that, it's, old man [?] of mine, it's, he's like, he's older than I was, so he's like in his sixties, now, too, his mind is just gone, you know? I mean, you can't even talk to him -- there's no more receptors to hear -- it all just goes on inside his head, you know? And I know that he has -- maybe marijuana's different things to different people, and it's how you use it, in a way, too. I'm not sure. I am very, very scared of it. From what I've seen of marijuana. I think that the time that I smoked it, the way I saw things, and then how, after I was off of it, years and years later, it takes a long time to get it all out of your aura, or something - - At the time that I smoked it, the way I saw things, and then, how, after I was off of it years and years later, it takes a long time to get it all out of your aura, or something, out of your system, somehow --

Q: Out of your tissue --

A: And out, and out, and reform your cells from whatever, your brain cells, from whatever it was -- you get -- and I look back and I realize I had the impression, very clearly, that I was getting higher, and more aware, and more expanded awareness, I mean, I was using psychedelics for a purpose, to increase my, expansion of my consciousness. You know, [unintelligible]. And uh, and, the, it, it appeared that that's what was happening, in using it. And in reality, what I saw later, was just the opposite. I was on an escalator going down, and had totally opposite illusion. And that scares me, that things can fool your judgment so much that you can't discern what's really going on. And so, I mean, I even get -- there's so much marijuana in the world today, and I have some friends that sometimes smoke it and stuff, and I usually work very diligently, very cleverly, to get them off it. And I don't ever confront it directly, 'cause then you get an opposition going, you know, and then there's a polarization that takes place, and people like to do what they're not supposed to, I look and I say "What's missing in their lives, that they are replacing with this drug?" And I try to fill that. And it, and it seems to work a lot. I try, like one young woman, I, that was, she was so talented, she was [unintelligible], she was so talented, and I just said "Well, you know, what is, what do you get when you smoke?" And she said "Well, you know, I just, so less inhibited -- I can sing in the sauna -- and she really likes to have [unintelligible] and stuff, and so I like, started getting her dancing when we were together, and, 'cause it's just getting used to that stuff. And I think it's like a false entry into a certain level, and because it's false, it's not, you didn't really go [?] there and [unintelligible] you can only enter there when you're on the drug. I could never bring back anything into my life from it that actually felt real [?]. And maybe I'm more discerning than others, or maybe it's different for me, but I, [inaudible]. I think within the native culture, in the structures, and there's very little of this left anywhere, I think they maybe used it in a useful way. But it was, it was more the whole elder-leadership that worked [unintelligible]. You know, I've got an end to the story that I need to tell you. So we all moved to Tovigas [?]

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Q: Tovigas [?] let's see, daily life, let's see, question about daily life, or shall we -- let's talk about moving, moving experience. To Tovigas [?].

A: And then I got my daughter back with me, and she was like, I mean, people were coming, like, Norm came out of the blue and said to me one day, he said "You know, I think that you should, you know, take care of Celine. I think that, you know, she's not being taken care of well." And I just was so shocked that I couldn't even say anything. I just, and I wanted, you know, I just went -- "Right. Tell me something I don't know." You know, and every damn time I tried to get back to her, he stood between me and he denied this. He said "Oh, it wasn't me, it was the teachers at the orchard," you know, just give me a break. So finally things kind of culminate, and it looks like she really needs to get out of the community. But this is like my life, and I can't, so we worked it out to send her to live with her dad, and so she left [unintelligible] when she was sixteen to live with her dad, and went to high school in Eugene, Oregon and moved in with an upperclass family and got help and, you know -- that's her story. You know, [unintelligible] then the whole community bought this half a million acre ranch in Nevada, in uh, the northeastern corner of Nevada, and we moved there. We moved the whole community there. And sold everything that we had left in California, and it was a cattle ranch, started [unintelligible] that, financially, wasn't really a good idea, 'cause, you know -- OK, half a million acres, but it takes about an acre to feed a cow, you know, it's like -- I think it takes five acres to feed a cow there -- it's just not that far from the, from the Bonneville Salt Flats, you know, I mean --

Q: I've been there.

A: It's, you know, it's like [?] a moonscape, in some ways. So we were really struggling financially, pulling all that together, and we had to build housing, like we hadn't before, and then people, the way we'd moved every day [?] was we go to this trailer park, there was this gorgeous trailer park, and we had to have these super-insulated trailers, and so [unintelligible] living in their own dwellings, and the communal eating thing kind of went by the side, and things kind of started to change, and then my daughter came back to visit me, and told me that the whole time she was in the community, Norm had sexually abused her. And she'd gone out and gotten counseling, and found out, she knew something was wrong with her, 'cause when she got to her dad's place, she was just like, and she had enough sanity left, deep down inside her, to try to figure it out, and she went to her dad, and said "There's something wrong, I need counseling." And she went to counseling and [unintelligible] came back and told me. And it took, so, you know, I thought, something Norm had said to me years before, he'd said, 'cause someone had kind of innuendoed this before, that there was something wrong going on, and I didn't know what to do [?] and he said "Well, I've, you know, I've had to do a lot of healing on your daughter -- I had to massage every one of her chakra [unintelligible]." So I thought Celine was mistaking this, that, I was still on Norm's side. But a year later, she came back to visit me, drove out from Eugene, and really talked to me about it. And we were doubt [?], I was married then, I was [unintelligible] never could [unintelligible] ten years of chastity [unintelligible] and uh, not that anybody ever, never broke their vow. But it was what we were always trying to attain and there was a lot of guilt and stuff over sexuality, sexual issues. And I uh, [pause] we went an confronted Norm, Kelly [?] and Celine and I. It wasn't totally successful -- God, he's just the ultimate people manipulator. He had, he was trying to turn the whole energy around to feel sorry for him in this situation. He says here I have just gotten off alcohol and drugs, and now I'm hit with this, boy, this is really hard [?] to carry [?] [unintelligible]. I, it took me a long

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time to undo the control that he had on my psyche. But I ended up, in the next six months, counseling, I ended up staying there another year, for a couple reasons. Kelly was ready to leave, it was a really good relationship I had with him, the first kind of equal relationship I'd had in my life that I wasn't giving my power away to a man, and also I was worried about the other people in the community, I mean, these people were my life, you know, I, and here they were, being governed by a sexual child-predator. And I was just like, shit, like, keep the children from this [?] -- I just like woke up out of a dream, it was about the biggest shock of my whole life, to realize, my whole belief system had, I, I kept trying to sort out, like what did I know and what did Norm tell me, and what's truth and, what's this [unintelligible] inside of my head that's guided me to stay here all these years, and like, I couldn't believe in anything, and I had to just throw everything out, I just had to throw absolutely everything out, because there wasn't anything I could get a handle on that I could say, yeah, this is the truth. And uh, and I really believed my daughter. Because I just heard it when she said it, and it really did happen. And that time that I went to Norm in, he, he actually admitted it, when you think about what he said. It, you know, he just tried to make it into something else. And then he said to me later, "Oh, I don't remember any of this." Like, he's like, in total denial about it. This is, this is your hand [?]. I like it, I like, I'm trying unconsciously to get it [laughs].

Q: [Laughs].

A: But it's not true, he says "I don't remember any of this, it must have been the drugs, it must have been the alcohol, must be something took me over," you know, and it's not true, and when, before the community even was, he had a horrible back problem from [unintelligible] the university, this contract [unintelligible] he was a huge man, very strong, and he was lifting bricks [?] that two should have been lifting, and his back went out, and so I, the story, his story is that he got addicted to painkillers, the doctor got him addicted to painkillers, and then he used alcohol to try to get off the painkillers, in that, at future times in his life, he had been able to drink fine, but then, things had happened different in his body, and he was an alcoholic, and he got addicted to the alcohol, and for awhile this was all kept secret in the community. And then some of the people that were taking care of him said "Well, I think everybody should deal with this," you know, and they let it out, and at that time was when we were in Dejigas [?] over a third of the community left. They said I'm not following somebody with an alcohol and drug problem. This is not my idea of a spiritual teacher. And they just like went out in hordes, you know, they left. And then that kind of put us in financial difficulties, because we'd just opened a new market, and we had to hire [unintelligible] it just changed a lot of things. But I think, probably the financial difficulties was a reflection of Norm's drug problem and mismanagement of funds and who knows what was going on, because lots of us were really naive, and when we got to Nevada the whole thing went up in the air, about how we dealt with our community financially and they started to want to get every individual to take part in these decisions, and we never had before, it had been, it was kind of like a monastery -- you had a group of people that did the business side, and then you had the people who did, just the daily work and attended to their spiritual lives. Which was really great, in a way, except what was going on with the financial part. And so we started to go into [unintelligible] financial problems. And probably before, we were always running from it. You know, like just, billing payments [?] came up at Tijigas [?] so we moved, you know, so it was going to catch up. That's the way Norm conducts his life, now that I understand. He's in denial, he always sees fault as caused by something

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outside of him, you know, he's this Christly [?] being, and the armies of darkness are trying to overcome him, and so my daughter's the devil accusing him of child molestation, to try to destroy this community he's trying to build, and I became Satan, and he had to, you know --

Q: He told you this?

A: Well --

Q: Or this was --

A: Yeah, he pretty much, you know, made it that I was like Judas at one point, and --

Q: Had you gone public within the community?

A: Well, I wanted to, by Celine talked to a really good friend of ours, Allison, they came and talked to me, and they said, "You know, Mom, I don't think you understand what is going to happen, if you like, in meditation announce this or at family meeting, they are going to turn on you, and they are, you know, just going to rip you to shreds. Do you really want to do this?" And I said, "Well, I'm not keeping this a secret, I mean, what, who am I protecting? Norm?" And I saw Sunburst as my community at that point, and we were really moving more toward self-government, so I felt like, let's see what I can do with this. What positive thing can I create out of this? Can, because we were all getting more of an understanding of how much it cost us to live, and how to raise our own money, kind of go on more of a personal budget thing, it was all on paper, but we, you know, how much, so we were all challenged to try to create [unintelligible]. I was a shoemaker the whole time I was in Sunburst. I still have my leather shop [?] here, [inaudible] it was the only thing I brought with me when I left.

Q: Do you build shoes?

A: Well, [unintelligible] uh, [unintelligible] she had to put do not [?] so I moved into more like making bags and just everything or anything, and people would order bags from, when we were in Nevada, from outside of our community, because we started trying to make money for, I used to made shoes for the community members. And I would [unintelligible] I'm really coming back and I'm going to [unintelligible] these things, instead of more. I reversed environmental sensitivity, it's taken a lot of [unintelligible], just learning how to do it with my body. So we were having meetings, you know, weekly, daily, sometimes, on how to reorganize our governmental systems, and many people were working from many different attitudes on this, and I was going "What the --" and so, I would come to people I thought that it was, I'd let my radical spirit, or my inner-knowing, people that needed to know, people whose lives were really ruined by thinking that Norm had all the answers, like, that, he was, like, uh, advising people about their marital relationships and I'd just, I'd let them know that he had his own very serious problems with sexual matters. And then he said, when --

Q: Did, did he hear about what you were doing?

A: Well, when we were, when we confronted him, you know, and I, and I said "I'm leaving," he said "No, no, no, don't leave, I want you to stay, I love you," I said "Oh, no, you don't understand -- you don't want me here." He says "Oh, yes, I do, I really want you to stay, I want you to stay here." And three

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times I said "Oh, no, you don't, Norm." He didn't get it. I wasn't going to do what Norm says, anymore. He really ...

Q: Sad that you [?] totally don't call or . . . or, uh, the disconnected with who you are.

A: And my whole value system went [?] to. So I, he said "No, no, I want you to stay." He said "If you'll stay, I'll get counseling." You know, and he played again on that part of me that was the strongest, that I cared about [unintelligible] so much, that I didn't, you know, but I couldn't get a counselor that could deal with him. He would just [unintelligible] just a complex, in control person, and I ended up counseling him, and I would call his counselors in Salt Lake City, talk to them on the phone [long?]-distance, and get advice, and I'd play back to him, and I ended up counseling Norm for six months. And I really worked through a lot. I really understand his problem. But because he's in denial of it, there isn't really much chance he's going to heal. And I don't think, he might have been playing with me. He might have been playing me along. Because then he heard, at this time, we had a lot of things going in Salt Lake City, because we put our, we got health food stores going, we got a demolition business, and we bought this old mansion that's deteriorating, turned it into office center, a meditation center, it was just gorgeous, it really was [?] gorgeous. We had all that labor, that's why we could take these things and save them. And so Norm was not, he never really lived right with us. He always kind of had his big house on the hill, or, you know, and they say that about me [?] it was just too hard for him to be right there in the community, because people were very jealous [unintelligible] so we got the benefit of community, but Norm never did. He was above us. Like we had this playback daily of my faults reflected in others and we kind, you know, rubbed --

Q: He didn't attend those sessions, morning meditation sessions?

A: No, no, Sunday meditation was more -- he did in the beginning, but it just, you know, got, his life was more in step [?] and he had other, he had a lot of business stuff to attend to, and you know, just had his own -- because, in a way, I can see a reason. If he was at every morning meditation, it would all look to him. But we developed our own structure, system, you know, without his [unintelligible]. And so somebody, in fact, a really good friend of mine, another Capricorn sister, was, was at the mansion in Salt Lake City the morning Jonathan walked in and said "Have you heard what Charlotte" -- walked in the kitchen with a bunch of people standing around -- "Have you heard what Charlotte's saying at the ranch?" And, and Tricia knew what was coming, and she said, "I could tell I wasn't going to be able to stop him, but I didn't want to say I heard it," so she like ran out of the room, and he just blurted it out, and of course, Norm lived there, it got back to Norm, and then Norm, all this stuff was going on undercover, and nobody was confronting him. But like people I'd had really close, heartfelt relationships, wouldn't talk to me in community and stuff, and I would just go up and confront them. I, I wasn't sinister -- I was really sincere in what I wanted to create, and I thought that we could all band together to create the community we want, and get Norm healed. It was my strategy at that point. God, I can't believe I did that. But, I don't know what [unintelligible]. And so I would, like, after meditation, on the way into meditation, when I turned to Helmut [?] he was [unintelligible] and David Eddy, he was the president, and they both lived at the ranch, and I said I want to talk to [unintelligible] after meditation. Well, [unintelligible] and then we're sitting there talking, and I said "What's going on?" Helmut, you've, you've always been there for me, you know, with, with like [unintelligible] the greatest truth and the

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greatest love, and I can, you don't believe in me anymore, I can just feel it. And he goes "Hmm, well, hmm," and he starts telling me this thing, he said "I don't know what to believe anymore. I talked to Norm on the phone, and he said that you [unintelligible] and we have to get you out of here. And then I look at you, the sister I've always known," and he says, "I, I don't know whether to believe my teacher or what I see with my own eyes." And David says "I'm the closest one to Norm, Charlotte, and I have to protect him, and I have to protect the energies that I'm exposed to [?] and I don't know what to do within this controversy. You know, and so I got them to be real honest with me, and then I found out what was happening was Norm had turned into his private place, to see me as the enemy. And was fighting me rather than deal with himself as the problem, you know, he'd externalized it, and that was the problem. And so things just kind of went on, and a lot of people came to me and said "Charlotte, I can't believe what you're doing -- aren't you afraid?" And I said "Afraid of what?" I mean, Evelyn [?] she was really involved in trying to create the new government, and she's a very open, you know, person, and trying to create more consensus, uh, decision-making situation, and everything, really intensely involved in that, meetings at this point, and she uh, and she, and so I told her what my ideas were, and what I was trying to create, and I says, "Let's take this, that we have, this great love, and this great support, and this great community, and move on with it -- take what we want [?]" and she just looks at me, just, like, startled and shook, and she said "You really believe in that?" And I said "Yeah," and she said "I can't [unintelligible] with that." So things kept going along -- it came to the bottom line in these meetings we were having to recreate the structure [unintelligible] there were people, one of them, Tsunami, that were, and she's married to Helmut, at this time, that, you know, this, this incredibly entrenched true believers, and the bottom line is that Norm [unintelligible]. And we're never going to leave [?] that. [Inaudible.] And at this point, I'm like laying on the floor, I can't even stand up, I can hardly hear it, it's just like, "Whaa haa . . ." and I'm not announcing at this meeting that there leader is a false leader and stuff. I've gone around to community heads, and mothers with children, that, young girls, and let them know, you know, in an open way, that they need to protect their children, even while they're in the community, because I didn't realize that --

Q: What was the reaction of the young, of the mothers --

A: Different, depending on the person. A lot of times, it was just, they couldn't grok it. They couldn't -- they were just like, "Oh. Well. I've always felt my daughter was safe here." I said, "Yeah, I felt that way too." You know? They couldn't believe it. It couldn't even get in. You know what I mean? And then there were other people who really heard it and understood. It kind of depended on the individual person. Some people really supported [?] me, you know, and they really [unintelligible] like, Helmut's wife, that he'd left to be with Tsunami, she really understood. She is still like battling to keep them from trying to take her children and stuff.

Q: Even to this time, then?

A: Yeah, even now, to this day, she's still, they always like, they have dual custody, and sometimes she's with them and she'd still [unintelligible] 'cause Helmut really needs to have this exterior authority figure to [unintelligible]. That night, after community, I walked home with him in the moonlight across the snow, we lived in some pod [?] in the trailer park and, and he put out his hand, and I took his hand, and we were, because of chastity, we were really, really close, physically with each other. [Inaudible] 'Cause

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people didn't interpret everything as a sexual innuendo. And uh, and he said, he said, and he said, "You know, I just didn't know whether to believe what I knew [inaudible]." You know, and I thought maybe I'd run with him [?] but I think he's with [unintelligible] I think it's just, he's German [?] it's too big of a battle, he wants somebody to know the truth, and tell him what it is, so he can live it. I, I know, I was there. It's really, it's the biggest addiction of all. To not, I tell you, when I really realized what had happened, when I really got it, just what Norm had done, to have access to my daughter, I said this shows how really [?] wrong I'd gotten spiritually. I feel [unintelligible] that community, not just because living in community, really, it's not very, it's broken [?], a lot of directions, just [unintelligible] people, and I said, I didn't say "How could Norm do this to me?" I, that makes you a victim -- I said "What did I do to allow this to happen?" It was an automatic mind-training that I had gotten into from things that other sisters and I had studied in the community and learned about, accept responsibility for what happened [?].

Q: These were spiritual teachers? Or . . . ?

A: They were, things, you know, we were always looking into things. I mean, some things we were, we kind of said, "Well, we don't do that." Sunburst doesn't do that, you know. And then [?] we got into crystals, and we never, because, Norm's teachings, you don't want to, you know, there's a lot of paths to the truth, but you can only walk one at a time, we had a lot of metaphors for kind of keeping information down [?] but people found, we had extensive libraries, and people talked about things that Norm [?] --

Q: Would there be communal disapproval if you sought information about crystals and then spread it to other, you know, tried to [unintelligible] --

A: Certain subjects there were, like I was kind of looked down on in the last years, after we left Hinduism behind, because I stayed with yoga. But I just -- [inaudible] I mean, I'm doing my yoga, I know it's good for me. I understand why Norm's moving away from this, but, I mean, people, people did take degrees of their own responsibility. Like my friend Tricia started a Montessori school, and she had to fight tooth and nail to get her Montessori training, even though she'd given a lot of money to the community to get back her 395 dollar tuition, and she did it. She just fought -- she said "I know this is right and I'm going to do it," and, um, she kind of kept a part of her, and then for a long time, the people were not into Montessori, and then finally, when they came around -- I lived with her through this whole time, and we, so finally Norm saw the value in it, and then everybody goes "Oh yes! Montessori's wonderful!" you know -- it's kind of a, kind of interesting.

Q: Now, when did you, when and why did you decide to leave? There had to be a --

A: So, things are like really happening, now. You know, really, you can feel this tension here, but I'm hanging in there, trying to save my community, you know, and it's like, daily, going along. And then Jonathan, this very one that blurted this out in the offices, came in, I mean, that isn't the way I would have done it. I mean, I never said to Norm I wasn't going to tell anybody. He thought I was not going to tell anybody. That's what I was trying to tell him. I wasn't his pawn anymore, and he couldn't get it. So Jonathan come to me, and he says, "Charlotte, I don't know what to do, we don't know what to do. Norm won't come to the ranch as long as you're here." And they had all been trying to work with this

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situation, the way it was, you know? And he said "And there are important business decisions that we need him to come and be involved in, we can't go on any longer. And we're all just like, I don't know what to do, I've just come to you, to say it," and it's so funny, because Jonathan and I had really reached an incredible accord in the spirit and love of each other, and [unintelligible] had this really great meditation together, like, just a month before that, and he is looking at me, and telling me, you know, if he's having to choose between me and his leader, and he doesn't know what to do, and he's like, just stuck. And he doesn't like the decision, he's just like, but, it's partly his fault, he's in it, so it's a beautiful karmic situation, [unintelligible] and I said to him, "Well, Jonathan, I'll tell you -- I'm way back, way past doing anything because Norm says." You know, that was kind of a, a statement [?] in the community [?] -- well, Norm says, you know, blah, blah, blah, blah, blah. That was kind of like, the Bible says . . . and I said "I don't do things in my life anymore because of what Norm says." But, I'll tell you what -- I'll meditate on it and I'll give you my answer. About whether I want to stay here or not anymore. It was Norm's idea in the first place -- I was going to leave a year ago, but he wanted me to stay. So I guess he's come around to see it from my point of view now. You know, and I just went in, my room, 'cause so many times, like when a third of the community left, I said what is going on here? And I climbed up, I was in the avocado orchard, I was up above, on the hill, watching all these cars pull, with mattresses, and, you know, going out, and truckloads of people leaving, and I just found a little corner behind a tree and I sat down, and I just closed my eyes and I went into the spiritual place, and I just, there was this great sunshine there, like there always was in those years, and I said "What, what should I do? What's going on here?" And it said, "[unintelligible] it's a life here [?]" and I said, "Yeah, looks like it to me," and it [or he?] said "Stay [unintelligible]." And that was kind of confusing to me, but I followed that guidance, and I did stay. And then, so I went in my bedroom after Jonathan left, and sat there and meditated, and it was like really hard, because all this stuff was swirling around, swirling around, you know, Norm's doing everything [?] blah, blah, blah, blah, blah, blah, and there's just like this big energy swirling around, and then I just slowly made my way into the center of it, and it just, it was almost like printed there, it was like "Leave." [Unintelligible] get out of here. I said "OK." It was the first time -- I said I didn't have any belief pattern left, but I went into meditation, didn't I? And sought my own life [?]. Habit. Good or bad habit, don't know which. And so I just started wrapping stuff up. You know, I butchered my rabbits and, you know, giving stuff away, packing stuff up. Kelly still wasn't ready to leave. So, I left him anyway, drove out of there in the meanwhile [?]. [Inaudible].

Q: And with no money?

A: Well, they scraped together for me, I went to Helmut, you know, 'cause they're really going [?] into bankruptcy at this point, and he got, he said "I'm trying to come up with about three hundred dollars, here," because I let him know what my demands were. I said, "I am not leaving here with nothing. You are going to get me to a safe place, and I'm going to take the [unintelligible] I want. You've got to find the money. I, I deserve way more than that, and you know it. So do what you can." And he got, he got a U-Haul, and like, he got, I had all my plants started [unintelligible] girlfriend gave me a [unintelligible] which was -- she was one of those people that kind of had crystals and other stuff on the side, and I knew, and maybe some people knew, but you know, it wasn't any big thing, she just says well [unintelligible] [inaudible] she was such a goddess [unintelligible]. She did this beautiful remedy [?] for me, and the whole way I was taking it and saying my affirmation -- I was high as a kite -- I just went, like

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[hits her hand on the table] sheew -- like this. I felt like I was the sunrise [?] and I couldn't believe it, it was so different from the time before, when I left my land, I felt like I was, just those months counseling Norm, I felt like I'd just moved out of this position, and I'd seen, you know, found my own part in it. It took that, to deal with me [?]. And so, came out here, and just recreated my life.

Q: And that's when you started -- did you come here forever [?] -- mother's life [?]?

A: My, my mother had a, my mother and father had a house in Shelter Bay, and my father had passed away two years ago, and my sister was taking care of her, and I called my sister and said "I'm leaving the community, you got any ideas?" And she said "Oh, come, we want you." I thought, "Oh, great -- someone wants me." So I came and stayed there --

Q: And what year was this?

A: When'd I --

Q: You said you were in --

A: Fifteen, just add fifteen to --

Q: Fifteen to June '71?

A: '86.

Q: '86. [Inaudible]. OK. Did the community continue on?

A: They did, they did bankrupt and lose the mansion. They kept the section where the trailer park -- I-80 goes right through there, there's a little town of Oasis, that Crystal Springs [?] trailer park, and the town of Oasis is still there, some people sleep there and live there. I don't know, totally every story, you know

Q: Is Norm still there?

A: No, Norm went -- he was at, at that time, I think, even, shortly after that, trying to create something in Arizona, and he started a health-food store there, and some people went down [unintelligible] but I know some of the people that stayed at the, at the trailer park. Patricia's one of them, Patricia, [unintelligible] still saw Norm elsewhere, teacher, you know, even though they know this stuff, they, I don't know how they -- Tricia said to me the message he brings to the world is so important, Charlotte, that I'm going to have to overlook his personal failings.

Q: Did any other women discover their daughters had been molested?

A: There are some people there that I think were molested. But I couldn't -- like, one young girl who had come to the community, like, when she was fourteen, or something, had always been pretty close, Norm had been close to her family in Santa Barbara before she came to the community. Barbara Foster. She was always kind of real different, you know, Barbara's really an individual, but she's Aquarian and they can be really unique personalities, and she's always very close to Norm, and I, Celine and I would get together and talk about these things, 'cause she's learning a lot about it, and she's reading books, and I'm awakened to child sexual abuse, I'd never even thought about it -- that was different times then. It's really different now, it's really open [?]. And we both thought, "Oh yeah, definitely Barbara Foster's

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been molested." And so I went and talked to her, you know, 'cause, she had been overweight, and at this point in Nevada, the last day she was in Nevada she was I think probably anorexic [unintelligible] although there wasn't so much awareness about that, either. So, and she said, "Oh, well, I'm really sorry about Celine, but nothing like that ever happened to me."

Q: And she kept looking away from you?

A: Yeah. [?]. You know, I think somebody told me she's actually died or something? I don't know if that's true, 'cause we were sometimes [unintelligible] but she left the community, she was on the way out, anyway. She had a young, she'd gotten together with a young man named Reno and, uh, I know that they were living in chastity, but things were changing there, and I, I feel really proud of her that she broke out of that on her own. But Norm was starting to say there is a place within marriage for sexuality, 'cause marriages were starting to falter and fall apart. You know, and [unintelligible] parallels in some of the communities, things like this, people, masses leaving, sticking, and one sister, a real good friend of mine, she was a single mother when she came, too, and uh, she left shortly after I did, too, and, and she, but she never let Norm close to her daughter. And then there's another young woman that came, when she was like, like a young, she was a sixteen-year-old, [inaudible] and then there's his [?] mother in Santa Barbara real well, she was about my age, she was a Capricorn, and we got along really well. She had a hair salon, Hair, There, and Everywhere, down in Santa Barbara, and I'd get my hair cut there, and she taught me to cut hair for the community, and some of the brothers helped her to get her salon set up and [unintelligible] stuff, and then her daughter, Missy [?] came up to the community, because her mother was getting into it, another relationship with an [unintelligible] and I remember kind of shepherding [?] Missy in the early years, like she was maybe ten or twelve, when she came in. And she, uh, she was really devoted to her mother, and she did her [unintelligible] her mother, and I kind of counseled her, and I thought it had something to do with her staying with me, during [?] she got real [unintelligible] and I don't think Norm molested her, but what I think happened was a lot of the brothers that were really close to Norm picked up fragmentations of this, stuff, like, the young girl, the young virginal girls were something that the women were despoiled [?] or something and but they got this real preoccupation with the young girls. So, I don't know that Norm ever talked about it -- I know one other brother molested Tsunami's daughter, 'cause her daughter told it when we [?] were on the shipboard [?] together. I'll just -- [phone rang, gap in tape.] OK. Is this a success or a failure, was I glad I did it. [Pause]. You know, it was really an incredible part of my life, and I really loved it, you know, I really loved being in community, and I miss it all the time. I feel like I grew up, in a lot of ways, that I wish that had been offered in my community without having to go to an intentional community, but it wasn't, wasn't there, you know? Wisdom and training, and things like that. I really regret that my daughter was sexually molested, I mean, we, she and I have worked and worked and worked to recreate emotional health for her, you know, it's -- she's my only daughter, I mean, that's just the heartbreak of my life --

Q: Your only child?

A: Yeah. That's just the heartbreak of my life. So, let's say it's, this, there's a dual thing going on there, and, and I even, I, I have worked to understand what was wrong, you know? And I have some opinions about that, myself. I, I, I really [unintelligible] a long time to analyze it. It's, the only thing [?] I can,

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because it was the [unintelligible] years I lived there -- have you read M. Scott [unintelligible] "[Unintelligible] the drum"?

Q: Mmm hmm.

A: Community-making [?]. That's when things, the first month I was out of the community, I read that book, I stayed up all night reading it and I wrote him a letter, I just, I was just laying there with my hands on the book and I was just going, this book is really blessed. It really is. It's a blessed book [?] I really, it was beautiful [?], he wrote back to me, [unintelligible] really encouraged me, because, it's the, it was a pseudocommune, because we all gave our authority up to Norm. And it made for harmony, but it wasn't a sustainable harmony. Because it, and the whole way it way it failed financially and stuff, was 'cause we weren't using the talents of every person there. So it wasn't real community. And, and it's as much our fault as Norm's, I think, that things then went wrong. Because we just gave him all our power, and then he couldn't handle it, you know? It wasn't, and not, being a needy man himself emotionally, he couldn't just say no, he always said "Well, I want people to learn to take over here," you know, "I'm just leading things until I can get other people to handle it, and stuff," but when it came down to the bottom line, it wasn't like that. And that's, that bottom line I saw right before I left, too. Norm was in charge.

Q: Do you have any documents, you have several -- you have a book that he's written -- what's the name of the book? Um . . .

A: Well, this is his first book. It's um, Sunburst: the Return to the Ancients. And then there's another book, trying to figure out -- The Builders. It's a second book he wrote. And it talks a lot more about the [unintelligible] diagram I told you about it, and how that's all, within that diagram is, um, it's kind of like the great pyramid, there's all the, the golden mean, and those dimensions that relate to all the universe [?] measurements, you know, it's kind of a mystical symbol, and it talks a lot about that, in that book --

Q: Did you, did you --

A: Other documents?

Q: Take photographs or do you have photographs?

A: Well, I didn't have a camera then. I had some photos, very few, of the community.

Q: Did you write letters to your, to your parents?

A: I had one letter I wrote to my parents, it's a really good one -- I found it when I went through my mom's stuff. It talks about low-heated [?] grains. [Unintelligible] heard about that?

Q: Low --?

A: Low-heated [?] grains -- how you cook -- like, millet or rice, you do like a crock-pot, below boiling, and it brings out, it's like, you create jubelak [?] rejubelak [?] you ever heard of that? It's an enzyme.

Q: No.

A: It's really great. Who has digestive problems? Your, your --

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Q: My daughter does -- rarely consumes dairy products.

A: Well, that's a good idea. But if she has, this could help her with that. 'Cause it creates it's own enzymes in the heat process. I kept that letter, I have a coup -- I have some pictures of, of my shoe shop, shoes, this is my friend Judy.

J: Hello.

Q: Hi, Judy. I'm Kathy.

J: Kathy, it's a pleasure to meet you.

Q: Would you be willing to share those?

A: Sure.

Q: Could I photocopy the letter? Is that the only letter? Did you write letters often?

A: I wonder if my friends Janice -- I wrote some letters to her.

Q: Did you keep a diary?

A: Yeah, I have a spiritual journal. It's kind of embarrassing. [Laughs]. [Unintelligible] you can learn a lot from -- my sister kept a lot of stuff when we moved, when Mom passed away, [unintelligible] there are a lot of pictures, but I don't know who has them. 'Cause we had a film/slide show that was just incredible. It was a commercial, we wanted to sell us [?]. But we did start a lot of [unintelligible] maybe they were --

Q: So you were proselytizing at the end? Trying to encourage people to join?

A: Not so much -- I mean, we had plenty of people. It was more just share what we have. We started doing these ceremonies, these uh, [unintelligible] called In Flight [?] and got, got kind of like spiritual fairs [?] they have, body [unintelligible] spirit --

Q: Yeah.

A: It was a lot like that. Bringing all these speakers in, and people come -- actually, it was a fund-raising [laughs] in certain ways.

Q: What were your relations with the communities, your, uh . . . ?

A: Well, I think it was a very good one -- I mean, when we left Santa Barbara, people came to our markets and cried. They said "How can you leave [?] the people?"

Q: You had no hassles with the outer [?] community?

A: Yeah, we had hassles with -- this was the funniest thing -- and, Isle Vista [?] was the university, I can't remember what university that is, by Santa Barbara -- some major California university --

Q: It's not UC Santa Barbara?

A: Yeah. I guess so. Well, there was a real, kind of, alternative community around that, oh, this, the whole town was the university, was out on the peninsula, that's all it was, and all the little service things that grew up around it and stuff -- and there was a, a, alternative newspaper, and it was, it was kind of

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gay and lesbian based, a lot, there was a lot of that sense in that newspaper -- maybe I didn't have a way to analyze it now, that I did, I mean, I had a very one point of view then? And they were against Norm. And they used to just, just yellow journalism -- I mean, they'd attack him, and accuse him, and write these bizarre stories, in fact, one time, we sued them and won, for slander. And they were always trying to do us in. And I thought, and we all kind of like, I don't understand -- aren't we on the same side? [Laughs]. And I could never figure out why they were so against us, and I thought, well, is it because we're against drugs? And sex? Maybe that's it. And they're kind of for drugs and sex. And we're against drugs and sex. It kind of looked like kids fighting, to me, you know. But anyway, whoever was the editor of that, for some reason, they really didn't like Norm and they really -- in the building department probably just ripped their hair out by the roots over it, I mean, the things we would do --

Q: Sanitation?

A: We had a --

Q: Too many people on the land?

A: No, it was our buildings. We built -- at Davis [?] we had our own sewage treatment plant, and it was really well done. We had some really smart people in that community, and real capable [unintelligible] people. But we didn't each live in an up-to-code single family unit, you know, we would just find some buildings that were condemned, and move in and fix them up, and then we'd sleep in, and then, I can remember, one time I came up to Tevegas [?] and, and, uh, dining hall, the doors were flung open and everybody was just [gap in tape] -- the L.A. Times came up and did an interview, did an article on us, and we had this influx of people. About thirty people. And at that point, we had changed the back ranch into the new people's orientation program, and we went from twenty people to fifty and we're just sitting like this in the dining room, and we had this one small shower, and we're just like, crowding in with each other, and it was horrible, it was like trying to transmute all this L.A. -- I mean, a lot of people were kind of --

Q: Did a lot of people come in from the newspaper, or did thirty people come in from the outside who wanted to be interviewed?

A: Thirty people came in and joined. And came back to the back ranch. And one was an ex-Hell's Angel, kind of, I think they used to kind of kick them around when they didn't know what to -- football [?] -- like he didn't have any teeth, and he was kind of screwy in his head, and we never, it was just this incredible group of people, and this was very different than anything that ever happened to us before. One woman was schizophrenic and I think kind of --

Q: They came as the result of the L.A. Times article.

A: Yeah, they read the article, and went "Wow, this sounds great, let's go!" you know?

Q: What year was that? A lot of people on the road?

A: Probably about four-and-a-half years after I got there.

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Q: So somewhere around 1975 or . . .

A: Yeah.

Q: Or '74.

A: Yeah, one woman was acting out sexually in kind of schizophrenia -- I mean, she'd like, get up in the middle of meditation and run around kind of shrieking. [Laughs]. And we had, and we, and it took us a while to just go, "Oh my God, what's going on here?" Until we were like, all, 'cause our usual way of dealing with things like that would be just reach out and heal the energy and we were all so wiped out. And not a one of those people actually stayed. They all left voluntarily of their own -- you know, it wasn't their place, they didn't belong there. And after that, we had a real kind of reconsideration of our policy -- we closed our doors for years, a year, and we took no new members. We were just really, really, I don't know, way like, I don't know that we can just take anything and everybody, we've got to -- so then, by the time we got to Nevada, we, our people had to help insurance coverage for two years, it was kind of criteria before they could come in, just [unintelligible]. And there was some, some people would try and harass us, at the farm in Santa Barbara, kind of redneck types, you know, would drive by. But we were all studying martial arts and stuff at that time. We did kind of martial arts continually, within the community, and uh, and uh, the brothers would just pull up with this big show of force, big stacks of [unintelligible] instead of just being total lambs, and then they'd pretty much leave us alone. It's like, let's go out and harass the hippies, kind of thing, maybe --

Q: [Unintelligible].

A: Jump in the car and chase them up the hill, you know, they'd come by and harass us, throw beer bottles and yell, and we'd chase them down and, you know, they would never hit anybody, but just, get the biggest of the brothers, you know, to go after the car [?]. Other than that, I feel we had a really great -- and when we moved to Nevada, we went in as, uh, Flying S Ranch was the name, and we didn't say we were a commune. And, and people quit, brothers shaved, and it had kind of been going on, you didn't necessarily all have long hair, stuff like that. [Unintelligible]. And we just said "Let's just go here as individuals, and not impose that on this conservative community." And so people were nervous [?] just a billion rumors all through these little towns around where we lived, like who the heck were we, you know? 'Cause you could sense something, you know? A flavor there. And we'd be in town, go to the dentist, or shopping or go to the library, and they'd say "Well, who are you guys?" And I'd go "Well, my name's Charlotte . . ." [unintelligible] "and I live out at the ranch, and it's a corporation, we bought this ranch as a corporate entity."

Q: Who really owned it?

A: I don't know. Don't ask me -- you think I knew what was going on?

Q: Norm didn't own all the property in his name?

A: I don't know. It, it was a non-profit corporation, so probably the non-profit corporation owned [unintelligible].

Interview with Charlotte Johnson

Interviewer: Kathy Willens

January 15, 1996

Q: OK. Um, did you go to any other communes? Did you visit any, or did you –

A: [Unintelligible] we studied other communes a lot, I don't know --

Q: Others that were functioning in the '70s, though? Others in Santa Barbara? Can you recall what ones they were, where they were?

A: What was that one, OK, there was Sun, Sunrise, Sunshine Ranch? I think I have that -- I have a community file. And then there's another, really older community, that's been together like forty, fifty years now, that makes wooden toys, do you know that one?

Q: Did you do a lot [?] of travel?

A: No, we didn't. We didn't have cars for everybody. I mean, transportation wasn't [unintelligible].

Q: You didn't know people [unintelligible -- KW and CJ are speaking simultaneously] it didn't sound like you had other people dropping by.

A: No.

Q: [Unintelligible].

A: There was a couple from a commune in Australia that was like doing the tour for like two and a half years. Do you know that commune?

Q: No, I don't know of any --

A: And they, they were going around to talk to other communities about this Tacoma [?] network -- there is a community network.

Q: Yeah, right.

A: These people might have been the ones that started it.

Q: I pick up Community magazine [?].

A: And they, they wanted to talk to other communities, they felt like, things that were happening, things they were learning, it was real important that we all network and kind of be aware that it was, like the phenomenon of a few of us leaving, they said it happened to their community, it's kind of like the cell splits, you know?

Q: Do you know others who would be interested in responding to this questionnaire?

A: I don't know of Simon [?] you'll have to ask --

Q: Are there others in the valley, in the area?

A: No, there's -- I know other people that were at Sunburst -- none of them as long as I was. I, do you want their stories?

Q: No, um, if we could have their names, and then they could --

A: No, that's what I meant, do you want to contact them?

Interview with Charlotte Johnson

Interviewer: Kathy Willens

January 15, 1996

Q: Yes, yes. Well, I wouldn't be doing it. Is this commune [?] Norm's creating in Arizona, he's starting a meditation [?] --

A: No, it's in, it's by, um, Buleton [?], California.

Q: Where -- Bill?

A: Buleton [?].

Q: Buleton [?].

A: I have the address.

Q: Were you one of the members who'd been there the longest?

A: There was, like I said, there was some that were before me, uh, and had been there like a year and a half before I got there, and then [pause] I, I have a friend in Portland [?] [unintelligible]

Q: No, no --