

before, brought sushi, chairs, table, etc. and even donated same-day very fresh bread made by her husband (after checking with us that it was PC!), and Sandi who sent all those fascinating objects for our bazaar table. Thanks also to Dana, Jemma, Bethroot, Tee, Beverly, Jean.

Louise and Morocco who brought themselves, their knowledge and a whole bunch of stuff. Marjie even drove down from Portland for her first Garden Party and she does not want to miss the next one, she said. (I apologize in advance if I forgot someone.)

Mark your calendar for the September 13 [2003]at OWLF, 11 to 4. It will be different because a garden party is always unique! See you all!

INVISIBLE HISTORIES

Tee A. Corinne

On April 2, 2000, a discussion took place at Poppyseed (Tee & Bev's) to discuss gay men, communes and related issues in So. Oregon (1969-present) with Joseph Bear Wilner, master's degree candidate at the University of Oregon. Those present included longtime area residents Assunta Femina; Ed Brett, Beverly Brown, Tee Corinne, La Verne Gagehabib, Jean Mountaingrove, Len Richardson, Omann (Fred Treible); archivist Linda Long from Knight Library at the University of Oregon; Lori A. McGilchrist and Pat Young from the Gay and Lesbian Archives of the Pacific Northwest; and researcher Catriona Sandilands, Assistant Professor on the Faculty of Environmental Studies at York University in Toronto, author of *The Good-Natured Feminist: Ecofeminism & the Quest for Democracy* (1999).

After the meeting I went to the local store for a video and told the owner that we had just finished a discussion with archivists and researchers about the history of communes in the area. In a voice heavy with sarcasm, she said, "Well, that will make you very popular around here."

I said, "But it's part of the local history."

She said, "Most people would rather forget that."

Knowing that she is very involved with the preservation of local pioneer history, I suggested that it was a continuation of the "frontier spirit."

Not quite as hostile, she acknowledge, "Well, you're right about that."

For a long time I have felt baffled by the "invisibility" of the rich communal history of the area. I now feel distressed that this appears to be not

only benign neglect but an active interest in suppressing this history. I am also concerned at the ongoing loss of materials and of those whose memories are rich sources of information.

Currently the U. of O. Archives are collecting information about Women's Lands. I hope that Linda Long will consider extending the active collection policy to include all communal activities and intentional communities in Southern Oregon. After all, the back-to-the-land movement went public in 1969 with a feature on the Mystic Arts Commune, about 7 miles from my home in Sunny Valley. I think the histories of men's, women's, and mixed communities are intertwined and each gives a fuller picture of the other and of the area as a whole.