

June 1935 FSTC Correspondence

RENT RECEIPT.

No. _____

June 1 1935

RECEIVED OF

E. B. Gaston

one and 50/100 ¹⁰⁰ Dollars

for rent of Chamber Commerce dues

from Jan 1 1935 to July 1 1935

\$1.50

E. B. Holcatt Treas.

June 5, 1935.

Edward P.E. Troy,
San Francisco Cal.
1263 Oak St.,

My Dear Mr. Troy:-

Yours of May 25th received and I was delighted to hear from you again, and with a communication for the paper. Will try and get the latter in this week's issue. Appreciate I assure you, your well deserved tribute to my good wife, who has passed on. I miss her greatly, but children and grandchildren help me to endure, especially as I want to do everything I can in the short time which remains for me, to help right the evil tendencies which prevail in our as well all other lands and portend even darker days than those which prevail.

Your ~~inattention~~ ~~disappointment~~, the timely and helpful too show what we are up against--how the people are fooled. And it is a disappointment to me to see so many Singletaxers, especially in the east, indifferent if not hostile to public ownership of public utilities which seems to me the only ~~and~~ remedy.

I was disappointed that your letters brought me no news of the Ralston amendment in California. Would appreciate it very much to have your view of the possibility of putting the same over--or is the election over at which it was passed upon.

Very sorry to know that your old enemy, arthritis, was giving you so much trouble. Wish you could rout him.

Terrible showing you make of moral conditions in your Golden Gate City. I find it hard to decide whether it is better to try to prohibit ~~have~~ ~~or~~ to try to regulate the sale and use of liquor.

Wish you could visit us again. You would find big changes in Fairhope and more coming. With my very best regards,

Most sincerely,

H. W. Rucker

~BAKERY~

TELEPHONE
No. 874



116-118 SOUTH
JACKSON ST.

Albany, Georgia

June 7 - 1935

Dear Mr. Gaston;

I am sending you herewith the poem we spoke about. The original had only four stanzas as I had purposely omitted the one which reads: "As ev'rywhere else, some knockers there are". This stanza had a too personal character as it was allusive to Wolff and Albright; and I, being in business in Fairhope, could not afford to make enemies; therefore, before I gave it to you to print, I wrote it over and left the fourth stanza out. Times and circumstances, however, have changed and you can print it now as it is.

I thank you for the literature on Fairhope you have sent me. However, it will take a few days before I can read the pamphlets as the cold, which I had, was aggravated on our return from Fairhope and this seems to dim my eyesight. I started to read them, but had to stop after a few minutes.

I hope you can find your own slogans "Fairhope grows as sure as water runs down the hill" and "Fairhope--- the town with a purpose". The latter, of course, meant that the the teaching and application of the single tax was its purpose. Some of the old residents will, undoubtedly, remember them; this is most important as these slogans gave occasion to the poem and, if the readers of this generation will not be given this information, some parts of the poem will remain obscure to them.

Our topic at home now is mostly 'Fairhope' and and my wife and I are contemplating to visit there again in late summer.

With a thousand good wishes I am
Your sincere friend,

H. W. Rucker
H.W. Rucker

Fairhope Grows.

"Our lovely town of Fairhope grows
As sure as water hill downward flows."
For so said the Courier, (which I receive)
I read it so often I'm forced to believe.
We all do believe it; this certainly shows
Without contradiction that Fairhope grows.

I see, in the bay, with prophetic eye,
How foreign steamships to anchorage hie;
While, piled up for transport, along the shore
Are carloads of lumber, of grain and of ore;
And when through its borders the railroad goes ---
What fool will deny then that Fairhope grows?

"The town with a purpose" and honest toil
Will open the righteous way to the soil;
The prospering farmer adds cow unto cow,
And forage and verdure sprout after the plow;
The soil yields when elsewhere it freezes and snows,
Brings wealth in abundance, and Fairhope grows.

As ev'rywhere else, some "knockers" there are,
Whose fiendish delight is our progress to bar.
Of discord and strife they're sowing the seeds
In the hope that their neighbors might harvest the weeds,
Why worry about them? --- they're but their own foes;
We'll just disregard them --- and Fairhope grows.

We have our joys, we have our pains,
We have our losses, we have our gains;
Let not the harmonious bonds be rent
Through useless quarrels and discontent;
And though there be quarrels, and worries and woes:
We bear all in patience and Fairhope grows.

H. W. Rucker

BAKERY



TELEPHONE

No. 874

116-118 SOUTH

JACKSON ST.

Albany, Georgia

I see, in the day, with prophetic eye,
How foreign steamships to anchorage tie;
While, piled up for transport, along the shore
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The prospering farmer adds cow unto cow,
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We have our losses, we have our gains;
Let not the harmonious bonds be rent
Through needless quarrels and discontent;
And though there be quarrels, and worries and woes,
We bear all in patience and Fairhope grows.

H. W. Rucker

BAKERY

TELEPHONE
No. 874



116-118 SOUTH
JACKSON ST.

Albany, Georgia

June 8, 1935

Dear Mr. Gaston:

I received your letter this morning and was glad to note that you found the poem and, no doubt, you have found your slogans too, for they appeared, as I now remember, in the Courier of 1907, 8 and 1909.

Yesterday I made the mistake to send you the poem just as I wrote it 26 years ago and without revising it. You must consider that this was my first attempt to write poetry in English and therefore this poem was not without any flaws. I cannot understand why it did not come to my mind yesterday to correct ungrammatical passages, as well as the meter and rhythm in some places. A poem, which is of poor rhythm and rhyme is as hard to read as it is to drive a car over a wash board road. I want you to throw away the copy I sent you yesterday and print the one enclosed. You will find that it makes much better reading.

With kindest regards, I am

cordially yours,

H. W. Rucker
H. W. Rucker

P.S. After I wrote this the mail man brought the Courier and I saw that the poem was already printed. It is really too bad! perhaps you can print it again with the excuse that one verse was overlooked.

THE CHICAGO DAILY NEWS

DAILY NEWS PLAZA, CHICAGO
DEARBORN 1111

6/8/35

Dear Friend

Dear Friend:

Of course you want to keep abreast of these swiftly moving times. The nature of your work, as well as your inclinations, requires you to keep as fully informed on current affairs as possible. We are living in a strenuous age and history is being made at an unprecedented pace. It is, therefore not always possible or convenient for an individual to acquire and read the latest books, periodicals or other publications dealing with the many present day problems.

It is for the above reasons, that we call your attention to the Chicago Daily News Almanac for 1935. It will bring to your desk a wealth of up to date information and statistics upon the many subjects that may confront you any day. For fifty-one years, this authoritative reference book has been the mainstay of thousands of business executives, bankers, industrialists, attorneys, educators, and men and women in professional and political life. Many of the every day problems that arise for you, may have their quick solution within its 900 and more pages, packed with facts and statistics.

Are you keeping up with the "new deal"? Whether it succeeds or fails, it will be mighty convenient in later years, as well as now, to have in your library the most important legislative enactments by the 73rd and 74th congresses.

You will note from the enclosed folder that we have a few of the 1934 almanacs left ... but just a few. You need the 1934 volume on your library shelves too. Then you will have within reach, the fourteen key bills of the Roosevelt recovery program in complete text, and among them the famous gold clause, the set up and personnel of the NRA, and all the rest of the newly created administrations, corporations, etc. We know of no other popular-priced reference book that contains all of the recovery legislation in complete text. After the 1934 and 1935 editions are exhausted there will be no more available.

Read what some of the users of the almanac in the past years say of it, in the folder enclosed. Your order will be appreciated and will go forward promptly upon receipt.

Very truly yours,

Claude O. Pike

Claude O. Pike, Editor
Chicago Daily News Almanac.

COP:FP

Ent.
Ans also Wrote
Schalk Jomard

Yuma Ariz June 11 1935

The Fairhope Courier

Fairhope

Alabama

Dear Sir

Inclosed find \$50 money order
for the continuing of the Courier

Note change of Box number

Was 786 - Now 987

I would appreciate a list of
publications, including the works of
Henry George, pertaining to economics
and our present political and economic
situation, statistics etc and where
they can be bought, at their very
best discounts for resale

I wish to use them to make some
work along this line pay its way.

If it is not too much trouble I would
like to ask if there is a minister
in Inland Calif acquainted with
Fairbanks. I think I have seen the
name and address mentioned in the
Courier. I expect to be in
California in July.

Best Wishes

Earl F Smith

Box 987 Yuma
Ariz

June 11, 1935.

Heman Chase, 39 Carlton Ave.,
Port Washington, N.Y.

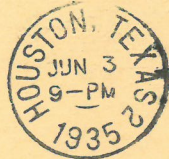
Dear Mr. Chase:-

While tardy in sending you personal words of thanks for the nice tribute you gave me for the impression made upon you by me, on the occasion of your visit here, took the liberty of quoting from it in the Courier, of which I sent you a ~~rec-~~ord marked copy.

You asked to be remembered to Mrs. Gaston and Cornie whom you came to know; which makes it my sad duty to report the death of Mrs. Gaston, which occurred Sept. 10th, 1934. She was a noble woman, mother of five, all living--and in Fairhope, grandmother of ten--one dead. Her funeral was very largely attended and the floral offerings profuse and beautiful. "Cornie" is it may certainly be said a "leading citizen," universally esteemed; a member of the Town Council, making a success of his profession of chiropractor. He asks me to send you his regards, he recalls you perfectly.

Most sincerely yours,

It was to make room at the
Father's table for all His
children that Henry George
wrote "Progress & Poverty".
-Father McGlynn at the Anti-
Poverty Society N.Y. in 1887.



THIS SIDE OF CARD IS FOR ADDRESS

BUY U. S. SAVINGS
BONDS
ASK YOUR POSTMASTER



Mr. E.B. Gaston,
Care Fairhope Courier,
Fairhope,
Alabama.

Dear Mr. Gaston: I have a copy of Post's Taxation of Land values which I have "read to rags" and hate to part with but if you can't get a copy locally, and can use this one with its somewhat dilapidated condition, let me know and I will forward it to you by return mail. I am surprised that the Fairhope library should have a copy of such a standard S. T. work, and the Mobile public library- if they have one- should have it. One would think the H.G. Foundation, or the Schackenback would make it their business to see that public libraries are supplied with our standard literature. That certainly is more important than the annual conventions or any other work they are doing. I have a copy of the "Taxation Quarterly" for October 1927 published by the Manhattan S. T. Club. It has a "List of Literature" in which Post's Taxation is listed both in cloth and paper (\$1.50 and 75 cts) also Post's Social service etc. With regards, P. W. Schwander

121 Pierce Ave Houston Tex.

June 13, 1935

P.W.Schwander,
121 Pierce Ave.
Houston, Texas.

Dear Broether Schwander:-

Very kind of you to offer to send me your "read to rags" copy of Louis F. Post's "Taxation of Land Values. You were not onlt the first but the only one to ~~expoffer~~ offer a copy; and I will appreciate it if you will send it on.

There does not appear to be a copy in the Fairhope Library, and when I have made the use of it for which I sent out the call, I will turn it over to the Library for them to have ir rebound--of which they are hving a quantity done by women relief workess - if this suits you.

I'll tell you what my idea was. I recalled that there was in one of our Singletax books a series of plates showing the beneficent circling of labor products and services; food makers, shelter makers, clothing makers, personal services, etc, each putting in his contribution and drawing out an equivalent of the products and services of others--and all working well for everybody, until along comes the landlords who draw out of the contributions of others but puts no equivalent in for the same.

Seeing the way the motion picture has developed it struck me that "animated cartoons" could be made, which would carry out this idea at small expense and singletaxers could be induced in many places to get the few feet of film necessary and arrange with their local playhouses to run the same for a small consideration.

I could not recall what Single Tax work had these drawings; and Jos. Dana Miller, in answer to my query, told me it was Post's "Taxation of Land Values."

Hoping my suggestion is acceptable to you and thanking you, I am,

Faternally yours,

Congress of the United States
House of Representatives
Washington, D. C.

June 13, 1935.

Mr. E. B. Gaston,
Fairhope, Ala.

My dear Mr. Gaston:

I am just in receipt of your letter of the 9th
and am always happy to hear from you.

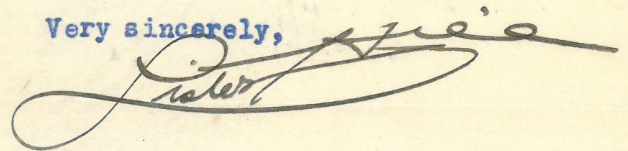
In reply thereto permit me to say that the
Birmingham Post is correct in stating that I have done everything
I could in behalf of the McSwain Bill for the Tennessee Valley
Authority.

Write me any time and let me have any suggestions
you may have.

I am,

With kindest personal regards and best wishes,

Very sincerely,

A handwritten signature in dark ink, appearing to read "Lister Hill", with a long, sweeping horizontal flourish extending to the right.

June 13, 1935

H.W.Rucker,
Albany, Georgia.

Dear Friend Rucker:-

Your favors of 7th and 8th duly received and thank you for revised copy of the poem with the verse, left out when originally published--for very good reason-- I am really sorry, that I did not wait until I heard from you, before publishing the poem, but it hardly seems wise for me to print it again for the slight corrections-- while there is still question about the verse originally left out.

Fairhope and you and I, having all outlived the "knockers" as they used to be called, can afford to let the reference to them pass.

I said we had "outlived them all." There is only one exception as I recall, Albright is still living, out in California and his wife takes the paper right along, though she is always particular when renewing to ask that we say nothing about it.

I hope you have gotten over your cold and the rest of the family are well. And to see you and wife later, as indicated.

Most sincerely yours,

June 15, 1935.

The Robert Schalkenbach Foundation,
11 Park Place, New York City.

Dear Miss Kaufmann:-

I am just in receipt of a letter from a Courier subscriber, Mr. Earl F. Smith, Box 987, Yuma, Arizona, who says:

"I would appreciate a list of publications including the works of Henry George pertaining to economics and our present political and economic situation, statistics, etc., and where they can be bought at their very best prices for resale. I wish to use them to make some work along this line pay its way."

So please put a list of your wares before him.

I wonder if you have not reduced the price of the reprint from Land and Freedom, of the matter about "100 Years of Land Gambling" Last quoted it was 5 cents each, \$1 a hundred. Any way send me 50, and charge to my account.

Most sincerely yours,

June 15, 1935.

Earl F. Smith,
Box 987, Yuma, Ariz.

Dear Mr. Smith:-

Thanks for renewal of your subscription to the
Courier, duly received.

In regard to books, pamphlets etc. relating to
Single Tax, which could be bought cheaply for resale, so as to
make the work of distributing it pay its way, I am referring your
desire to the W. Schalkenbach Foundation, 11 Park Place, New
York City. I think you will hear from them very shortly.

I do not recall any minister at Tulare, California,
acquainted with Fairhope. Have no subscriber for the Courier
there now.

Yours most sincerely,

June 17, 1935.

Universal Marble and Granite Co.,
Atlanta, Ga.

Gentlemen:-

I am in receipt of your favor of ~~---~~no date, suggesting that I undertake to sell your monumental goods in connection with my other business, suggests my writing you for an offer on monumental goods for my own "consumption" to be paid for in whole or part in advertising in my newspaper, the Fairhope Courier, having had a recent death in my family.

~~ixdaxnot~~As a newspaper man, my business is selling advertising. As such I do not want to create opposition from any possible advertiser by running in direct opposition to him.

If you have any proposition to make on the line suggested I would be glad to consider it.

Copy of my paper mailed herewith.

Yours very truly,

The Fairhope Courier,

_____, Ed. and
Publisher.

June 17, 1935

The Messrs Greer,
C. Sylacauga, News,
Sylacauga, Ala.

Friends:-

I could use some monumental goods, nicely in exchange for advertising in the Courier. It occurred to me that you, being in the marble region might advise me of a company manufacturing such goods, which might be open to a "barter" proposition along this line, though I fail to any such advertising in your paper.

I enclose stamped envelope for reply.

With my very best greeting,

yours truly,

DIRECTORS

John H. Allen
Henry George Atkinson
E. Yancey Cohen
Philip H. Cornick
Anna George de Mille
Walter Fairchild
Spaulding Frazer
Bolton Hall
Charles O'Connor Hennessy
Frederic C. Howe
Charles H. Ingersoll
Frederic C. Leubuscher
Raymond V. McNally
John J. Murphy
Albert Pleydell
Edward Polak
Charles Johnson Post
Lawson Purdy
George L. Rusby
Albert E. Schalkenbach
Frank Stephens

ROBERT SCHALKENBACH FOUNDATION

To Promote the Economics of Henry George

11 Park Place, New York

BA relay 7-2453

OFFICERS

Charles O'Connor Hennessy
President
Philip H. Cornick
Vice-President
George L. Rusby
Treasurer
Antoinette Kaufmann
Executive Secretary

June 21, 1935.

Mr. E. B. Gaston,
Fairhope Courier,
Fairhope, Alabama.

Dear Mr. Gaston,

We have sent literature to Mr. Earl F. Smith, as suggested by you, and trust that some of it will prove of interest to him. Thank you for putting us in touch with him.

The folder ONE HUNDRED YEARS OF LAND GAMBLING was an expensive one to print, because of the large amount of type needed. We printed first 10,000 copies and then 12,000 and now we have only 3000 left, with little possibility of reprinting, because our funds are not very plentiful just at present. 50 for \$1 is the best we can do. This amounts to 2¢ a copy in quantity, and we prepaid the postage of 19¢. This package was sent out on the 17th and I hope it has reached you safely. Glad you like these pamphlets. We have always felt that they were one of the best arguments yet presented.

This morning's mail has brought many encouraging letters, one from Dr. Roman telling of some splendid class extension work that is going on on the Coast.

With kindest regards,

Sincerely yours,

*Remitted by Chk
6/29/35*

Antoinette Kaufman
Executive Secretary.

June 25, 1935.

Mrs. Winifred B. Cossette,
17 Perry St.,
Cambridge, Mass.

Dear Mrs. Cossette:-

Thanks for your dollar bill and the good, live, encouraging Single Tax news items accompanying. So good a reporter should be on the Courier list regularly. However on account of the condition of the Courier treasury, I am compromising by extending your subscription for a year, which I hope is satisfactory.

Good for your missionary course in sending out copies of the Moritz speech in advocacy of his bill. I wonder if there is any chance of it being brought before the House.

Most sincerely yours,

June 26, 1935.

American Marble & Granite Co.,
Sylacauga, Ala.

Gentlemen:-

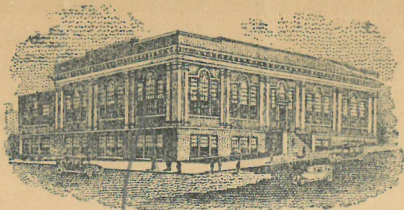
I can use a small amount of monumental work and would be glad to make a "barter" deal for same. My paper, of which I send you copy covers the local territory well, and no one here handles monuments --or at least does not advertise to do so.

What I have in mind is two or three markers, to sit on concrete slab; markers 2 ft, by a ft, by six inches, ordinary lettering.

Would be glad to have offer from you and proportion of one or more you would accept in advertising.

Hoping to hear from you,

Yours very truly,



ALABAMA JOURNAL

Montgomery, Alabama

Done
6-11-35

Mr. Publisher

Dear Sir:

We are enclosing herewith an Alabama Journal & Times Newspaper Subscription Agreement for 1935-36, which we trust you will sign and return to this office at once.

This is the same agreement you have signed in the past for your subscription to the Alabama Journal, and takes care of the difference between your rate and our rate in advertising in your newspaper.

With very best wishes, we are

Very truly yours,

ALABAMA JOURNAL & TIMES

Auditor
James Wilson

June 29, 1935

E. B. Garton Sec in acct with

E. L. Wolcott Treasurer

1935			To	For	amt
Rec	DATE				
664	6/4	Bank of Fairfax		money loan for	1.00
165	6/11	Chaffin Proctor		Loan for	1.00
166	6/11	John + Petra Motures		" "	1.00
					3.00

Received June 29 '35

E. L. Wolcott

Del Rosa, Calif
June 21, 1935

Ernest B Gaston
Editor, The Fairhope Courier
Fairhope, Alabama
Friend,

Noticing the item "Revisits His Birthplace After Twenty-nine Years" on the front page of your June 13, 1935, issue, made me wonder whether by any chance there may have been any mention in your paper of my birth. I was born October 4, 1896 over near Montrose. My parents being W E (Warren Edwin) Brokaw and Estella Bachman Brokaw. And at first they named me Laura. If the file of The Fairhope Courier for that period has any mention of my birth, please give the date (on the enclosed card) of the issue containing the item; also anything else about it that will go on the card.

Thanking you,
(Miss)

Vaughn Bachman Brokaw

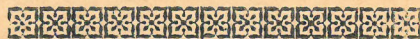


EQUITISM

What Is It?

by

Vaughn Bachman Brokaw



EQUITISM:---What Is It?

By VAUGHN BACHMAN BROKAW

What is Equitism? It is the way of obtaining and maintaining EQUAL FREEDOM for ALL sane adult human beings thruout the world.

What does Equal Freedom mean? It means that each individual be free to do as vey (he or she) wishes so long as such doing does not infringe the like freedom of any other sane adult.

What is essential to such equality of freedom? An economic fundamental of it is that each sane adult be free to spend the whole of vey's (his or her) adult life working for vey's own benefit. That vey is free to spend every hour of vey's adult life on veyself (himself or herself).

Therefore, as ALL that any human being can do for another, is to exert vey's faculties—spend a portion of vey's life—in the service of that other; the economic phase of Equal Freedom necessarily involves ALL non-gift service being measured strictly

by its actual duration. That requires a unit of such duration of service by which ALL such service may be measured. An hour of sane adult human work would be a convenient unit.

Thus would each adult be enabled to indirectly serve veyself in serving others. That will result in each really devoting all vey's time, if vey wishes, to vey's own service. And the result will be a far more efficient self-service than if each had to directly do everything for veyself.

That would leave each free to voluntarily serve another by a gift of work—as when one gives a birthday present one has made one's self. And the general feeling of well-being and trust of all humanity that the practice of Equal Freedom would give all, would result in a general readiness to serve others in the case of an emergency, regardless of whether those others could or would serve later in return.

Ordinarily, likely, the others would be able and desirous of serving in return when they were again physically or economically on their feet; as each would enjoy feeling that vey was

really fully self-supporting.

And the ease of getting a living would mean that very few could possibly be so handicapped either physically or mentally as to be unable to be self-sustaining; and most of the rest could partly provide for themselves.

Genuine gifts (as distinguished from charity) are given because of love, admiration or some other reason not involving any requirement that the receiver be unable to give as good in return if so disposed. Hence, gifts among equally free persons would be marks of special feeling between equals, involving no sense of either superiority or inferiority on the part of either giver or receiver.

Vast differences in skill among those in the same occupation would not be likely, because only those with an inclination toward that occupation would be in it. So folk would not feel superior or inferior just because they were different.

So, Equal Freedom involves hour-for-hour exchange of work (services) between all sane adult human beings.

But direct barter is largely impossible in a highly productively diversi-

fied community. Therefore we need a method of keeping track of our indirect services to others, so as to know that ultimately each individual will have served each other person equally as long as that other served vey (him or her), even tho neither ever hears of the other as a specific individual. That need is supplied in the Equitist Way by an Equitist Mutual Banking System.

The Equitist Banking System

In such a system each adult would be a member of such a bank, and deposit veys promise to redeem veys own checks on the hour-for-hour basis, up to some specific amount. That sum (the number of dollars or whatever the monetary unit was, each such unit representing an hour of adult work) would be the amount entered in that one's checkbook as veys initial deposit. It would be understood that each member of such a bank would accept the checks of any other member of such a bank. And the banks could be federated to form more central clearinghouses for the convenience of returning checks to the banks

on which they were issued.

Thus a person could issue a check to someone in another country, and in due course the check would be returned to vey's own bank, and be debited against vey's account—having been credited to the account of the person to whom vey had issued it. It being as easy for one as for another to have a checking account, all monetary transactions would be by checks.

That system of federated mutual banks would automatically include all the sane adults, so that in that sense it would be a public institution. The manager-bookkeeper of each local bank could be elected via concurrent voting by the members of that bank, from their own membership.*

To facilitate organizational activities, every such bank, each territorial-political entity and any private organization could have its own checking account. Such group checking accounts would be backed by the members of the group and used by the member or members of the group designated to represent it in financial matters. Thus an apple packing firm could have a checking account subject

to the use of the treasurer of that firm in its name, for the transaction of firm business.

Highways and Transportation

As some portions of the earth must be held exclusively by individuals or groups for more or less lengthy periods, in order to be properly utilized in the satisfaction of human desires, other portions must be held practically continuously open to the use of any and all, in order that there shall be ready access to or past the exclusively held portions.

Hence the need of public highways (including the docking places of water-going vehicles and the landing grounds of air-going ones). For that reason the earth's surface would be divided up into convenient sections and multiple sections, covered with suitable networks of highways, each such territorial unit being treated as a public entity. A public administrator could be elected by concurrent voting* by the sane adult population (as registered in their mutual banks) of the territory, to act in its name in the supplying and maintaining of the

necessary highways and in interlocking them with those of the larger or smaller units.

Thus there might be a local, a county, a state, a national, a continental and a world system, all physically connected but each part directly under the care of its own public administrator. Such an administrator would let most of the actual work out to private persons and firms.

Public Parks

As some portions of the earth are of such a peculiar nature and so limited in extent and number that they are both of special interest and at the same time impossible for all to each enjoy exclusively; those portions would be incorporated with the highway systems as public parks, so that they would be open to the temporary use of any and all who cared to enjoy them first-hand.

That would result in an interlocked series of highway-park systems, public administrated. As such an arrangement would be essential to the Equal Freedom of each individual with all other individuals in the use

of the earth, each would be really being served equally by those actually caring for such; hence each would equitably owe those actual workers an equal amount of work in return. So, the public administrator would apportion the total expense, for any given period, of vey's unit to the total sane adult population of that territorial unit on the basis of an equal sum to each. Each could then pay vey's portion by check, the same as the public administrator would issue checks to the actual workers for their work.

Each elected official, whether of a mutual bank or of a territorial organization would get recompensed for vey's services according to the number of hours vey actually devoted to serving the particular organization—hour-for-hour.

Lighthouses and like necessary highway safety devices would be a part of the highway-park systems.

The Individual and the Group

Seeing that, for folk to be equally free, each individual must be as free as possible to engage on vey's own initiative, without having to ask permis-

sion of any other, in any nonharmful (to others) occupation; and as hour-for-hour price-fixing is essential to equality of freedom; all activities not necessarily all-inclusive in character, or not giving each the same proportion of the work of those engaged in them, would be private. Private undertakings would be either individual or group according to the nature of the thing undertaken and the desires of those directly involved.

For those reasons, the supplying of water, electricity, etc., would be private. By determining how much work it took to produce (including delivering) a cubic foot of water, for instance, it would be easy by the use of meters to know how much of the total work (service) went to each customer. And all could use from the same source of supply at the same time without interfering with each other. Sewage disposal could be handled in a similar manner. The same would be true of the actual transportation of persons and things over the highways. Each person served by a transportation outfit paying for the service actually received by vey. Thus,

under the Equitist Way, much of what are commonly called public utilities would be private undertakings.

Co-operative Undertakings

Where advisable there could be actual physical connection with separate ownership and control of the various parts; the owners acting co-operatively as occasion required—as in linked electric plants and distributive systems. The dominance of the merit incentive would insure readiness to act in a helpful, co-operative manner, while fully recognizing each one's particular rights.

Thus production (including distribution), education, research, etc., would all be conducted privately. Persons engaged in the same line of endeavor would tend to form groups and federate for interchange of information, and for other mutual help. Thus a vast network of private federations of many kinds (federations co-operating as occasion required) would grow up, changing as the desires of the people directly involved changed. The merit incentive dominating human intercourse would keep all such org-

anizations responsive to the wishes of those interested enough to affiliate with them.

Getting a comfortable living would be so easy for all—with modern mechanical ease of production (including distribution)—that no one would need to spend much time working specifically for a living.

All parents could afford to give their children a well-rounded education. So that each person would be apt to have many interests and likely work at more than one kind of job for exchange purposes, and take part in various enterprises for recreational purposes. Hence the membership in the various private federations would be more or less interlocking.

Each organization could easily have its own club-building with suitable equipment and a library on its own line of activity. Such would be equally at the service of each member of the particular organization. And the general desire to be on friendly terms with all persons would result in a readiness to let outsiders have access on suitable terms when they happened to wish information for any rea-

son. And any widely produced article would be available for anyone to purchase, so all who wished to, could have their own copies of books, or other things.

Eliminating Race-Prejudice

As Equal Freedom involves the absence of the rule of some over others, all sane adults would necessarily have to be considered as on an equal footing in their rights of action, hence all race and other similar barriers would be gone. With the practice of Equal Freedom universal thruout the world; a sane adult of any race (and of course of either sex) could go anywhere thruout the world that vey wished to. Persons could settle wherever they wished. As the tendency would be toward permanent residences—true homes—folk would naturally settle where not merely the physical characteristics of the locality, but also the human population, were attractive to them, which would mean that the established and incoming folk would be naturally agreeable as neighbors. While ease of transportation and communication thruout the

world would make it easy for folk to often be quite intimate with folk at a great distance, naturally one would tend to generally have some of one's intimates in one's own neighborhood. Any two single adults of opposite sex who found each other mutually satisfactory as probable life-long companions, would be free to marry; each realizing that they would be jointly responsible for any children until the same had reached adult age.

For convenience there would have to be some specific—the same thruout the world—chronological age at which each person would be considered as having attained adulthood. Twenty-one years would likely be a good age for that purpose, giving time for a child, after getting a good general foundation of knowledge and skill, to specialize in one or more lines before having to compete for a living with older folk. And as conditions would favor sufficiently leisurely living for health and long life, that would be young enough to leave time for some years of unwed adulthood before one undertook the responsibilities of marriage and parenthood.

work

Youth Under Equitism

The fact that each child was expected to grow up to become equally free with other adults, would cause parents to seek to so treat their children that they would be fitted for the normal responsibilities of adult life. Hence, they would gradually relax their authority (absolute at the child's birth) over each child as vey gradually grew toward maturity, and so gained more and more ability to guide vey's own actions. So that persons in their older teens would be able to freely go about and do most anything adults could except be financially independent (and save having a vote in public matters—the banks and territorial-political units). They could, if they wished, form organizations in imitation of their elders to carry on research or make things for their own use. They would have as free access to uncombined-with-human-work natural resources as the adults had; and the adults would gladly furnish them with adult-made products that they needed.

The Method of Approach

And how is such a harmonious, world-wide, human society to be brought into existence?

The very first thing necessary is to get the people to vision the possibility of EQUAL FREEDOM, and then to understand what are the essentials of it. That involves getting out of dominance in their minds the ideas which cause them to cling to the notion that freedom must be Unequal, or to practices which prevent equality of freedom.

What acts infringe the freedom of some more than that of others? is a question which they must be lead to ponder, in order that they may learn to free their minds from points of view which prevent their understanding the possibilities of truly harmonious human association.

The Root of Inequity

There are many acts which infringe the like freedom of others, but the most fundamental of all, in the economic field, is the custom of putting a price on what is not human work.

And that may be done by any result method of measuring human services, or by failure to measure them; resulting in some having to work longer for others than others work in return. Such working longer being the very ESSENCE of human economic slavery.

Before Equal Freedom can be put into practice, folk must acquire an attitude which will cause them to refrain from discriminating against anyone simply because of race, etc. There must grow up in people's minds an attitude causing them to wish to treat individuals on their actual merits, not according to any general category to which the person might happen to belong by race or other similar characteristic.

Non-Violence Necessary

And one thing which all will have to get quite clear in their minds, ere Equal Freedom can become a matter of actual practice, is that IN ORDER FOR THERE TO BE EQUAL FREEDOM, ALL intercourse between sane adult humans must become non-violent. That peaceful means must al-

ways be considered as the ONLY means by which to deal with one's fellow sane adults, no matter how slow they may be in getting one's own point of view. All must come to realize that murderous actions are incompatible with the practice of Equal Freedom. Hence, all need to learn to discard all notion of resorting to any military or semi-military method of supposedly leading toward the goal of Equal Freedom; realizing that ALL such actions lead AWAY from that goal by their very nature.

For, Equal Freedom will be possible ONLY WHEN the people (no matter what economic or other classes they were formerly divided into by Unequal freedom) are fully ready to deal with their fellows on a basis of REASON. They have to be willing to exert their will-power enough to sufficiently curb the expression of their emotions to keep such expression within bounds compatible with a condition of Equal Freedom between sane adults.

They need to get into the habit of thinking of themselves primarily AS human beings, NOT as any sort of

class beings. They have to come to realize that it is UNEqual freedom which makes them class beings—that despite that ALL are born human beings. And that EQUAL FREEDOM is the natural fundamental relationship between sane adult human beings.

A spreading of a knowledge of the significance of Equitism will help produce such a realization. That will cause folk, more and more, regardless of class, to seek to find nonviolent, most especially non-murderous, methods of dealing with their fellows, so as to cultivate in themselves and in all they have influence over, a readiness to practice the use of calm reason.

That will lead gradually to a lessening of murderous practices and to a corresponding increase in the use of peaceful methods of treating one's fellows. And with that will gradually come a lessening of the feeling of ill-will between persons who have (thru the practice of UNEqual freedom) been placed in antagonistic positions. As the ill-will decreases, and understanding of the position and feelings

of those in opposite positions to one's own, increase, the individuals will be brought closer together and gain some sense of how to co-operate to their mutual benefit and the general welfare of humanity.

All of which involves each person getting something of an understanding of WHY we find humanity divided into antagonistic classes. The people will learn that so long as services are measured by results, some are FORCED to serve others without being served in return. Which means that some are FORCED to act the part of folk served without serving in return. For, BOTH are victims of the system, or custom. NEITHER group can exist, as such, without the concurrent existence of the other—they are inseparably linked.

As folk get that understanding they will become ready to be tolerant toward individuals and groups, and seek to concentrate their opposition on the CUSTOMS which produce such a harmful (to all) division of humanity.

As the idea of Equitism gets to be more and more widely known and a larger and larger proportion of the

people come to understand it; more and more will wish to begin to prepare for the time when Equal Freedom will be put into practice. That will result in folk, who are so situated as to be able to get the necessary data, gathering and co-ordinating information as to the actual duration of sane adult human work which it takes to produce different things by the various processes in use. That will give a basis for estimating the work embodied in things existing at the time of the adoption of the Equitist Way, and for judging as to how much various kinds of products would likely cost under the practice of Equal Freedom.

During that same period, folk would get more and more imbued with a desire to approximate equitable conduct; hence folk would tend to more and more act in a way which would result in a relative lowering of rent, interest and other tribute charges and a proportionate raising of the standard of living of those who worked for their incomes. Also, a time would come when excessively large organizations—like very large factories—would be

split up into smaller ones and all would tend to become re-organized in preparation for the change—or go out of existence if such could not exist under Equal Freedom.

So, owners for an income would, if they liked some phase of the work involved in some undertaking they derived their income from, seek to arrange with the actual workers to become one of them. And workers in jobs they did not like would have a chance to change into ones they did like. And folk lacking training would get more and more of both the incentive and the opportunity to get the necessary training to fit them for the kind of jobs to which they were suited by their inborn characteristics.

As the feeling of wishing to secure Equal Freedom increased, race discrimination, etc., would decrease to the vanishing point. And folk of all classes—which classes would tend to become less and less distinguishable in culture, etc.,—would seek to help each other get prepared for the coming time of true Equality of Freedom. That would give the relatively weak-minded a chance to qualify for taking

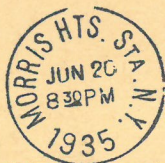
their places as sane adults. Also the crippled would become equipt for self-maintenance.

So that the actual establishment of Equal Freedom would be by the mutual consent and willing co-operation of the general population—the active folk of all ex-classes acting jointly as the leaders in initiating the details of the change.

*Concurrent voting is a method of voting whereby, if three or more persons run for one office—but one to be elected—each voter votes for the least majority; if there are three, for two; without designating any preference as to which should be elected. And the one receiving the largest total vote is the one declared elected. Under free conditions that person would be the one most generally considered best suited to the job. The the very fact that the merit incentive would be a powerful guiding incentive under conditions where Equal Freedom was practiced; would cause all to feel that no person unfitted—by lack of special knowledge or otherwise—would seek the office. Hence it would merely be

a matter of which qualified person, willing to hold the office, was most pleasing to the general constituency. That same absence of corrupting influences would make it safe, if people preferred that to fixed periods of office-holding, for officials to be elected for indefinite terms. The next election not being held until the official died, wished to resign, or there was a general belief that another person would be more satisfactory for the job. The merit incentive as well as love of that kind of work, would alike prevent the official becoming incompetent and prevent the population hastily changing officials. So there would be no question of competence or incompetence, but merely of relative competence; for anyone who would accept an office (private or public) would be competent to hold it with fair efficiency.

Those wishing fuller discussions about Equitism, may obtain them by buying "Equitable Society and How to Create It," by W. E. Brokaw, Del Rosa, Calif. Price, \$1.50.



THIS SIDE OF CARD IS FOR ADDRESS



Fairhope Couriers
Fairhope
Alabama

Dear Mr. Easton:

June 20/35

The resolution to build and operate an electric plant for the City of New York came before the Board of Estimate in N.Y. City yesterday. My brief to the Board a copy of which I sent you, I think has had a favorable influence on the Board and I hope it will pass. The Board will vote on it June 25th.

Sincerely yours
Edward Palan

June 29, 1935

Edw. Polak,
New York.

(1950 Andrews Ave.,
(Bronx, New York.

Dear Brother Polak:-

For the past two or three weeks I have been endeavoring to find space in the paper for your splendid letter, somewhat condensed by re-writing, but pressure of other matter of more local interest--including pay advertising which makes the newspaper wheels go around, has prevented.

I got your card of 20th in which you stated that the Board of Estimate was to vote on the 25th on a municipal electric plant for the city and you hoped would support the same.

I do not recall saying anything in the daily press about it and hope you will let me know what action was taken.

Most sincerely yours,

Mobile, Ala.

June 29, 1935-

Mr. E. B. Gaston,

Fairhope, Ala.

Dear Mr. Gaston:-

I would like to put an
ad in your paper and
would like your rates.

Yours truly

Edna Wilson

(Mrs. Gene H. Wilson)

182 Williams St.

Mobile Ala.

(1 cent
per line
35¢ an inch)

Henry Hodge, Jr.
Meridian, Miss.
Box 602

June 29, 1935

The Fairhope Courier,
Ernest B. Gaston, Editor & Publisher,
Fairhope, Alabama

Dear Mr. Gaston;

I have been reading your newspaper for a long time, and I have really enjoyed it very much. Being a newspaper man, myself, and wanting to be a newspaper man the rest of my time, I am writing you.

Upon noticing that your paper is being printed every Thursday, I am sending you a copy of my column, that is run every week. Knowing that the space in a weekly newspaper is limited, this will be a very helpful item to the weekly papers in the future, I hope.

This is my own idea, worked it up myself, the news is taken from the items that have happened before and rewritten in my own words. It is no copy words at all; I mean by this, that I did not rewrite some of it, and copy the rest, but all of it is my own ideas.

Would be very glad for you to run this column, say a few weeks, after that time, we will see what we can do. The price is two dollars (2.00) a week, or six and one half (6.50) a month.

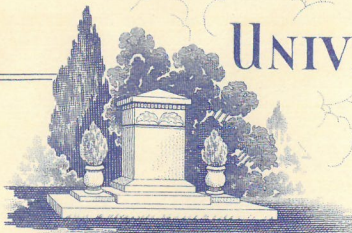
Hoping to hear from you in the near future,

I am sincerely yours,

Henry Hodge, Jr.

Please note that I will send you a copy for next week; Thursday, July 4.

Henry Hodge, Jr.



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In your territory there would be many good prospects for monuments, some who might not be your regular store customers. In such cases, you or your clerk would find enough spare time to see these people and get the orders.

Very few monuments have been sold during the past few years. This large number of prospects offers you a wonderful opportunity to make a lot of sales and big cash commissions.

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Write today for our free outfit, so that you can soon be making some extra money every month. If you need further information, write us. We are going to count on hearing from you in a few days. Our prices are low and we pay 30% commission and freight.

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Address _____