

WDM
2 OCT 73

(1)

October 2, 1973--Ruskin interview

Mac: ~~One of the things we were interested in terms of organization of the college was what was the importance of education in the fine arts, particularly drawing and painting. Was that a big thing at the college, or was it sort of incidental?~~

W.D.: It was really a big thing because the feeling was that the students were going to need to pass on some of the education which everyone received that attracted them to the co-operative movement you might say. There was the [?] for example, given to oratory as well as my graduation in 1918. Better check to see if this is right...

Mac: That's okay.

W.D.: We had art classes^s and elocution classes of course, public speaking in the various clubs which we had within the college including debates and evenings where the music and other allied matters would be given not only to the students but also to the residents of the community of Ruskin, which had a tendency to be the community in with the college.

Mac: Who did the teaching in painting and drawing?

W.D.: The painting and drawing was generally done by ^{Zoe} M. Adams, who was quite accomplished in drawing, and the elocution was handled by Aurora Leigh who had a degree in oratory from Boston College, and the music was handled by Regie Edwards and ~~Georganna~~ M. Miller. This we had in connection with the college quartet, and this helped us out in our programs for the particular community.

Mac: Did your mother do any teaching of art?

W.D.: No, she did not teach in the arts, although she did do an occasional painting. Her forte was literature, and she handled the classes in English lit. and the courses like Emerson and others of that particular nature. The language end of it, which is also the fine arts I would take it, was handled by Clara C. Miller, in Spanish, Harriet Orcutt, who handled the German, the Latin which at that time was quite necessary was handled by my father, George McKay Miller.
MSTH.

Mac: Was there ever a visitor to the college, changing the topic, by the name of Earl Miller, not necessarily a member of the family but maybe somebody who had come down from Ruskin, Tenn.?

W.D.: Not to my knowledge. He had many visitors but among those I do not get any bells ringing.....

Mac: Thinking again about drawing and painting, was there any particular reason given why this was important or is it just held to be nice in itself?

W.D.: Well, this was a fine arts college, more than an industrial type of college. Therefore these were emphasized because most of the students were working for the A.B. degree.

Mac: Can you remember offhand any particular visitors at the college who might have been particularly active in a nation-wide movement?

W.: The only one which I can definitely state that had any influence on the

college at all was a party by the name of Carr. He was the editor of the Christian Socialist which was published in Chicago and he lectured quite often and spent a great deal of time down here and brought his family who also went to school down there. There were four of them. He lectured mostly on psychological matters. ~~Also another~~ Also another one who spent a great deal of time down there was Kate Richards O'Hare who spent a large part of 2 or 3 winters as a guest at our home and she was well known among socialistic circles and had done a great deal of lecturing all over the country, but none that were stressed in particular in the co-operative movement.

Mac: Does the name Vrooman do anything for you?

W: Yes, but I do not have all the information on it, ~~but~~ but he was very active in the early day of the college in ~~the~~ Trenton, Missouri. Trenton was really the center of the co-operative movement in those days and Vrooman ~~was~~ was a man of considerable influence and money in connection with it and he had made a quite a stride toward trying to work out a ~~co-operative~~ co-operative movement colony at Trenton ~~but~~ and when the college was moved to Chicago. It was not really Chicago but it was Glenellen, Ill. About 1904 or 1902, he lost some of his interest in the college and so far as I know did not contribute anything as a teacher or from a money standpoint.

Mac: Thinking again about the early days of the college itself down here, was the name or were the teachings of John Ruskin mentioned a lot or ~~was~~ was he just sort of there as a ~~name~~ name for the town?

W: No, he was not there as a name for the town. He had^d established a Ruskin college in Oxford University.

M: Did ~~people~~ people talk a lot about him here?

W: No, I wouldn't^d say they talked a lot about him, but the college was affiliated with ~~the~~ College in England only as New College here might be affiliated with New College in England. It simply was taking some of the precepts of John Ruskin and putting them into a social picture and the largest one of those would have been the fact that the students were able to work for both their board and room and this was one of the things I understand John Ruskin^{taught} taught--that everyone should be able to get a higher education, even whether they had the money or. This way it was spreading the idea of higher learning for all of the students, regardless of their particular capital.

M: When one talked about socialism or talked about the importance of the arts or things like this, did Ruskin ever get mentioned as an important person or an important figure.??

W: I would not say that he played any great part in influencing the thinking of the students themselves. Now you may have had a much more greater influence on the president of the college and in attempting to work out some of the dreams ~~in~~ John Ruskin had in the matter, but the emphasis between the college's name and the town's name and John Ruskin^{was} was not made, ~~and~~ ~~was~~ not given any importance.

M: One of the things that your father did, I understand, was to be one of the principal fundraisers in terms of outside, making ~~appear~~ appearances for the college outside the immediate community. Did he lecture a lot or travel a lot?

W: He lectured quite extensively, and he was asked to do lecture work in sociology at Columbia University which he did two or three different times. There was not a fundraising angle to the college, which was there - one of the things that made it difficult for them to go on ahead because ~~it had to be difficult for them to go on~~ it had to be self-sustaining, and it was very difficult to find enough money from the self-sustaining end in the college, even though the faculty wasn't too large and wasn't too highly paid... simply because father felt that if he got any money from anyone that ~~had~~ they would try to dictate what the functions and the work should be, and it was his feeling more or less that someone had amassed a fortune would be thinking in terms of their own good other than the good that the college itself was trying to establish. Am I making that clear?

M: Oh, ~~yeah~~.....

W: So, as far as I know, there was never any checks made - of any kind from the co-operative movement or the socialistic movement or anything else. The college was largely sustained by the sale of land in the town of Ruskin, which through the Ruskin homemakers which were the Millers and the Dickmans, a certain percentage of some of the sales went to the college ~~as~~ as being an attractive ~~and~~ part of the colony itself.

M: One of the things that Paul Dickman mentioned was, ~~one~~ ^e of the reasons he gave for the difficulty the community had in sustaining itself, ^{was} ~~was that~~ ^{that}, although income from land sales went into the community and college, there was not power of taxation, and so ~~that~~ once the land was sold, that was it. Does that ~~mean~~ seem to you to be an accurate assesment, ^r or was there some philosophical reason why one should not tax?

W: No, there was not philosophical reason. It was back in the days of what they used to call the single tax, and that thinking was in some ways allied to the co-operation movement. The single tax was ~~the~~ that there should be just one tax and not a multiplicity of taxes, but being down here in Ruskin, ~~we had very little socialistic~~ we had very little; and being that most of the people belonged to the socialistic party, they ~~had~~ had no political bearing whatever on the funds which the colony ~~if~~ might have. After all, ^{all} we could swing was a number of votes ~~that made it very difficult~~ which would not be necessarily or possibly under the democratic party, so that this was one thing that made it very difficult ~~for~~ us to get any of the county money to fix up our ~~rooms~~ ^{roads} or ~~and~~ ^{roads} improvements in the streets of the town. It all ~~had~~ had to be done by a certain percentage of ~~an~~ land sales going into what was called the common good. In other words, when the ten acre tract was sold, a certain percentage of that ~~average~~ ^{average} average was either paid to the common good which consisted of owners of land in Ruskin or there was ~~average~~ ^{average} average allotted for the amount rather than the money given into the common good so that the common good could sell the land to someone else and get the right money that way or people could take it out in labor on their own and, in this way, earn a place for their homestead. Is that clear?

M: Right. Did anyone think ahead to wonder what was going to happen once ~~the~~ the initial amount of land was sold? How ~~would~~ ^{would} the community sustain itself in the absence of a tax base.?

W: It might sustain itself only in growing large enough to have some political significance so that the county would help sustain the ~~rooms~~ ^{roads}. To my certain recollection, the college ^{never} spent a dime on the original ~~roads~~ ^{roads} down here, and it was very difficult to get them to put in even bridges over the rivers going up to Tampa.

M: You mentioned the reluctance of ~~the~~ your father to accept outside funding

for the college community. How did the Miller family, which I understand more or less ran the college, feel about the financial relationship to the Dickman family which was more or less providing the funding for the college and the community initially. Am I describing the case accurately?

W: ~~am~~ No, you are not describing the case accurately. The Dickmans, three brothers of my mother, put in the money which they had secured in Trenton and Sedalia, MO, and they also furnished the necessary equipment for farming, such as mules and wagons and things of this kind. But this was more or less their contribution--the money helped to pay for the land and get the town surveyed and possible to sell. But so far as them contributing to the college itself, I do not believe that they did, other than simply to have their children if they were of a school age or able to go to college let them come into the college that way. Did Paul seem to think that there was any contribution made by the Dickmans to the college?

M: No, I hadn't meant to imply that, yet it seemed to me as if a lot of capital to make the initial land acquisition had come from the Sedalia, Miss. transaction.

W: That's correct.

M: It seemed as if the college within that context of the community was largely a Miller family operation, and so there is a kind of a cultural operation going on, on the other hand. I wonder whether that seemed to be a split or whether they complemented each other.

W: It did not complement each other at all. They were decidedly separate. The Dickmans of course had their interests in the land and A.P. Dickman, Paul Dickman's father, was trustee for what was called the Ruskin Homemakers. Ruskin Homemakers consisted of the Miller family and the three Dickman's, A.P. Dickman, E. L. L. Dickman, and A.P. or Bert Dickman was the trustee for the Ruskin Homemakers. Then we had a common good secretary which was Harry D. Orinid who also taught in the college. She kept the records of the common good, who had bought the land and any money that came in from that.

Orcutt

M: And so the salary for the people who taught at the college came from student tuition?

W: Not necessarily, a great many students did not have any money at all to put into a tuition nor ~~at~~ were they able to contribute anything except their labor against even a day-to-day expense of running the school and feeding the students in the dorms. I don't know myself how anyone could have worked it, because certainly it wasn't at any time a money making proposition in so far as I know. No salary ever given to the Miller family for the teaching, that is. I guess it was supposed to be more or less a labor of love to get this thing over, so as a consequence, when father died in 1919, which was just at the end of WWI, the college had been discontinued for a year or two because so many of the students were in the army. It just did not open up in 1919. At that time, even the campus itself and the temporary building that was on it was under mortgage which was foreclosed and even the land of the college went out of the control of the Miller group.

M: How about the club home itself. Was that legally part of the college or was that private holdings, or do you remember how that worked?

W: Yes, it was a private family holding. Somewhere along the line there must have been one or two in the sale of land and at that time, the

house of L.L. Dickman and S. A.P. Dickman and the Miller house was built at about the same time of 1912, 1913, or 1914. The house that is an elder culb house was the president's residence, though I don't think that the college had any hold whatever in that particular real-estate, but it did produce a culture spot; and at that time, when the temporary shipofra building, which was where the first classes were held and where the boys' dorm and the common dining room was, was burned down and as a consequence, the only way the college could function was by turning the Miller home open to the college, for students, so that it became more than just a place of residence for the president and his family.

It actually became the central place for all of the teaching that was done and not where the ~~work~~ work of keeping the college going was, but from the standpoint of the classes being held, because it was the only large building in connection with the college at that time.

M: So the classes went on right ^t here ^{FIN} and what is now ^{the?} ^{Winch's Club House?}

W: Yes, there were about four ~~or~~ five rooms that could be used simultaneously, and the third floor had a big room. In fact, there were two rooms on the third floor, ^{and what} ~~is~~ is not the living room is where assemblies would be held in the general teaching of the larger classes; and the dining room was also used as a classroom, which is one of the reasons why the partition was put up between it, the main room and the dining room, so that there could be separation.

M: At its largest, about how many students were there?

W: The largest amount was about 300, down here at one time, which included the the resident students and also the students from the community of which there were quite a number.

M: Was there communal dining for the students then in the x clubhouse building?

W: The communal dining was down in the earliest days in the ^{Chataugua} ~~shceofra~~ building, which burned down, but the students did eat with the family in a great measure.

M: ~~Did~~ students get together- together and help ~~to~~ do the cooking?

W: No, most of that cooking was done by the Miller family, because there wasn't money to hire and have it done.

M: ~~That~~ - That was a lot of cooking. ~~..(hysterical laughter)~~

W: Yes, it was a lot of cooking ~~(he too, laughs hysterically)~~, but it wouldn't be for 300 or 400 people because there weren't that many boarding students. Most of them at one time were coming from the community.

M: The student's day as I understand, was divided up into 4 hour segments of work and ~~the~~ study, etc. When did that day begin and at about what time?

W: The day began at ~~7~~ 7 in the morning. The first ¹ classes were held at 7, and they were about 40 minutes in length; and the first four hours, which would be at 7-11, would be worked in scholastically and then the break for lunch, and then the students worked in the afternoon earning their board and tuition out in the college farm or in clearing up the campus or doing something up town.

M: Were they paid in cash?

W: No, there was no payment in cash. It was simply for the good of the college. It was how they allocated that.

M: Were there any sort of labor credits or pieces pf paper?

W: I do ~~know~~ not know. I suppose there was simply a book, keeping record that was done by Abner Miller, who was our older brother and taught in addition to handling the administrative function so far as money went, And also did a good deal of work in the Ruskin Beacon which was a weekly paper. I think it was every two weeks. This was a small, almost tabloid paper that promoted the sale of land that went up for people who had the same type of thinking and attempted to keep them advised of what was going on in the school.

M: The Ruskin Beacon was for outside the community ~~and~~ and also for those inside the Triangle?

W: The Triangle would have amounted to a college... I can't put ~~my~~ name to it.

M: A newsletter for inside the college?

W: No, it was a regular ~~lp~~ publication. More or less like a college bulletin ~~in printing~~ and the various courses which the college gave and things that had to do with the college as much the same as the papers that were put out by G. CoBurn or some of the other institutions of learning.

M: When the articles were written ^{for} about the Ruskin Beacon, who generally did the writing?

W: The writing was generally of a sociological nature and was done by father. ~~It~~ It had sales of land angles, which it ~~was~~ used ~~both-~~ both for land sales, which automatically brought something into the college and into the community. And then that was done by Abner and my brother. He had just sold an I.O.D. ~~meadow~~ meadow and worked in the shop. It was not a large shop, but it was all hand-set and the flat-bed press was run by the motor which didn't always work. A good deal of the circulation work was done by myself-- that is, in the folding and mailing of the papers. And I believe the thing was on a monthly basis, rather than a weekly basis because we couldn't ~~have~~ have gotten it out with the small organization we had. There was some advertizing carried, which also helped to meet the printing for the printer, who was a very competent man.

M: Was the printing done here ~~rather~~ rather than in Tampa?

W: Yes, it was done here, and that was done in the college in the temporary building. Part of that building was a house ~~that~~ the Ruskin Beacon, and then an adjoining building had the workshop for leather and the wood-working, like building ~~for~~ furniture and things of this kind, and then the rather communal laundry in which we did the college laundry and some of the students' and ~~also~~ also for the president's family. The original girls worked in ~~those~~ various matters as well as clearing land and raising vegetables and things of ~~this~~ kind. One of the difficulties was that though there were some vegetables raised, there wasn't any ready market for them because we had no way of getting them to Tampa and shipping them North. We had only the boat between Ruskin and Tampa, and there might be an ~~excess~~ excess of some particular thing like eggs or vegetables or things of this kind that they had to be taken up to Tampa on a boat and the then sold up there, more or less on an open market rather than the usual way. There was no way of shipping theyn in volume. One of the ~~interesting~~ interesting things that you might not have touched on was the ~~sc~~

script which the common good society had. This was one of the ways of keeping up with people who buying the land by and working out the land by day-labor on the roads and clearing and things like this. They were issued what was called the common good script, and it was so much for so much money, and it acted as a medium of exchange and a person could take it down to the co-operative store ~~an~~ at one time and put it against his bill for food at the house and then that common good script could be taken by whoever was running the store and have it redeemed in commongood land so that it became a method of exchange. There were ~~tm~~ times when you could have shaken the whole town ~~down~~ community down and you wouldn't have found 500.00 dollars in the whole town. There had to be some medium of exchange. You could go over and work on your place if you had no money to pay him.

M: Was that script printed up here in the community?

W: Yes.

M: I wonder if anybody still has any of that?

W: I don't think that there is any of left of any particular value, as it was one way the early roads and streets were put in.

M: Did the students ever get script for doing the work?

W: No, there was none of the script used in that particular fashion. Mostly, an exchange of labor for something to eat and wear was what was involved.

M: Thinking back again about the print shop and the Ruskin Beacon, do you happen to remember any colleges or communities that the Beacon went out to that might have copies of this because it appears as if there are not copies?

W: No, I don't believe that any of them are ^{existent} ~~standing~~ at the present. The only way it might be possible to pick one up would be someone who had saved something over a period of years, but this was used also for the sale of land and they would write about the availability and ~~cheapness~~ cheapness of the land, and where it had come ~~to~~ Florida and ~~the~~ this type of thing. So that there was a certain amount of value from the propaganda standpoint in the sale of land, but again, it was very difficult for a person who had in mind buying to come down and find a place when he was determining ~~what~~ what land he wanted ~~an~~ at what price because the boat only ran about 3 or 4 days a week and in the stormy season it might not go over once a week because the bay was too rough to come back so that the ~~boat~~ people of that kind had to go to Tampa and then come down the boat and be brought by mule wagon on up, and in a great many instances, they had to stay up at our house because there was no hotel available for them to stay in. So a great deal of the sale of land was done by letter other than the particular person actually seeing the land and knowing where it was.

M: So there was a fair amount of visitors in and out of the main buildings and an number of visitors to the community -- so that there were a number of visitors ~~to~~ and potential buyers that came?

W: Yes, there was, but the difficulty of getting down from Tampa and the fact that it would take you all week to get down and get back made it very rough to try to make sales in any volume.

M: There appears to be a fairly ~~clear~~ clear line ~~of~~ of responsibility

within the Miller family of who would teach what and who would handle what. Was there a clear idea of responsibility of what member of the family might take over the college ~~if~~ necessary?

W: No, there was no heir apparent ~~to~~ it. When there is no money, there is no heir apparent to it. It was a parental thing and Abner, who was married at that ~~the~~ time and had 3 or 4 children, were working on a very tight schedule so there was hardly enough money coming in to pay for his labor and things of ~~this--things--~~ of this kind. It was more of a dream and a feeling that there was something being done for the social movement rather ~~than~~ than the co-operative movement. The co-op movement was not stressed so much, except from the standpoint of the restrictions which were placed in the deeds. i.e., a ~~any~~ person might buy a piece of land but if there were restrictions in the deeds governing how he had to work on that particular land, then he had ~~to~~ to heed them. The same went for the restrictions on ~~the~~ cigarettes and liquor, which were not sold in town.

M: Were there reasons given for that restriction?

W: No, but you can always put a restriction on anything you sell. These were not restrictions which were particularly of record though they must have been in the courthouse in Tampa, though I don't know. Another example--if a person were even to offer a cigarette to a party when he was in his own home and the party wanted to ~~steal~~ steal on him, his land then could be taken over by the common good society, because there was a reverted clause in it. Or if a person wanted to go ahead and have a business, it had to be a co-operative business and it had to be located on a co-operative place. The only store for food and clothing was a co-operative store. Of course having no competition, it had a lock on the people that were in here. They didn't have money to pay for their food, ~~and~~ and it became very hard on the man who was trying to run the store. If they brought common good script, the man could not take it up and buy wholesale on that, and those restrictions that were in the original deeds, that no liquor could be sold or no cigarettes either, were formed in account of the fact that being a college town, and they were out primarily to regulate the lives of the people who bought a livelihood, they would not provide a temptation to the students in the community.

M: But it still applied to the land, which meant that it applied to the adults as well as the students?

W: Correct, it did not apply ~~to~~ to the students, because they did not have a hand in buying the land,--so that it did not ~~apply~~ interfere with getting a complete title to your land because any time a reverted clause is violated, you do something that reversed the common good also. But I know of no man who was ever taken up in these reverted clauses. They were still a legal thing which made it very difficult to sell something if you were trying to ~~put~~ put another store in. Now it was asked whether or not something had a reverted clause in it, and what would happen if one put up something that was not a co-operative store.

M: There must have been a lot of correspondance and drafts ~~of~~ of speeches letters and papers outside, not including the minutes of the common good. Would those have gone to some of the older children in the family?

W: No, nothing of that kind was touched on because there weren't any children of the family that thought as strongly on the movement as father did; as a ~~con~~ consequence, when he died, the movement

in the town died with him, and the person that had the mortgage in the land of the college campus simply took over the land because there was a mortgage on it. A- Later, this land was purchased back by Paul Dickman and O.D. and myself. That was the subdivision that is now Campus Shores.

M: But the family papers and the early literature about the college, the kind of thing that would have been left presumably, your mother would have had a lot of those, did those go to your children?

add
McHargue

W: No, as far as I know, none that went to any of the children. There was water over the dam, and there was a living that people had to make. The girls, Georgetta, married men who were also in the faculty. She married Lester Mccard in her first marriage, and he taught agriculture at the college and Aurora married Ray G. Edwards, who was a very eminent violinist and had a great deal of music that went on at the college and after he died, she married a guy by the name of Poston. Georgetta married Ben Mccard. Metcalf.

add

McHargue

M: Was Pauline's husband, Mccard, a brother of Lester?

W: Yes.

M: Was he associated with the college or the farming community?

McHargue

W: He was in the Mccard family, which consisted of well, first of all, Lester came down and was connected with the college and he also farmed after his marriage to Georgetta, then his father came down and brought the rest of the family. They lived down here for some time, and the rest of them did no teaching and the younger boys and girls went to school. There was no bond other than the marriage bond to the Miller family and the fact that Lester taught on the faculty.

M: Was Ray Edwards, as far as you know, connected at all with the Edwards who was up at Ruskin, Tenn.?

W: Yes, he was the son.

M: Do you know what occupation the father had?

W: I don't know what occupation the father had at Ruskin but he was kind of a dreamer as far as I know and he never stepped down to look at a snake down here.

M: He did come down here though.

W: Yes, he came down and lived here for a while.

M: Would he have been a printer, maybe?

settlers

W: No, he wasn't a printer, as far as I know, he had no useful occupation. He was one of the settlers up in Ruskin though I didn't realize how much of an incentive he was up there, but there was a general feeling that if there was a community, that was thinking in the line of co-operative movements and socialistic movements, that there ought to be somewhere where a man who had a dream in that angle could just come in and find a free bed and room which happened very often in our family.

M: So that the college and the community became the kind of dreamer hotels. (locally shared question) Is it exaggerated somehow that there were a lot of people who were interested in it?

10
hotel. Is it exaggerated, somehow, that there were a lot of people who were interested in it in theory but not in making it work? (10)

W: The community itself ^{to say} never contributed money-wise. It might contribute from the standpoint of lecturing or something of this kind. Somebody ^{late} capable of doing it came down and stayed here. But we had a number of the eminent socialists, Richard O'Hare for one, and this ^{car} from Chicago came down and looked at our place with nothing except being able to eat and sleep, and it didn't make it any easier for the family.

M: ~~Was~~ How did the community at large feel about the people who were coming into the college attracted for idealistic reasons? Was there a kind of growing uneasiness about all this? Were they tolerated?

W: Well, the college itself was very well tolerated because they were kind of tied in with the community, but they brought the question of the land owners being on one side and the college people on the other side. ^{it} ~~There~~ was that they had very little in common as far as economics was concerned. There was no funding people within the community much as ~~these~~ is down at New College.

M: Were there dissident groups who came down, groups with comparatively unusual beliefs who came down to the community or to the college as for example, people in the spiritualist movement, people in the free-love movement, any groups like this?

W: No, there were ^{a number} ~~some~~ of the spiritualists, but they all allied together. There were no religious groups either. There was no established church anywhere in the town for a number of years. I don't know if there was any church like the Methodist or Baptist following, that had their own church until 1918.

M: Did people do anything special on Sunday? Did they ~~for~~ gather at the college building?

W: They gathered either at the college buildings after the temporary building burned down. They gathered at the public school building, and there was a religious service, but non-denominational, conducted by a father and he would expound on religious matters or sociological matters because he felt that Jesus came for a social message as well for spiritual reasons. That was brought up a great deal in the services which we would have. There was some new thoughts and people who were interested in unity.

M: What ⁱⁿ particular did the new people think, or who were they?

W: ~~They~~ ^{They} were something outside of the established church like the Episcopalians or ~~the~~ the Methodists or Baptists or things of this kind. I don't know that I can put my finger on the difference between an established church and the new thought, but it was something to do with the Transcendentalists' movement in New England which had run its course up there but the thinking was still around.

M: ^{IN} Some of the articles Harriet ^{ORCUTT} ~~Orcutt~~ wrote, she kept using the words new thought people, but I wasn't quite sure....

W: I don't think that you would get the new thought other than one might get together and discuss such things as the science of the mind or Christian Science which ^{had} wasn't well established then, but it was thinking outside of the established churches.

M: Do you know if your father wrote down his message in advance, or did he ~~just~~ just talk off the top? ①

W: Well, he generally talked off the top because he was a very busy man. He had the college around his neck, the financing upon him, the sale of land. Borrowing money and paying it off, etc. So that it was more or less a matter of keeping up with the spirit because it was head, heart, and hands within the Ruskin movement, and this would come under the heart end of the thing. The head would be the educational, the heart would be the spiritual, and the hands would be the living end of the thing.

M: Was there sort of a saying about education that went on with the head, heart, and hands. Was there a particular set of slogans? 210h9

W: No, there wasn't any. We used to use in football or basketball yells and things of this kind tying it in with the college but those ~~three~~ ^{three} matters were primary to any education.

M: Was there a feeling that you really didn't know something unless you could do it with both hands?

W: No, it wasn't that. A person should recognize the labor was was contributing as well as what the educational person was contributing and the person who was more on the spiritual side was contributing. You had to have the ~~3~~ ^{three} things in order to make the complete ~~man~~ man.

M: Was your father a pretty good public speaker?

W: Yes, he was excellent and did some work for the Shecofra circuit. I don't know if he was ever with the bigger Shecofras, but he did believe in this, and the first college ^{building} that went up was called the Shecofra building. Of course, he intended to work in the Foodtrack, having the Shecofras come down, which would be good for the town and the college ^{self}. Yet as far as I know, there was never any Shecofra speaker that came down. It may ^{have} been an individual speaker that came down but it was not a whole Shecofra group. Chataugha
2
Clear
6/10

M: About the way in which the family members split off from the college organization... people got married and left, I assume, the college before your father's death?

W: No, I wouldn't say they did, ^{be} cause they had to be some incomes other than from the ~~the~~ college ^{re} to different people. That's entirely true, but they had ~~given~~ gotten their land from the college land, a general rule, and they had eaten from the college table and things of this kind. They stayed until W.W.I. when they had more to do with breaking things up because, while none of ~~the~~ the faculty were drafted, many ~~of~~ of the students were. To keep from being drafted, they volunteered so that the younger people who would have gone to school had the way not to come along, and the people who would have come to school from the outside had the war ~~not gone on could~~. This simply made the group of students go downhill from ~~1917~~ 1917 and 1918 and it was 1919 when father died. I graduated ~~in~~ from the last class in 1918 and ~~come~~ the next year was when we were in the war pretty heavy and Abner stayed down here with his family and Lester and Georgetta were here together, and Edwards and Aurora were here, and Orchids was here and nearly all the faculty were here (~~who wasn't there for Pete's sake?~~)

M: O.D. ^{was} voff at war? 2110

ORCUTT

W: Yes, he was never on the faculty but nor was I. ^(fathers) It was war that broke it up as much as anything, and the fact that his health had been failing for a number of years, and he couldn't do his normal amount of work, and so with no money and no students there wasn't any percentage of them staying, but they didn't go before father's death. (12)

M: The subsequent to the war, when you get into the government development before 1927, in Florida there was an increase in the land values of what had been the campus property but that might have ~~taken~~ been taken over by mortgages, right?

W: Right. The owner of the first mortgage foreclosed in the land so there was no physical or financial assets pertaining to the college at all, so none ^{none} bought over them, because the family itself simply said, "we can go about now and think of ourselves, ~~and~~ and not somebody else."

M: There's a limit, after all, to self-sacrifice.

W: Yes, sometimes that limit is a long time in coming, but it gets there after a while.

M: Would you say in general that among the children there was a feaction against the communal ideals, having worked so hard on it for so long?

W: No, other than the fact than the ideal of founding the college was a different matter than the ideal of funding the college. There were people who came down who were attracted to the co-operative movement, and they had their own ideas about it. There were socialists who came down with ideas on how to make socialism work, not necessarily that they had any better ideas ~~then~~ than Eugene B. Debs or anyone else. It was a little like religious schisms. Each one thought they were on the right track and as a consequence, a portion attracting people in large blocks probably knew someone who was interested in a socialistic movement deal and had other friends to bring in. There were a number of groups that came in and bought 40 acres, which made a number of small subdivisions in town which was not good for Ruskin city, and they simply divided up and worked on a communal deal all the way through, but they ~~they~~ wanted to push their communal ideals on other people and they only had one vote because they only owned one piece of land apiece. ~~one~~ - If a man had 20 votes, it was because he belonged to that group. One way of thinking about socialism or co-operative movement was the block of votes held and say this is the way it's going to be handled ~~was pushed around by those who~~ and then there was the original owner of the land who ^{was} pushed around by those who said that we are in a bigger majority than you are and must be guided by what we do.

M: Okay, end of the interview.....