

EA-EAS<sup>vv</sup>

Eastab:

I do not remember  
receiving any previous  
correspondence from  
you. However my  
mail is very heavy &  
your <sup>letter</sup> may have  
gone astray.

The question  
changing the calendar  
does not come up in  
the AM discussions so

From--EASTEB--  
"Calendar Science"

206 WEST POPLAR STREET  
WALLA WALLA, WASHINGTON

November 17, 1946

Mrs. F.D. Roosevelt,  
342 Madison Avenue,  
New York, 17, New York

Dear Mrs. Roosevelt:

For a number of years, I have been spending money on promotion of a "Moral" calendar advance. I have personally sent you material, both at your home, and in London, for official and your own notice. You have never reasoned that this deserved any form of reply, belonging as it does to the people, and they to your heart.

I am again enclosing a bit more of "Calendar Science" by which the United Nations, and our nation, apart, may be guided in calendar deliberations.

I hope, that, for once you may think of this as entitled to a personal word of assurance from you.

Very sincerely yours,

*Fee Clifford Easteb*  
Fee Clifford Easteb

Author, System No. 1 Calendar  
Science

enc.

CALENDAR FAX

--An Essay-Moral Rests.

A copy-original to Editor: NEW YORK TIMES

"EASTEB'S  
WEEKLY ESSAY---  
Wk. begin. Nov.17.

A COPY: Original to Science Editor of the New York Times  
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FIRST DAY, SEVENTH DAY, OR ANY DAY?  
( Is There A Moral Law of Rest? )

By Fee Clifford Easteb

IS THERE A BASIC MORAL LAW FOR HUMAN REST? In other words, is there a Law of natural and psychological habit of rest, which will cover the whole field of human relationships? Or, if you please, is there a Law of God that would apply to mankind, as to rests and labors? Again, for the Church; for industry; for labor; for Rulers and People, alike, wherever found---is there a MORAL LAW of Sabbath? For one moment, let us turn aside from the purely theological aspects of the question, and consider the scientific, the psychological, the practical responses which may be found, that will cover the issue!

- I. The majority of the Christian Church, by an unwritten LAW of practice observes the First Day of the Week of the Christian Calendar. n.b. This does not conform, let it be remembered to all Calendar arrangements.
- ii. A Minority Group for the Christian Church argues the keeping of the Seventh Day of the Week, according to the Hebraic sequence of time ( as nearly as it can be computed).
- iii. The Moslem Group observe the Sixth Day of the Week, also, by the Christian Calendar, while Polynesian and Indo-Eastian Groups tend in their observance of religious character, to the most ancient of all known forms, antedating the Seven Day Week, that employs a Lunar Table for Timing.
- iv. Labor and Industry, with ever increasing emphasis throughout the world, for practical reasons, are turning to a system of rotating rests and labors; that is, based upon commercial habits of calendar.
- v. The Middle-of-the-Road Group, swing with the popular or majority wing of action, in and through the various lands, adapting themselves to the trend noted in each case-- though manifesting no particular aims, one way or another.

It is from the above complicated picture that we endeavor to draw a true picture of BASIC MORAL PRINCIPLE! Throwing the points enumerated, as One, Two and Three into a common mold, it should be observed that for psychological reasons, those who subscribe to particular religious dictums, should in no wise be molested so long as the choice remains for these habits of observance; because it would up-set the Mental frame work of millions upon millions of people. Psychologically, they should be left to their several observances and rituals.

Considering Group Four-Industry and Labor- separately, it is here that a new pattern and design for Sabbath keeping (rest intervals in labor and production) is being fashioned. Here, too, a new human need is developing----- For the most part, the several Religious Persuasions are unaware of any rising opportunities or responsibilities, among the nations, for this development. But, it is setting an entirely new ground for MORAL LAW-- this cannot be doubted. Since such a growth follows human advance, it is reasonable to suppose that, ultimately, it will mold religious ideas of MORAL RESTS, and tend not only to broaden application of Church Dictums, but weld a chain for reaching out to suffering laboring classes in a round-the-clock fashion! On the other hand, strides are being made for public interest in a program for education that may take on an ascendent role, for the future.

Those of Group Five will swing with the pendulum of Popular Movement, and for them, there is the least amount of responsibility, from a rest and labor standpoint.

Undoubtedly, there is a Basic Requirement for Human Rests-- such need is, of course, factual, and scientific. It is being met, more or less haphazardly, by age-old practices, about which the diverse Religions of mankind have gathered, with impressive formulas. But the NEW DAY is calling for a new and more practical PLAN OF ROTATING SYSTEM OF RESTS AND LABORS based on advance.

devoted to Interpreting Principles outlined and disseminated by System No. 1 Calendar Science

\*\*\*\*\* in Re. UNO (United Nations) Calendar

F. C. (Clifford) Esteb, Editor

206 W. Poplar St. Walla Walla, Wash.

CALENDAR POLL; A selective type Poll of Public Opinion over America favors a Change of Calendar to produce a uniform system among nations, based on. 1. Simplification, 2. Systematization and 3. Secularization of existing Calendars.

GRADUATED REFORM: A Change of Calendar must definitely conform to habits, views and practices of the people. Hence any reform based on detaching days of the week from the Seven Day Week is rejected by System No. 1. Calendar Science.

EDITORIAL COMMENT: Quoting Waldemar Phipps, Science Editor of the New York Times; "Grounds of humanity are equally as important (as to Calendar Reform) as are calculative matters." Replying by Letter to Mr. Esteb's Opinion.

INITIAL STEPS IN REFORM: Two outstanding proposals for reform of the Calendar are, 1. A Reformed Duo-Decimal (12 Mos.) Calendar; 2. A newly created 13 Month (23 days per mon.) System of Calendar (The Eastman Plan Amended by System No. 1).

THE TWELVE MONTHS PLAN: This proposal advanced by the World Calendar Assn., New York, is a 31,30,30 plan of months, recurring through quarters to the Year's End. Year End Days and Leap Year Days add to December and June, respectively.

AMENDED WORLD CALENDAR: In order to meet requirements of humanity, for religious and historical causes, System No. 1 Calendar Science amends the original World Plan, leaving the Seven Day Week unimpaired. Year Charts follow a cycle of change.

HISTORY OF CALENDAR SCIENCE: Calendar Systems among men began with human observation of the lunations of the Moon (29 1/2 days) from which Months of the Calendar were derived; Phases of the Moon (its lunations) or approximately seven and a half days, from which Weeks were contrived; observation of the approximate or mean Solar Day brought about a 24-hour Day of Moderns; calculations for the Solar Year resulted in adoption of our 365-366 days for a Calendar Year. Thus, our Time-Keeping Science, like the other Sciences and Moral Law itself, came by process of evolution, marking epochs in human history.

If you are a Humanist, contact The Institute of Human Fellowship, 407 McKay Building, Portland 4, Oregon, U.S.A.

If you are a Freethinker, contact Freethinkers of America, 370 West 35th Street (17th Floor) New York City 1, New York, U.S.A.

THE 13 MONTH (EASTMAN) PLAN: This plan creates a year of 13 months, each having 28 days or four full weeks. Year End Leap Year Days add to the 13th Month (Atcma). This Plan is amended by System No.1 to avoid "lost" days.

MONTHLY CHART of 13 Month Plan (1946):

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	(29)	13th Mo. takes 29 days.			

APGAR'S MONTHLESS CALENDAR: This Calendar Project, in effect, follows the procedure of the 13 Months Plan, only substituting Weeks according to Quarters, for Months, in charting time. A Plan less adapted to Calendar habits of Man.

VERNAL EQUINOX: (The L.A. Gale Project) This Plan provides for beginning the Year with the Vernal Equinox (Spring); thus, months of September, October, November and December are restored to their numerical position in the year.

DATING CALENDAR TIME: System No. 1 Calendar Science provides for secularizing the almanac by dating time from birth of United Nations (1945) or Year One of UNO. Thus, it is calculated to internationalize the almanac.

FINAL STEPS IN REFORM: The utmost in Calendar Reform, and methods of Time-keeping, must await the preparation of the people. Not until History and Science are grasped and accepted may a perfect Calendar come to our One World.