

From Indiana—Ernie Pyle

Uprooting of 'Curse of Idleness'
Mormon Ideal in Taking Members
Off Government and Church Doles.

SALT LAKE CITY, Nov. 22.—The Mormon Church is extremely rich. If it merely wanted to show off, it could instantly take every one of its members off public relief, and easily care for them out of church funds.

Since it is not doing this, it seems to me you must grant the church's sincerity in not thinking of public acclaim.

And you also must grant its sincerity in basing its off-relief program on a re-establishment of the Mormon principle that all must work, helping each other; that the program is not one of merely creating a church dole.

The Mormons deny they are trying to transfer their people from Government relief to church relief. They do hope to get all their people off Government relief, but by the method of making them self-supporting, not by putting them on church relief.

President Heber J. Grant says it this way: "Our primary purpose in organizing the Church Society Plan was to set up a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people."

The aim of the church is to help people help themselves. Work is to be re-enthroned as the ruling principle of the lives of our membership."

But the Mormons cannot do it without some kind of dole, no matter what they call it. For Mormons get sick, too, and Mormons get old, and Mormons are affected by world economic conditions and some Mormons aren't as efficient as others.

Program Is for Mutual Help

What they will do, I gather, is take care of their helpless in a less shameful way than the rest of us do. For instance, one official told me if you went around asking the aged Mormons how they would like to spend their remaining days, they would answer almost without exception, "Working in the Temple."

They don't mean they must work in the Temple Building. They mean they would like to work for the church.

Indolence is strictly discouraged. As we've already said, it has always been one of the main tenets of the Mormon faith. A Mormon chiseler, I imagine, finds the going tough.

A Mormon community applies the strait-jacket of shame to an indolent one.

And the program isn't set up on a basis of pay for work done. The whole policy of the church is, "Give what you can, and in return you get what you need."

President Grant says if every Mormon were to give \$1 a year the church could care for all of its own poor. That would be \$750,000. Which is about \$9.50 a year each for the 80,000, and seems extravagantly low. "How could you do it?" I asked the leaders of the Security Program. "Because the people must help themselves," was the answer.

My Diary

By Mrs. Eleanor Roosevelt

Court of Woman Juvenile Judge Is Interesting Memphis Institution

MEMPHIS, Tenn., Sunday.—There is nothing Southern about Memphis. The climate was cold and snappy yesterday and made one move quickly.

Having picked up a large batch of mail from Washington in St. Louis last night, Mrs. Scheider and I spent our idle moments. From the time we had seen the committee of ladies about last night's lecture and were interviewed by the press until lunch, we were very busy.

At 1:45 p.m. I started for Judge Camille Kelly's juvenile court. There was no session today, but I have always wanted to see where this only woman judge of a juvenile court in the South presided. It is a cheerful, homelike building and one where I imagine a woman like Judge Kelly can do the kind of work she thinks should be done to save the youth of this country from slipping downgrade.

From there we went to the crippled children's hospital, a caring, light, bright building. There is a lovely garden at the back and another hospital for adults just a short walk across the children's playground. "Adults" means anyone over 14. My little friend, Bobby Holland, with his mother beside him, sat up in his bed in the boys' ward. He will soon have his brace off and be able to go home. With pride, he showed me his scrapbook, in which he has collected all his treasures, and his mother proudly pointed to a poem which he has written.

Dr. Campbell and the woman who started this hospital with only \$12,000 must feel proud of their achievements.

Visits Model Penal Farm

From there we went to a building on the State Fair Grounds where the NYA youngsters were working on floats for a children's parade which takes place next week.

Then we went to the county penal farm. This is certainly a model farm and I have seen nothing like it in any other county. It is a model state institution on a smaller scale. There are separate buildings for men and women and there is work provided for everyone.

The county hospital, which is really the home for the indigent aged, we did not visit. But it also looked like a model institution.

The way back we stopped at a Negro school built by WPA labor. There the NYA youngsters carried out a garden and canning project for the benefit of their school lunches. It would have done credit to any county 4-H Club. A glimpse at the housing project and a presentation by some art students of some of their work, and here endeth a full afternoon.

A speech last night, and this morning we left for Pickwick dam.

New Books Today

Public Library Presents—

SCIENTIFIC, to the point, and very readable is *YOUR DIET AND YOUR HEALTH* (Whittlesey House) by Morris Fishbein. The health columnist and American Medical Journal editor.

Dr. Fishbein estimates that throughout life a human being eats 1400 times his body weight. Enormously important, then, considering this great consumption of food, is the intelligence which one uses in choosing and balancing these elements which mean life, health and happiness.

Only in the last 50 years has our knowledge of foods been developed; as recently as 25 years ago the world was confused. A resume of the information accumulated during this period is presented in a practical manual for everybody's use.

Vitamin, calory and food value charts give important information clearly. Sample menus for gaining and reducing weight and for use in disease conditions are added to chapters which vigorously "debunk" food fads and widely believed food fallacies.

An interesting study of the Irish people from the anthropological and sociological viewpoint is *THE IRISH COUNTRYMAN* (Macmillan) by Conrad Arensberg. This book represents the lectures given by Mr. Arensberg, a member of the Society of Fellows of Harvard University, at the Lowell Institute in Boston.

The description and explanation of Ireland's history and her customs furnished by this writer differ from those found in the usual volume on this fascinating and somewhat incomprehensible country. He is here attempting a study in social anthropology, which, in his words, "is a shift from a history of forms and institutions to a study of behaviour." Because Irish culture of today is a mixture of ancient Celtic and modern ways of living, the Irishman is an unusually interesting case study. This book is one which will satisfy both the student and the general reader.

(Other Reviews, Page 11)

"I'll be late to school again, Mama, if you don't hurry up with my bike."

Proper Firing One Way to Combat City's Black Menace

(Third of a Series)

By William Crabb



One of the positions for the check draft after firing is shown above. With his left hand, the demonstrator points to the butterfly damper, which should be between the check draft and the smoke outlet.



"There is no smoke in coke," Roy O. Johnson, Smoke Abatement League attorney says. Here is a league member demonstrating how to fire properly with coke. You fill the furnace as full of fuel as possible.



Dense smoke, sometimes combined with fog, forces Indianapolis residents to wade through "smog" like this on their way to work. This photo was taken at 8 a.m. and the sun still hadn't pierced the gloom.

4. Keep the air moistener filled with clean water.

5. Don't shake the grate excessively.

6. Don't put big lumps in the furnace or stove.

7. Sift the ashes and save the coal.

And the committee admonishes homeowners thus:

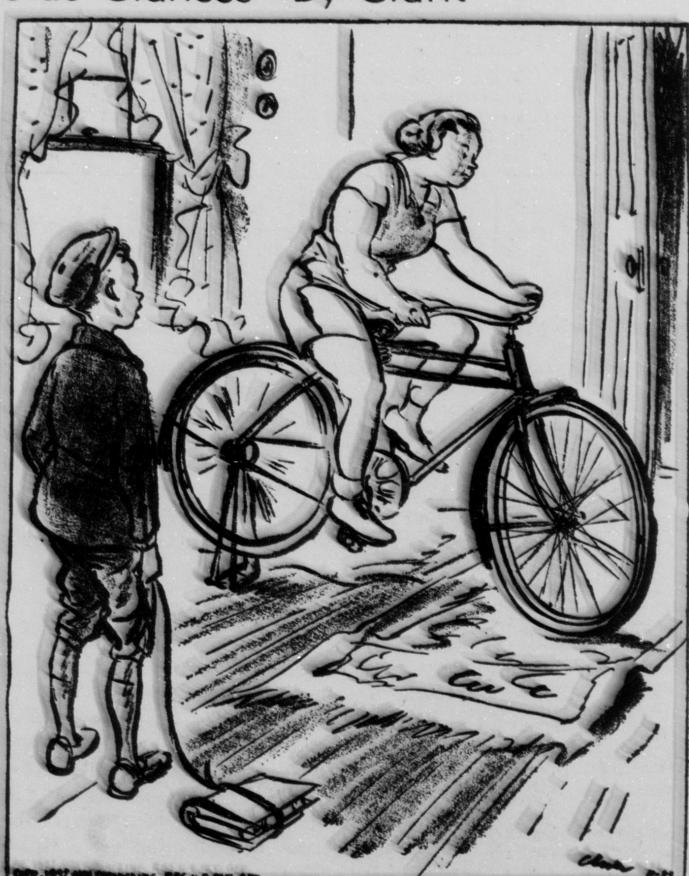
8. Smoko and soot is your own money going out of your chimney, smoke, soot and waste, with its consequent damage, can be avoided.

2. Keep the ashpit clean.

3. Leave about half the live coals exposed when refueling.

NEXT—Smoke and the Death Rate.

Side Glances—By Clark



"I'll be late to school again, Mama, if you don't hurry up with my bike."

A WOMAN'S VIEW

By Mrs. Walter Ferguson

THE First Lady is on her second lecture tour. Although as a citizen I disapprove of the President's wife turning professional, at the same time I admire the spunk and stamina of any woman in her position who deliberately undertakes one of the most difficult and thankless of jobs. That is, I would admire it if I thought there were any great necessity for its being done.

Just why any person as busy, useful and happy as Eleanor Roosevelt would want to go a-lecturing is beyond me. If she travels for the information she can get, to discover the trends of opinion in various parts of the country or to keep her mind on the pulse of the people, she has chosen a poor method of doing so. One never gets any too good a view of the common human level from a platform.

Any lecturer puts himself in an uncomfortable situation when he is under the direction of a manager, because he is selling his wares and those who pay to hear him expect to get a great deal more than they sometimes deserve for their money. If disappointed, they are quick to find out.

However fine the motives behind these lectures may be, we wish for her sake that Mrs. Roosevelt would abandon them. They will never permit her to find out very much of what goes on in the American mind, and they do allow her husband's enemies to see her at a disadvantage—for while Mrs. Roosevelt is a great woman, she is not a great lecturer.

Jasper—By Frank Owen



"He won't say how he got in there—but he wants this guy 'Sergeant' to stop answering every time he calls his girl!"

Our Town

By Anton Scherer

Chronicler Pays Visit to Synagog, Makes Some Mistakes and Learns A Few Odd Things He Didn't Know.

IT wasn't until the other day, so help me, that I saw the inside of an orthodox synagog.

I had been prowling around the South Side in the neighborhood of Meridian and Morris Sts., when straight out of another dimension, like an apparition, came a herd of kids, and walked into what looked like a church. None of them appeared to be more than 5 years old.

Obedying an ancient impulse, I sneaked in with the kids, and I played my part so well that I passed for one of them. I don't care whether you believe it or not.

The kids, 33 of them (34 with me), turned out to be the Nathan Morris Kindergarten; the church, the Congregation Knesses Israel at 1023 S. Meridian St., which leaves me to account for Miss Grace Brown, the lady responsible for the kids' conventional contact with the church.

Miss Brown runs the kindergarten system of Indianapolis. It surprised me, too, because the rest of you I had been brought up to believe that a kindergarten sort of runs itself. I know better now. The truth is that it couldn't run at all without Miss Brown. Not around Thanksgiving time, anyway.

It was a couple of years ago, I believe, that Miss Brown took a notion that the kids of Indianapolis ought to see the inside of a church. That's when Thanksgiving popped into her head at the right time to put to plan in motion. That's my too. The kindergartens of Indianapolis are making their annual pilgrimages this week. And finally, that's why I found myself in an orthodox synagog the other day.

Rabbi Puts Him Straight

The first blunder I committed on entering the synagog was to take off my hat. It wasn't necessary, said a nice looking gentleman. He turned out to be Rabbi Elias Charry, who had come all the way from his North Side parish to tell us kids how to wear a hat in a synagog. As a matter of fact, the Rabbi pursued the subject of headgear at some length and explained that among the Jews, the wearing of a hat in a church is a sign of great respect to God. After which, of course, there wasn't anything to do but put my hat where it belongs in a synagog.

My blunder wasn't as bad as that, at least of the kids next to me. He wanted to know what the suspenders were for. They're for old men who bring their coats to church with them. To hear Rabbi Charry explain it, it sounded sensible enough.

Well, after that we were told about architecture and liturgy, and it was plenty tough for kids of our age. It turns out that a synagog is a rectangular room, and represents in miniature the form of the temple. At the extreme eastern end, in the direction of Jerusalem, is the Aron hakodesh, the holy ark, in which are deposited the scrolls of law (Torah) from which the periodical readings are chanted. The ark has a curtain, richly ornamented with two fierce looking lions, the ancient emblem of Judah. There's an eagle, too, and back of his outstretched wings is the everlasting lamp (ner tamid), which keeps burning.

In the center of the room, also raised above the floor like the ark, is a platform from which the law is read. In the rear, and running along the sides of the room, is the gallery for women. Seems the women are separated from the men in a synagog. Rabbi Charry didn't go into that, but I'll bet he knows the reason.

Jane Jordan—

Modern Girl Pictured as Better Type for Wife Than Mid-Victorian.

DEAR JANE JORDAN—I am complying with your request for more information concerning my earlier question: "Is there danger that the term 'modern girl' is becoming synonymous with 'babe'?" What we young men had in mind is so well summed up in the enclosed article that I am including it. I refer especially to drinking, smoking, and other things indulged in by girls and women of today who are from families that are called "nice."

ANSWER—the article which this young man includes is by Dorothy Dix. The letter, written by college men, claims that of the girls they have known, 75 per cent drink; 80 per cent smoke; 95 per cent go to 52nd Street; 75 per cent are of easy virtue, and all liked to hear and tell smutty stories. The young men did not feel that such girls were eligible for wives.

Now that I know that your concept of a lady incorporates the Victorian "purity ideal," I must admit that evidence points to the fact that she is passing into history, but I do not feel inclined to wring my hands over the demise. Pensions assigned by husbands to their wives can no longer go in the wife's "earned income" and receive exemption allowance on that basis.

THE

Government

estimated it

was losing \$5,000,000 a year by

"bond washing."

It had been

a practice

to escape dividend income

taxes—there being no capital gains tax—by selling securities just before dividend time at prices which included accrued dividends. After the dividends had been paid, the securities would be purchased at lower prices.

THE

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was losing \$5,000,000 a year by

"bond washing."

It provided

that owners

would

be liable

to tax

on the accrued

dividends,

even though the securities

were not actually in their possession

when dividends were paid.

Depreciation allowances also were tightened.

Pensions assigned by husbands to their wives can no longer go in the wife's "earned income" and receive exemption allowance on that basis.

THE

British

Government