

That Monument to the Boll Weevil Isn't a Weevil, but a Lady and a Wisecrack Started the Whole Thing.

ENTERPRISE, Ala., March 18.—This is the town that has become semifamous because it put up a monument to the boll weevil—the insect that destroys cotton.

That's like putting up a monument to a hurricane, you'd think. But the story behind it is that when the weevil wiped out the only crop these parts ever knew, they woke up and turned to other things, and were better off than they were under cotton-raising. There is some truth in the story, and a lot of fiction. Here is the story:

In 1919, new street lights were installed here. While things were torn up, the town put up a circular pool and fountain, with the statue of a woman something like "Liberty" in the center. It's in the middle of the main street.

So many passersby stopped and asked the workmen what they were doing that finally one of them, just wisecracking, said, "We're putting up a monument to a boll weevil."

A traveling salesman overheard it. He went on to Montgomery, called at a newspaper office, and told them Enterprise was putting up a statue to the boll weevil.

The paper came out with a big story next day. Then the town had to live up to the story. So they put a bronze plaque on the statue base which reads: "In Profound Appreciation of the Boll Weevil and What It Has Done as the Herald of Prosperity, This Monument Is Erected by the Citizens of Enterprise Dec. 11, 1919."

So much for the monument story. The real story I came from—of how the citizens turned to varied farming and got rich—would make a good story for this year's Liars Club contest.

After cotton, the farmers did turn to peanuts. And true, Coffee County's annual peanut crop soon became worth \$5,000,000, in contrast to cotton's \$1,000,000.

But that didn't keep up. Peanut prices went down. The depression came. Farm tenancy kept increasing.

So the story I came to Enterprise for doesn't exist. But I found another story. This story is what Government discovered here in 1935, and what they're trying to do about it.

Design for Better Living

When the Government took a hand here in 1935, things stood as follows: Six out of 10 schoolchildren in the county had hookworm. Every other baby died at birth. One mother in every 10 died in childbirth. The average mentality was third-grade. One out of 10 adults couldn't read nor write.

Three-fourths of the farmers were tenant farmers. Most of them had never been out of debt in their lives. They averaged only one mule to three families.

And this is in Coffee County, which stands third among all the counties of Alabama in the value of agricultural products.

Coffee County has become a sort of experimental station in Alabama. Federal, state and county agencies all have a hand here. To prevent overlapping, they are co-ordinated under a council, with the county school superintendent as chairman. They say it's the only thing of its kind in America.

These agencies cover most everything from typhoid shots to fruit-canning. They're like the agencies in your home territory, only the need is greater and I suspect they are a bit more enthusiastic. The work is climaxed in the Farm Security Administration, which actually owns thousands of acres of land and plants these down-and-out farmers on its acres. The 600 farmers on FSA are scattered over a county 25 miles square. What they're doing is simply a general and wide-stretching process—starting almost from zero—of trying to get people to living better.

My Day

By Mrs. Eleanor Roosevelt

Visits San Antonio and Lauds the Spirit of Its Needlework Industry.

SAN ANTONIO, Texas, Friday.—We boarded the train in Harlingen last night and arrived in San Antonio at 8 o'clock this morning. The last time I saw this city was during a trip with the President, when he visited the Alamo and drove through some of the streets. It was easier to see the city today, when Mr. and Mrs. Maury Maverick and Mrs. Harry Drought, brought us to see certain industries and places of historical interest. The needlework industry here is in some ways comparable to the needlework industry in Puerto Rico. I wanted to see some of the work and conditions under which it was produced.

The organizer for the International Ladies Garment Workers Union took me to a shop where the owner is in full accord with the Wages and Hours Law and feels that over a period of time they will be able to adjust by making more machine-made garments and new designs. The difficulty, of course, is in the home-work situation and in the completely hand-made garments. I visited one shop where they make infants' wear almost entirely by hand and they are, of course, finding the adjustment more difficult.

The root of the whole problem is, I think, the fact that we as a country are not educated to the value of handwork. Those of us who have an appreciation of it, have been brought up in the tradition that it must come from France. Just as beautiful handwork is being done by our own workers, both here and in Puerto Rico, but it cannot be done at the same price of machine work.

Housing Program Planned

Of course, when home-work is done, it is far safer in an organized industry and, unlike Puerto Rico, here the industry is organized. Where the union supervises conditions in the homes as well as the manufacturer, it is safe from the point of view of health.

Sad as it may seem, San Antonio has the highest tuberculosis rate in the country and it is not far behind in social disease. There is a housing program of some size which will make a great difference in the living conditions of the Latin-American citizens when it is actually finished, but it has not yet begun. I am told that there is some opposition, but after driving through the district and going into some of the houses, I can only feel that out of purely selfish interest all opposition will disappear, for a district which breeds disease and shelters crime is harmful to the whole community.

The moving spirit in this housing project is Father Tranchese, who shows his deep interest in the real social questions of his people by his determination to see a change in the surroundings in which they live.

Day-by-Day Science

By Science Service

THE new chemical, nylon, which can be fashioned into silk-like fibers that make beautiful and amazingly tough stockings, is the first truly synthetic fiber which man has ever created.

But you will ask, aren't rayon and this new wool-like fiber made out of cow's milk also synthetic fibers?

Chemists will answer, however, that of all the present-day fibers created by man and which do not occur naturally in nature, nylon is the only one which is strictly synthesized by science.

Rayon has as its basic material the cellulose of trees or of cotton. What the chemist does is to re-constitute the cellulose into a fiber material. The chemist is making a chemical fiber when he makes rayon.

Similarly the new lanital "wool" of Italy, made out of the casein of milk, is really a chemical arrangement of the protein occurring in the casein.

Glass, metal and asbestos fibers can be called physical fibers because they contain some original mineral material whose shape and, in some cases even appearance, have been altered by physical means.

In the creation of nylon chemistry has started out with coal, air and water and built up, by an intricate process, a material that can be spun into fibers finer than silk, stronger and more elastic than silk.



Religion Gains in Cities

But Gallup Poll Indicates Declining Interest in Rural Areas

By Dr. George Gallup

Director, American Institute of Public Opinion

NEW YORK, March 18.—A stock-taking survey conducted by the American Institute of Public Opinion among church members and non-church members in all parts of the United States shows that while country and small town people think that religion has been losing its hold somewhat in their communities, a surprisingly large number of city dwellers believe that interest in religion has been increasing "during the last few years" in their communities.

The substantial number of those interviewed say that they do not go to church as often as their parents did, however.

The survey, which is the first of its kind to be conducted, included men and women in all sections and all walks of life—from Negro people in the South to taxi drivers in New York and retired farmers in California. A scientifically selected cross-section of the American public was asked whether they thought interest in the churches had been rising or falling, what the churches could do to increase interest, whether or not people listen to radio sermons, and other questions.

The Institute found that 50 per cent—or exactly half of those interviewed—are not attending churches as often as their parents did. The Institute's question and the answers are:

"Do you go to church more often or less often than your parents did?"

Less Often	50%
More Often	18
About the Same	32

In the last fifteen years, however, the radio has brought a new scope to American churches, and the Institute's survey found that 31 per cent of all those interviewed said they had listened to all or some part of a church broadcast on the preceding Sunday.

Almost two-thirds of these persons had not gone to ordinary church services, their answers showed.

PRESIDENT ROOSEVELT stressed the relationship between religion and democracy in his opening message to Congress this year, and the Institute survey has attempted to find out how well the general public thinks the churches have been playing their part.

"Do you think interest in religion in this community has increased or decreased during the last few years?" the Institute asked.

The vote for the country as a whole divides evenly, but a closer look shows an important difference between rural and urban Americans. The largest number of city dwellers report that interest in churches is increasing in their communities. The largest number of farmers and small-town people, living in traditional strongholds of American religion, see a decline.

The percentages for the three groups are:

	Interest About Increasing	Decreasing	Same
Farmers	27%	40%	33%
Small Towns	29	46	25
City Dwellers	42	32	26

Some reasons for an increasing interest in the church and in religion, the comments of typical voters show, are (1) the influence of the depression, (2) growing apprehension of another world war and (3) disturbing news from other parts of the world in general.

CHURCHMEN and laymen will learn much about the problems of American churches when the U. S. Government's regular Census of Religious Bodies, due in 1937 but postponed because of lack of appropriations, is made public shortly. The census will not attempt to answer such questions as "What could churches do to increase the interest of the public?" however. The Institute has put such a question to the voters in today's survey, and the result is a list of hundreds of spontaneous suggestions. A majority of those interviewed either thought there was nothing the churches can do to increase interest or were unable to make any specific suggestions, but here are

Seizure of Czechoslovakia No Surprise to Americans

NEW YORK, March 18.—It was no surprise to the American public when Chancellor Hitler took over Czechoslovakia this week.

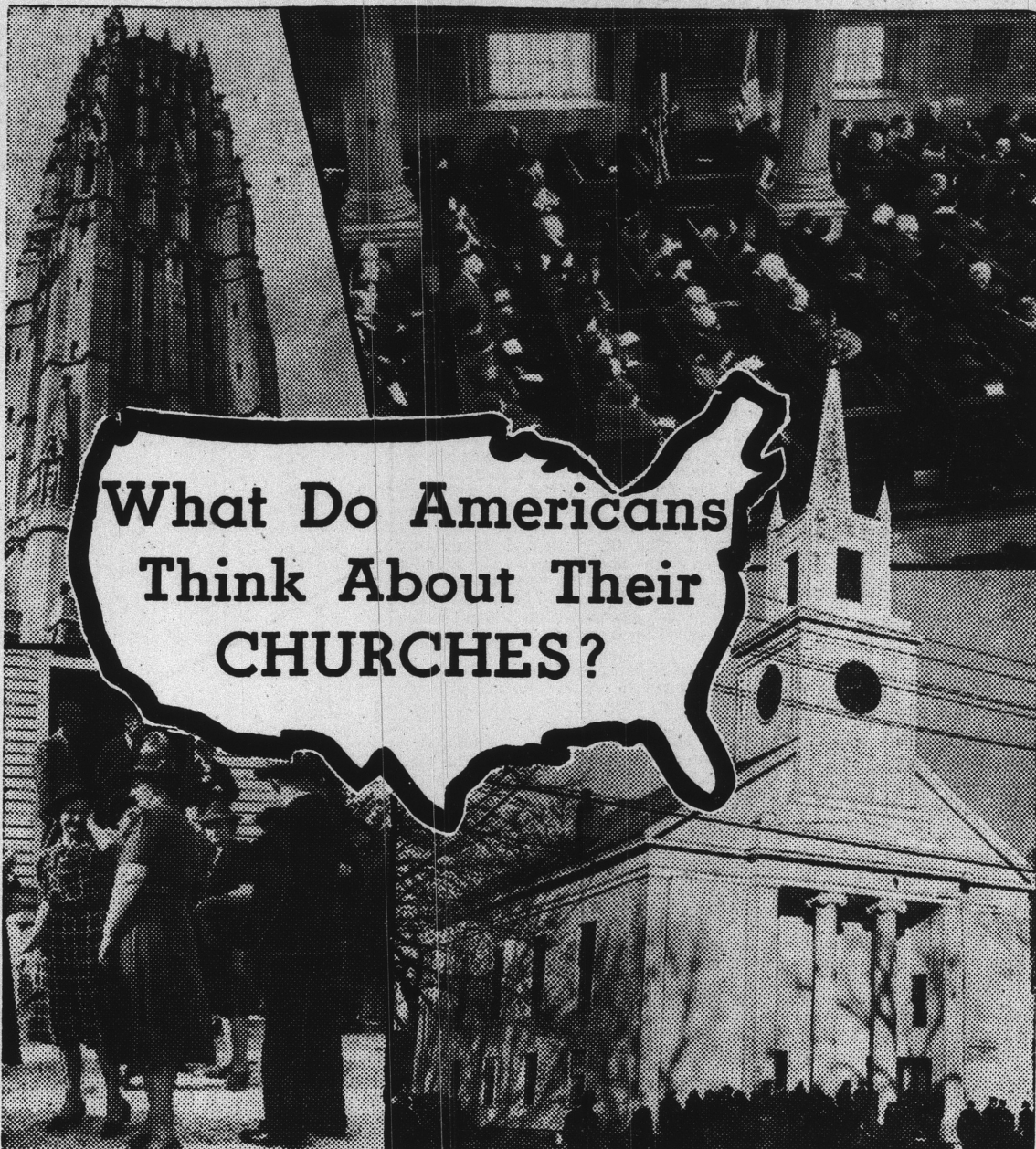
A survey by the American Institute of Public Opinion (Gallup Poll) published in The Indianapolis Times following the Munich agreement showed that nine Americans in every ten disbelieved Hitler's promise that he had "no more territorial demands in Europe."

A complete survey in England by the British Institute of Public Opinion showed nine out of ten Britons also distrusted the promise.

Side Glances



"Oh, Martha! Where did you put my pipe cleaners?"



Highlights in Today's Church - Going Survey

Do you go to church more often or less often than your parents did?

Less Often	50%
More Often	18
About the Same	32

Did you listen to any church services over the radio last Sunday?

YES	31%
NO	69

Would you like church better if there were no sermon?

YES	7%
NO	93

Do you think interest in religion in this community has increased or decreased during the last few years?

Increased	42%
Decreased	32
About the Same	26

CITY RESIDENTS—

Increased	42%
Decreased	32
About the Same	26

FARMERS—

Increased	27%
Decreased	40
About the Same	33

SMALL TOWNS—

Increased	29%
Decreased	46
About the Same	25

the most frequent recommendations, listed in the order of mention:

- 1—"Select ministers who are more intelligent."
- 2—"Arrange more social activities around the churches."
- 3—"Become more 'modern' and 'liberal'."
- 4—"Eliminate hypocrisy."
- 5—"Stop emphasizing money and contributions."
- 6—"Let church people be more friendly."
- 7—"Increase the number of services."
- 8—"Apply sermons to every-day matters."
- 9—"Make special activities for young people."
- 10—"Emphasize the Bible."
- 11—"Stay out of politics."
- 12—"Make services shorter."
- 13—"Manage to have more unity among churches."
- 14—"Provide transportation for those who need it."
- 15—"Improve church music."

or "doing some work around the house." These two explanations accounted for nearly half of all such remarks. Other reasons, given less frequently, were: "had to work," "did some reading," "read the Sunday papers," and "went for a drive."

Young people reported signs of increasing community interest in religion more often than their elders. The opinions of different age levels are:

	Increasing	Decreasing	About Same
Under 30	37%	34%	29%
30 to 49	38	36	26
50 and Over	32	40	28

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Marine Fossils on Desert

ROME, March 18.—Fossils of marine and land animals have been found in enormous quantities in the desert interior of Libya, Dr. Guido Tavan, geologist at the University of Pisa, reports. The finds include great numbers of fish teeth, bones and armor of crocodiles and turtles, and fossils of deer, horse, wild boar, etc. Biggest single find is the skull of a four-tusked mastodon, with lower tusks 10 feet long.

The region appears to have been the swampy delta of a great river of miocene time, 30 or 40 million years ago. The aquatic animals swam in the shallow waters, and the carcasses of drowned land animals were washed down by the stream.

Everyday Movies—By Wortman



Mopey Dick and the Duke

"It says here, Duke, that the guy that wins the sweepstakes has to pay \$20,000 in taxes. I can't afford it!"

Our Town

By Anton Scherrer

Indianapolis Was the 'Apple Pie' Town to Eugene Ysaye, the Great Belgian Violinist and Here's Why.

EUGENE YSAYE, the great Belgian violinist, always called Indianapolis "the apple pie town." I can explain.

Seems that a snow blockade in the winter of 1897 compelled Ysaye to stop off in Indianapolis to make a train connection. There was a four-hour delay. More than enough to make him furiously hungry. Hundreds of others caught in the same blockade, but knowing their way around the Union Station better than Mr. Ysaye did, had appeased their hunger by cleaning out practically everything in the Depot's kitchen. With the result that when Ysaye found the lunch counter and asked for several substantial dishes, he was told that the cupboard was bare, with the exception of some apple pies.

Ysaye had never tasted it. He repeated the strange name several times, rolled it over his Flemish tongue cautiously, and turned to his manager, R. E. Johnston, standing by his side. "What in heaven's name is apple pie?" he asked in French. Mr. Johnston did his best to enlighten him using his hands to help out.

It must have been a good definition, for when he got done, Ysaye said he'd tackle it. He called for a whole pie. He tasted it, smacked his lips, pronounced it good, and called for another helping and still another, until he had eaten seven (7) whole pies. The only reason he stopped was because there wasn't any more to be had. Apparently Mr. Johnston went hungry all the time he was in Indianapolis.

After the seventh pie, Ysaye again turned to Mr. Johnston and said: "This is the finest of all American dishes. Can these American cakes be had in other cities, too?" When informed that they could, he seemed much pleased and from that day on until he left America, he ate on an average of two (2) apple pies each day. What's more, his eyes always lit up at the mention of Indianapolis.

Things Are Different Now

Well, that was back in 1897. I press the point because I doubt very much whether Mr. Johnston's ready and reassuring answer of 42 years ago would hold good today. Certainly nobody can make me believe that apple pie is the foolproof dish it once was.

Which brings me to the point of today's piece, namely that nothing has deteriorated quite as much as the making of apple pie. Unless, perchance, it is the making of cherry pie. To be sure, things aren't as bad in Indianapolis as some other places I could mention. In New York, for instance, it's next to impossible to track down an apple pie that would pass muster in Indianapolis. I don't know what they do to them, but whatever it is, apple pies in New York taste more like Viennese torten or Parisian chaussons or Danish pastry than the real thing.

And just to show that I remember something about the real thing, allow me to say that 42 years ago when Ysaye had the luck to be snowbound in the Union Station, Indianapolis produced an authentic apple pie with no frills, one that was something more than a fancy cake dough filled with symmetrical apple slices glazed in sirup. Why, the old-fashioned apple pie was so good that even ice cream a la mode couldn't improve it.

Jane Jordan

She Has Done All the Courting, and 'Scared' Man Away, Girl Is Told.

DEAR JANE JORDAN—He is a grand fellow, 26. I have known him five months and have invited him to dinner five times. Then we usually go to a show. He likes my mother and brothers and they like him. He treats me nice but not as if he liked me more than a friend.

Maybe I've done too much for him, but I love to do things for people. For Christmas I gave him several gifts and he gave me one. For his birthday I gave him a watch. What has me worried is that he didn't seem to be thrilled with them. For Valentine's Day I gave him another gift and my picture and he did seem thrilled. I got very hurt some time ago and asked for the watch and my picture back. He sent them back with a letter.

When I read his letter it did something to me and I went to see him and gave them back. He was awfully nervous and since then has been different. Do you think it is my age that makes him act this way? I have tried to go with other fellows but just can't. I can't go on this way. NINETEEN.

Answer—It is not your age but your attitude which has floored the young man. You've done all the courting. You've played the masculine role and turned him into a woman, and he doesn't like the part. No wonder he doesn't respond with anything warmer than kindness.

No matter how generous your impulse, it was bad taste for you to give him such expensive presents. He wasn't thrilled because he was painfully embarrassed. To refuse them would hurt you; to accept them made him feel like a gigolo.

It was the very acme of bad taste for you to ask for anything back other than your picture when he didn't ask you for dates. It put you in the position of having sought to buy his attentions and of withdrawing the fee when you didn't get your money's worth. I should think any man would be nervous and fearful of a scene under these circumstances. I think he is a very decent young chap who has tried to save your feelings instead of roughly pushing you aside.

I doubt if you ever can attract this young man in the way that you want, for you have taken over too many of the masculine prerogatives yourself and made him feel silly, which is a fatal mistake. He has a lesson to you in the future. A woman has to arouse a man's interest by indirection. A comely, a friendly look, an encouraging smile, a friendly attitude, and an occasional invitation is all that is permitted to her in our society. To overstep these bounds is to lose out, as you have amply demonstrated for yourself.

Put your problems in a letter to Jane Jordan who will answer your questions in this column daily.

New Books Today

A NEGLECTED part of Tennessee, the hill and bottomland country in the western section between the Mississippi and Tennessee Rivers, has been described as that state's "last frontier."

Many of those who live there, descendants of the first settlers, have Indian blood in their veins. They find an existence in sharecropping, making moonshine liquor or in government relief work.

Jack Boone was born in the section. When he ventured into the field of the novel he chose to write about the hill people he knew best. Thus, DOSSIE BELL IS DEAD (Frederick A. Stokes Co.) is a simple recital of the lives of a few Western Tennesseans. Dossie Bell is the woman who loves Luster Holder, one of the community's most respected and feared members. She loves him to the extent that she refuses to leave him, although her church bans her for not marrying Luster.

Her death brings to a climax the tragedies that have been brewing among the community. There is little subtlety about the novel's characters. They are plain, outspoken, indifferent. Their stories, too, are told in a plain, outspoken manner. At times, however, the author seems influenced by the Faulkner and Hemingway styles and strains somewhat to follow their raw portrayals. (R. B.)