three-quarters of the bill will be sent to the average man and the poor. He and his wife and his grandchildren will be giving a quarter of all their working days to pay taxes. Freedom to work for himself is changed into a slavery of work for the follies of government.

We have seen an explosive inflation of bank credits by this government borrowing. We have seen varied steps toward currency inflation that have already enriched the speculator and deprived the poor. If this is to continue the end result is the tears and anguish of universal bankruptcy and distress. No democracy in history has survived its final stages.

We have seen the building up of a horde of political officials, we have seen the pressures upon the helpless and destitute to trade political support for relief. Both are a pollution of the very fountains of liberty.

We have seen the most elemental violation of economic law and experience. The New Deal forgets it is solely by production of more goods and more varieties of goods and services that we advance the living and security of men. If we constantly decrease costs and prices and keep up earnings the production of plenty will be more and more widely distributed. These laws may be restitched in new phrases so that they are the very shoes of human progress. We had so triumphed in this long climb of mankind toward plenty that we had reached Mount Pisgah where we looked over the promised land of abolished poverty. Then men began to quarrel over the division of the goods. The depression produced by war destruction temporarily checked our march toward the promised land.


research; by the painstaking sifting of truth from the collection of fact and experience. Any other mould is distorted; any other bricks are without straw; any other foundations are sand. That great structure of human progress can be built only by free men and women.

The gravest task which confronts the party is to regenerate these freedoms.

... Fundamenta1 American liberties are at stake. Is the Republican party ready for the issue? Are you willing to cast your all upon the issue, or would you falter and look back? Will you, for expediency's sake, also offer will-o'-the-wisps which beguile the people? Or have you determined to enter in a holy crusade for liberty which shall determine the future and the perpetuity for a nation of free men? That star shell fired today over the no man's land of world despair would illumine the world with hope.

Questions
1. Why does Hoover believe that the future of freedom is at stake in the election of 1936?
2. How does his definition of freedom differ from that of Roosevelt?

140. Norman Cousins, "Will Women Lose Their Jobs?" (1939)


Mass unemployment during the 1930s persuaded many Americans that women were taking jobs that would otherwise go to men. The federal government prohibited both members of a married couple from holding
government jobs and many states and localities prohibited the hiring of women whose husbands earned a "living wage." In the excerpt that follows, the writer Norman Cousins commented on the movement to reduce or eliminate women's presence in the workforce and the various arguments, economic and moral, that lay behind it.

Here is the latest depression cure-all, results guaranteed by its supporters:

"There are approximately 10,000,000 people out of work in the United States today. There are also 10,000,000 or more women, married and single, who are job-holders. Simply fire the women, who shouldn't be working anyway, and hire the men. Presto! No unemployment. No relief rolls. No depression."

This is the general idea behind the greatest assault on women's rights in two decades. Its supporters include not only the something-for-nothing groups which can always be depended upon to support chain-letter movements and share-the-wealth plans, but a large section of public opinion—as yet unacquainted with all the facts—which finds it hard to resist the supposed logic of millions of unemployed men replacing millions of employed women. Impetus to the drive—at least psychologically—is lent by the fact that the payrolls of many communities and private organizations are open only to males.

The first move toward the complete feminizing of public and private jobs is discrimination against the married woman. Having thus inserted its foot in the door, the oust-women campaign seeks eventually to enter and hang up the verboten [German for "forbidden"] sign to all women, married or single, employed or seeking employment. . . .

Of such concern is this trend to the nation's women leaders that it has been called the greatest issue to affect women since their victorious fight for suffrage. In its recent convention at Kansas City, the National Federation of Business and Professional Women's Clubs announced a frontal attack on what it considers the most serious problem it has faced in twenty years. In the eyes of Federation leaders the legislation already introduced is a portent of even more widespread attacks to come . . . .

There are, of course, many familiar "moral" arguments against the working wife: woman's place is in the home, the management of which is enough work for any person; her first allegiance is to the bearing and raising of children; there is a direct relationship between the increase of women in business and the declining birth rate . . . .

The Women's Bureau of the Department of Labor reports that in recent years the majority of married women at work have been working not because of a desire for a career or for economic independence but because of the need to provide or supplement the family income . . . .

Analysis of these figures prompts the Department of Labor to point out that competition in industry is between one man and another, rather than between men and women. At most, not more than 1,000,000 jobs now held by women could pass to men. And of the 3,000,000-old jobs held by women who admittedly are married, probably no more than 300,000 could be satisfactorily or willingly filled by males. This would "create" new jobs for only 3 per cent of the men now out of work.

Fundamentally, the unemployment of men is not caused by women who hold jobs but by the infirmities of the economic structure itself. Nor is the depression an affliction visited exclusively upon the male; the woman must bear her part of the burden, as more than 2,000,000 unemployed women can attest . . . .

In answer to all of which the oust-women-from-jobs group may say that, yes, we are living in changing times and that, indeed, this is an emergency. And that, they may add, is precisely why extreme measures are needed and justified. Millions of men, many of them with families, are out of work. Most of them would be satisfied with salaries now paid to women. The ouster should begin with the working married woman because she should be dependent upon the man.
After that, single women should be withdrawn from jobs. And who will look after them? Well, someone will; someone always does. Besides, unemployment with women is a matter of relative hardship at worst. But with men—especially family men—the hardship is absolute and complete. The state should have the right to step in and, for the greater benefit of all, say who shall work and who shall not.

An intriguing but hardly a practical thought. Because the more you study the figures of the various occupations which would be involved in the taking over of women's jobs by men, the more preposterous the scheme becomes. Imagine an average day in an America without working women:

John Citizen arrives at his office to be greeted by a male receptionist, a male switchboard operator and a male private secretary who opens his mail, arranges his appointments and takes dictation. At lunch his favorite waitress is missing, her place taken by a young man. At three o'clock he visits his dentist and is greeted by a male nurse. At four-thirty Mrs. Citizen calls to complain about Harry, who has taken the place of the part-time maid, and who refuses to wash the baby's clothes.

At the dinner table, Mary, who has just entered kindergarten, complains about Mr. Mann, the new teacher. Mrs. Citizen resents the personal questions asked by the new male salesclerk when she went shopping for underwear. She also resents the husky baritone voice that moans “Number, please,” every time she picks up the phone.

Ridiculous? Certainly. But this is what a general purge of all women in industry would mean. It is impossible to carry through a large-scale replacement of one large bloc of labor for another unless there is an identity of functions all along the line. Approximately 3,500,000 men out of work are manual laborers. Which places vacated by women can they take? Approximately 3,100,000 women are employed as domestics. Which men want to take their places? There are about 920,000 salesgirls, whose replacement by men in most cases would be ludicrous....

But even outside the economic sphere, arguments against the working wife reveal weakness. There is much talk about the mother's place in the home, very little about the fact that the home has changed. Housekeeping for the average family today is no longer a full-time job. We are no longer living in the days when families numbered a dozen or more, and, what with cooking, baking, canning, washing, spinning, sewing and mending, woman's work was never done. The average American family today numbers three children or less, who are away from home at least five hours a day. Inexpensive, modern gadgets simplify what were once long, tedious household tasks. In short, the home has changed from a producing to a consuming unit.

This change is reflected not only in employment of married women but in the growth of social and church work, and in the spread of adult education, of culture and entertainment groups. In these circumstances, it is difficult to blame the married woman who is not content to remain a semi-idle dependent, but who seeks in business an outlet for her talents and energies. Dr. Richard Cabot, of Boston, recently noted that many of his nervous patients were women suffering for want of serious occupational interest.

Nazi Germany thought it could casually disregard these important questions when it decided to oust its 900,000 women workers from industrial and governmental life. For years Germany had been looked upon as the foremost example of a nation in which, to the benefit of the state, equal rights for women were scrupulously upheld. The Nazi regime waved the women out of their jobs and herded them back to the home, where they were told to bear children.

However as Clifford Kirkpatrick revealed in Nazi Germany: Its Women and Family Life, the Nazi conception of woman as a biological instrument soon changed when it was realized that no such large bloc of labor could be displaced—or even replaced—without severely upsetting the national economy. “The 'sacred' mothers went back to the machine,” observed Dr. Kirkpatrick, “and the employment of women even increased.”...
...[I]n the final analysis this question of women and jobs will be fought out on the issue of equal rights and opportunities for men and women alike.

Questions

1. Why does Cousins consider the effort to replace employed women with men "the greatest assault on women's rights in two decades"?

2. Why does he consider the proposal impractical?

141. Frank H. Hill on the Indian New Deal (1935)


The New Deal marked the most radical shift in Indian policy in the nation's history. Under Commissioner of Indian Affairs John Collier, the administration launched an "Indian New Deal," which ended the policy of forced assimilation and allowed Indians unprecedented cultural autonomy. It replaced boarding schools meant to eradicate the tribal heritage of Indian children with schools on reservations and dramatically increased spending on Indian health. Federal authorities once again recognized Indians' right to govern their own affairs.

In 1935, the journalist Frank E. Hill presented a glowing description of the Indian New Deal among the Navajo, the nation's largest tribe. He stressed the benefits of the new policy for Indians, but did not mention that the Navajo strongly protested against a federal soil conservation program that required them to reduce their herds of livestock—an indication that their sovereignty was far from absolute.

More than a mile above the sea level, on a plateau of the American Southwest, two hundred and fifty men are building a new capital. It is not the capital of a State. Its stone walls rise in shapes that are strange to most Americans; its name—Nee Alnehng—falls with a strange accent. Nee Alnehng belongs to a world far from Manhattan and Main Street. It is an Indian world, and the capital belongs to the Navajo, now the largest of the North American tribes.

This little center is symbolic of a new way of life among the Navajo: in fact, a new way of life for the 340,000 Indians of the United States. A year ago the Wheeler-Howard Act gave to the tribes the right to decide whether they would accept important privileges in education, self-determination and self-government. A popular vote was asked; the essential question was: "Do you want to help save yourselves?"

Thus the Wheeler-Howard Act embodies an Indian policy far different from that pursued in the past. The Federal Government could have conferred self-government upon the American Indian without asking him if he wanted it. To understand why he was asked, one must take a brief but discriminating glance at American history as it has affected the Red man.

The third stage may be said to have begun with the growing conviction among thoughtful Americans that Indian life had latent strength and important cultural values and that the Indian if given the right opportunities could do what the government had failed to do: he could arrange a place for himself and his customs in this modern America. The appointment of John Collier as Commissioner of Indian Affairs in April, 1933, brought into power a leader of this trend of opinion.

Mr. Collier, slight, almost scholarly in appearance, at his desk in Washington describes what the administration is trying to do for the Indian and why he believes the new policy to be enlightened.

"In the past," he says, "the government tried to encourage economic independence and initiative by the allotment system, giving