

THE ELEANOR ROOSEVELT PROGRAM

March 22nd, 1951

Description: In the opening segment, ER and Elliott Roosevelt respond to a listener's question about how to discuss the advantages of living in the United States and the disadvantages of living in a communist country. In the interview segment, ER and Dr. Vera Micheles Dean discuss several topics related to Asia. In a second interview segment, ER and Helen Hall discuss Hall's work at the United Neighborhood Houses of New York, a federation of 50 settlement houses and neighborhood centers.

Participants: Eleanor Roosevelt, Elliott Roosevelt, Vera Micheles Dean, Helen Hall

[Elliott Roosevelt:] Mother, I have here a letter from uh Mrs. Jessie Ernst uh at the Hotel Langdon in New York City. Uh she asks, "Don't you think it might be very beneficial to the country if you and others were to keep showing the people, in simple language, the advantages of living in a country like ours--what it means to their happiness and well-being, to their children and their children's children? Everyone accepts sacrifice when they know and accept the good reasons for their sacrifices. I feel there is too much talk above the heads of the people. The good of the country is much less vital to the wage-earner than the simple knowledge that might result to conditions to themselves if the horror of communis-communism suddenly descended upon all of us. This talk about making them understand--why not teach them to understand and keep showing them until they do? We all love most what we know is valuable to ourselves. It takes an altruist to love in theories, and an altruist is the highest form of education. Why not forget the minority for a change, and talk to the majority and wait until the majority is ready to love what they cannot see and feel? My reaction to all of these broadcasts that are supposed to reach the hearts of the people is that they are understood and get response from a very small part of the listening audiences, if they are listened to at all by the large majority of them." I think that uh this letter has a great deal of merit, and I'd like to discuss with you means whereby uh-uh you can reduce to simple language the-the various problems that do face people, and reduce it not only to simple language but to the-the terms of the people themselves: uh how it affects uh the daily living of people.

[ER:] Well, I think one of the first things, very first things, is um the opportunity um to earn a living. I mean that is the first thing that confronts almost all, so you would have to take it in terms of the wage earner, of the farmer, of the professional. [Elliott Roosevelt: Yes.] Um and um you would have to see uh what there was in this country that gave them a better opportunity than it gave--than was given in a communist country to people. Now, education is given in a communist country, as we all know. (3:02)

[Elliott Roosevelt:] That's an education though that is slanted to-to keep the minds uh in a groove uh where they are pliable and can be controlled by the communist rulers.

[ER:] That is true, and in a way it does not give, um I think, as great an opportunity, a uh -- for getting ahead.

[Elliott Roosevelt:] Well, let's just take a very simple uh definition of it. Uh in a communist country uh you start an education. You have no choice of uh of what line of education you want to follow. If they determine that you are equipped to be a doctor uh or a lawyer, you follow the training necessary to be a doctor or a lawyer. Uh and you have no chance to switch. If you suddenly decided to be a musician, you'd have no possible way in which you could do it.

[ER:] Well, I-I wasn't familiar enough with it to know that. I knew that um you could take examinations, and if you passed those you could go on to higher education. But it wasn't possible for everybody to have as high a level, I think, as we can have here, if you want to have it.

[Elliott Roosevelt:] That's correct.

[ER:] Um then uh I uh--I have a feeling that um we would object to the control um over people. Um for instance, if you have a certain kind of job, you are given certain kinds of coupons, and you can only buy at certain stores, and those stores carry the kind of food and the kind of clothes that you, holding that type of job, are supposed to be satisfied with. [Elliott Roosevelt: Yes.] Now, um I think we would resent that quite a good deal. I--just as I was rather amused by our young German friend who said the thing that struck him most in this country was that he couldn't tell the difference in the street between a woman that had money and a salesgirl because they all wore the same kind of clothes and looked as well dressed. Well now, that struck him as something perfectly extraordinary, and it is true that all over Europe you can tell a good deal more by the type of clothes that people wear what their occupation in life is, and perhaps the Russian pattern is not so very different from some of the old European patterns generally. [Elliott Roosevelt: Yes.]

But um I-I think we here in this country would object very much to being told you can only buy at Store C if you work in such and such a [Elliott Roosevelt: Factory.] factory. And in Store C uh you will only be able to get clothes that cost a certain amount and uh so forth. I-I think we would have um considerable objection, uh but that is because to us--because on the whole we have had, except for um rather small sections of our people, the chance to eat so that we can think about freedom. When Dr. [Lambertus Nicodemus] Palar of Indonesia said we were a fortunate people because we could think about freedom, it struck me very suddenly--I hadn't given it much thought--but I thought, well my goodness, that means that on the whole most of our people have had a chance to eat, and therefore their whole thought isn't centered on where does my next piece of bread come from. And uh Dr. Palar is talking of a civilization in an area of the world where--where the next piece of bread or the wherewithal to make a loaf of bread um is-is an unknown quantity. They don't know whether they're going to have it tomorrow or not.

[Elliott Roosevelt:] Yes, yes. Well uh now, that is from the phase of what-what our life would be like if communism were to overrun uh our own people. Uh what about uh the-the sacrifices that were called upon if we decide in our own minds that we don't want to be ruled by the communists, uh and as a result we must be a strong nation militarily speaking, uh which means a great increase in the cost of the operation of our government. Uh what does that mean in uh relation to the individual sacrifice of the individual?

[ER:] Well, Elliott, it doesn't only mean an increase in the cost of government. It means that for quite a long while we will have to keep uh training men. Now, that's what universal military training is designed to meet. A constant um group of trained men, so that we are um at any time able to mobilize if we are attacked. Now, um that means that our young people, our young men, and to a certain extent our young women, are going to have to give a portion of their lives. Now, I don't think of necessity it means a loss, because I think they can gain a great deal in that time if they are um well-trained and take every opportunity open to them, so that they can shorten their studies when they come out, because [Elliott Roosevelt: Yes.] they can learn what they want to do and they can do it more quickly. But, uh nevertheless, it isn't just in terms of money that we must think of this. We must, of course, think of it in terms of money. That will mean that we will pay more for the luxuries of life, and many of us will probably go without some of the luxuries of life, um not to any uh probably serious extent. I don't think that uh we will, for instance, uh-uh curtail our social security plans. Uh I don't--I hope they will go on improving to a certain extent, [Elliott Roosevelt: Well--] but it will mean that perhaps we will not be able-

-uh we'll have to take more care of the things that we have. We won't have quite as many things available.
(10:05)

[Elliott Roosevelt:] Uh huh. I-I would like to discuss uh this again on another program, so uh if you don't mind, what I'm going to do is to uh have a further discussion of this letter on another broadcast.

[ER:] All right.

[Elliott Roosevelt:] All right now, we must move on to another part of the program.

(Break 10:25-10:31)

[Elliott Roosevelt:] With the continent of Asia so much in the news today, Mrs. Roosevelt has invited an expert on the subject to discuss this important topic. Mother, will you introduce your guest to our listeners?

[ER:] Gladly, Elliott. Mrs. Vera Micheles Dean, who is the research director for the Foreign Policy Association, was a member of the American delegation to the Conference of the Institute of Pacific Relations held at Lucknow, India, in October 1950. She is also the author of an article entitled "What Does Asia Want?" which appears in the current issue of the magazine entitled *Tomorrow*. It gives me great pleasure to introduce to you Mr.--Mrs. Vera Micheles Dean.

[Vera Micheles Dean:] Uh I'm so happy to have this opportunity, Mrs. Roosevelt, of talking with you about the situation in Asia.

[ER:] Well, I think a great many people will be interested in this opportunity of hearing you. So first of all, I'm going to ask you, what is your criticism of the average citizen's attitude toward the Asian people?

[Vera Micheles Dean:] Mrs. Roosevelt, when I came back from Lucknow, the thing that struck me most was that so many of us here expect too much from the Asian peoples. We think that they are very advanced economically, that they can carry the burdens of a great war, and we are very much surprised to find, for example in the case of India, that [Jawaharlal] Nehru is uh very reluctant uh to face the prospect of a general war in Asia, and that sometimes leads us to erroneous judgments about Asia.

[ER:] Well now, that's very interesting, because um I think it would be good for us to know why you think Nehru thinks the way he does about the present situation in Asia.

[Vera Micheles Dean:] Uh Mrs. Roosevelt, I had an opportunity to talk at length with Nehru while I was in India, and my impression is that um he is a man of very genuine convictions about uh foreign policy. A-As you know, the tradition of [Mahatma] Gandhi, which he carries on, is that of pacifism, of opposition to war. There is that element in it. But he's also very fearful of any attempt by any great power to um determine the foreign policy of India. And now that India has achieved independence from Britain, I think he's a little bit uh suspicious sometimes of efforts on our part to tell him what to do. And then another very important element is that he feels his country is still so poor and so politically unstable three years after independence that he feels a general war in Asia might prove catastrophic. (13:31)

[ER:] I see. Well now, um that leads naturally to asking you, um what--to what extent is his policy towards foreign questions influenced by the internal situation in India? [Elliott Roosevelt coughs]

[Vera Micheles Dean:] I think it is very much influenced by the internal situation, Mrs. Roosevelt, because uh first there is this element of uh the memory of colonialism, which is still so uh vivid in the

minds of Indians like himself who fought for independence and were jailed for it. And then when you are in India, you see the terrible poverty of people who are still struggling just uh to survive and who certainly are not prepared to take on the responsibilities of a major war on the Asian continent. I think almost any statesman in India would probably have some of the same feelings that Nehru has.

[ER:] Well, what do you think then his attitude is towards Communist China, which seems quite willing--uh at the behest of the USSR perhaps--but still quite willing to risk um a-a war in which her citizens are um are dying in great numbers?

[Vera Micheles Dean:] Well, that is a very interesting uh question indeed, uh Mrs. Roosevelt, and, so far as I could determine, there are two aspects to Nehru's attitude about China, and I should add that that seems to be a generally prevalent attitude on the part of other Asian leaders. Uh first, I think there's a certain element of pride on their part to see any Asian nation throw off any kind of Western tutelage. This is difficult for us to understand, but I found that, for example, many people in Asia were rather proud even of what Japan had done about saying, "Asia for the Asians." I think that element is important in the attitude of Nehru toward China. He thinks of it as an Asian nation which is trying to stand up on its own feet. The other element, which is more difficult to discuss here, is that I found that Nehru, and of course many Britishers in Asia feel the same way, think that the Communist Chinese government is the most efficient government China has had in modern times, and they have considerable respect for it, so they don't understand why we have not wanted to admit it to the United Nations or have not wanted to recognize it.

[ER:] Uh they don't recognize the domination of um the outside power -- of the power of the USSR?

[Vera Micheles Dean:] I think they do, um to some extent, but certainly they don't see it as um vividly as we do here. I am inclined to believe that this may be due to the fact that they themselves have had their experience with imperialism largely with the Western powers--that is with Britain and, of course, uh France and Holland in Asia. And also to the fact that Russia under czarist rule had also been very active in China, so that they don't associate that entirely with communism, as we are apt to do in this country. Uh I also think that we might bear in mind that India is quite accustomed to the idea of having Russia as a possible menace on its border. You remember in the nineteenth century, the British then were quite concerned about what Russia would do in India and the bear that walks like a man, so that Russia does not appear to them as quite the new phenomenon in world affairs as I think it may be appear to us. (17:24)

[ER:] Well, um you said um Great Britain had this same feeling. Do you think it arises in Great Britain from the same causes?

[Vera Micheles Dean:] Uh this fear of um--oh-oh you mean the feeling about China? [ER: Yes.] Um well, I think the sentiment of the British, as far as I could discover, is that the British businessmen and uh editors who are familiar with Asia, those who are in India--and I also saw a good many of them in Hong Kong-- who have had firsthand experience of China, never had any regard for the Chiang Kai-shek government in its recent years, and feel that the communists have done better for China inside the country -- I'm not now talking about the aggression part of China--than was done by previous governments in their experience. I have seen reports of, for example, of the business houses in Britain, which take almost as favorable a view of the communist government in China as the Indians do. And as you know, the attitude of Britain has been much more uh, shall we say, inclined to admit China to the United Nations than we have.

[ER:] Oh, they have recognized China themselves.

[Vera Micheles Dean:] That's right. Well, of course they haven't gained much from recognition, so one might have expected them to become more critical. But I notice that even uh the news today would indicate that uh the British have wanted China to uh be admitted, that is Communist China, into the Asia conference.

[ER:] It seems difficult to understand how uh Nehru, who is a pacifist -- um Great Britain certainly um uh has believed in colonialism to a certain extent um -- can, both of them, accept aggression so placidly?

[Vera Micheles Dean:] I don't believe, Mrs. Roosevelt, that um uh-uh India really accepts aggression or- or feels undisturbed by it. I think it is disturbed. Of course, at the time when I was in India the Chinese invasion of Korea had not yet occurred. Uh they only had to face then the North Korean invasion, and you remember after what seemed like a little hesitation India did support the United Nations' uh resistance to the North Koreans. Um and I find from corresponding with many Indians now that they have been disturbed by what China has done in Korea and also by China's effort in Tibet. Uh the trouble is, I think, uh or, well, perhaps our misunderstanding between us comes, uh is that they keep on looking at the picture as an Asian uh nation um thinking about other Asian peoples who have been attacked or dominated in the past by outside powers, and therefore um they are critical of Russia but they also remain critical of the West. I think that is the basic uh problem, not that they are impervious to aggression in general.

[ER:] Well, you think then that-that India does object to the United Nations'--does not object to the United Nations' action in Korea? (20:44)

[Vera Micheles Dean:] No, that is right. I found that uh people in India--of course, I should always be very guarded when I say what Asians think, because um, as you know so well, uh only about 10 percent of the population in any Asian country uh is literate, and probably even less than 10 percent speak English, so there is a certain limitation on what you get of the Asian point of view. But I think most Asians are against the aggression of--in Korea and support the United Nations.

[ER:] Well, um this is a very difficult thing for most of us to understand because we do not think of ourselves ordinarily ay um as an imperialistic nation, and quite evidently the attitude of the Indians and of the Asians generally is that we are an imperialistic nation, and they class us with Great Britain or any other colonial nation.

[Vera Micheles Dean:] Well, curiously enough uh and very sadly, for no reason at all, we have inherited the brunt of resentment about colonialism. Actually I found that the Indians uh love Britain. Today there is a honeymoon on between Britain and India, which I had not realized until I went there. They have completely reconciled themselves to the British. I think where we got into trouble was not at all for anything we had done in Asia before, because they admire what we did about the Philippines. But I'll tell you frankly what troubles them is our support of the French, as they see it, in Indochina. That seems to be the real rub. And they also have raised many questions as to why we keep on giving some aid, at least to Chiang Kai-shek. And as you know, they don't like Syngman Rhee. Well, that's sort of a bad combination of events.

[ER:] Yeah.

[Elliott Roosevelt:] Mother?

[ER:] That seems pretty--

[Elliott Roosevelt:] I hate to interrupt at this point, but I'm afraid that uh I must in order to give our announcer an opportunity to say a few words, and then we'll come right back to this very interesting interview which is throwing much light on the attitude of mind, at least, of Asians toward us.

[ER:] All right.

[Break 22:58-23:09]

[Elliott Roosevelt:] And now, Mother, we can uh return to our interview with Mrs. Dean uh, which is throwing so much light on the attitude of Asiatic nations toward the United States and other countries who are allied with us.

[ER:] All right. I have a question I want to ask very much, Mrs. Dean. What um prospects do you think there are for a settlement of the Kashmir question?

[Vera Micheles Dean:] Mrs. Roosevelt, I uh wish I could offer a very optimistic forecast of this issue, but I'm afraid the uh the Kashmir question may be on the agenda of the United Nations for some time yet to come. (25:54)

[ER:] Is that because uh Nehru has an emotional reaction to that and not very much objectivity um in his approach?

[Vera Micheles Dean:] Um I think I've discovered the key to Nehru's attitude--this sounds very immodest, I'm sure--because I confronted him when I went to India with what I had just heard from the Pakistanis. I stopped in Pakistan on my way to India and happened to get there just when the Dixon report was announced. You remember what emotion [ER: Yes.] that provoked in Pakistan, and Pakistanis called for a holy war and--against India, and Nehru immediately answered uh in a very uh significant way. He said, "I have never accepted partition of India on religious lines, and I shall never accept it for Kashmir." I think that is the key to his attitude. Many people feel that his own emotional attachment to Kashmir, from which his family came, is at the bottom of it. But my own impression is that India is so disillusioned by the fact that partition did occur uh in India--it never did expect that it would happen in 1947--that Nehru has now become very stubborn about not having, so to speak, a second partition, in this case in Kashmir.

[ER:] I see. You think it's religious really?

[Vera Micheles Dean:] Yes, because he felt that one should never have made the partition on religious grounds, that if there had been some other arrangement, perhaps economic or some other basis, that might have been at least more reasonable. But to him it seems um futile to try and cut up a country um between Moslems and Hindus. But by and large, if I may throw in a little note of optimism, I think that uh Nehru is working hard uh and s-and so is Liaquat Ali Khan, Prime Minister of um [ER: Yes.] eh Pakistan, on other problems that separate the two countries. You notice that they've just signed a trade agreement, [ER: Yes.] which I think will ease the economic situation between them to a great extent.

[ER:] Well, that leads us into something which um I think many people would like enlightenment about. There was a broadcast not long ago in which it was said that India could get all the wheat she wanted right now from Pakistan and um uh questioned any need for the United States to give grain. Now I'd like to ask you, because my own understanding was that a year ago she could, but that now it was not possible, and I'd like to know what you um know about that?

[Vera Micheles Dean:] Well, Mrs. Roosevelt, as far as I understand it, Pakistan has very little wheat for sale uh right now. Uh--

[ER:] She may even have to import, I understand.

[Vera Micheles Dean:] Uh that is right, um and um I think the figure I saw was something like 200,000 tons. (26:50)

[ER:] Now that was due to the recurring Punjab floods, wasn't it?

[Vera Micheles Dean:] That's right. Uh-uh Pakistan itself has been in great uh difficulties, and um actually because uh Pakistan never devalued its rupee at the time when Britain and other Commonwealth countries devalued their money uh two years ago, um that means that India has to pay much higher price for Pakistani wheat than, for example, it has to pay for Australian wheat, even if you include the price of uh shipping.

[ER:] Yes, well that I understood. But I understood uh a year ago that she was willing to uh make a price differential on that particular thing, but--because she had at that time a great deal of surplus wheat that she wanted [Vera Micheles Dean: Yes.] to sell. But um at the present time that she had none, and was in danger of having to bring it in. And of course, where we're concerned, the price uh doesn't um hold, because this is a gift we are [Vera Micheles Dean: That is right. Yes.] asking. You think it should go?

[Vera Micheles Dean:] Well, I think that that would be one of the most statesmanlike things the United States could do right now, would be to make this gift of uh grain, um because um otherwise the impression will be created in India that we are holding back solely because we were offended by India's reluctance to side with us uh on the question of China's aggression.

[ER:] Well, um that would of course be true, and I agree with you that it's a very, a very wise thing to give the wheat to India at present. Now you told us that um in India you found a real affection for Britain. Um what did you find, for instance, for the USSR?

[Vera Micheles Dean:] I found, to my great surprise, I must admit, that very few Indians know much about Russia as a national state. They seem to have very little uh information of a direct character about Russia, and you will be interested to know that most of what they know about Russia they have garnered from American and British publications. So whether we tell them, "Why do you have so much enthusiasm about some aspects of Russia?" They say, "Well, we read about it in American books," published in the 1920s. So it might be wise for us to bear that uh in mind as to the influence we exert. I think the uh what the Indians do is to make a quite sharp distinction between Russia as a national state, which may or may not turn out to be very imperialistic in Asia, and communism as a doctrine or as a practice. And they are much more critical of Russia sometimes than they are of communism. Although in India itself, I hasten to add, the communists get very short shrift. As you know, probably, the Communist Party is in very bad odor in India, and there are many communists in jail. (29:45)

[ER:] That's interesting. Well, how do they feel about the United States in India?

[Vera Micheles Dean:] Well, I feel that uh the Indians are much more friendly to the United States than our press uh sometimes pictures them uh as being. I uh I think we ought to be careful not to um take too seriously uh the many sharp questions that Indians ask about the United States. They are remarkably trained in the arts of debating, I think partly because of the training of many of them in British universities, and I think they can be very uh sharp in-in the questions they raise about this country. But that does not mean, it seems to me, an underlying hostility toward the United States.

[ER:] I was very um uh much taken to task the other day by someone who said that I had included the Indians uh in saying, "the colored peoples of the world," and that naturally they were Aryans, and they were not colored. Well, I would have said that all of the Asia peoples um were not colored in the sense that the Negro is colored, uh but were to a certain extent a different color-- [Vera Micheles Dean: Different color from white anyway.] from white. [Vera Micheles Dean: Yes.] I--and that was what I was trying to convey. [Vera Micheles Dean: I'm sure that was what--] I was aware of the Aryan background, but I was not trying to uh draw together into one race, uh which would be a Negro uh race. Do you see?

[Vera Micheles Dean:] Well, Mrs. Roosevelt, I think that no one who knows you would have for a moment suspected you would do anything else.

[ER:] Well, it was an Indian who wa-who was apparently uh hurt by this, you see, and-and felt that I had not made the proper differentiation, so I am now doing it with you so that you will know that I didn't mean to insult the background of the Indian.

[Vera Micheles Dean:] I'm so glad that you mention this question, Mrs. Roosevelt, because of course Indians are very sensitive about American attitudes on racial problems. They hear a great deal about uh what they consider uh restrictions on racial lines, and I'm afraid those restrictions are often featured unduly in the Indian press, so I-I feel more strongly than ever we must watch our attitudes about--on racial questions.

[ER:] And now, would you say that communism was gaining or declining in Asia as a whole?

[Vera Micheles Dean:] I would say on the whole, judging from what I was able to learn uh in Asia, that it is declining. Uh it is declining as more and more nations achieve national independence and as there is more hope for economic uh improvement. (32:37)

[ER:] Um it's really a question, isn't it, of food?

[Vera Micheles Dean:] I think that if people can feel that they'll have enough to survive and feed their families, that they have something to look forward to except extreme poverty, that they will not be particularly interested in communist [ER: Well I--] ideology.

[ER:] I am glad to hear that, and I want to thank you so much for being with me today, and I'm sorry that our time has run out, but uh there's much more I'd like to ask about.

[Break 33:06-33:12]

[ER:] I am very happy that today I have a little time to bring another guest to the microphone with me to tell you something of a very splendid organization, the United Neighborhood Houses of New York. I am pleased to present to you an old friend, Miss Helen Hall, director of Henry Street Settlement and vice president of the United Neighborhood Houses. Miss Hall.

[Helen Hall:] It's very nice to be here today, Mrs. Roosevelt, and we all appreciate your letting us talk about the United Neighborhood Houses. Uh it is a federation of fifty settlements and neighborhood centers located in overcrowded neighborhoods in Manhattan, Brooklyn, Queens, and the Bronx. Uh these serve as centers of community life for many thousands of low-income families of all ages and races and creeds. Children and teenagers and young adults and parents and old people find in the settlement the individual help and the group experiences which make for them, we think, a fuller and a happier life and give them an understanding of their responsibilities as mature citizens in this country of ours. The overall job of the United Neighborhood Houses, that is, the job in which they pull the whole work together and

we think make every settlement more valuable, is uh carried out by joint effort and by stimulating the cooperation of other agencies. I might just illustrate this, I think, if I may, by something that we think perhaps points more vividly than any other part of our work--uh something we've carried on through the years. That is the work we've done in housing and improving housing uh through the work of our settlements combined with our neighbors. In 1908 we had a congestion exhibit uh brought--put on by the United Neighborhood Houses, thus bringing together our whole work. Our neighbors at that time helped out, and uh we think we helped arouse the conscience of New York as to the terrible aspects of the life in the slums. Then in 1920 and the early thirties, uh we helped with amendments to the housing laws, and uh -- this was the time that your husband uh was governor of New York--and we got rid, through those laws, we--through those amendments to the housing laws--we got rid of windowless rooms, fire hazards, unsafe fire escapes, no private toilets, and cellar occupancy. And we didn't only do it through the United Neighborhood Houses and the settlement leaders. We brought our neighbors. They went with us to Albany and testified, gave firsthand evidence of what it meant to bring up children in that--in surroundings like those. Then we went on and in 1930 and the forties uh our neighbors went with us to Washington to testify again as to how much we needed to have decent public housing. (36:26)

[ER:] I remember very well uh when they came uh to testify against certain slum houses where there had been fires. That was a tragic uh visit that they made.

[Helen Hall:] Yes. Well, uh I think we felt that it was pretty important to bring together the evidence of social workers and of neighbors, of people who lived, and it was done through the organization of the United Neighborhood Houses. Uh they were the means through which we all operated together. Now this--as we've operated together on many fronts in this way. We've worked on uh on milk prices, uh we helped establish the child labor law, uh the child labor -- the National Child Labor Committee, and the workman's compensation. Those have all been cooperative efforts of the settlements through the United Neighborhood Houses.

[ER:] Um you -you -- in other words, what you are saying is that the United Neighborhood Houses um not only provides centers and education and recreation and does something for a neighborhood, but joining together as you do, um you are able to do something on a very much larger scale, which will have an effect not only in New York City but throughout the country, because it shows that you can mobilize people to stand for change.

[Helen Hall:] Yes. That's right, Mrs. Roosevelt, and in our fiftieth anniversary we want -- uh we hope to have New York citizens understand what we are doing better even than they have, and we hope for their cooperation and their support in every possible way.

[ER:] Well, I thank you very much for coming today to talk about the United Neighborhood Houses.

[Break 38:27-38:34]

[ER:] How do you do? This is Eleanor Roosevelt. Every Monday through Friday my son Elliott and I have the opportunity to visit with you here in my living room at the Park-Sheraton Hotel in New York City. Each day it is our desire to bring interesting guests that we are hopeful you will enjoy meeting. Elliott, will you tell our listeners today's plans?

[Elliott Roosevelt:] Thank you, Mother. Mrs. Vera Micheles Dean has posed the question, "What does Asia want?" in an article appearing in the magazine entitled *Tomorrow*. Mrs. Dean outlines her opinions on what the answer to this question should be. Her own experiences have made Mrs. Dean an authority, whose opinions on Asia should be heard, as you'll see for yourself a little later on in today's program. Before we come to the interview, however, I want Mother to comment on one of the letters selected from

today's mail. We'll come right back to it as soon as we've had a word from the sponsors who make this recorded program possible.

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