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SPEECH DELIVERED AT KANSAS CITY AT  
CONVENTION OF DISTRICT GRAND LODGE #2, ON MAY 30, 1926

The Independent Order of B'nai B'rith has initiated many worthwhile movements. In the past however, it has concerned itself chiefly with charity and philanthropy. Its hospitals; old peoples homes; sanitariums and orphan asylums are splendid memorials to the noble work which our Order has done in the past. However, we have long since recognized that we cannot live on the laurels of the past and that we cannot be content with glorifying ourselves by pointing to these accomplishments. In my humble opinion, our honorable President, Brother Alfred Cohn, struck the keynote of his administration when in his address to District Grand Lodge #1, at its convention held in New York City several weeks ago, he told that District that "our former work, as essential as it was, in reality, ministered to the ills and to the evils of our People. In the past few years, however, the activities of our Order have been directed towards Israel's strength--towards Israel's glory." In line with this policy, the Executive Committee of our Order established the Killel Foundations where there is being developed in the future leaders of Jewry, an appreciation of their heritage and a Jewish consciousness so that when they return to their respective homes they will not have been lost to Judaism.

In furtherance of this same program, our Order then began to realize that the only successful way of handling the problem of the American Jewish boy, independent as he is, even to the extent of being willful at times, bubbling over with enthusiasm, possessed of initiative, vision and energy, seeking self-expression, is through the medium of organization. Never before have we been as careless with our youth as we are today. Never before have we thought less of the future of our boys than we do now. When the average boy reaches his 16th or 17th birthday or so, he is usually able to persuade his parents to believe that he has reached manhood, and they permit him to do practically what he pleases; while as a matter of fact, we should concern ourselves more as to the influences which are permitted to reach the boy of that age than at any other time during his life. It is just at that time that he begins to form his lifelong habits. His character is being molded. He is more susceptible to outside influences than ever before. "As the twig is bent, so is the tree inclined," and we should therefore choose more carefully the forces and agencies which bend the twig. The great danger to the boy of today and to our modern civilization is that we have too much leisure time. I venture to say that there were more restraining influences and less time for getting into mischief in your lives during your boyhood days than there are today in the lives of your boys. Our boys today have more liberties and more leisure time than they have ever had at any time previous and under any social structure.

What is your boy doing with his leisure time? Do you know where he spends it or what he does with it? You tell me what your boys are doing with their leisure time and I will tell

you what sort of boys they are and what sort of men they will become. The problem of providing something that will interest the boy and occupy his leisure time to advantage is one that might well claim the attention of any organization whose purpose is unselfish. Recognizing the psychological principle that our boys will do the things that we want them to do voluntarily whereas they will resent compulsory methods, our Executive Committee adopted and established the Junior B'nai B'rith movement known as the Order of Aleph Zadik Aleph of the Independent Order of B'nai B'rith. Our worthy president, Alfred Cohen appointed a committee to prepare a ritual and constitution. Brother Milton Schayer of Denver represented your District on this committee and I am indeed sorry that he is not present to report to this convention the results of our meeting. We adopted a constitution and ritual and outlined a program of constructive activities for the Aleph Zadik Aleph or as it is commonly known, the A.Z.A. As soon as our report is acted upon by the Executive Committee of the B'nai B'rith, work will be begun in earnest to establish Junior B'nai B'rith chapters wherever B'nai B'rith Lodges are found.

Let me tell you a few things about the A.Z.A. In the short time that it has been in existence it has established 25 chapters, not one of which has ever gone out of existence after it was once installed. Two applications for charters are now pending and just as your president, Judge Frey, has told you inquiries have been coming to him and I might add that our office alone has received almost 100 inquiries from as many different cities asking how an A.Z.A. chapter could be formed. This is certainly indicative of the tremendous appeal which the Order has for boys between the ages of 16 and 21. There are many things about the A.Z.A. which appeal to the average boy. They have very beautiful initiatory services; they are adopting a very interesting physical and educational program. Annual conventions, basket ball, debating and oratorical tournaments are held. These national get-togethers give the boys an opportunity to make contacts and associations which are invaluable and tend to develop and broaden the boys. However, it is not for the purpose of providing a play ground for our Jewish boys that the A.Z.A. exists, but its chief purpose to which everything else is subservient and incidental is to perpetuate Jewish ideals and Jewish thought as living virile forces so that future generations will be fully cognizant of their opportunities as Jews and as Americans. The varied program of the A.Z.A., embracing as it does, the finest elements of life for the Jewish youth of America, enables the A.Z.A., through a very impressive ritualistic service and physical and educational program, to become a tremendous influence for good in the lives of its members. The A.Z.A. leads the way to manliness, moral courage and mental growth. Yet it does not employ the methods of the teacher or preacher. It encourages sport and recreation but it is more than a social club. It is built upon the friendship and close ties which it fosters among its membership and it encourages the strongest fraternal relations, yet it is more than a fraternity in the ordinary sense of the word.

That the A.Z.A. is developing its members and has gathered within its ranks the finest type of American Jewish boy becomes readily apparent when the personal achievements of its members are considered. For example: Out of the 3 boys making up the championship high school debating team for the state of Nebraska, last year, 2 of them are Jewish and both of these Jewish boys are members of Omaha Chapter #1, A.Z.A. Recently a nation-wide oratorical contest, in which about a million high school students participated, was held. Many A.Z.A. boys won honors in this contest and 2 of them achieved outstanding distinctions. A member of our Kansas City, Missouri Chapter won the championship for the state of Missouri in this contest. A member of our Sioux City chapter won third place in the finals, which were held in Washington D.C. and in which Chief Justice Taft, other Justices of the Supreme Court and Attorney General Sergeant acted as judges. A member of our Council Bluffs chapter is on this year's championship debating team of the state of Iowa. A member of our Superior chapter won first place in the extemporaneous speaking contest for the high schools of Wisconsin. A Kansas City Kansas member won the oratorical contest in his city. Two of our Lincoln boys are high school football men. A Superior boy is the first Jewish man that ever captained the Superior High School football team. These are only a few of the examples I could cite you. Any one of our chapters could furnish many more.

Is there any question but that these boys who make up the A.Z.A. will become the leaders of the Jewry of tomorrow? It is upon them that we must depend for the perpetuation of Judaism in America. And more than that, it is these very boys who now comprise the A.Z.A. who will in a short time become the members and the leaders of the B'nai B'rith. If there is any one who doubts the wisdom and the necessity of grounding these boys in B'nai B'rith principles and providing for them a B'nai B'rith environment, let me call his attention to the fact that during a recent initiation held by the local B'nai B'rith Lodge there were several A.Z.A. members who had reached the age limit, ~~and were there~~, side by side with their parents, taking the obligations of a Ben Brith. Not only here, but everywhere the A.Z.A. is proving a training ground for the B'nai B'rith. It is, and will continue to be, a source from which the B'nai B'rith may handpick its members in the future.

It was the realization that such work could not be neglected that caused the Executive Committee of the B'nai B'rith to seriously get behind the Junior B'nai B'rith movement. However, the ultimate success of the movement necessarily depends upon the District Grand Lodges and the local lodges. My plea to you is that you do not neglect this opportunity for real constructive B'nai B'rith work. Junior B'nai B'rith is nothing new to your district. You have already made considerable headway along these lines. I have no fears as to how you will act in this regard. I know that you will not miss this splendid opportunity for giving your boys--those whom you expect to carry on after you are gone--the benefit of those principles and those ideals of which you think so highly.   
By supplementing the work of the temple and synagogue, with the

Hillel Foundation in the university; the A.Z.A. outside of the university; and God willing, we can rest assured that when our boys reach manhood they will not be ashamed of their Judaism nor will they try to hide from the faith of their fathers as an ostrich hides in the sand, but they will by their every day lives and conduct prove that they have accepted the injunction which God gave to Abraham and which the B'nai B'rith gives to each of its members.

"Yeha Brocho"--be thou a blessing.

AMERICAN JEWISH  
ARCHIVES

1917-1966

ADDRESS OF JOSEPH COHEN AT STATE CONVENTION OF I. O. B. B.  
Leavenworth, Kansas, October 30, 1927.

Brethern of this Convention:

After several years of inactivity on the part of the state association of B'nai B'rith lodges in Kansas, we are again assembled for the purpose of stimulating our activities on behalf of our beloved fraternity the Independent Order of B'nai B'rith. It gives me a fine feeling of gratitude to be able to stand before this body and greet you not alone as your state deputy, but as one of your brothers.

It has been one of my fond dreams since assuming the duties of state deputy more than a year ago, that the meetings of the state association be revived. It was my opinion that much good could and would be obtained through a comingling of the members of the various lodges of this great state. When brother and brother meet on a common ground for a common purpose and reconsecrate themselves to the work of a beneficent fraternity the reaction therefrom is bound to be good.

Sholem Lodge of Leavenworth, Kansas was my refuge in time of need. When I put before the officers and members of Sholem Lodge the proposition of entertaining the state convention this year in order that we might revive and put into action anew our annual state convention, they accepted the responsibility unhesitatingly. It could not have been better. Sholem Lodge the oldest in the state, one of the oldest in the district, steeped in traditions of many years past, bound to the Independent Order of B'nai B'rith by the strongest ties of fraternal understanding, was and is a fitting place to revive these associations. I want to congratulate with my deepest sincerity the officers and members of this lodge for making this state convention a reality.

Much water has gone over the mill in the past year. The Independent Order of B'nai B'rith continues to make long strides of advancement over all the district as well as in all parts of this country and in the world. The lodges of this state have never been in a more healthy condition. I do not mean to say that we have all reached the acme of perfection, that there is no room for improvement and that we may sit still in the boat and rest on our oars. Progress can only be obtained by constant vigilance for new members and by unceasing activity in the lodges. Too much cannot be said upon the necessity of active lodge work. Permit your lodge to become inert, let your meetings become dull and useless and you will see an immediate disintegration. Make the lodge active, cause it to be and become an active force in the communal life of your city, make it become recognized by Gentiles as

well as Jews as the organ, the spokesman if you please, of Jewry in your city.

I have only two or three matters which I want to stress at this time, one, relative to membership. Keep the membership of your lodge growing, be ever watchful for new members. If you have not done so already, I would suggest that you inaugurate a campaign in your city soon for increasing your membership.

Another matter which I wish to emphasize at this time is the necessity of completing your "Wider Scope" Drive. There should not be permitted to lag. There is a tendency among you to extend the drive over a long period of time rather than concentrate it in a week or two's work. Get the drive over in your city; push on to your quota and let it not be said that any lodge in Kansas has not done its full duty on behalf of this great cause. In my opinion no drive has ever been put on among American Jews which is calculated to do so much good for Judaism in this country.

I will not detain you longer. I assure you again that it is a great pleasure to me to see this convention in progress. It is a great pleasure to me to see so many loyal Sons of the Covenant gathered together under the banner of benevolence, brotherly love and harmony. I trust that this convention will be beneficial to you; that you will receive real enjoyment and pleasure here; that you will go back to your respective lodges rejuvenated, stimulated and reconsecrated to this Order so that it may be said in the words of Abraham "Y'hay Barcocha" Be thou a blessing.

"If I Were A Christian"

Delivered at Wash  
Ave M E Church  
in about 1931

Introduction

I It was with a very conscious feeling of trepidation that I accepted the kind offer of your distinguished spiritual leader to address the congregation on what is to me a unique subject, "If I Were A Christian"

a. There were 2 equally good reasons why I might be somewhat hesitant to accept such an invitation

(1) I have lived within almost the shadow of this church practically all my life and, for that reason, I would not stimulate the imagination as an outsider might do

(2) Then, too, I have wondered as to the exact meaning of the word "Christian"

a. When I was why, as a newspaper reporter on the K.C. Star in this city my genial boss, Larry Haynes, would occasionally in a jocular manner say to me, "Well, Joe, how's my good Christian friend?"

(b) I never quite appreciated



1/2  
that inquiry until recently, when I read in a magazine that one Louis Behr, a Jewish boy of Rockford, Ill., the president of the B'nai B'rith Hallel Fitter at the U. of Ill. had been awarded the Kenneth Steadley Day trophy at that University for ~~best~~ <sup>best</sup> ~~employment~~ <sup>employment</sup> of the university campus, "Christian character, distinguished service & scholarship."

"This magazine article stated that the committee which made the award were unanimous in choosing this Jewish boy for the honors but doubted for a while its ability to grant the trophy to him because the donor's first condition <sup>was</sup> that the person given the award possess Christian character (a) The committee, however, decided that the word "Christian" had undergone an evolution in the last 2 centuries & that it was becoming more & more used to designate persons <sup>possessing</sup> ~~with~~ splendid moral virtues rather than simply designating the person's religious affiliations

Body

I am not ungrateful of the fact, however, that my invitation to speak here tonight was given for that I, in my remarks, might in a way, reflect or mirror the feeling of a Jew towards a Christian to set out what a Jew would do if he were a Christian.

II It is the history of majorities, both political & religious, that they are apt to oppress the minorities in their midst.

a. Christianity in its early days, ~~has~~ felt the heel-foot of the oppressor

b. Those who fought the bloody fight of the Reformation found what cruelty could be meted out to the non-conformists who finally gave birth to Protestantism

c. When I was studying modern & contemporary European history just a few years after the war at the Univ. of Colo I remember quite vividly what my prof said when we started to review the history of a number of the smaller nations which, before the war, were subject people

III So you see that the history of our faith is fraught with incidents of cruelty, oppression, bigotry & intolerance.

a. The majority ~~side~~ is willing to concede that there are 2 sides to every question — the wrong side & the side ~~the~~ its on <sup>presently</sup>

b. Christianity represents the dominant religious believe of America.

1. The Jew represents a very small religious group in this country — only about 5 million or about 1/25th of the entire population.

IV

It preaches the coming of a better & happier day in the American household when we meet, as we have, to unite for the purpose of good will & better understanding.

a. The need more than just tolerance; Tolerance is the irreducible minimum at which good will & better understanding begins.

b. Men are taking tolerance for granted in this enlightened age & are talking good will & better understanding as a means of bringing about the universal brotherhood of men & the fatherhood of God.

V If I were a Christian, I would ~~put~~ <sup>try to</sup> put into practice those Christian virtues ~~of~~ that the Nazarene preached when he trod the hills & low places of Judea.

a When inclined to condemn & execrate a Jew just because he is a Jew I would remember that the "Prince of Peace" sprung of that ancient people; that he ~~has~~ spoke in the ancient Hebrew & said <sup>his</sup> prayers at the synagogue <sup>that this ~~is~~ <sup>is</sup> the ~~place~~ <sup>place</sup> of ~~the~~ <sup>the</sup> Jews <sup>that this ~~is~~ <sup>is</sup> the ~~place~~ <sup>place</sup> of ~~the~~ <sup>the</sup> Jews</sup> that thus the Hebrews has come the Bible & the 10 great commandments that are still the ~~father~~ <sup>father</sup> of our modern code of laws & ethics; I would remember that that ancient people was the 1st to recognize & accept the monotheistic conception of a one & only God & that its prophets were exhorting the people to God when the rest of the world was worshipping at the shrine of innumerable idols; I would remember that, while the Jew does not accept Jesus, as the Messiah ~~he is~~ <sup>he is</sup> ~~not~~ <sup>not</sup> ~~worthy~~ <sup>worthy</sup>, hopefully</sup>

& prayerfully for the coming of the  
messiah

VI The Jew worships the same God  
that you do, only he has  
worshipped as he ~~has~~ longer  
a Jew say in your prayer  
"Holy, Holy, is the ~~name of~~  
~~the Lord~~, the whole ~~earth~~ is  
full of His glory", and the  
Jew in his synagogue sends  
up his prayers to Heaven in  
the ancient Hebrew: Kadosh,  
Kadosh, Kadosh, suddenly a  
sa-vo-os, muloch ~~is~~ ho-  
ra-ty  
co-oo-do.

VII There is no sound reason why  
we should not try to spread  
good will ~~among~~ <sup>to better</sup> understanding  
among all peoples, races & religions  
a I have say many in this  
audience, who attend the most  
popular form of entertainment  
the ~~talkies~~, saw Richard Barthelmé  
in "The Son of the Gods."  
The theme of this story  
had to do with Sam Lee, an  
American born Chinese, the  
heir to much wealth a  
splendid, honorable, lovable  
person, who found that

just because he was ~~not~~ a white  
man he was subjected to insults,  
embarrassment & contempt by white  
persons who would not hold a  
candle to him, physically, mentally  
& morally. You may remember the the  
incident in the picture when some  
~~of~~ friends of his, who had urged  
him to drive his expensive limousine  
to a resort were compelled to apologize  
because the girls in the party would  
not dine with him when they learned  
he was a Chinaman, & at the time, ~~when~~  
where he is publicly flogged by a young  
woman who had had him on in a  
flirtation after she learned that he  
was of the yellow race, & then how  
all prejudice is wiped away, like dew  
before the morning sun when it  
is learned that he was born of white  
parents, & was ~~only adopted~~ <sup>reared</sup> by a Chinaman  
by his Chinese foster parents who  
had taken him in as a foundling.

(b) This picture teaches an ~~invaluable~~  
invaluable lesson - the lesson of the  
great gulf that separates the races &  
religions due to prejudice, intolerance,  
ignorance & bigotry.

in all that we deem virtues  
yet he was the scapegoat of that  
evil demon which we term racial  
prejudice

a. I don't preach racial  
inter-marriage, I preach tolerance,  
good will, equality, better under-  
standing.

VIII The greatness of America lies  
in the fact <sup>into</sup> that she is a common  
meeting place ~~to~~ which the various  
races ~~of~~ & religions of the world  
have poured the best & worst of  
their culture, traditions, ~~the~~ educa-  
tion & learning

a. America is not ~~as~~ like a  
painting done in one color

b. America is not an orchestra  
composed only of wind instruments

c. If I were a Christian I  
would try to realize that no one  
religion has a monopoly on  
truth, virtue & morality

1. Judaism has its virtues  
no less pronounced than  
Christianity





bigotry; of Christians & Jew; white &  
black, marching together, always mindful  
of the injunction of the Prophet Moses  
"to do justly, love mercy & walk  
humbly with our God"



*Delivered at Synagogue at  
254 Benton Blvd,  
about Oct - 1934*

## PROBLEMS OF THE SYNAGOG

### I. Financial.

1. Most congregations are struggling to pay mortgage and rent expenses.
2. Practically all time of the Board of Trustees is taken up with financial problems.

### II. Spiritual.

1. Big buildings---no activity.
2. Older people apathetic.
3. Younger people uninterested.
4. Do we need a synagog?
5. The synagog must adapt itself to modern ways and thought.
6. First problem is to get the younger people interested in the synagog.

### III. We must teach our young people the full meaning and significance of their heritage.

1. Let them take a part in the services.
2. We seem to be developing a generation of Jews in America who don't understand the history, traditions and heritage of their people
  - A. Story of a university graduate who obtained a job as Social Service Worker and reported about the old Jew who must have been crazy because he had straps wound about his arm and a funny thing around his head and mumbling to himself as he shuckled.
  - B. Teach them that our people first conceived the idea of a one and only God, that Christianity sprung from Judaism, that Jesus was born, lived and died a Jew.
3. The full duty is not performed in providing a beautiful place of worship.
4. It is strange that Judaism has been the strongest in times of oppression.
5. A religion should serve a definite want and serve a definite need.
6. Wealth alone will not perpetuate Judaism.

- A. Story of the rich man and the mirror---from the Dybbuk.
- 6. Jews have always lived for tomorrow and have planned in advance.
  - A. Story of the ancient Jew planting a tree.
- IV. There was a time in the early history of this country when a knowledge of the old testament and Hebrew was quite prevalent.
  - 1. Pilgrims sailing on the Mayflower sang Hebrew hymns.
  - 2. Proud to name their children Abraham, Issac, Jaccob, Ruth and Rachel.
  - 3. From the beginning Harvard College taught Hebrew and at the beginning one of its commencement addresses was given in Hebrew.
  - 4. It is always hard to be in the minority.
    - A. Children should be taught that America needs the Jews.
    - B. America grown as symphony of many different instruments in its national life.
  - 5. Jews have always looked after themselves.
    - A. <sup>Poet</sup> Peet with Peter Styvasent.
  - 6. Synagog is competing with other forms of worship, social interests and commercial activities.
  - 7. Synagog should have a spiritual leader, sympathetic to younger people and interesting to older.
  - 8. Since immigration stopped we can expect to develop in <sup>U.S.</sup> U. S., a distinct type of Judaism which shall be American Judaism.
  - 9. All changes have come through doubt, fight and skepticism.
    - A. Doubted value of train because it went terrific rate of twelve miles per hour. Duke of Wallington said it would never be a success.
  - 10. Sunday religious schools.
  - 11. Talmud-Torahs with fixed curricula and better instructors.
  - 12. Young peoples' groups.

(Louis Behr of University of Wisconsin wins prize for "Christian Character, Service and Scholarship")

*Received before Beth Haim  
Lodge, B.B., 9-15-36*

## INTRODUCTION.

When Al Perlmutter called me and asked me to be your principal speaker tonight, he said that the committee in charge of this program had determined that I should be the speaker because of the fact that I was really the father of the Nordaunian Chapter of the A. Z. A.

(a) It isn't strange to me any longer to be referred to as father. My two future B'nai B'rith and one Bas B'rith make me feel that I am entitled to that appellation.

(b) At the Grand Lodge Convention, the women of the Auxiliary tickled my vanity by introducing me at their sessions as the father of the Women's Grand Lodge and when I go to Coffeyville, as sometimes I have in the past, I am called the father of the Southeast Kansas Lodge.

## II.

Now it is very nice to be called by the affectionate term of father, but every father knows that it is a tremendous responsibility to live up to the many requirements of that term. A good father wants to see his children succeed.

(a) Tonight it is my privilege and pleasure to speak on an occasion arranged for the specific purpose of expressing our wholehearted appreciation to our sons of the A. Z. A.

(b) It was just about ten years ago that a club of young men, whom I sponsored, under the name of Nordaunian Club applied for and were granted a charter by the Supreme Advisory Council as the Order of Aleph Zadik Aleph and became Nordaunian Chapter No. 22, A.Z.A., the first chapter of the Junior B'nai B'rith in this state.

(c) This chapter has always been a bright gem in the A. Z. A. diadem.

1. It gives to the order of A. Z. A. one of its fine international presidents, now Rabbi Abe Shaw.

2. This year the chapter came back from the annual convention with three meritorious first awards, about which you have

heard others speak tonight.

## BODY

### I.

Looking ahead ten years seems like a long period of time, but somehow looking back in retrospect for a decade does not seem nearly such a great expanse.

1. In 1926, ten years ago, this country was in a great era of prosperity. It continued to go forth progressively to greater heights until the historical market crash which marks the beginning of the greatest period of depression this country has ever experienced.

2. The scars of the World War, which this country entered, according to the immortal Woodrow Wilson, "To make the world safe for democracy," are apparently healed on the surface, but are still painful beneath.

(a) Democracy as a form of government was still considered respectable in countries like Germany, Austria, Spain and so forth.

The great powers of the world, France, Russia, The United States, Great Britain, Italy and Japan were then apparently honest in their desires for disarmament.

The League of Nations as an instrumentality for peace appeared ten years ago, to actually be fulfilling the dreams of its founder, President Wilson, who died of a broken heart because he couldn't convince a stubborn Senate that this country ought to enter the League.

There was virulent anti-Semitism in such notorious Jew-baiting countries as Poland and Rumania and in a lesser degree in other countries. But at that time, there was no government, like Germany of today, that openly, maliciously and ruthlessly made Jew-hating and anti-Semitism a recognized and espoused policy.

### III.

Today the picture is quite different.

1. Democracy is in disrepute and dictatorship is in the ascendency.

2. The League of Nations has no standing and the great powers are once again engaged in a mad race for rearmament.

Jews, who ten years ago felt that the steady, gradual, uphill climb

of civilization and education were check and eradicating anti-Semitism, find that we are again facing a crisis.

(a) The recent Nazi Congress at Nuremberg, Germany, was notice to the world that Hitler and his diabolical cohort were determined to crush Jewry everywhere.

### III.

What of tomorrow, you ask. What of the next ten years, if the last ten years have been so revolutionary?

1. You A. Z. As of today are our leaders of tomorrow and you will then be ~~be~~ trying to find a solution to these perplexing problems <sup>much</sup> such as we are today.

A great Jewish scholar once said, "We Jews are a race of men who are supremely men." If we are a race of men who are supremely men, then we must face the future resolutely, courageously and optimistically.

In this great country, we as American citizens and as Jews must fight to preserve and maintain a Democratic, representative form of government, as provided for in our great constitution, as against every attempt to lead us towards a highly centralized, bureaucratic government. We must fight with every weapon at our hand and with every ounce of our strength, the highly subversive, anti-Semitic propaganda, now so prevalent, calculated to smear our good name and bring us into disrepute with our fellow citizens. We must support our Jewish institutions of learning, benevolence and charity.

Palastine must be developed as a homeland.

Our Jewish <sup>youth</sup> must realize and understand that there is nothing contradictory, antithetical or irreconcilable between being a good conscientious Jew and <sup>a faithful patriot</sup> ~~one hundred percent~~ American.

### CONCLUSION.

James Madison, in his notes on the sessions of the Constitutional Convention <sup>of</sup> ~~in~~ 1787, tells us of a speech by the great Benjamin Franklin on the closing day of the convention, when the time had come after days and weeks and months of

arduous and painstaking deliberation, to sign the constitution so that it might be sent to the various states for ratification. Benjamin Franklin was then very old, but because of his level-headed judgment, he was a great force and influence in the convention. On the closing day, Benjamin Franklin got up and said that during the many hard days of the convention, he had observed the paintings~~g~~ hung on the wall behind the presiding officer, George Washington. The picture showed the glowing sun on the horizon and Benjamin Franklin said that painters always said that it was difficult to differentiate between a rising sun and a setting sun, that as he watched that picture during the days of deliberation, he could not himself determine in his own mind whether the painting was of a rising sun or a setting sun, but, said he, on this great day when the work of the convention was coming to a successful conclusion, he had finally made up his mind and was sure now that the painting was of a rising sun.

The fate of Isreal sometimes is like that. Today there are many of us who believe or who fear that the sun may be setting on Isreal and that we are in for a long night. There are others in the Household of Isreal who prefer to look on the brighter side and who prefer to believe that though there are black spots where the sun has not reached or has missed for a long time, that it is not because the sun is a setting sun but that it is a rising sun, which eventually, sooner or later, will shine forth in all of its glory <sup>continuing</sup> ~~writing~~ all of the forces of darkness and hatred and bringing us all forth into a brighter day.

In closing, may I wish you all a healthy, happy and prosperous New Year.

If al had looked up the  
under file, he'd have more

*[Faint, mostly illegible handwritten text in Hebrew script, possibly a list or index.]*



*[Small handwritten mark or signature.]*



"ISRAEL FACES THE SUN"

(Delivered at Jefferson City, Mo. October 11, 1936,  
before the Missouri State Association of  
B'nai B'rith Lodges.)

When I received your genial secretary's letter, Henry Oppenheimer, extending your kind invitation to be your guest speaker here in Jefferson City, I had no hesitancy about accepting. The pleasurable anticipation of being with my fraternal brothers of the Missouri lodges was enhanced by the fact that this year's convention was being held under the auspices of Spinoza Lodge No. 1170, which I had the pleasure of instituting on February 4, 1904, when I was president of District Grand Lodge No. 2.

As I pondered over your kind invitation my mind went back in retrospect to that glamorous occasion which marked the holding of a new link in our fraternal chain. I thought of the fine group of charter members, who were initiated into our order on that day, many of them students at the University of Missouri, others older in life's experience who took the vows that bind us together as brothers. I thought of the galaxy of celebrities who attended the ceremony, including the Lieutenant Governor of the State of Missouri, the acting president of the University of Missouri, the rector of most of the colleges of the university, the mayor of the City of Columbia and practically every Christian minister in the City of Columbia, besides, representatives from virtually every lodge in this great state. With those beautiful memories surging through my mind, you can well understand why I hastened to accept this invitation to be with you again.

James Madison, in his notes on the session of the Constitutional Convention in 1787, tells us of a speech by the great Benjamin Franklin on the closing day of the convention when the time had come, after days, weeks and months of arduous and painstaking deliberations, to sign the constitution so that it might be sent to the various states for ratification. Benjamin Franklin was then very old but because of his level-headed judgment and his philosophical mind, he was a great force and influence in the convention. On that closing day, Benjamin Franklin arose and in his speech said that during the many difficult days of the convention he had observed the painting that hung on the wall behind the presiding officer, George Washington. The picture showed the glowing sun on the horizon and Benjamin Franklin

said that painters often remarked that it was difficult to differentiate between a rising sun and a setting sun; that as he studied that picture during the days of deliberation, he could not himself determine in his own mind whether the painting was of a rising sun or a setting sun, but, said he, on this morning, the era of the Convention was coming to a successful conclusion, and he finally made up his mind and was sure now that the painting was of a rising sun.

Isreal people saw a similar picture. There have been times in our history when we were certain that the sun was rising in all of its glory to send its warmth and light upon the rock of Israel. Such was the situation with the Jews in Spain and in Portugal prior to the expulsion which set us adrift as pawns in the hands of fate. Such was the condition of our people before the destruction of the temple which led to an exile and a return.

We knew that the sun was shining on Israel when the people adopted her great constitution in 1789 affirming in her fundamental principles that all men shall be equal; that they are entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness and that no one ought to be deprived of equal rights on account of race, religion or previous condition of servitude. It was a glorious day for Israel when the Protestant Reformation destroyed the religious uniformity in Western Europe, ending the religious imperialism of the Roman Church and ushering in a new and enlightened era of religious toleration.

The sun shone bright on Israel's children when the French Revolution established the doctrines of liberty, equality and fraternity, spreading, as it did, to most of the Western world.

It is but a few black spots on the face of the sun, the conditions of our people throughout the world generally are good. Those countries which gave us full equality, liberty and citizenship, found us loyal and patriotic without stint. In France, Italy, Great Britain, Germany and the United States--yea, in every country where we were made to feel at home, they received the blessings of our ingenuity, industry, culture and genius. We

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spilled our blood on the battle fields of every war in the patriotic service of our mother country. We worked faithfully and loyally to advance and rebuild that country that accepted us. In Great Britain the Jews proudly boast that they are British. In France, they are the flower of the French citizenry and in regard to their devotion and patriotism is to the stars and stripes. In Germany, before Hitler, the Jew gave of his best to the Fatherland.

Today, there is a feeling of pessimism among our people. We are beginning to wonder whether or not the golden era for Jewry is coming to a close, an era of productivity and fruitfulness, the like of which has never before been seen. There are philosophers of gloom among our people who believe that the sun is setting on Israel and that we are due for a long night. The future, which until a few years ago looked so bright, is now uncertain and insecure.

The feeling of pessimism is not without foundation. Receiving its impetus from the ruthless policy of the Nazi government of Germany, subsidized and encouraged by it, the virus of anti-Semitism has spread its poisonous germs in the soil of many countries. Its cancerous growth is reflected in the fact that there are in this country at least one hundred and four organizations which are definitely devoted to the un-American principle of anti-Semitism. These organizations are of every shade and color ranging from a parlor pink, which merely cautions against permitting too much Jewish influence in business and politics, to a blood-red, which urges a complete elimination of our people from the social, political and economic life of the country and a segregation into ghettos. Some of these organizations claim to be patriotic, assuming names such as the Paul Revere's, Benjamin Franklins, the American Vigilante and so forth. Far from being patriotic, they are the worst menace to the continuity of our free, democratic and representative government that there is in existence. The doctrines which they espouse are the very antithesis of our concept of American principles.

But just calling these organizations and their leaders' names serves no good purpose unless we arouse our fellow citizens to the true implications of their policies. Every minority group in this country must be aroused to the subversive influences of these anti-Semitic organizations. Catholics must be aroused to the fact that if Judaism is on the spot today, to use the vernacular, it will be the first tomorrow. Protestants must be made to understand that if bigotry and prejudice have foothold firmly established in this country their freedom and liberty may be at stake in places where we are in the majority group and other religions are not. There has been a real issue against the Jew today, and we should not expect this to be the last. It is not to be forgotten that only a few years ago, we remember, that the virulent epidemic of the Ku Klux Klan infested many states with its ungodly, triple policies of out with the Catholics, Jews and Negroes.

The situation today is crucial, it is crowded with many unknown possibilities. The toxicity of the present political campaign for anti-Semitism has done more in this country in two months to break down and destroy our good work in the interest of good will and better understanding than any other one factor. I, for one, will thank God when this presidential campaign is over and so may have a surcease of the many charges and counter-charges which are made on both sides. Attempts are made to make the Jew and anti-Semitism an issue in this campaign when in truth and in fact it has no place in the campaign whatsoever. Dick Cutstadt, Chairman of our anti-Defamation League, told me two weeks ago today in Chicago that in his opinion this campaign has largely destroyed all of the good work and good will that the League has done and built up during the past three years. So concerned over the situation is Sig. Livingston, Chairman of the League, that he has called a meeting of Jewish leaders from all parts of the country to meet next month in Chicago to discuss the entire situation.

Our people might as well know what our enemies are doing. Last month an attempt was made by anti-Semitic leaders

in this country to hold a convention in Ashville, North Carolina for the purpose of confederating and amalgamating into one great national conference. The Ashville convention broke up in a row due to the hostility of newspapers and liberal ministers of the city and due to internal friction which caused the convention to break into two conflicting camps. The idea, though, has not been defeated and we know that on October 15th and 16th, this week, another conference of anti-Semites has been called by the Reverend Gerald Inrod of Wichita to meet at Washington, D. C. in an effort to effect a confederation. I cannot report to you exactly what is being done, but you may rest assured that our great Anti-Defamation League is on the job.

This great work which our League is doing reminds me of the story of Sisiphus in Greek mythology. It seems that Sisiphus had offended the Gods of Olympus and was condemned as punishment to roll a stone up the steep slopes of Mt. Olympus. For he had expended arduous hours in the performance of this penalt and was about to reach the top of the mountain, the stone slipped from his grasp and rolled to the bottom and Sisiphus was compelled to start all over again. So it is with our constant struggle against the forces of reaction, ignorance, bigotry and prejudice. About the time we feel that we are making progress along the slow, uphill climb against these subversive forces, the stone slips from our grasp and, like Sisiphus, we are compelled to start at the bottom all over again.

I would not have you leave this convention with the discouraging feeling that all is gloomy and hopeless. It would not be fair to leave you with such a feeling. There are many bright spots in the horizon. Our Anti-Defamation League has sent a report to all of the lodges and local representatives, stating that it is happy to say that in the present presidential campaign that its investigation discloses that neither of the major candidates, Roosevelt or Landon, has any anti-Semitic tendencies and that the record of both shows that they are clean and can be depended upon to adhere to traditional American policies in the question of race and religion. Most of you know my politics but I trust that

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I will not be accused of injecting politics into a B'nai B'rith meeting when I say that we Jews should rejoice in the fact that regardless of the outcome of this election that the next President of the United States will adhere to the finest principles upon which this government was founded. All of us know that Roosevelt has shown his friendliness in many ways to our people and we should rejoice in the statement issued by Governor Landon last week in which he said that he disclaimed the support of any organizations or groups spreading racial prejudices and religious bigotry and in which he said if ever the day should come in this country that would seek persecution of any racial group or sect, because of race or religion, contrary to the bill of rights, I could stand among their defenders.

We may rejoice in the fact that there are large numbers of men and women in high places who can be depended upon to stand as bulwarks against intolerance, prejudice and radicalism. We may be assured of the fact that the outstanding leaders of the Christian ministry are liberal minded men, who believe in pre-eminence and practice that there is a common brotherhood of man and a common fatherhood of God. There are such men as Newton D. Baker, among the Protestants, and Carlton Hayes among the Catholics, who stand for the finest things in American life and who make men as Father Coughlin, Gerald L. Smith, Donaldson, True and Pelley appear in their true light as betrayers, misguiders and rabble-rousers.

In this great country, we as American citizens and as Jews must fight to preserve and maintain a democratic, representative form of government, as provided for in our great constitution, as against every attempt to lead us towards a highly centralized, bureaucratic government. We must fight with every weapon at our hand and with every ounce of our strength, the highly subversive, anti-Semitic propaganda now so prevalent, calculated to smear our good name and bring us into disrepute with our fellow citizens. We must support our Jewish institutions of learning,

**benevolence and charity.**

**Palestine must be developed as a homeland.**

**Our Jewish youth must realize and understand that there is nothing contradictory, antithetical or irreconcilable between being a good conscientious Jew and one hundred percent American.**

**Yes, there may be trouble ahead of Israel, but I have too much faith in the common sense and goodness of the American people to believe that they will ever be misled into turning their backs upon those fine principles upon which this government was founded and which has been the basis of its greatness and prosperity for more than one hundred and fifty years. I refuse to subscribe to the belief that Israel's picture is that of a setting sun. I prefer to believe that though there are black spots where the sun has not reached or has missed for a long time; but it is not because the sun is a setting sun. I believe, because I want to believe, that Israel's is a rising sun which eventually, sooner or later, will shine forth in all of its glory, blotting out all of the forces of darkness and hatred and bringing us all forth into a brighter day.**

# THERE IS NO "JEWISH ISSUE" IN THIS CAMPAIGN

KC Jewish Chronicle  
12-16-36

As the presidential campaign enters the home stretch and the partisan appeal for votes becomes more intense we would sound a note of caution against the consideration of any open or underground attempt to involve either Mr Roosevelt or Mr Landon or the Democratic or Republican party on the basis of an attitude or position friendly or unfriendly to the Jews

We assert emphatically that there is no Jewish issue of any kind or color in this campaign and any appeal to Jewish voters by Jewish or non Jewish supporters of either candidate has no foundation in fact or reason and should be set down as a palpable political subterfuge and base fraud

We condemn any effort by Jewish or non Jewish politicians or personal well wishers of either candidate to create a so called Jewish bloc vote for one and against the other The very thought of such a thing is wholly repugnant to the basic principle of Americanism and is profoundly harmful to the Jewish people It plays directly into the very hands of those who would attempt to set the Jewish people apart as a separate political entity out of harmony with the general interests of the nation There never has been any such thing as a Jewish vote in this country and we want no such thing in this or any future election

We condemn just as soundly and logically the propaganda that Roosevelt is a friend of the Jews as we do the well meaning protestations that Alfred M Landon is not unfriendly to the Jews The fact that Mr Roosevelt appointed a few Jews to public office calls for no praise whatever Whoever he chose for public service were chosen not because they happened to be Jews but because they happened to be the best men fitted for the particular job As President of the United States it was the duty of Mr Roosevelt to appoint citizens of the nation without regard to their religious or racial affiliations

The appointment of Jews to political or public office is not original with President Roosevelt Every other president of the nation Democratic and Republican has appointed Jews It was Hoover Republican who appointed Benjamin Cardozo to the U S Supreme Court It was Wilson Democrat who appointed Justice Louis D Brandeis It was the Republican Theodore Roosevelt who appointed Oscar Straus as his Secretary of Commerce and Labor the first Jew to hold a cabinet position and it so happens that the same Oscar Straus had previously been chosen as U S Minister to Turkey by the Democratic President Grover Cleveland The list of American citizens who happened to be Jews appointed by American presidents from Washington to Roosevelt would more than fill this page

As for expression of equal rights and privileges to all American citizens regardless of race or creed Mr Landon has declared himself just as plainly as has Mr Roosevelt as has every American president and candidate for president from Washington to Franklin Roosevelt And none of them need encomiums of praise for such declarations of civic equality and tolerance because if they had not so declared they would have been subject to the contempt of all the American people for their failure to understand the letter and the spirit of the very first constitutional guarantee of liberty as set forth in the American Bill of Rights

We have heard the whisperings and read the underground tales about Alfred Landon's anti-Semitism and find them to be of such remote and insubstantial character that they do not warrant the slightest consideration of any intelligent person—and certainly are beyond the traditional fairness, justice and plain common sense of any honest Jewish citizen who is himself not blinded by prejudice and afflicted with the virus of political bigotry

We hold no brief for Candidate Landon we do not ask any person to vote for him And by the self same token we hold no brief for Candidate Roosevelt and ask no support for him We are as a Jewish journal unreservedly and unequivocally NON PARTISAN To be anything else would be to violate our responsibility as a representative of the voice of all the Jewish people in this community To ask any Jew to vote as a Jew for any candidate would be a repudiation and a violation of that very fundamental doctrine of Americanism which we as Jews must always uphold and defend against even the slightest intimation of religious or racial partisanship

We want to be and it is our solemn duty to be FAIR and fairness as we understand it commands us to say that ALL and every statement made for or against either Mr Roosevelt or Mr Landon having to do with anything

Jewish is just plain political hooey and any Jew with the right to vote who 'falls' for any part of it is acting with harm to himself as a Jew and as an American citizen

It is the duty of every Jew to cast his ballot in this election as in every election as AN AMERICAN CITIZEN—and as an American citizen ONLY If you believe that the reelection of President Roosevelt is to the best interests of ALL the people of the entire nation by all means vote for him and ask others to vote for him as you have a right to do as an American citizen And if you believe that the election of Alfred Landon is to the best interests of ALL the people of the nation by all means vote and work for his election And by the same test of your constitutional privilege do the same for any other candidates But in any event vote upon the political, economic and social issues involved and for no other reason because there ARE NO OTHER ISSUES in this campaign On that policy and on that position we stand as solidly and soundly as the very rock of civic equality upon which this nation was established over 150 years ago and in the spirit of which the American people have risen to the very highest standards of civilization known to the world



Radio Address Delivered  
Over Nat'l Hook-up on Columbia  
Broadcasting Co chain in form  
of interview with Wm. Ward, famous  
radio political commentator, Fr 10-23-36  
at Chicago  
By Joseph Cohen

It is a sad commentary on American political campaigns that they cannot be waged strictly on the basis of the tremendous national issues at stake without recourse to the political trickery of bringing in extraneous, absolutely fictitious issues. If these extraneous and fictitious issues were eliminated and appeals to prejudices and emotions instead of logic and reason were wiped out, then American citizens of all of the diverse races, religions and creeds that go up to make our traditional melting pot, would be able to choose our candidates with ease and assurance. I, for one, abhor and denounce any attempt to gather votes for any candidate by injecting false and fictitious issues.

Permit me to say at the outset that I do not favor government by blocs. I believe that all American citizens should cast their ballots in favor of that candidate, who, in their judgment, will do the most for all of the citizens of this great country. For that reason, I am opposed to any so called farm blocs, labor blocs or business blocs, and to carry out this same idea further, I believe that this country has no place for a so called Italian vote, Negro vote, Catholic vote or Jewish vote. Every person who is worthy of the privilege of suffrage should consider the welfare of his country above and beyond the weal of any isolated group. The responsible leadership among

citizens of Jewish extraction and the reputable Anglo Jewish and Yiddish press of this country never has recognized the claims of politicians that there is such a thing as a Jewish vote. Attempts sometime are made to corral all Jews for or against a candidate by raising an issue of anti-Semitism. The American Jewish leadership in this country is unalterably opposed to those attempts to mislead and mis-guide the American Jewish voters by appeals to prejudice and emotion. When we go to the polls on election day, we Jews, in common with all other good American citizens, <sup>should</sup> cast our ballots for those candidates whom we believe to further the best interest of this country.

Unfortunately, there has been a studied attempt in this presidential campaign to inject the fictitious and false issue of anti-Semitism. Rumors have *been* circulated by means of a whispering campaign to the effect that Alfred M. Landon has anti-Jewish leanings. It is a "red herring" of the basest and vilest kind and if this whispering campaign had not reached such sizeable proportions, it would have been ignored because of its ridiculousness and absurdity. No one who knows Alfred Landon as I do and has followed his political career as closely as I have, gives it the slightest credence. My activities in Jewish and non-Jewish affairs in the State of Kansas have put me in close contact with Jewish citizens

from all over that state. I am sure that I do not exaggerate when I say that I do not believe that there is a Jew living in the State of Kansas, who honestly believes that his governor is anti-Semitic and I know that I am correct when I say that I have never heard the slightest insinuation from any Kansas Jew to that effect.

This malicious whispering campaign that has been started against Governor Landon is founded on an ~~incident~~<sup>incident</sup> that occurred last Spring when the superintendent of the State Hospital for the Insane at Osawatimie, Dr. Carmichael, sent a letter to the Dean of the medical school of the University of Minnesota, stating that there was a staff position in neuro-psychiatry open but that all applicants therefor must be Gentiles. This great institution, like all other state eleemosynary institutions in Kansas, is operated under the supervision of the State Board of Administration of which Governor Landon is ex-officio chairman. It so happens that on the stationery of all of these institutions the <sup>names of the</sup> members of the State Board of Administration are printed, together with Governor Landon's name as ex-officio chairman of the Board.

This letter of Dr. Carmichael's was first called to my attention by the Anti-Defamation League of the B'nai B'rith and I immediately took the matter up with Governor Landon and Dr. Scott, Vice-Chairman of the Board of Administration. Governor Landon immediately responded to my letter stating that it was the first he had known about it and advising me that he

was turning it over to the State Board of Administration for immediate attention. I was also told that Dr. Carmichael was a southern democrat who had been appointed years before under the administration of Governor Hodges, a democrat, and like so many heads of eleemosynary institutions, had been held over from administration to administration without regard to politics.

An investigation was started by the State Board of Administration and the Attorney General's office of the administration of the hospital affairs by Dr. Carmichael resulting in a request for and the acceptance of the resignation of Dr. Carmichael when it was learned that a gas company in which he had an interest had sold excessive quantities of gas to the state hospital. I have been advised that this gas company has since made restitution to the state of Kansas for the excess money which it had collected for gas from the state. Since Dr. Carmichael's resignation, a Jewish physician by the name of Dr. John Russell has been given a position on the staff at the State Hospital at Oswatimie. It is strikingly peculiar how often facsimiles of the Carmichael letter have been published throughout the country, in the press and in pamphlet form without giving the true facts concerning same. I believe that Governor Landon's quick action when he learned that the head of the State Hospital had written such an un-American letter, which was entirely out of step with the consistent liberal policies of his state administration, warrants the commendation and praise of all good

American citizens who believe in our traditional policies of freedom of opportunity for all races and religions.

Governor Landon is not just an opportunistic friend of minority groups. His record shows a consistent policy of fairness, liberality and tolerance. Long before he ran for public office and years before he was a candidate for the governorship of Kansas, he demonstrated his courage and adherence to traditional American thought on the question of race and religion. In 1924, the Ku Klux Klan was at the height of its political strength in Kansas and boasted that it had captured both candidates for governor of Kansas on the Republican and Democratic ticket. William Allen White of Topeka, always a staunch advocate of tolerance and fair-play, endeavored to get the gubernatorial candidates of these parties to come out forthright and denounce the Klan. Failing in his efforts so to do, he announced on an independent ticket for the governorship and ran for that office on the sole and only issue<sup>s</sup>, "out with the Klan." Southeastern Kansas and particularly Montgomery County where Alf Landon lived, was a hot-bed for the Klan. I have it on the authority of Mr. White, himself, that one of the decisive incidents that got him to announce on the independent ticket for governor was a letter which he received from a Jewish clothing merchant in Alf Landon's home county in which this Jewish clothing merchant said that his store was being boycotted, his wife was being snubbed and his whole life was being made unhappy. Mr. White said that he sent this letter to

Alfred Landon before he decided to run in order that ~~this~~<sup>it</sup> might be checked up. Alfred Landon did check up this matter and wrote Mr. White that the Jewish citizen was a good man, a self-respecting merchant, who before the Klan came had stood well in his town. Mr. White states that it was this reply from Alfred Landon that caused him to make up his mind to run for governor. Alfred Landon supported Mr. White for the governorship and took charge of his campaign in southeastern Kansas. William Allen White has this to say about Alfred Landon's support of his candidacy: "He (meaning Alf Landon) could not stand injustice. He could not live happily with himself in an atmosphere of bigotry and intolerance. He did not have to support me, he owed me nothing. He had such forthright courage, such tender sentimental regard for the dignity of the human spirit that he could not rest silently even by acquiescence in the gross, civil injustice which was being heaped upon these people, the Jews, the negroes and the Catholics, by the Ku Klux Klan."

In many ways Alfred Landon has demonstrated that he does not judge men<sup>or women</sup> on the basis of race, religion or creed. During his first administration as Governor of Kansas, one of the secretaries in his office was a young woman named Leah Ulamperi, a Topeka Jewess, who later became private secretary to Federal Judge, Richard J. Hopkins of Kansas. There are a number of Jews holding responsible positions in state institutions

in Kansas who have been appointed to such positions not because they ~~were~~<sup>are</sup> Jewish, but because they happened to better measure up to <sup>the</sup> requirements of those particular positions than the other applicants. And right here, it might also be stated that early in Governor Landon's first term as governor, he ordered the State Board of Administration to eliminate from the application blanks for employment in the state institutions any reference to the religion or race of the applicant.

The question often has been propounded to me as to who are Governor Landon's close advisors. A man is often judged by the company he keeps, ~~I have been told~~, I am personally acquainted with a number of the men, who stand high in the counsels of Governor Landon, and I know that those men would never be guilty of advocating any policy of race or religious intolerance. They are men who have always stood for those genuinely American principles of justice and tolerance.

There has been some attempt in this campaign to convince American Jewish voters that they should follow the Roosevelt New Deal banner because of the fact that he has given jobs and positions to some Jews. Along with most of the responsible Jewish leadership in this country, I resent the imputation that Jews will ~~sell~~<sup>give</sup> their votes to one candidate or another merely because some few of them have received patronage. Roosevelt has not been the only president to appoint Jews to high office. Both democratic and Republican presidents have availed

themselves of the public services of American Jews. Hoover, a Republican, appointed Benjamin Cordoza to the United States Supreme Court, and Wilson, a Democrat, appointed Justice Louis D. Brandeis to a similar position on that court. The record of Republican presidents will disclose that they have been consistently fair in their appointment of Jews to public offices. An editorial in last Friday's issue of the Kansas City Jewish Chronicle had this to say on the question of Roosevelt's so called friendliness to Jews: ~~"To condemn just as soundly and logically the propagandists that Roosevelt is a friend of the Jews, as we do the well-meaning protestations that Alfred M. Landon is not unfriendly to the Jews."~~ The fact that Mr. Roosevelt appointed a few Jews to public office calls for no praise whatever. Whomever he chose for public service, was chosen not because they happened to be Jews, but because they happened to be the best fitted for the particular job. As president of the United States, it was the duty of Mr. Roosevelt to appoint citizens of the nation without regard to their religious or racial affiliations."

In my opinion, that editorial fairly and honestly and honorably disposes of any claim of the democrats that they are entitled to the vote of the American Jews because of Roosevelt's record.

I am supporting Governor Landon for president as an American citizen and not as a Jew. My racial or religious persuasion has nothing to do with my endorsement of the republican



candidate. However, looking at this campaign strictly from the standpoint of one who belongs to a minority group, I believe that there is a real threat and danger to minority groups, such as Jews, Catholics and Negroes, in the flaunting and lack of respect which President Roosevelt has <sup>shown</sup> for that document which is a shield and protector of all minority groups--the constitution. Majorities can take care of themselves in a representative democracy. They have the voting strength to do so. It is the minority groups though that stand to lose when invasions are permitted on the fundamental law which guarantees to us social, political and economic equality and insures our freedom of speech, press and assembly. The record of Roosevelt is so replete with constitutional invasions as to demonstrate beyond a doubt that he does not regard or respect the constitution highly.

And there is another tendency which the New Deal has shown which is inimical to the rights of all American citizens, particularly ~~the so-called~~ minority groups, and that is the tendency towards regimentation, so called planned economy and bureaucracy. Such tendencies lead inevitably in the direction of dictatorships. They set the stage for a seizing of dictatorial powers by one who may not feel bound to carry on in a constitutional, democratic manner. This tendency ought not to be encouraged, but on the other hand, should be checked and stopped at the polls November 3rd.

A presidential candidate cannot possibly know what motives impel men and groups of men to support him for public office. If there are un-American groups and organizations preaching doctrines of anti-Semitism in this country that happen to be supporting Governor Landon in this race, they certainly are receiving no aid and comfort from him or his counsellors. Certainly the following statement made by Governor Landon recently ought to be sufficient notice to these organizations and groups commercializing in racial and religious hatred that their support of the Republican candidate is not desired. The statement is as follows:

" My attention has recently been directed to the activities of a number of agencies which, for selfish purposes or political reasons, are endeavoring to exploit prejudice between groups of American citizens. "

" If ever the day should come in this country that would see persecutions of any racial group or sect, because of race or religion, contrary to the bill of rights, I would stand among their defenders. "

This statement by Governor Landon springs from a deep conviction of long standing and is not just merely an opportunistic statement made in the heat of a hotly waged political campaign. More than a year ago, Governor Landon issued a statement condemning the Hitler Regime of Germany for its persecution of Jews and other minority groups and such a statement was made at a time when the governors of other states who had been asked for an expression on their attitude toward the Nazi government, were refusing on political grounds to make any commitment. During the present campaign, Governor Landon has more than once uttered unmistakable language showing his deep and sincere convictions and belief in the traditional American policies of freedom and equality for all races

and religions.



Delivered 11-15-36- Before K.C.K. branch, Nat'l Ass'n  
for Advancement of Colored People

Notes on talk entitled, "Knowledge is Power."

I. The work of N. A. A. C. P. is a genuine piece of work in social justice.

- a. Breaking down prejudice, discrimination and hatred.
- b. I compliment it for insisting upon the principles of racial equality in politics and industry.

II. This fight for industrial, economic and political equality must be carried on concurrently with child and adult education not only of the negroes themselves but of the whites, too.

1. When Dr. Blount and Claude Jones asked me to speak I decided I'd like to know more about my fellow citizens of the negro race.

a. It would encourage your children and stimulate you to have before you the biographies of men, and women of your race who have achieved fame and distinction.

b. Inventive genius of your people

1. Jan E. Matzeliger, ~~an inventor~~ born in Dutch Guiana, 1852 came to this country as a boy and served as an apprentice in the shoe trade in Lynn, Massachusetts and Philadelphia. He invented a machine for lasting shoes, which adjusted the shoe, arranged the leather over the sole and drove the nails. Matzeliger died 1889, age 37, without realizing a profit. Sydney W. Winslow bought the patent, established the well known United Shoe Machinery Co, which absorbed over 40 smaller companies. Within 20 years this company was worth 20 million dollars, employed 5000 and increased its products from \$220,000 to \$242,631,000. This invention reduced shoe costs 50%, increased wages of operators and bettered working conditions.

Other inventors--J. H. & S. L. Dickinson of New Jersey <sup>mechanical</sup> granted dozens of patents on ~~new~~ appliances used in piano industry.

11. B. Purvis, Philadelphia <sup>machine</sup> invented ~~such~~ for making paper bags, most of which he sold to Union Paper Bag Company of New York.

Benjamin Jackson, Mass. invented a heat apparatus, a gas burner, and electrotyp<sup>n</sup>e furnace and many other valuable inventions.

Granville T. Woods, was one of your most useful and prolific inventors. He began in Cincinnati, 1889, invented a steam boiler, furnace, amusement machine 1889, incubator, 1900, electrical air brakes, 1902-3-5, organized the Woods Electrical Co which took over by assignment all of his early inventions. Sold inventions to General Electric Co. Westinghouse, <sup>Am</sup> American Brake Co, American Bell Telephone Co, and American ~~Engineering~~ <sup>Engraving</sup> Co.

Elijah J. McCo first man to direct attention to need for facilitating lubrication of machinery-1872 patented a lubricating cup. Later patented about 50 different inventions having to do with lubricating machinery.

In music--J. W. and F. W. Work--Will Marion Cook, Nathaniel Dett (~~Dett~~) and Harry Burleigh.

Art--Henry O. Tanner--one of America's best painters.

Literature--Paul Laurence Dunbar came before public in early 90's as a man endowed with the unusual gift of ~~interpretation~~ interpreting the lowly life of the negro. As an elevator boy in a hotel, writing a few lines in dialect, he himself did not realize his poetic genius.

Literary critic--Wm. Stanley Braithwaite.

Contemp. Athletics--Cornelius Johnson won high jump at Olympics with 6'-7" } Ralph Metcalfe won finals 100 meter race.  
Jesse Owens--best all around athlete. Paul Robeson, educated at Rutgers College, Phi Beta Kappa--4 yrs in football. Prizes in oratory, extemp. speaking, All American team 1917-18--football  
Great singer. Joe Louis--not the only fine representative of the race.

1. These are people of whom all are ~~pride~~ <sup>pride</sup>.
2. Eliminated reference to negro criminals--Why stigmatize a whole race?
3. Pay negroes a living wage and raise standard of living.
4. Eliminate discrimination in employment--<sup>will</sup> repay by noble contribution to betterment of mankind.

5. Negroes have shown independence of thought.
6. Don't be guilty of discrimination yourselves.  
don't practice hate, practice love.



*Sentiments of Democracy*  
*Delivered 11-3-39 at In-State Convention*  
*Broadman Hotel, Colo Sprg, Colo*

I. It is always a great pleasure to meet and greet active members of B'nai B'rith but it is exceptionally joyful to meet you of the Rocky Mountain regions. My wife and I still delight in reminiscing over the fond and hospitable way you received us just six years ago when we were visiting the lodge in my official capacity as President of District No. 2. The lodges of the Tri-States have given us some remarkable leadership for many years. It is one of my real joys to classify as genuine friends (the B'nai B'rith leaders of Colorado, New Mexico and Wyoming. I also want to pay tribute to those from this region who have led District No. 2, namely Milton Anfenger, Art Friedman and Charlie Rosenbaum. I have left the name of Simon J. Heller for the last only because I want to emphasize my feeling of deep regret at his passing. He was a true Son of the Covenant whose genuine Jewish spirit lent lustre to every endeavor he undertook.

A. In Greek mythology the story is told of a giant who was invincible so long as he kept contact with Mother Earth and in order to overcome him, it was necessary to hold him suspended in mid-air and when he was released and touched Mother Earth, he received renewed strength. Coming to a B'nai B'rith convention is to all of us, I believe, like touching Mother Earth again. Here we received renewed inspiration and courage to carry on the glorious self-effacing work of this wonderful fraternity.

II. Tonight I want to discuss with you the unwilling part which Jews all over the world are playing in this gigantic struggle between the forces of progressivism on the one hand and reaction on the other.

A. The earliest form of true democracy was that found in the synagogue where every man was a priest in a Kingdom of Priests and where every man was privileged to lead the services. Even the "heama" or platform from which services were conducted was placed as near the center of the place of worship as practicable to emphasize the equality of everyone.

B. No people have so valued their rights and privileges in democratic countries and given so bountifully of themselves as have the Jews. Wherever we have been privileged to serve, we have given unstintingly.

1. A democracy can be successful only where all factions, races and religions work together in harmony and complete understanding. Any movement which tends to arouse one class or one race or one religious group against another weakens democratic government and is a process of undermining by gnawing from within.

a. The enemies of liberal government know the technique of undermining. In Germany, as we all know, the Jews were the numerically weakest group so the Nazis chose them as the first target. By accusing the Jews of every kind of mischief, they were able to gain recruits from among those who needed a scapegoat. The story of the destruction of popular government in Germany is well known to all of us.

2. The same technique goes on in America today. The Coughlins, the Pelleys, Edmonsons and Winrods pour out hate and venom accusing us as a race of being Communists who are working to overthrow this government in order to set up some strange international Jewish group that would dominate the entire world.

a. One of the most effective of these reactionists is Father Coughlin. Hiding behind his priestly cloth he is inciting a type of anti-Semitism which is creating a great deal of concern on the part of the B'nai B'rith and other national Jewish organizations. The July 22nd issue of the Nation magazine carries an illuminating article by James Wechsler entitled "The Coughlin Terror." Supported by sworn affidavits, Wechsler tells of picketing done at radio stations refusing to broadcast Coughlin's speeches without first examining an advance copy, of secondary picketing of stores advertising over such radio stations, of fist fights between Coughlin followers, selling copies of Social Justice and anti-Coughlinites selling copies of "Equality," of favoritism shown by Irish judges and police officers to those of the Coughlinites found guilty of these unlawful assaults. The affidavit of one person gives an account of his arrest by an Irish Catholic officer who told the Jew he arrested that "You people have gone too far and we are going to stop you." Even persons carrying signs quoting Cardinal Mundelien's denunciation of Coughlin have been beaten and mobbed by the followers of this unholy priest. Committees of lawyers now have been organized to represent the anti-Coughlins.



In the face of these disquieting incidents, the Anti-Defamation League of B'nai B'rith is compelled to carry a tremendous burden. It is functioning more effectively than ever and is doing a great job. It recently increased its office space and personnel. It now has regional offices in New York, Los Angeles, Montreal, besides its main offices in Chicago. A number of communities such as Minneapolis and Cleveland have Anti-Defamation League offices, locally financed, that work in close contact with our national offices.

a. Public relations committees, composed of Chicago and New York's leading Jewish publicist and newspapermen have been created to give advice and counsel to our Anti-Defamation League offices on public relations matters.

b. In the six months period January 1st to July 1st, 1939, the Speakers Bureau of the Anti-Defamation League has been greatly augmented. A total of 2100 addresses were given during that period on themes relating to the preservation of democracy, religious freedom, the myth of racial supremacy, etc. During this same period we have intensified our work with other racial groups.

c. Anti-Defamation League reports that it handled approximately 1200 cases involving Anti-Semitic incidents during such six months period.

d. We have kept a constant watch on the activities of the various state legislatures which met this year.

1. In Illinois we succeeded in modifying 16 bills dealing with that many occupations which would have denied those fields to anyone but American citizens, by permitting those who have applied for citizenship to hold licenses.

4. James Madison in his notes on the Constitutional Convention of 1787 tells of Benjamin Franklin's remarks on the closing day when the signatures were being affixed to the document which was to be sent to the states for final ratification. Benjamin Franklin was not sure whether the picture behind George Washington's desk on the platform was that of a rising or setting sun. However, on this day he was sure it was a rising sun.

a. It's hard to tell whether the sun is rising or setting on Isreal at this time. However, there are a number of things which

give us hope,

1. Last week the world was shocked to learn that Nazi Germany and Communistic Russia had decided to occupy the same bed. The non-aggression pact was hailed as a great diplomatic stroke by the Germans, leaving the democracies on the proverbial limb. Perhaps it was a diplomatic stroke of genius but at the same time it put Nazism, Communism and Fascism exactly where they belonged, together. It showed the character of Hitler and Stalin in bold relief, stripped of all the name calling both has indulged in towards the other for years. Jews, generally, have classified these forms of government as distinctly of the same types of absolutism and have denounced them as being essentially the same. They are totalitarian. They are run by supreme dictators. The citizen is made for the state and not the state for the citizen. Certainly men like Coughlin and Winrod and others are left out on the limb in the praise of Nazism as a bulwark against Communism.

2. To combat the evils of reactionary propoganda, we must unite every resource at our command. B'nai B'rith has taken the lead towards unifying the work of the national Jewish organizations doing defensive work. However, it has been only a start and no great results have yet flown from it, not even an agreement for united fund raising. At the last District 2 Convention in Kansas City this District spoke out plainly memorializing our Supreme Lodge to do everything in its power to bring about a united front in the struggle against our enemies. Those of you here can add your bit by having the Jewish groups of your communities tell the American Jewish Congress, American Jewish Committee, American Jewish Labor Commission and B'nai B'rith that you want them to get together on their program and fund raising before it is too late. We cannot afford the luxury of duplications and fund wasting at this crucial time.

V. The next year will be a critical time in our history.

a. There may be a great European war in which the democracies of Europe and the totalitarian states will enter into a life and death conflict. Attempts by the propogandists of Germany will be made to prove that this was caused by the Jews and to blame them. On the other hand, attempts will be made to embroil America in the war and

the Jews will be moved to favor our entry by appealing to our interest. You will be called upon to take a stand. If we do take a position, I hope we will be clear headed about it. The Jewish issue is purely incidental. The conflict will be between the dictators and the democracies not over any Jewish matters but because Great Britain and France will have come to the irresistible conclusion that Hitler is hell bent to dominate Europe and that they must fight now to prevent this ambition being realized before he gets so strong that he will challenge their own national interests. Our sympathy, of course, must be with the democracies and such aid as we can give consistent with our government's neutrality will be given. If we were to take sides as between a mere fight between the Poles, who have castigated and persecuted our people for many years, even before and since Hitler and the Germans, we would probably say, "A curse on both your houses." It is my firm conviction that the United States where the largest body of Jews in the world live in freedom and peace, can best serve the cause of humanity and democracy by keeping out of European quarrels and making democracy work here at home. There are many ways of helping our friends without joining in their fights.

b. The coming year will also find the American people engaged in another presidential campaign. I went through the last one in intimate contact with a candidate who carried the Literary Digest poll and Maine and Vermont. I know what venom and vituperation such a campaign can engender. I remember a conversation I had with a respected ex-congressman, a Jew, in New York City. He said that for a while it was impossible to even arrange meetings for Landon because of the falsehoods that had been spread. Our Anti-Defamation League has already sent bulletins to its representatives suggesting that the coming presidential campaign will prove a trying period as it will set in motion the anti-Semitic propagandists of both parties who will try to gain votes at the expense of the Jews and those who will try to regiment the Jews for or against one candidate by attempting to inject the Jewish issue. You may rest assured that the Anti-Defamation League and other national organizations will check thoroughly each candidate's qualifications and record. Ordinarily the two great political parties may be relied upon to do the same thing before nominating.

1. I am reminded of the story of Sisiphus of Greek mythology. It is written that Sisiphus had offended the Gods of Olympus and was condemned to roll a stone up the steep slopes of Mt. Olympus, etc. Our constant struggle against the forces of reactionary propoganda is somewhat analagous. We do all we can to overcome these nefarious forces and along comes a political campaign that largely destroys the good we accomplish and after it is over, like Sisiphus, we are compelled to start all over.

VI. There are many hopeful signs indicating that our position here is not weak by any means.

a. It is a law of human experience that sinister movements create counter movements.

1. Hitler's activities have made him the most hated man in America and Europe outside of Germany. His plan for world domination is beginning to falter and his treatment of his own minorities has marked him as a political fraud and opportunist.

2. Dies Committee is spreading the light of publicity on un-American activities.

3. No great industrialists nor national political leader is found on the side of these crack-pots.

4. Lovers of democracy are aware of the implications of the propagandists.

5. Jews are thoroughly aroused for their mutual protection and will give and work more generously than ever for this cause.

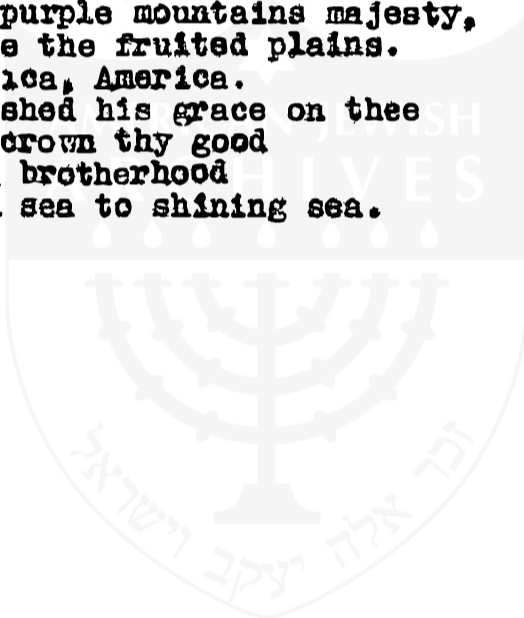
#### CONCLUSION.

On our way to this convention, Mrs. Cohen and I toured through the Black Hills of South Dakota. There we saw the partially completed work of Gutzon Borglum, the faces of Washington, Jefferson, Lincoln and Theodore Roosevelt, being carved in heroic size out of the solid granite of Mt. Rushmore. As I gazed in wonderment at the grand faces of these four great American patriots who had served the cause of liberty, equality and justice in these United States, the thought occurred to me that it would be marvelous to be able to serve one's country as did these men and be remembered in history as immortals. But I know that such opportunities for vast service to one's country comes to but an infinitely few persons.

The ordinary man and woman, you and I, must content ourselves with accomplishing smaller things in limited spheres. We serve our communities, our church, our families, our great B'nai B'rith Lodge and in so doing we are able to make our contribution to the general welfare and weal of America. As my mind's eye goes back into the pages of American history and I see the truly great influence which our nation has had in promoting human liberty and equality, I am constrained to sing with the poet:

America, America, God shed his grace on thee,  
And crown thy good, with brotherhood,  
From sea to shining sea.

Oh beautiful for spacious skies,  
For amber waves of grain,  
For purple mountains majesty,  
Above the fruited plains.  
America, America.  
God shed his grace on thee  
And crown thy good  
With brotherhood  
From sea to shining sea.



Speech delivered 5-29-40 at Fathers & Sons, Mothers  
& Daughters banquet of B'nai B'rith Lodge, at  
St. Joseph, Mo., May 29, 1940.

1 One sure thing about a Fathers & Sons banquet is  
that it brings together the best sons <sup>& daughters</sup> and the best <sup>parents</sup> fathers in  
the world Isn't that so? That is as it should be Every son <sup>& daughter</sup>  
should believe that his is the best Dad any boy <sup>mother might</sup> ever had and  
every Dad should feel the same about his sons It may not be so  
under the strictest analysis, but every Father and every Son <sup>every Mother & Daughter</sup> should  
have the satisfaction of believing that it is true, any day

2 A mother is God's representative in the home and her  
influence, understanding and sacrifices cannot be over estimated  
Poets and writers have sung her praise in song and prose But the  
relationship between father and son, when it is intimate, whole-  
hearted, confidential and truly understanding is different, precious  
and matchless There are problems which come up in a boy's life  
which he just cannot take up with his mother, regardless of her under-  
standing nature, and he needs the counsel of a man If the proper  
relationship exists, the man consulted should be the father

I've had a great deal of experience in social service  
work I've been Treasurer of the Skyline Community Service Center  
of our city for more than ten years We administer to under-  
privileged boys and girls we find that many a boy has had his  
entire attitude and outlook on life changed by a kindly piece of  
advice given by a grown up at just the proper time Boys can and  
will work together with proper guidance

We had a group of competing bootblacks that were staying  
out all hours at night annoying business men by going in and out of  
the same stores and offices in search of business We organized these  
boys into a union, with rules and regulations, governing their hours,  
territory and actions It has been a great help in disciplining  
these young business men

We often say when speaking of boyish pranks that  
"boys will be boys " Let us remember that "Boys will be men "  
Longfellow said "A torn jacket is soon mended, but hard words bruise  
the heart of a child "

Among the most enlightened nations  
of antiquity the child had no rights, no  
protection, no dignity of any sort. In Greece,  
for example weak children were generally  
exposed on a lonely rock to perish. The Roman  
historian, Tacitus, deemed it contemptible  
prejudice of the Jews that "it is a crime among  
them to kill a child." The rabbi on the  
other hand spoke of little children as "the  
messiahs of mankind," i.e. the child is the  
perennial regenerative force in humanity, because  
in the child, God continually gives mankind a  
chance to make good its mistakes.

Honor Thy Father & Mother. Rabbin liked to  
illustrate this commandment by the beautiful  
story of Dama, a heathen dealer in gemstones.  
Dama had a stone such as was  
required to replace one of the precious stones in  
the High Priest's breastplate. A delegation <sup>came</sup>  
from Jerusalem to negotiate for it & he agreed  
to sell for 100 denars but when he went  
into an inner room to get the stone he found  
his father was asleep in that room. Dama came  
back & said he could not sell the stone. The  
delegation offered him 200 denars, 300, 1000  
denars - but in vain. Soon after his father  
awoke & he ran after the delegation & refused to  
take more than the original 100 denars of the  
1st offer. "I will not make any profit from  
the honor which I paid to my father," he said.

Henry Ward Beecher wrote much about children. He was a profound believer in the different qualities that make a man a man. He didn't like "sissies" and he didn't like "Tom Boys". He said "If a boy is not trained to endure and to bear trouble, he will grow up a girl and a boy that is a girl has all a girl's weaknesses without any of her regal qualities. A woman, made out of a woman, is God's noblest work, a woman made out of a man, is his meanest."

In these troubled times there is a feeling of insecurity among all people--but more intense among Jews. A couple of weeks ago, we had an abiding confidence that the Allies would be victorious in the end. Today, we are puzzled. We wonder what will happen to liberty, democracy, freedom, should the allies not win. We ask ourselves "Is it true that God is always on the side of the strongest army?"

If we fathers are in a quandary, surely our sons are likewise wondering. Now is a time for clear-headed thinking. We need not lose our sense of proportions or of values even though the world about us seems to be headed towards barbarism and civilization itself is on trial. Amid the raging storm of conflicting ideals and ideologies let us remember that human nature does not change, that history repeats itself, that what is right will eventually triumph, that truth crushed to earth will rise again, that the sun will shine, children will laugh and that out of chaos will order be restored. Out of the last World War came this touching story. Brotherhood story.

This spirit of brotherhood prevails in America. Out of the present conflict will come similar stories that will indicate the unity of people in the face of difference in religious beliefs and political thinking.

Democracy can flourish only where there is tolerance and understanding between all people. If it is destined that America must eventually take part in the present conflict, we must be a united nation with all segments and faiths working together. The "fifth column" of intolerance and hate for races and religions must be reduced to the vanishing point. This must be taught in the home, shouted from the platform, stage and radio.

Story of Methodists appealing to a local priest for aid



for their building project It was not consistent with religious principles to give to help build a Methodist church but he donated \$30000 to raze the old structure

Much of world's present suffering might have been avoided had Hitler had the benefit of a father's love He was the son of Klara Poetzl, who had been her husband's first wife's maid She was 23 years younger than Hitler's father and was a highly neurotic person who had great influence on her son She brought him up to despise his father Sachar in his book "Sufferance is The Badge" says of Hitler "In all his addresses, one searched in vain for a single word of charity, of love, of tenderness or pity "

Hitler is a perfect example of what can come from a person whose mind is distorted by an unhappy childhood of confused hatreds and the lack of proper fatherly influence History might have been able to record him as a great benefactor of Germany had he directed his talents for good instead of evil

I have faith in the ultimate triumph of the faltering forces of democracy Jewish fathers and sons must be in the vanguard of that cause, lending the strength of their beneficent influence to other fathers and sons so that out of the chaos and storm of the day there will come calm and still waters, time for reflection and study and a re-dedication to the ideals of justice, truth, tolerance, humanity and love

Brothers why together  
Greenbergs - 5  
Asplands - 5  
Milgrams - 4-5  
Shoshone - 3 or 4  
Blowmagneters - 2  
Dora & Rothschild

Ladies and Gentlemen of the Radio Audience

America stands at the cross-roads considering which of two highways to take. The sign on one side points to a road that has been much used and much abused in the past seven and one-half years. It is a road marked "New Deal" and carries the inviting smile and the easy manner of Franklin Delano Roosevelt. The other road is straight and built with all of the safeguards of modern engineering genius. It is marked "Fair Deal" and along its broad highway is the picture of a strong, rugged, earnest and determined man, - Wendell L Willkie

America has been pondering at these cross-roads since July. All types of advice have been given over the radio, in the press and on the platform. She must make a decision a week from today and upon that decision the future well-being and destiny of this country will be determined. Along with the rest of the 130 million American citizens, I have traveled this "New Deal" highway and looked at the smiling countenance of the engineer for more than seven and one-half years and I have found that the road has lead to a dead end. That the publicity and promises given as to its economic value to the country have been false and deceptive. In fact, were it not for the scenic value, it would have been as well for the country had it never been built.

Four years ago and eight years ago, we Americans were told that if we drove down this broad highway, we would come to a point where ~~5~~ million <sup>of</sup> unemployed men <sup>+ women</sup> would find employment, that we would reach a position where taxation would be reduced, that there would be a place where the national budget would be balanced, that we could stop and look over a peaceful scene where the farmer was again restored to economic plenty, that the towns, villages and hamlets along its broad course would <sup>turn</sup> with happy people working together in the interest of <sup>our</sup> the great democracy devoid of class, religious and racial strife. *All of these promises are still just promises.* The American people took this road eight years ago and again four years ago with such eagerness as has never before <sup>been witnessed</sup> in American history. ~~occurred~~ <sup>But</sup> Instead of seeing the promised land, they have come to the end of the road and find that there is practically as much unemployment as there was eight years ago, that instead of taxes being reduced, they

have been increased almost to the breaking point, that the federal budget that was promised to be put in balance almost a dozen times is further out of balance than at any time in our history, that the farmer, except ~~for~~ government subsidy paid from tax money, is as poor and economically disadvantaged as ever and that race, religious and class feeling, <sup>which</sup> ~~is~~ <sup>must be harmonious to be</sup> necessary ~~is~~ a reservoir of strength <sup>in a</sup> and democracy, is more intensified <sup>and</sup> and aggravated than at any time since the birth of this great republic

Those who built this broad "New Deal" highway and who opened it to the American traffic with such <sup>fantasy</sup> ~~fantasy~~ and sanguine promises again invite you to take another four year trip along its course This time, they say, that it is imperative that we take this road because it is a safe military road that will keep us away from the actual theater of war and that we can view the battle fields abroad in utmost security and safety, far removed from bursting <sup>in</sup> ~~in~~ bombs and shrapnel, that not an American soldier who drives down this road need fear that he will be involved in the terrible conflict which is raging

This new inducement to the American people to influence it to travel down this road is to say the least, inviting, <sup>but</sup> ~~but~~ one cannot help but suspect the sincerity and the ability to perform on the part of those who have for almost eight years <sup>been</sup> ~~performed~~ so perfidious to former promises

We are told that we must take this road because <sup>there is an</sup> ~~no~~ ~~an~~ emergency and that the only safe guide to employ to direct our course <sup>along</sup> ~~through~~ this road is the indispensable, one and only man, the third term candidate for president

Abraham Lincoln said that "you can fool some of the people all of the time and all of the people some of the time but that you cannot fool all of the people all of the time." That classic expression has been streamlined by the modern vernacular which advises that if you betray me once that is your fault, but <sup>if</sup> ~~if~~ you betray me twice on the same thing, that is my fault The American people have been fooled by the <sup>growing</sup> ~~growing~~ promises of two campaigns and are not going to be fooled again.

America is at a perilous cross-road It has taken the "New Deal" course, given <sup>its</sup> ~~its~~ confidence and support to everything ~~along it~~

along its road and at the end has found it wanting and disappointing  
Why not take a new course? Why not try a road engineered by safe and  
sound policies, led by a man whose entire life has been spent in  
successful achievements, whose <sup>background</sup> gives us ~~us~~ faith in the <sup>promises</sup> ~~operations~~ of this great leader; a man of humble birth, who through  
his own ability and fidelity reached one of the highest places in  
American industrial life and who, throughout his life, from obscurity  
to prominence, has never lost the common touch; who has constantly re-  
iterated by word and deed his love and reverence for the democratic  
processes of this <sup>great</sup> republic. It is not only good sense but it is good  
business to try another pathway when the one already tried <sup>has been shown to be</sup> fraught  
with so many perils and pitfalls. <sup>What</sup> America needs today, if its  
democracy is to be safeguarded and handed down to <sup>the</sup> children <sup>yet</sup> ~~still~~  
unborn, is national unity. Purveyors of prejudices and hatreds of any  
kind, whether they arise between one religious group or another, or  
~~between~~ capital and labor, or one race or another, are inimical to the  
best interest of America. A democracy can survive only where <sup>all</sup> ~~the~~  
peoples, classes and groups work together in harmony and not as  
contending factions fighting one another. National unity can be  
achieved under the leadership of Wendell Willkie

To <sup>accomplish</sup> ~~achieve~~ this national unity, ~~the~~ disconsolate and  
discouraged people must be put back to work at gainful occupations.  
The farmer and laboring man and the little business man must be given  
fair and just consideration in all of the economic problems that con-  
front us. The sick and hungry and the aged must be cared for promptly  
and properly. We cannot exist as a great democracy unless <sup>our</sup> ~~the~~ <sup>own</sup> ~~minimal~~  
requirements are met. I believe in the ability of Wendell L. Willkie  
to fulfill his pledge for national unity.

On this day when at Washington, D. C. there was pulled  
from a glass bowl the little capsules that advised the youth of this  
nation <sup>of their</sup> ~~to be~~ selection for conscripted military service, the hearts  
and minds of every mother, <sup>and</sup> every father, and every wife and every  
sister and every brother is directed to the possibility of this nation  
being embroiled in the blood bath of Europe. All of us agree on the  
necessity for lending aid to the embattled democracies of Europe in  
their present fight against the Nazi and Fascist goal of world domination

but we believe that the road which Wendell Willkie will take us  
~~down~~ <sup>along</sup> will provide adequate and effective aid but ~~at~~ <sup>on American soil</sup> the same time ~~will~~  
keep this country and our boys ~~at peace~~ <sup>a peace with honor</sup>  
I have the utmost confidence that our defense program, on which we  
all agree, can be more effectively accomplished under the leadership  
of one who has had great success in business <sup>rather than</sup> one who has known  
only business and professional failure and whose only success has  
been achieved <sup>ed</sup> in the political arena. If we are adequately prepared  
our chances of being embroiled will be <sup>greatly</sup> minimized

But even should war be inevitable and should our national  
honor and safety be at stake, I am firmly convinced that the nation  
will be stronger under the level-headed leadership and good judgment  
of Wendell Willkie than under the erratic and confused leadership  
of the present administration.

Regardless of the outcome of the election, there will be  
no rejoicing by the dictators of Europe. The Republican nominee  
has said again and again that he would fight with all of the weapons  
of democracy to prevent the growth and development of fascistic  
tendency <sup>in</sup> in America. Thoroughly aware of the dire implications to  
our <sup>previous</sup> bill of rights that might occur through a Nazi victory, he has  
pledged himself to meet the challenge of Hitlerism on every front  
and to trample and defeat it. I am confident that he has the courage  
and the ability to carry out this promise. Ex-Governor Landon of  
Kansas, the 1936 Republican standard bearer, warned the dictators in  
a recent address that they need take no joy from the present campaign,  
that after the debates of the present campaign have ceased and after  
the ballots have been counted, no matter which of the two candidates  
is chosen to lead for the next four years, America will stand united  
against the <sup>spirit</sup> spirit of the totalitarian idea.

Another great Kansan, William Allen White, National  
Chairman of the Committee to aid America by Aiding the Allies, has  
expressed himself similarly and is supporting Willkie because of  
his conviction that he is the best man to lead this country at this

critical period.

In our great zeal to do the patriotic thing for our country at the polls next Tuesday, let us weigh the record of the "New Deal" on domestic issues. Let us not permit the real issues to be clouded by the events in Europe. The foreign policy of the Willkie administration will be, in my opinion, calculated to do just as much to sustain the courage and fortitude of the nations ~~now~~ fighting for their national existence against the spread of Hitlerism as anything that has been done <sup>ne</sup> by this country to the present time. But it will be done with less risk of involvement <sup>with more efficient leadership</sup> and with more caution than would be done by another Roosevelt administration.

The very ~~strength~~ <sup>variety</sup> of democracy lies in its ability to develop strong men, capable of assuming leadership of the state. There is no such thing as an indispensable man under a genuine democracy. No person and no political party should be intrusted with the great powers concentrated in the presidency more than two terms and there are many of us who believe that a constitutional <sup>should be enacted</sup> amendment that would limit the term <sup>one of</sup> to six years, ~~should be made~~ <sup>should be made</sup>. This tradition has been considered as an unwritten part of our constitution and has been respected by every political party from the foundation of our republic until this year when a manufactured draft was engineered in the Democratic convention. The tradition against the third term is sacred as our safeguard against over-weening ambition for continued power that could spell the downfall of our democratic way of life.

Let us on next Tuesday, <sup>when we make our decision</sup> ~~stand~~ at the cross-roads, choose the one marked "fair deal" and go along that highway to a greater destiny under the leadership of Wendell L. Willkie.

asked your chairman. I wish to write you that I  
will not be able to attend the meeting for reasons  
I have mentioned. I would be glad to  
see you at the meeting with this document

The new & fact of American  
of Europe remains one of the main  
of such mythology which has engaged the  
of int. symposium - - - - -  
to have been dominated by such  
make it stand for the night  
about half after the war is over, I have an

2. Thank Allah, we are official peace & may  
She are free men in a democratic founded on human  
freedom of the dignity of the person to unalienable  
then, in the body of disposition & percentage of giving  
mission to our outpouring brotherhood abroad &  
there are

a group in concentration Europe, with exception  
of wherein these, young men & working in low  
but that no exp are shown in East & W.A. show  
in that no change may be made - the year  
in the entire world at once cannot give  
its other function of their urgent needs.

1 This meeting open your  
a lot us explore the new general scene  
trying to see why it is so important that  
this draw for a reason

1 see - see clear reasons, with document  
negotiated - with document  
2 see later - see meeting open your reasons  
3 see later - see meeting open your reasons  
Jefferson City, Mo, Jefferson  
& document 6-8-41 - Jefferson  
Jefferson City, Mo, Jefferson

a That will be -

1. Please take an RB case - A.D. 2,

please, keep the envelopes, you should

show for RB. Any large connection

where V.P. Wilson a C. Stearns was present

teacher.

a I would take of G. K. C. on if in 1900

Chambers

3 O'm representative will all your

movements

4. I've had now ~~agreements~~ with Federations

and of larger case of RB. RB in 7. 1900

years

IV

2. There has been only a limited

choice ~~between~~ where I had to talk generally

about Jewish philanthropic problems in your

the much of a choice.

a - O'm reminded of the story of 1900, a

young man, former who had been coming, where

for particularly for me, family give father

visited him at the time of his home & described

to ~~the~~ "An your history comes by day,

knowledge or "Ephraimite"?

(see: "How do you get a choice?")

I should like to mention the ~~fact~~ of

the G.O.C. in U.S.A. where the year 1900 finally

again united under the U.S.A. for 20 million

"G.O.C. in the present Red Cross, the

structure of the ~~present~~ National Administration

& our education people are on the world

teaching the history, possibly related to the American,

intention with goals for American of people,

providing funds for American's institutions, etc.



the angel of mercy that appears to rescue our distressed or discouraged brethren

2 U.P.A carries on our constructive work of re-building a Jewish homeland. The importance of Palestine was emphasized by C. Weizman at the B.B. convention

a It has taken in 270,000 refugees - 3 times that of the U.S.

b It is important to the safety of the British Empire at war - 8000 Jewish men are fighting with <sup>no</sup> Staveland in Africa & as soldiers in Palestine

c It has doubled its agricultural production since she was & fully increased its industrial output

3 Anti-Semitism is alarmingly increasing in U.S., spurred on by 180 pseudo-journals, after-Nazi inspired organizations. Nazi <sup>spending</sup> 36 million dollars to buy about our destruction here. The dupes in this country are the Fascist minded exponents of the America First type, men like Lindbergh, Benton K. Wheeler, Father Sheen of Catholicism & Coughlin

a You're asked to join the defense work by such organs as Am. J. Com. & B.B. & I.D.L. now united in a solid front for a drive

1. A.D.L. from from orgs of about 12 pd ~~employees~~ to 115 - Budget of 125,000 to 800,000

a Information of 50000 subversive people

b Speakers Bureau - 6000 speakers

c 20 odd branch offices

d We must maintain these defense organizations

V These are challenging times - peculiar times  
We must set a new high standard of give  
We must not measure our gifts by previous  
years but must offer ourselves to a war-  
time emergency. The world has been at war  
only since Sept 1 - 1939 when Poland was  
invaded but the Jewish people have been fighting  
a war of existence since that tragic day in  
1932 when the tottering Hindenburg offered  
the chancellorship of Ger. to Hitler. He said  
then to the world that the war on us would  
not be avoided but that it would spread  
to all the people of the world.

a. In this crisis the responsibility falls on  
all of us to extend our giving to the limit.  
When the historians write the history of our  
Jury 25 - 50 yrs hence when the war & war period  
may be calmly viewed in historical retrospect - any  
most of you, I had willing, will be here to  
read it, may it be said of us, all of us, Jews  
in Jefferson City, K. C., & elsewhere, that we were  
men who were truly men, who recognized  
the urgency of a great need & who met that  
emergency with courage, strength & with open  
purses - that we were willing to sacrifice some  
of our own possessions & comforts so that others  
might live.

(Read poem, anonymous - 'The Measure of Man')

In closing a barnyard fable. The hen the cow,  
the horse & the pig were talking. The pig said,  
why does everything hate me? Why, I'm useful.  
After I'm slaughtered, they use my meat, my  
skin & even make wheels out of my gumb!

stones: -

Abraham Sacher's job: Mitchell may called on  
after much speaking. The 1st thing I remember  
in life was when I was 6 days old I was lying  
next to my mother. Pushed up & pulled up  
or pulled down from men to women, etc. - Then a  
man with a beard, garbed in white came in  
with a sharp gleaming steel knife - someone in  
back of room said: "Cut it short,"

few weighed on scale that told your fortune  
'You <sup>wt</sup> 180 pl - you're a Hebrew. You still have  
your schlemiel'

2 parrots - "What do you think I'm praying for"  
Machshava wings.



①

Delivered at Hotel Continental  
before Mo-Has Regional Convention of  
A.Z.A. 12-28-41

### Introduction

I ~~It is~~ <sup>always affects me</sup> glad to address you <sup>young</sup> people of intelligence. I see in them the <sup>glow</sup> of courage & strength to our <sup>young</sup> democracy & to the <sup>household</sup> of Israel.

1. Story of Russian Jew who was had to please at meat time, especially on the <sup>and</sup> of bread: Finally - "But why did you <sup>have</sup> to 2 pieces of bread"

2. After Bro Maxine Levin called me yesterday to address you I've wondered just what ~~kind of~~ <sup>kind of</sup> message I could deliver. It reminded me once of a letter which a friend of mine read from the chairman of a banquet <sup>at</sup> which he spoke. After giving him the conventional laudations, the letter ended: "You speak ever moving, <sup>catching</sup> & <sup>striking</sup>" - That is ever.

Moving referred to those who get up & <sup>keep</sup> the hall during his speech & <sup>catching</sup> - those who dozed off into slumber.

Satisfying - he couldn't understand until several years later. No further <sup>involutions</sup> to speech come from that community. They had had enough.

### Body

I <sup>It is</sup> of the B. B. are proud of our <sup>order</sup> - A.Z.A.

1. It has fulfilled our fondest expectations & lived up to our best traditions

2. When B. B. was organized almost 100 years ago <sup>it was</sup> <sup>organized</sup> <sup>in</sup> <sup>America</sup>



3

the ability to become aroused & indignant at wrong & to fight for the right in every field of activity - who, <sup>not only</sup> want to see a better world for all classes of people but who will <sup>actively & enthusiastically</sup> support & encourage every movement calculated to bring that condition into reality

3 Power - without light & heat - power is of no value - It may become the instrument of evil instead of good. If you develop light & heat properly & add power to your mechanism - you have the combinations that A-Z-A is trying to accomplish.

1. By power we mean ~~the~~ <sup>equal</sup> fastness of purpose - strength of character

the ability to not only to conceive the right but ability to see things thru to fruition - ability to know the right & carry it out - just as a general will conceive a plan of action & make it work an execution in <sup>parts</sup> - you call it the ability to follow <sup>your intentions as not to detain you to long for</sup> them. ~~you don't want the ability to follow your intentions~~ <sup>me of the idea of Ellie. "Have I a chance"</sup>

IV. We know that A-Z-A is developing that kind of manhood - the <sup>light</sup> ~~steady~~ heat & power kind - we know it not by guess any more but from records of 17 years of growth & accomplishment

Joseph and Barton  
1300 W. 10th St.  
K.P. no.

The A. Z. A., organized in 1924, today has 425 chapters with 12,000 active members and 10,000 alumni members. It started building slowly, first preferring to fill the greatest need for Jewish learning in the smaller communities and having done that job well it is now engaged in expanding its program in the larger cities.

A. Z. A. chapters now <sup>sponsor</sup> support 175 Boy Scout Troops.

The three <sup>greatest well essay contests</sup> ~~essay prizes~~ of which the last three prizes have been won by A.Z.A. members

1. The League of Nations high school prize, in which 1249 high schools competed, won for Maurice Friedman, 17 year old Aleph Mazkir (secretary) of the Tulsa A.Z.A. Chapter, a trip to Europe in 1939.

2. The American Youth Forum contest, participated in by 143,000 high school students was won by Leon Lenkoff, Aleph Gisbor (Treasurer) of the Louisville <sup>AZA</sup> ~~A.Z.A.~~ Chapter, for which he received \$1,000.00 in cash and a trip to New York City. In addition he won the grand prize for the most original entry in all the various departments of the American Youth Forum and was given an additional \$1,500.00

3. Recently the National Essay Contest of the V. F. W. was won by Aleph Sam Cooper, 18 year old refugee member of Omaha Chapter, on an essay entitled "This is my Flag - my Land."

A. Z. A. has contributed much leadership in the Jewish communities and has given B'nai B'rith many fine leaders, namely <sup>Samuel Biber, Philip Klutznick, Julius Bisno, et al.</sup> ~~Samuel Biber, Philip Klutznick, Julius Bisno, et al.~~

Julius Bisno summarizes the <sup>aims</sup> of A. Z. A. as follows.

"So, we of AZA are working to produce the elements that will tend to carry on the tradition of our people. We do not aim to give American Jewry all of its leaders of tomorrow, although some of these leaders will come from our ranks, we do not aim to produce all the great rabbis and writers, although these, too, may well come from our ranks. Our chief aim, our great purpose, is to provide American Jewry with that intelligent laity without which there can be no community, to give American Jewry the workers in the Jewish communal field, to give it the readers of its books, to give it the listeners in its audiences, so that the words of the wise will not be kolot ba-midbar, voices in the wilderness."

(Story of great college athlete who was asked by his coach how he kept in trim over summer)

THE A. Z. A.



*2000-650-110*  
*#95*



IV

A. J. A. was born in Peace Times & developed in peace. Now it faces an era of war. May the Lord preserve us in 1918 & give <sup>us this year</sup> ~~us this year~~ the <sup>best</sup> ~~best~~ of the young men of A. J. A. I think I know something of what <sup>young men of</sup> ~~young men of~~ <sup>those who have passed through it</sup> ~~those who have passed through it <sup>you are</sup> ~~you are~~ will experience.~~

1. He one in his right mind comes West.

2 The utterances of mind ~~disturbances~~ of the German Reich, Italy & Japan have forced us with the Holocaust

3 Churchills: Roosevelt - Thank God

For these great leaders - perhaps the mistakes of the past - made <sup>the people of the</sup> ~~the people of the~~ <sup>by the German's actions who killed</sup> ~~by the German's actions who killed~~ <sup>was so intimately</sup> ~~was so intimately~~ <sup>that they would not pre-</sup> ~~that they would not pre- <sup>pare to meet it even</sup> ~~prepare to meet it even~~ <sup>the</sup> ~~the <sup>they</sup> ~~they <sup>deserve, we</sup> ~~deserve, we <sup>should have known</sup> ~~should have known~~ <sup>that evil men were</sup> ~~that evil men were <sup>resting our destruction & preparing for our</sup> ~~resting our destruction & preparing for our~~ <sup>ruin in other countries. As Churchill did</sup> ~~ruin in other countries. As Churchill did~~ <sup>say, "I think" "Germany believes" "to make us</sup> ~~say, "I think" "Germany believes" "to make us~~ <sup>up</sup> ~~up~~~~~~~~~~~~

4. Now we're in it - it was inevitable that we should join in the conflict - & I for one am happy that the perfidious Japs have forced us to realize the inevitable - now we are a united people, with a unity of purpose - with willingness now to sacrifice an life or our fortunes to put an end to this, aggression or our kind. As we have seen, the American <sup>attitude</sup> ~~attitude~~ <sup>of that</sup> ~~of that <sup>I was a vertical</sup> ~~I was a vertical <sup>was bound to come</sup> ~~was bound to come <sup>& the</sup> ~~& the <sup>warfare we realize</sup> ~~warfare we realize <sup>at the better time we will</sup> ~~at the better time we will~~~~~~~~~~~~

(2)

- 5 As ~~my~~ American Jew this entrance of America into the war lifts my spirit, gives me courage, brightens my future and re-affirms my faith in the God of Israel who never slumbereth or sleepeth but who keeps watch over His people.
- 6 Many of you men & women in this hall will be rallying to the rescue of your country before this war has spent its fury. You will go bravely & confident, confirmed in the justice of our great cause and willing to sacrifice to achieve the downfall of the forces of hate, barbarism & bestiality. You will help to save ~~the~~ all that is good & noble in our way of life.
- 7 I think of the Black Hall of 1864 of four years ago, heroes figures of Wash. Jeff. Lincoln & Theo. Roosevelt - great Pres. of this Republic. To this galaxy of immortals now will have to be sculptured the illustrious face of Franklin Delano Roosevelt.
8. Our country has had great influence & element its history in promoting the blessings of liberty, freedom & equality. I say his praise with the poet who wrote
- "Oh, beautiful for spacious skies  
For amber waves of grain  
For purple mountain majesty,

①

Above the forested plain,  
America, America,  
God shed his grace on thee  
and crown'd thy good  
with Brotherly  
From Sea to Shining Sea



1-4-44 - Delivered before Hersine Dodge, Mason  
Philosophy of Service

I Service by great personalities are far reaching but only  
comes to a few

- <sup>medicine</sup>  
1 Discoveries of penicillin & sulfa drug  
2 Louis Pasteur - pasteurization of milk  
<sup>scientific appliances</sup>  
3 Thos Edison - incandescent light, ~~radio~~ phonograph  
just name & many others  
4. De Forest who gave us the radio tube  
5 ~~Walter~~ Wright / Boss - airplane

Politicians -

- a Thos. Jefferson  
b Abe Lincoln

War -

- John Pershing  
The Ehrenhauer

II These are contributions which only a few of the  
great can give to mankind

Each person has a spark of the heavenly  
in him, a spark of greatness - usable

- <sup>in everyday life</sup> these we must do today - Real pain-  
~~at~~ <sup>at</sup> visiting the sick

(b). Give some time to the disadvantaged boy  
& girl - pay big dividends

Juvenile delinquency or increase product

of the day - no had ~~been~~ <sup>children</sup> when born  
"Boys with the men"

1. Boy Scouts
2. a. j. - a.
3. ~~to~~ Young folks group
4. Y M C A - Y M N A

## 2. Tolerance towards others

1. Story of friend's mother - oldest of  
old man living in the town - his  
desert or less - he was a free-war  
shipper - ~~from~~ by God at night and have  
come with that - ignored - for  
70 yrs, could you not tolerate  
him - might

2. Catholic priest couldn't give donation  
to erect a new Meth. Ch. but could  
donate \$100 to tear down old one

3. Name of parents in raising good, honest  
children - ~~God~~ child in the presence of reger  
ation force - ~~but~~ by the God codes city  
gives ~~to~~ a chance to make good its  
mistakes

4. Service to the bay now in service  
& other than return.  
a. Appointments  
b. Jobs  
c. Assistance.

5. Civilization was on the brink of  
chaos 2 yrs ago - saved by Russia

1. Peasants & valley in its heart,

2. Story Sisyphus & Mt. Olympus

3. Each must serve the cause of  
democracy, tolerance & fair play. After  
all the world has gone thus since  
Sept 1939, when Hitler sent his hordes  
into Poland we can now see ahead

than the fog.

4. Jos. Madelon's words on Coast Con.  
Benj. Franklin rising & setting sun.

Close with poem "The Measure of Man"

Geo Wash, - member of Alexandria,  
No. Lodge,  
Elk-Eagle Moore

Harry Hael  
Meyer & Izzy Rich - former vice pres,  
Chas & Max W Co.



Story of Olive & Hilda - How or when?  
Do I have a choice?

I ~~was~~ ~~doesn't~~ have to do it all,

was to ~~was~~ with 1 & Hilda







be heaped upon a defenceless, & unoffensive  
minority

6 There must be unity <sup>the</sup> American  
Jewish front if we are to achieve recognition  
of Jewish rights - not only for American  
Jews - but for all Jews & all minorities  
all over the world. It must be recognized  
& appreciated that we Jews in America  
will never be secure against anti-Semitic  
legislation so long as ~~the~~ Jews in any  
part of the world are still as 2nd class  
citizens

7 France under a <sup>Scaly</sup> Girard is not  
safe. Gen De Gaulle's principals must  
prevail. The old France before the  
surrender to Loyal & German Junkies

8. The four freedoms of the Atlantic  
Charter - promulgated by Pres Roosevelt &  
Prime Minister Churchill - must be written  
into the law & practice of every nation -  
if we are to be remembered

9. Many organs are studying the problem  
of the post-war peace, trying to arrive at a  
formula which which prevent World War III  
a few yrs later.

10 Palestine must be developed & recognized as a home for ~~stateless~~ Jews with full, ~~power~~ <sup>unrestricted</sup> right to growth.

11 ~~The~~ American Jewry hopes to present its united front thru the democratically organized Am. Jew Conf, 1st called into being at Pittsburgh, Pa, by Henry Morosky, Pres. of B.B. It will meet <sup>in</sup> N.Y. City in July. R.C. must elect two delegates of the 500 who are eligible to attend this historic conference. Out of the prod. & deliberations of this conference may come a program of action which will define the kind of world your own children & those whose your success thru the Nat'l Home for Jewish children live in.

So, I want to install the new officers of this conf. & dedicate them to a year of service to children - the hope & our future. Appreciation for the fine work of the outgoing President & her fellow officers & Board members.

Miss Mrs Gertrude Greenberg & Mrs Foley  
~~at~~ Kleban whose interest & aid  
in you wh has been so entirely

Mrs Mrs Harry Strauss - from an active  
community-minded family - sweet &  
sincere.

V-P - upheld the hand of the Pres  
Secretaries - know their work

Treas - experienced

Bl members

may your administration meet with the  
success it deserves & may you in the coming  
year thru our ~~to~~ Jewish Com Council  
not only, etc, contribute to the welfare  
of your community.

Robert M. ... have you - Prof. ... " - ...  
Meyers - of great importance

I. Democracy is not the blessing of any one group or class in America

a. Historically - it was necessary that each group, sect & race be given equality

II. Jefferson wrote to a friend after the Const. was adopted - "that we had settled for all time the issue of freedom"

III. We take for granted our freedom & liberty

a. Dictators thrive on division among peoples

1. Jews & minorities as scapegoats

b. Germany -

1. Jews - the Catholics - & liberals

2. No free press or free speech

3. Conquest, greed & war

4. Overwhelming taxation

c. Unoffending democracies the targets:

1. Czechs - Slovaks - Denmark - Norway

2. Finland

3. Poland

IV. We have a long tradition of democracy

a. Also. Brit. B. & France - & the

Northern countries most advanced

V. Jews are tremendously concerned with maintenance of democratic institutions

1. A good Jew must be first a good American

a. Educated in American public schools

b. Patriotism - every war has found

c In every case of communal violence he  
who side by side with other Americans  
citizens - not as a Jew but as a  
citizen of this great country.

VI. Recrudescence of hate & greed first  
sent Jewish refugees to other lands -  
now refugees of every race & nationality  
have taken up refuge & asylum in countries

VII Beware of propaganda - it is the  
Nazi method of boring from within -  
1, It was the technique used in the  
Sudeten land of Czechoslovakia &  
Norway has found it was used there  
2 It is being used in America to divide  
our people into conflicting groups -  
Look with suspicion upon anyone or  
any literature tending to create anti-  
Catholic or anti Jewish or pro-Nazi  
sentiment.

Story of ... London - Jay

- 1 Out of 120,000 employees at Work, less than 2500 are Jews, % lower than % of Jews in total population - % in policy-making positions equally low
- 2 Communism - 27,000 U.S. Communists, few of higher officers & only 3500 to 4000 members are Jews - Leaders of Communism in America are - Earl Browder, Wm C Foster, Clarence Hathaway, Joe Fair, Robt Miner, Wm Patterson, Harry Haywood, Ella Reese Bloss & Max Bedacht - no Jews

menting this provision, Judge Arthur J. Stanley, Senior Judge of the U. S. District Court for the District of Kansas, has announced a plan which, in effect, alerts every lawyer in Kansas to the fact that he is likely to be selected to represent an indigent accused person and that almost no excuse from serving will be granted except disability. Many lawyers who have settled back complacently to an office practice and who have not been in a criminal case for years, if ever, and who are trying few, if any, civil cases, are going to be rudely awakened by an appointment by the court to represent an indigent client in a criminal case. Because of this new responsibility on us as officers of the court, we are being urged to attend some of the institutes on criminal law and procedure that our bar associations are projecting. As Judge Stanley said:

"You better begin brushing up on criminal law and procedure because you are going to find out that there have been many changes since you had your law school course in criminal law."

The state courts, too, have become aware of the necessity for protecting persons accused of law violations by providing counsel for them in all instances.

#### HOW TO BECOME A SKILLED TRIAL LAWYER

All right, you say, you have convinced, how do I go about becoming a good trial lawyer? I want to point out the approaches which are available and some which the bar and the bench and law schools are now considering or might well be taken to account.

1. If you are considering a position with a large firm where the practice is departmentalized, advise the employing partner of your objective, get an understanding that you are to eventuate as an apprentice to the existing trial lawyers of the firm. Training in other branches for a year or more will be helpful but be sure you have a commitment to your ulti-

mate goal and don't allow yourself to be frozen into other types of practice.

2. Positions with the government, state, federal and local, where you can observe advocates in action and where you will be allowed to try minor cases at first until you graduate in experience to more important cases, are great training grounds. The city attorney's office, the county Attorney, the U. S. District Attorney, the attorney general's office, State Highway or Tax departments, where litigation is constantly involved, are fertile training fields for the young lawyer. In fact, it has been suggested that government positions should be available to law school graduates as a principal source of providing trial training just as the hospitals are provided to the young physician for internships.

3. If you cannot make the proper contact with a law firm or in government, you might have to do what so many of my generation did—open up your own law office, put out your own shingle, and practice alone until you have built up your own practice. The courts, if advised of your willingness to serve, will appoint you to serve indigent persons in criminal cases. Legal Aid societies often are over-burdened and would welcome help from young lawyers. Older lawyers are often quite happy to know some of the younger practitioners to whom they might refer smaller cases for trial. In the process of handling various kinds of litigation in the courts, you will develop an expertise that will sharpen your wits as it sharpens your knowledge. You will soon attract clients, too, so that you will build the kind of practice that will be rewarding, provided, of course, you have given to every case the kind of hard work preparation and thought which is so necessary.

4. The judges, too, I am happy to say, are bestirring themselves on the problems stemming from the shrinking of the trial bar and they must become even more articulate if the problems are



ing our judiciary conscious of the effect of social and economic changes on the decisions it must make. It took a great trial lawyer like the Hon. Louis D. Brandeis to awaken the conscious and awareness of the U. S. Supreme Court to requirements of society—years after the industrial revolution. I have just finished reading a new book by A. L. Todd entitled "Justice on Trial," which narrates the sad story of the attack that was made on this great jurist by the vested interests which he had fought and beaten when the U. S. Senate Committee was considering President Wilson's nomination of Brandeis to our highest tribunal, the U. S. Supreme Court. The book makes reference to Brandeis' speech before the Chicago Bar Association a few hours after the death of Justice Lamar whom he was surprisingly nominated to succeed. Brandeis attacked the tendency of the law to lag behind the facts of life which gives rise to a clamor for the recall of judges and of judicial decisions. Then he said:

"What we need is not to displace the courts but to make them efficient instruments of justice; not to displace the lawyer but to fit him for his official or judicial task."

#### THE KING OF SPECIALISTS

I have spoken of the specialty of advocacy as the specialty of specialties because every determination of a contested legal matter must be done in the courts. Perhaps I would not be criticized too much if I now referred to the trial lawyer as the king of legal specialists. Certainly the public image of the bar is created by the performance of the trial lawyers. He must then, as our professional embodiment, present a front which is scholarly, skillful and dignified without being stuffy or arrogant. The judges have a right to expect that the bar will respect the position of the courts, will treat the litigants and witnesses with sympathetic understanding and will by learning and skill

assist the courts in the formation of proper decisions. These minimal requirements do not call for any compromise of position nor for want of firmness in asserting a client's cause.

The king of the legal specialists will not for long have a need for clients. Firms want men who desire to follow the advocate's specialty. There is such a growing shortage of trial lawyers that Hon. Tom C. Clark, Associate Justice of the U. S. Supreme Court recently said:

"I know of one general court with over 50 judges where less than 100 lawyers handle all of the litigation."

#### REWARDS ARE PLENTIFUL

The old law of supply and demand comes into play when we consider the remuneration which good trial lawyers receive for their services. I can tell you from personal experience and observation that there is no group of lawyers in America who are paid so well as the trial lawyers, both on the plaintiffs and defense side of the counsel table. Money is not the only great reward of the trial bar, either. The satisfaction of being part of a noble, progressive judicial system, of participating actively and militantly on behalf of litigative causes, of actually directing cases through the channels where the law is interpreted, will furnish you a romance of thrills the like of which is hard to equal.

#### CRIMINAL PRACTICE CALLS FOR MORE TRIAL LAWYERS

Up to now I have referred only to civil litigation. Large and growing are such causes, the future for trial practice in criminal cases is of growing significance. Since the U. S. Supreme Court held in *Gideon vs. Wainwright*, 372 U.S.335 (1963), that the Sixth Amendment requires that counsel be furnished for an accused and that failure to do so was an invasion of his constitutional rights, all courts are now conscious of the crying need for making counsel available at an early stage of the proceedings. Imple-

or the U. S. District Court where the evidence must be presented and the case argued. The advocate takes over at this level.

The beautifully drawn will with carefully prepared trusts written in is offered for probate in the probate or surrogate court. Objections are filed by interested parties to the admission of that will because the testator lacked testamentary capacity or was under the undue influence of the niece who always drove her to the office for consultation. The specialist in wills and trusts wends his way to the firm's trial lawyer who takes over and fights the contestants in the courtroom.

The corporate lawyer assiduously studies the corporation's inquiry as to whether the latter might acquire a competitor and merge the business with it. Many questions are probed and much research into the corporation's position in the field involved is studied. The opinion written appears to give a green light to the acquisition. The Justice Department, though, believes otherwise and a suit for injunctive relief is initiated. The battle moves from the lawyer's office to the arena of the courtroom. The corporate lawyer goes down the hall to the trial lawyer's office and the latter takes charge of the conflict.

Judge Irving Kaufman of the U. S. Circuit Court of Appeals, Second Circuit, has this to say about the trial lawyers:

"In other branches of the law specialization and compartmentalization may stultify, but specialization in trial work provides an insight into the broadest aspects of the law. It is specialization in a technique, a technique which is capable of absorbing and molding rules of law derived from any number of substantive areas of the law. The trial lawyer has the perhaps unique opportunity of becoming a Jack-of-all-trades by being a master of one. He gains a sense of the "whole"—the interaction of legal principles emerg-

ing from all the other specialized branches."

So it goes. Every specialty must eventually use the specialist of specialists—the trial lawyer. Law is not hammered out in the law office, it is made in the courtroom, tested first by inquiring into facts which must be assembled with real intelligence under the guidance of the trial lawyer, if not by him alone, and must then be introduced with skill by one who knows the law of the case, the rules of civil procedure, particularly the rules of discovery and evidence

#### **ADVOCACY MUST BE EXPERIENCED**

Now that you know what to do, you might ask, why can't anybody be a trial lawyer? It's not quite that simple. Trial lawyers are not born, they are trained and developed the hard way—by time, hard work and experience. They are not born full blown from the head of Zeus like the mythical Greek figure. Being an art, one cannot transmit the art of advocacy by books or lectures, neither can it be fully understood merely by watching other lawyers try their cases. To develop the art of advocacy, one must actually practice it in the courtroom in actual conflict situations. Surely, one can learn much from listening to and observing fine trial lawyers in action but the real training comes when you take the front seat at the counsel table in the courtroom battle.

#### **HARD WORK MAKES THE TRIAL LAWYER**

A great violinist once said to an enthusiastic lady who praised his splendid concert:

"Yes, lady, but before I was a genius I was a drudge."

Thomas A. Edison, the great inventor, put it this way:

"Genius is 1% inspiration and 99% perspiration."

To be a successful trial lawyer takes much hard work. That is not to say that you can be really successful in any

*(Continued on Page 154)*

the case, both for and against his side, soon gains the respect and admiration of the judges as well as his colleagues at the bar and readily builds a large practice of satisfied clients who gratefully refer their friends and relatives to him for legal services. Courts before whom such trial lawyers practice can do an effective job in the administration of justice. Our adversary system breaks down without the trained trial lawyer.

#### LIFE WAS SIMPLE

Why, then, are we not training more trial lawyers? Why is the art of advocacy a vanishing one? Why aren't more of our young law graduates training themselves for courtroom practice? There are several reasons. The practice of law now is so complex that lawyers tend to group into partnerships much more than they did when I first came to the bar. Then, when you wrote a contract or prepared a will or a trust instrument, the effect of the federal tax laws on that instrument was not nearly as pressing as it is today. Corporations existed, it is true, but they did not live in an atmosphere of government controls, wage and hour laws, Social Security, withholding laws, high taxes, anti-trust enforcements, etc., as they do today. Life was comparatively simple and the sole practitioner was not perplexed by the many facets of law that concern him now. If you merged or consolidated a corporation or spun off a part of the corporate assets, it was a simple matter. Partnership law, too, had none of the complexities that now must be faced if your client is not to be penalized by unnecessary taxation. Selling a business owned by a single proprietor did not involve questions as to the effect of a covenant not to compete or the sale of good will as distinguished from physical assets. The simple life of the lawyer as compared to the many complexities that now obtain has forced changes in the law practice.

SUMMER 1965

#### SPECIALIZATION

Specialization in the practice is the outgrowth of the demands of our profession and specialization has required that lawyers group together in partnership. Of course, there will always be room for sole practitioners in our great profession. I practiced alone for 21 years before I created my partnership and I enjoyed every year of it. But as one's practice expands, he must either become more and more selective of the cases he will handle, which has many practical difficulties, or he must invite other lawyers to join with him. I cannot frankly say that we have departmentalized in my firm too much, except that we are specialists in the branch of the law which I am espousing today—the trial practice, the art of advocacy. Every one of the men in my firm goes to court regularly in the trial of cases, the younger ones handling the lesser cases and the more experienced ones trying the important causes.

I have no quarrel with a young man fresh out of law school who goes into a large firm and is assigned to the tax department, the corporate department, the probate department, the trust department, or any other department. The beginner's salary is usually better with these large law firms than with the smaller partnerships. These specialties require good brains and dedicated hearts and there is a certain thrill in examining a contract or testamentary trust instrument which has been drawn after careful research into tax consequences.

#### THE SPECIALIST OF SPECIALISTS

But I prefer the specialist of specialists—the trial specialist. Eventually all roads of the law firm lead to his office. After the tax expert has rendered his opinions on the tax posture of the case, has dealt with the various administrative agencies of the Treasury Department and has failed to find compassion for his client, he must wind up in the Tax Court

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Joseph Cohen is the senior member of the law firm of Cohen, Schnider, Shamberg & Jenkins of Kansas City, Kansas. He was one of the organizers and is past president of the Kansas Trial Lawyers Association, and is a former member of the Board of Governors of the American Trial Lawyers Association. He is a fellow of the International Academy of Trial Lawyers.

Mr. Cohen did his undergraduate work at the University of Colorado, and was admitted to the bar in 1925 after receiving his LL.B. from the Kansas City School of Law, now the Law School of the University of Missouri at Kansas City.

forsake the law for a career in business.

The bench and bar have become concerned over the diminishing number of trial lawyers caused by many reasons. Without well-trained advocates, trials are conducted sloppily, evidence is introduced without preparation, or there is a failure to produce proper evidence, resulting in the issues being carelessly presented without pin-point effectiveness so that clients with good causes are defeated because the judges have not been made to understand the true meaning of the issues involved. The judicial system, as envisioned by our founding fathers, cannot function efficiently if the advocates who try the lawsuits are not trained diligently to assist the courts and juries in arriving at the truth.

Speaking before the Maryland State Bar Association, the Hon. J. Edward Lombard, Chief Judge of the U. S. Court of Appeals for the Second Circuit, asks this pertinent question: "Can we save the trial bar? I think we can find that there is still time for a rescue operation, but half-measures will not be enough. As goes the trial bar so goes the practice of law and the authority of the courts; so goes the observance and protection of individual rights."

Our law office recently reversed one of our able federal district judges in a case involving the forfeiture of a substantial sum of money because of the alleged failure of our client to consummate the transaction within the time specified in the contract. The case had been tried by other counsel who had advised our client against an appeal. Examination of the transcript of the evidence disclosed glaring inadequacy of proof, failure to present effectively the main defense, to-wit: that there had been an oral agreement between the parties to extend the time for performance. True, the evidence was buried weakly in the record but the attorneys had not elicited the information with telling impact either because they had not carefully studied and prepared their case or because they did not have the required skill of a good advocate to pound home the salient defense which they intended to present. The record disclosed that the able judge caught a glimmer of the main issue but it was so obscured that when he rendered his decision he completely overlooked the pivotal defense. Our task on appeal was to advocate this obscure point to such prominence as to convince the appellate judges that our client had a right to rely on the extension without jeopardizing his large earnest money deposit. Fortunately for our client, and for ourselves, we succeeded in reversing the case.

#### JUDGES AND LAWYERS RECOGNIZE GOOD ADVOCACY

Experienced judges recognize the difference between bad, indifferent and good trial practice. A young lawyer who prepares his case well and thoughtfully, who knows what law governs his evidence, who has thoroughly grounded himself in our Code of Civil Procedure, now happily up-to-date in Kansas, who has taken the time diligently to go over all the facts of the case with his witnesses, who has investigated all angles of



JOSEPH COHEN cites a need for more specialists in trial practice, contending that the public image of the bar is created by the performance of trial lawyers.

grasp to get the kind of government they want, or maybe it might be said that they ultimately get what they are entitled to.

#### THE LAWYER'S MONOPOLY

Lawyers, since time immemorial because of their peculiar training, hold a monopoly not enjoyed by any other group, to influence all three branches of government and this has been our profession's historic posture. As I shall point out more specifically hereafter, our professional group is in danger of losing this great influence for good if the present tendency of the bar is not reversed; if the young lawyers continue to shy away from the conflicts of the courtroom and tend instead to live in the quietude of office practice.

#### WHY ADVOCATES ARE NEEDED

Why do we need good advocates? Can't we make more money with less wear and tear on the physical, emotional and mental structure outside the courtroom? In the course of this discussion I will try to answer both of these pertinent questions. The answers will satisfy those who like the spirit of competition, who enjoy pitting one's intelligence against another person of equal ability, who wants to gird for battle and fight valiantly for a cause. Courtroom battles are a part of America's cherished history and the lawyers who have engaged in them have contributed to the making of our best judicial decisions. If all you want out of life is success measured by economic values, you would be better off to

# The Need and Romance Of Advocacy

By JOSEPH COHEN



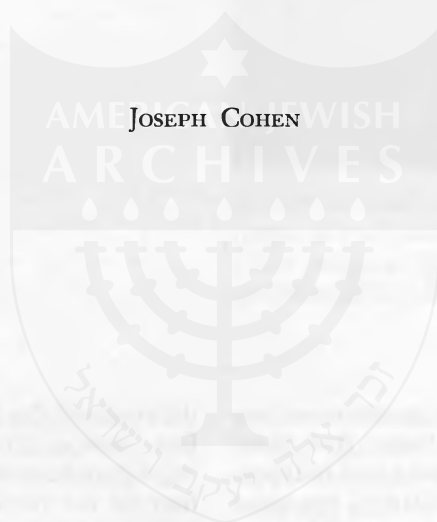
Our federal and state governments are framed on the wise theory that there shall exist three coordinate and independent branches, the legislative, executive and judicial, each checking and balancing the others. Every grade school boy knows that the Legislature is set up to enact the laws which the people deem advisable through their representatives; the courts are provided to interpret the Legislature's intent and the executive branch, both elective and appointive, is charged with the responsibility of enforcing the law.

This is all very elementary, we all know. If the electorate sends good, intelligent, dedicated men and women to the Legislature, we can depend on getting a legislative product that is in step with

the needs of the people in the space age. But even a good intelligent group of legislators cannot perform at its best if they do not receive the cooperation and advice of the lay leaders who espouse the people's causes.

Men and women elected to high and low offices in the executive branch of our government are similarly affected. If the voters abdicate their interest in government immediately after an election campaign and leave the exercise of power to the elected officials without giving them the benefit of their desires and expectations and without demanding an efficient, fair and honest administration, weak officials tend to arrogance, corruption and inefficiency. In the last analysis, therefore, the people hold it within their

## THE NEED AND ROMANCE OF ADVOCACY



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suffered by plaintiff as a result thereof. The court said that the patient was entitled to more than just nominal damages for such a mistake.

On the other hand, I want to advise you physicians and surgeons that you cannot collect your fee for services rendered where the claim of malpractice is successfully raised (*Abbott vs. Mayfield*, 8 Kan. App. 387). However, my experience proves that you do not have too much to worry about from this angle in Kansas for the reason that want of skill in treatment, diagnosis, and operation on a patient is a matter which only men of your profession may testify as to in court (*Waddell vs. Wood*, 158 Kan. 469). Only in rare and unusual circumstances is it possible to get any physician to take the witness stand against a brother member of his profession where that question is at issue. It is not the purpose of this paper to delve into the ethics or propriety concerning the screen of protection which the men of your profession throw around each other when your skill is being tested by the judicial process.

If a case can be proven against you, you are liable in civil damages not only for your own mistakes but for the mistakes of the technicians, assistants, and nurses in your employ, but you are not liable for any carelessness or negligence by the nurses, attendants, or assistants in the hospital where your patients are sent. Non-profit hospitals, such as those operated in Kansas City, Kansas, are no longer immune to civil liability for damages arising out of the negligence of their employees (*Nicholson vs. Hospital Association*, 97 Kan. 480), since the decision in *Noel vs. Meminger Foundation*, 175 Kan. 751. Employees themselves may be subjected to claims, but this is seldom done because in most cases the employees are not financially responsible and do not carry insurance against such liability.

After almost 29 years of a busy trial practice, much of it in the field of negligence and workmen's compensation, when I come in contact with and listen to the testimony of many doctors, I have learned to classify them not as honest or dishonest, stupid or brilliant, forthright or inconclusive, but rather as pessimists or optimists. When I give to the men in your profession proper understanding and sympathy, I realize that the classification of pessimists and optimists is about as good a classification as one can find.

The pessimist is the best kind of expert medical witness from the plaintiff's point of view. He will take a rather dreary look at the patient's chances for recovery, find good reason for the complaints which the patient makes of pain and suffering, and agree that the percentage of disability which the plaintiff will suffer will be great. The plaintiff's bar loves these pessimists.

The optimist works for the insurance companies and big corporations. The patient is never as sick as he says he is. His complaints of pain and disability are not sustained by the findings. He believes that if the patient would just forget about his pain and go back to work, he would recover sooner. As an optimist, he sees no reason why the injured patient should not be doing a full day's work or, in any event, he minimizes the percentage of disability which the injured workman or plaintiff has suffered. A few weeks or a few months under the benign treatment of the optimist and the patient is as good as ever, ready to take his place in industry as if he had never been hurt. You can well understand why the insurance companies and corporations love the optimists.

It is not up to me to sermonize on this point. If I told you that I believe that the plaintiff's doctors, or shall I say the pessimists, are the more realistic, you might well conclude that I prefer to believe the patient. As a matter of fact, we are dealing with a human equation wherein we must recognize the fact that various people have different thresholds of pain, some are more persistent than others in overcoming disability, and some may endure physical defects and handicaps without yielding to the temptation to complain.

On the other hand, I am satisfied by my experience that there is an element of neurosis in almost every case of trauma and disease and that the physician must treat the mind as he treats the body to the end that after he has cured a physical defect he does not create a mental aberration.

I am happy to say that I have a healthy respect and admiration for the members of your fine profession in this community, the pessimists and optimists alike, as I have found practically all of you with whom I have come in contact faithful and loyal to your profession and your patients, friendly, and helpful, doing an excellent job in upholding the finest tradition of your great profession.



record, and I am sure that every thoughtful lawyer would consider that a minimum requirement of cooperation on his part.

Your own private records in these cases are also admissible in evidence, and you must be prepared to bring them into court with you for the purpose of refreshing your own recollection about the case, and you must also be prepared to allow opposing counsel to examine records in the hope that he might find therein something contradictory to what you have previously testified.

The fact that you are a member of a busy profession, that of administering to the weaknesses and ills of humanity, does not give you any immunity from compulsory process. But an attorney should and must respect the demands made on your time, should give you notice of the time when you will be needed, and will excuse you from attending at the specified hour if an emergency makes your attendance impossible. On the other hand, your cooperation is needed and should be wholeheartedly given in order that the judicial branch of government might function properly.

There is adequate power in the law to compel you to attend after you have been served with a subpoena, but I assure you that no lawyer would deem it a pleasant task to send the sheriff after an expert witness who adamantly refuses to obey the process served on him. I learned as a young lawyer by bitter experience that an unwilling, unco-operative medical witness can do more harm than good if he is compelled to come to court against his will. Having subpoenaed a doctor to testify in a deposition at Wichita, and being confident that he could testify only one way because he had already given a statement and signed a death certificate as to the cause of the man's death, I insisted that the physician give his testimony.

I probably would have not done so had this physician not insisted on the payment of an unreasonable fee in advance of his testimony. You can imagine how surprised I was when the physician made a complete about face in his testimony, stating that after full consideration of all the facts in the case, he had decided that the death was not due to food poisoning but was due to some other cause. Probably I would have been smarter had I paid the unreasonable fee demanded by this unscrupulous practitioner.

*Privileged Communications.* Section 60-2805, General Statutes of Kansas, 1949, sets out the various professional groups who are not privileged to testify concerning communications arising in the course of their professional conduct, such as attorneys and clients, priest and parishioner, physician and patient, etc. It states that a physician or surgeon is incompetent to testify concerning any communication made to him by his patient with reference to any physical or supposed physical disease, defects, or injuries, or

the time, manner, or circumstances under which the ailment occurred or concerning any knowledge obtained by a personal examination of any patient without the consent of the patient. However, it further provides that if a person, without objection on his part, testifies concerning any such communication, the physician communicated with may also be required to testify on the same subject as though the consent had been given.

That means that you as a physician or surgeon cannot testify as to these communications which come to you in the course of your professional undertaking, but if the patient files a claim or brings a law suit and testifies concerning his condition, then you can be compelled also to testify thereto because the privilege is then waived. After a patient's death, the heirs or personal representatives may waive the objection (*State vs. Pullman*, 85 Kan. 237, 238; *Gorman vs. Hickey*, 145 Kan. 54, 61, 63). On the other hand, if no heir or personal representative of the deceased objects to your testimony, you may testify for the reason that this law is not a privilege given to the physician, but it is a privilege given to the patient (*Doty vs. Ice Company*, 118 Kan. 323; *Kirsch vs. Federal Life Insurance Company*, 149 Kan. 309, 313).

*Malpractice.* The obligation of a physician and surgeon is merely to use such skill and foresight in the practice of his profession as is generally used by men in the profession. A physician does not impliedly contract to cure his patients (*Tefft vs. Wilcox*, 6 Kan. 46). In case of doubt on which of two courses to follow, all the physician is required to do is to use his best judgment, and he does not guarantee that he will get good results; if he has bad results he is not subject to civil liability (*James vs. Grigsby*, 114 Kan. 627; *Paulich vs. Nipple*, 104 Kan. 801). In one case (*Rainey vs. Smith*, 109 Kan. 692), our court said that an action for malpractice would lie where a wrong diagnosis was made of the plaintiff while she was pregnant. On the other hand, an honest mistake in diagnosis made where you do not treat the patient does not render you liable. In another case (*Bugg vs. Security Benefit Association*, 173 Kan. 522), a physician was sued for damages for having erroneously diagnosed cancer of a breast. He did not perform the operation for the removal of the breast, and our court said he could not be held liable for this woman's damages because the woman had voluntarily had the breast removed by someone else which was the proximate cause of her injury.

However, in another case (*Russell vs. Newman*, 116 Kan. 268), the Supreme Court ordered a new trial where the jury granted the patient only nominal damages for injuries arising when a sponge was left in an incision after removal of a kidney, in spite of the fact that there was testimony that no injury was

deducible therefrom (*Roark vs. Greene, supra.*).

It is not necessary that the hypothetical question incorporate all facts supported by the evidence, nor need it include all facts or all theories advanced by the adversary (*New York Life vs. Daerksen, 75 Fed. 2d 96*). Counsel for plaintiff may frame his hypothetical question on facts and theories tending to support his thesis, and he cannot successfully complain if defense counsel in his hypothetical question incorporates only the facts and theories which he desires to support (*Wingfield vs. McClintock, 85 Kan. 452*).

When you are confronted with a hypothetical question, it is well that the physician bear in mind that he is asked to assume the truth of the facts stated therein, and to give his opinion based thereon without interpolating or questioning these facts. It is unimportant so far as that hypothetical question is concerned whether you disagree with the facts or the theory upon which it is predicated. You have a right to rely on the skill of opposing counsel to bring out and stress both sides of the case. Many physicians inexperienced in courtroom tactics find such hypothetical questions difficult and want to argue with counsel about the facts stated therein. Often they have had to be admonished by the court not to do so but to answer the question as propounded.

It has been my experience that the most effective medical expert testimony is given by the physician who is frank and honest and who will concede points to the opposition when they are entitled to such a concession. A recent survey made by one of the legal publications shows that the least effective expert is the one who finds it impossible to concede any point to the other side for fear that he will weaken his own opinion before the court or jury. Our court has said that an expert witness is to be given such credence and weight as the court or jury believes he is entitled to (*Santa Fe vs. Thul, 32 Kan. 255; Baird vs. Shaffer, 101 Kan. 585*).

Objections by opposing counsel to a hypothetical question must be specific and must point out to the court specifically in what way the question is deficient. Usually he will point out that it incorporates certain facts not proven, or misstates proven facts, or makes inferences not justified from the established proof. Only such specific objections may be considered by the court. Young, inexperienced lawyers often must learn this rule the hard way after their general objections are overruled by the court (*Linscott vs. Hugbanks, 140 Kan. 353, 357*).

A medical expert need not feel under tension when subjected to cross-examination. Nor should he take offense if counsel tries to weaken the effectiveness of his testimony. Perhaps the soundest and safest attitude is that which men of science should

always adopt—that is that you are aiding the triers of the facts to arrive at the truth. While you would be less than human if you did not want to see your opinion prevail in a courtroom, and perhaps you would be lacking in a good sense of justice if you did not seek to persuade a jury or court to adopt your opinion, on the other hand, having given your opinion, you have performed your full duty and you must then leave the advocacy to the lawyers.

X-rays, cardiograms, encephalograms, and other mechanical aids to diagnosis and treatment are common to your profession, but are not so well known by the bar and certainly not well understood by the layman. X-rays and cardiograms have to be taken and interpreted by men with special skill in that field. Therefore, unless your qualifications indicate that you possess such skill, you may not be permitted to testify as to what the x-rays or cardiograms reveal. On the other hand, if you intend to testify concerning x-ray or cardiographic findings, the x-rays and cardiograms must be brought into court, properly identified, and introduced in evidence so that you may be subjected to cross-examination thereon, and in order that opposing counsel might have the films examined by other men in the profession to test your correctness thereon (*Lefebvre vs. Western Coal Co., 289 p. 456*).

I might say here that these diagnostic aids are so common to your profession now that if you fail to use them in cases treated by you where indicated, you may be subjected to a claim of malpractice, and it will be no defense for you to claim that the patient did not request that you use an x-ray or take a cardiogram. That was the finding of our court (*James vs. Grigsby, 114 Kan. 627*), where the physician was charged with malpractice in the setting of a broken leg without the use of an x-ray.

Hospital records are always important in a law suit. These are admissible in evidence only when the physician, internes, and nurses identify the records as records made by them in the course of the hospitalization of the patient (*Bowman vs. Coyle, 124 Kan. 492, 495*). In order to avoid such a circuitous manner of establishing the veracity of hospital records, counsel many times will agree between themselves that the record may be introduced in evidence without such qualifying proof.

Those who operate hospitals for the benefit of the public must realize that they, too, are part of the judicial system in this democracy, and even though there is some hardship imposed upon hospitals and some expense, too, it is not asking too much to request that they bring, through their librarians and record clerks, these records into court for examination and testimony. As for myself, I try to see to it that the record clerk is reimbursed to the extent of her taxicab fare when she comes to court with the

ing seminars on the graduate level for practicing attorneys, and in connection with the seminars many leading men of the medical profession are giving of their time and talent to the education of the bar. My son who is a second-year student at Harvard Law School tells me that this year the third-year law students go to the Harvard Medical School where members of the faculty lecture to them on medical legal testimony. One of the leading universities in this field is Texas University, and another leader is Tulane. Our own law school at the University of Kansas City also is holding annually a three- to five-day lecture series given by recognized men in the medical profession.

Therefore, I say to you that the younger lawyers are coming out from the law schools better prepared than before, and we older practitioners are trying not to lag behind. I would like to see the University of Kansas School of Medicine make a distinct contribution in this field. If it would sponsor a course for law students and practicing attorneys, there would be reciprocal advantages to the bar and the medical profession and, of course, to the public.

Your function in the judicial process, as medical experts, is to give your best opinions, based upon your education, knowledge, and experience, on the subject matter before the court. Anybody can testify as to what you prescribed and did for the patient, but only you can testify as to why you did it.

Before you are permitted to testify as an expert, counsel offering you as his witness must qualify you. To do so, he inquires as to your educational background, when you received your degree or degrees, when you started to practice, whether you are a specialist or a general practitioner, what professional organizations you belong to, and sometimes whether you have held official positions in those organizations, your postgraduate training, and the states where you are licensed to practice. The purpose of eliciting your qualifications is not then to determine your skill or want of skill nor to parade before the court or jury the vastness of your medical learning, but merely to lay the groundwork or foundation which will permit you to testify as an expert (*A. T. & S. F. R. Co. vs. Sage*, 49 Kan. 524).

Many times you will hear opposing counsel say that he waives the qualification of the witness. Such a waiver may dispense with the necessity of having you testify as to your educational background. On the other hand, opposing counsel may prefer to qualify his expert witness in order to show the court or jury that he has brought into the courtroom a person of unusual training, and the judge will permit him to do so even though the qualification has been waived. If you are a specialist in your field, the lawyer will want to show the extent of your specialized training. Having qualified, you are then permit-

ted to testify what you have seen, heard, or done for the patient, the history, complaints, diagnosis, treatment, and prognosis. You may be asked for your opinion as to the permanent nature of the disability or whether it is of a temporary nature or has been entirely cured. If there is permanent disability, you may be asked in a workmen's compensation case to give your opinion as to the percentage of disability which the injured workman has suffered.

Such a question always deals in the inexact field of opinion. However, for the purpose of the law, you are asked to assume and take into consideration the amount of work which an ordinary, normal, well workman might perform in the general field of labor, and then determine the percentage of loss the injured workman has suffered from his ability to do and perform general manual labor. No one realizes more than I do the great responsibility which such a question poses to every man in the medical profession who is asked to make such a rating.

Our courts have said that a medical expert need not answer questions with certainty. All he need do is give his opinion (*Roark vs. Greene*, 61 Kan. 299).

Your opinion on cross-examination may be tested by opposing counsel in a number of different ways, depending upon his resourcefulness, ingenuity, and skill. You may be asked whether you agree or disagree with certain statements appearing in recognized medical books and authorities, and for that purpose counsel may read to you excerpts from such books. These medical books are not admissible in evidence to establish the declarations or opinions which they contain (*State vs. Baldwin*, 36 Kan. 1). However, the Supreme Court said (*Stout vs. Bowers*, 97 Kan. 33, 36):

"One of the recognized methods of testing the knowledge of an expert witness who founds his opinions on standard medical authorities is to read from those authorities upon the subject in question and interrogate him as to whether his opinions coincide with those expressed in the books and whether there is not a conflict between the opinions he then gives and the views expressed by the authorities upon which he relies for information."

Before you have completed your direct or cross-examination on the witness stand, you may be asked a hypothetical question. Such a question must include only facts which have been established in the evidence directly or by inferences fairly deducible from established facts. Counsel may not assume the existence of matters material to the formation of a correct opinion about which no testimony has been given previously (*Davis vs. Travelers Insurance Company*, 59 Kan. 74; *Western Union vs. Morris*, 67 Kan. 410). However, counsel may base his hypothetical question on weak and inconclusive testimony of one or more witnesses or inferences properly

# The Doctor Goes to Court

Joseph Cohen, LL.B.

Kansas City, Kansas

So you have been asked to be an expert medical witness. If you are experienced in medical legal testimony, then what I have to say tonight may be old to you. But if you only occasionally grace our courtrooms as expert witnesses, I may then have in the lecture to follow a great deal of information which may prove valuable. On the other hand, even if you are an experienced witness, you may find a number of things in this paper which will help to explain the examination and cross-examination, the objections thereto, and the drama that is part of every trial.

I firmly believe that one of the reasons so many physicians and surgeons shy away from the courtroom, aside from the question of economics involved, is that they do not fully understand and appreciate the role of the medical expert in litigation. After they have apparently given a forthright chronological report of the history, the chief complaints, the clinical examination, the x-ray examination, the treatment given to the patient, the diagnosis, and prognosis, some physicians consider it not only annoying and aggravating but a show of unnecessary hostility when the attorney on the other side of the case undertakes to explore the truth and the reasonableness of that testimony by means of a vigorous, searching, and minute cross-examination.

If we understand at the outset that the principal purpose of litigation is to arrive at the truth, and that counsel on each side of the case is trying as skillfully as he knows how to present the facts to the judge or jury in the light most favorable to his client, then you will have no difficulty in understanding the judicial courtroom process.

If you find the lawyers difficult at times, remember that they, too, are sometimes baffled at the difference between the hospital room statements of the medical profession and the courtroom statements which they hear from the witness stand. It is sometimes hard to understand why a patient will be prescribed a course of treatment for an ailment by the doctor who will be heard to testify for the defense that there is nothing wrong with the claimant because that doctor can find no objective evidence of disability. Why, wonders the attorney, will he prescribe massage and

physiotherapy for an ailing back and then take the witness stand later on and testify that there was nothing wrong with the patient?

As we enter the atomic age with the complexities of our modern civilization, our highly mechanized industries, speeding motor cars, and jet propelled planes, we encounter a greatly increased number of cases involving personal injuries. Thus, the role of the physician as an expert witness becomes more and more important.

I believe it makes sense when I say that a physician has no right to decline to give his services to a patient involved in litigation and at the same time expect to be favored with that patient's medical business and that of his family and friends when they are not involved in litigation. Leaving out of consideration the fact that members of the medical profession are not immune from compulsory process to bring them into court, a method seldom used for obvious reasons, there is a strong moral obligation on the physician to deal fairly with his patients and with the courts.

Once we break down the confidence of the people in the judicial process, without offering them a better substitute, we tear down the structure of democracy which has given us the highest standard of living and more civil rights and liberties than are enjoyed by any other people on the face of the globe.

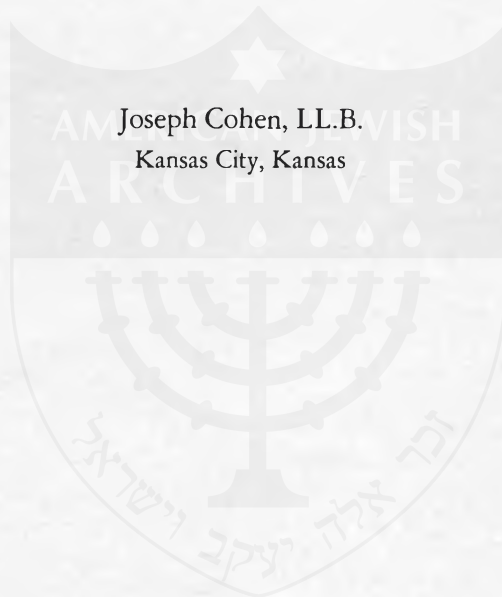
The medical profession has a monopoly which cannot be invaded. If we are to keep a free, voluntary society, if we are to stop tendencies toward socialization, if we are to avoid concentrating the medical legal work in the hands of a few, and not always the most competent in the field, it becomes highly important that each man or woman in the medical profession be willing to come to court and testify.

I can say to you men of the medical profession that you are going to find in the future a much better prepared bar in the medical legal field than we have had in the past. Negligence and workmen's compensation cases comprise by far the largest amount of litigation in the courts. Lawyers are learning that they must have specialized skill and training in this field if they are to do a good job on behalf of their clients. Many of us have for years delved into the medical books and journals in the preparation of our cases in order that we might meet on more equal ground the doctors whose opinions we must test in the crucible of litigation.

Now a number of the leading universities are hold-

Although the JOURNAL ordinarily publishes in this section only articles of scientific content, this address seemed to contain sufficient information of value to a large group of physicians to make its publication here advisable. Mr. Cohen presented the paper before the Wyandotte County Medical Society on January 19, 1954.

# The Doctor Goes to Court



Joseph Cohen, LL.B.  
Kansas City, Kansas

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It is a sad commentary on American political campaigns that they cannot be waged strictly on the basis of the tremendous national issues at stake without recourse to the political trickery of bringing in extraneous, absolutely fictitious issues. If these extraneous and fictitious issues were eliminated and appeals to prejudices and emotions instead of logic and reason were wiped out, then American citizens of all of the diverse races, religions and creeds that go up to make <sup>up</sup> our traditional melting pot, would be able to choose our candidates with ease and assurance. I, for one, abhor and denounce any attempt to gather votes for any candidate by injecting false and fictitious issues.

Permit me to say at the outset that I do not favor government by blocs. I believe that all American citizens should cast their ballots in favor of that candidate, who, in their judgment, will do the most for all of the citizens of this great country. For that reason, I am opposed to any so called farm blocs, labor blocs or business blocs, and to carry out this same idea further, I believe that this country has no place for a so called Italian vote, Negro vote, Catholic vote or Jewish vote. Every person who is worthy of the privilege of suffrage should consider the welfare of his country above and beyond the weal of any isolated group. The responsible leadership among our American

citizens of Jewish extraction and the reputable Anglo Jewish and Yiddish press of this country never has recognized the claims of politicians that there is such a thing as a Jewish vote. Attempts sometime are made to corral all Jews for or against a candidate by raising an issue of anti-Semitism. The American Jewish leadership in this country is unalterably opposed to these attempts to mislead and mis-guide the American Jewish voters by appeals to prejudice and emotion. When we go to the polls on election day, we Jews, in common with all other good American citizens, <sup>should</sup> cast our ballots for those candidates whom we believe to further the best interest of this country.

Unfortunately, there has been a studied attempt in this presidential campaign to inject the fictitious and false issue of anti-Semitism. Rumors have been circulated by means of a whispering campaign to the effect that Alfred M. Landon has anti-Jewish leanings. It is a "red herring" of the basest and vilest kind and if this whispering campaign had not reached such sizeable proportions, it would have been ignored because of its ridiculousness and absurdity. No one who knows Alfred Landon as I do and has followed his political career as closely as I have, gives it the slightest credence. My activities in Jewish and non-Jewish affairs in the State of Kansas have put me in close contact with Jewish citizens

from all over that state. I am sure that I do not exaggerate when I say that I do not believe that there is a Jew living in the State of Kansas, who honestly believes that his governor is anti-Semitic and I know that I am correct when I say that I have never heard the slightest insinuation from any Kansas Jew to that effect.

This malicious whispering campaign that has been started against Governor Landon is founded on an incident that occurred last Spring when the superintendent of the State Hospital for the Insane at Osawatomie, Dr. Carmichael, sent a letter to the dean of the medical school of the University of Minnesota, stating that there was a staff position in neuro-psychiatry open but that all applicants therefor must be Gentiles. This great institution, like all other state eleemosynary institutions in Kansas, is operated under the supervision of the State Board of Administration of which Governor Landon is ex-officio chairman. It so happens that on the stationery of all of these institutions the <sup>names of the</sup> members of the State Board of Administration are printed, together with Governor Landon's name as ex-officio chairman of the Board.

This letter of Dr. Carmichael's was first called to my attention by the Anti-Defamation League of the B'nai B'rith and I immediately took the matter up with Governor Landon and Dr. Scott, Vice-Chairman of the Board of Administration. Governor Landon immediately responded to my letter stating that it was the first he had known about it and advising me that he



was turning it over to the State Board of Administration for immediate attention. I was also told that Dr. Carmichael was a southern democrat who had been appointed years before under the administration of Governor Hodges, a democrat, and like so many heads of eleemosynary institutions, had been held over from administration to administration without regard to politics.

An investigation was started by the State Board of Administration and the Attorney General's office of the administration of the hospital affairs by Dr. Carmichael resulting in a request for and the acceptance of the resignation of Dr. Carmichael when it was learned that a gas company in which he had an interest had sold excessive quantities of gas to the state hospital. I have been advised that this gas company has since made restitution to the state of Kansas for the excess money which it had collected for gas from the state. Since Dr. Carmichael's resignation, a Jewish physician by the name of Dr. John Russell has been given a position on the staff at the State Hospital at Osawatomie. It is strikingly peculiar how often facsimiles of the Carmichael letter have been published throughout the country, in the press and in pamphlet form without giving the true facts concerning same. I believe that Governor Landon's quick action when he learned that the head of the State Hospital had written such an un-American letter, which was entirely out of step with the consistent liberal policies of his state administration, warrants the commendation and praise of all good

American citizens who believe in our traditional policies of freedom of opportunity for all races and religions.

Governor Landon is not just an opportunistic friend of minority groups. His record shows a consistent policy of fairness, liberality and tolerance. Long before he ran for public office and years before he was a candidate for the governorship of Kansas, he demonstrated his courage and adherence to traditional American thought on the question of race and religion. In 1924, the Ku Klux Klan was at the height of its political strength in Kansas and boasted that it had captured both candidates for governor of Kansas on the Republican and Democratic ticket. William Allen White of Emporia, always a staunch advocate of tolerance and fair-play, endeavored to get the gubernatorial candidates of these parties to come out forthright and denounce the Klan. Failing in his efforts so to do, he announced on an independent ticket for the governorship and ran for that office on the sole and only issue<sup>of</sup> "out with the Klan," Southeastern Kansas and particularly Montgomery County where Alf Landon lived, was a hot-bed for the Klan. I have it on the authority of Mr. White, himself, that one of the decisive incidents that got him to announce on the independent ticket for governor was a letter which he received from a Jewish clothing merchant in Alfred Landon's home county in which this Jewish clothing merchant said that his store was being boycotted, his wife was being snubbed and his whole life was being made unhappy. Mr. White said that he sent this letter to

Alfred Landon before he decided to run in order that it might be checked up. Alfred Landon did check up this matter and wrote Mr. White that the Jewish citizen was a good man, a self-respecting merchant, who before the Klan came had stood well in his town. Mr. White states that it was this reply from Alfred Landon that caused him to make up his mind to run for governor. Alfred Landon supported Mr. White for the governorship and took charge of his campaign in southeastern Kansas. William Allen White has had to say about Alfred Landon's support of his candidacy: "He (meaning Alf Landon) could not stand injustice. He could not live happily with himself in an atmosphere of bigotry and intolerance. He did not have to support me, he owed me nothing. <sup>but</sup> He had such forthright courage, such tender sentimental regard for the dignity of the human spirit that he could not rest silently even by acquiescence in the gross, civil injustice which was being heaped upon these people, the Jews, the negroes and the Catholics, by the Ku Klux Klan."

In many ways Alfred Landon has demonstrated that he does not judge men/<sup>or</sup> women ~~on the~~ basis of race, religion or creed. During his first administration as Governor of Kansas, one of the secretaries in his office was a young woman named Leah Ulanperl, a Popoka Jewess, who later became private secretary to Federal Judge, Richard J. Hopkins of Kansas. There are a number of Jews holding responsible positions in state institutions

in Kansas who have been appointed to such positions not because they are Jewish, but because they happened to better measure up to <sup>the</sup> requirements of those particular positions than the other applicants. And right here, it might also be stated that early in Governor Landon's first term as governor, he ordered the State Board of Administration to eliminate from the application blanks for employment in the state institutions any reference to the religion or race of the applicant.

The question often has been propounded to me as to who are Governor Landon's close advisors. A man is often judged by the company he keeps, ~~and have been told.~~ I am personally acquainted with a number of the men, who stand high in the counsels of Governor Landon, and I know that those men would never be guilty of advocating any policy of race or religious intolerance. They are men who have always stood for those genuinely American principles of justice and tolerance.

There has been some attempt in this campaign to convince American Jewish voters that they should follow the Roosevelt New Deal banner because of the fact that he has given jobs and positions to some Jews. Along with most of the responsible Jewish leadership in this country, I resent the imputation that Jews will give their votes to one candidate or another merely because some few of them have received patronage. Roosevelt has not been the only president to appoint Jews to high office. Both Democratic and Republican presidents have availed

themselves of the public services of American Jews. Hoover, a Republican, appointed Benjamin Cordoza to the United States Supreme Court, and Wilson, a Democrat, appointed Justice Louis D. Brandeis to a similar position on that court. The record of Republican presidents will disclose that they have been consistently fair in their appointment of Jews to public offices. An editorial in last Friday's issue of the Kansas City Jewish Chronicle had this to say on the question of Roosevelt's so called friendliness to Jews: "The fact that Mr. Roosevelt appointed a few Jews to public office calls for no praise whatever. Whomever he chose for public service, was chosen not because they happened to be Jews, but because they happened to be the best fitted for the particular job. As president of the United States, it was the duty of Mr. Roosevelt to appoint citizens of the nation without regard to their religious or racial affiliations."

In my opinion, that editorial fairly and honestly and honorably disposes of any claim of the Democrats that they are entitled to the vote of the American Jew because of Roosevelt's record.

I am supporting Governor Landon for president as an American citizen and not as a Jew. My racial or religious persuasion has nothing to do with my endorsement of the Republican

candidate. However, looking at this campaign strictly from the standpoint of one who belongs to a minority group, I believe that there is a real threat and danger to minority groups, such as Jews, Catholics and Negroes, in the flaunting and lack of respect which President Roosevelt has <sup>shown</sup> for that document which is a shield and protector of all minority groups—the constitution. Majorities can take care of themselves in a representative democracy. They have the voting strength to do so. It is the minority groups though that stand to lose when inroads are permitted on the fundamental law which guarantees to us social, political and economic equality and insures our freedom of speech, press and assembly. The record of Roosevelt is so replete with constitutional invasions as to demonstrate beyond a doubt that he does not regard or respect the constitution highly.

And there is another tendency which the New Deal has shown which is inimical to the rights of all American citizens, particularly ~~conservative~~ minority groups, and that is the tendency towards regimentation, so called planned economy and bureaucracy. Such tendencies lead inevitably in the direction of dictatorships. They set the stage for a seizing of dictatorial powers by one who may not feel bound to carry on in a constitutional, democratic manner. This tendency ought not to be encouraged, but on the other hand, should be checked and stopped at the polls November 3rd.

A presidential candidate cannot possibly know what motives impel men and groups of men to support him for public office. If there are un-American groups and organizations preaching doctrines of anti-Semitism in this country that happen to be supporting Governor Landon in this race, they certainly are receiving no aid and comfort from him or his counsellors. Certainly the following statement made by Governor Landon recently ought to be sufficient notice to these organizations and groups commercializing in racial and religious hatred that their support of the Republican candidate is not desired. The statement is as follows:

" My attention has recently been directed to the activities of a number of agencies which, for selfish purposes or political reasons, are endeavoring to exploit prejudice between groups of American citizens.

" If ever the day should come in this country that would see persecutions of any racial group or sect, because of race or religion, contrary to the bill of rights, I would stand among their defenders."

This statement by Governor Landon springs from a deep conviction of long standing and is not just merely an opportunistic statement made in the heat of a hotly waged political campaign. More than a year ago, Governor Landon issued a statement condemning the Hitler Regime of Germany for its persecution of Jews and other minority groups and such a statement was made at a time when the governors of other states who had been asked for an expression on their attitude towards the Nazi government, were refusing on political grounds to make any commitment. During the present campaign, Governor Landon has more than once uttered unmistakable language showing his deep and sincere convictions and belief in the traditional American policies of freedom and equality for all races

and religions.





APPLY TO SPEECH

Watch posture and inhalation

Speak on pitch - keep lowering voice

---

Inhale with inward smile before each attack

---

Speak always on the vowels

---

Try speaking vowels holding nostrils closed

---

Try keeping spool of twist between teeth

Vic 8473

HI 1124

HI HO-

---

Del Mio Cor

Thee Thou

bā pā bē pē no po boo poo boi poi

da ta

ga ka

ja cha

thā thā

va fa

za sa

zha sha

---

id - id - ig

---

ip it ik

e o oo, oo o e, oo e o, o e oo, o oo e, e oo o

Three thrō throo

of all our onerous American institutions

Exhalation

Watch to keep exhalation always up toward the chest Not down  
towards the stomach

Exercise I Pant with up chest movement

II Inhale thru mouth Exhale thru nose  
with jaw relaxed

---

Tongue exercises -

boat exercise

trilling

"  
la la la

la ra la ra

" "  
lah ra ta da ra,

---

a mah fill i -

Exercise I Raise your arms forward to shoulder height as you  
inhale

---

Inhalation II

Inhale 6 short breaths without exhaling - with  
chest quiet - rib expansion - shoulders quiet.

---

Inhalation III

Do not contract diaphragm upward in inhalation

---

All inhalation is up

---

m n l r z th

---

Ko Ro Mo Ho

---

Amarilli mia billa  
Non credi o del mio cor -

Motion

Revenge

Depression

Lightning

Thunder

Graciousness

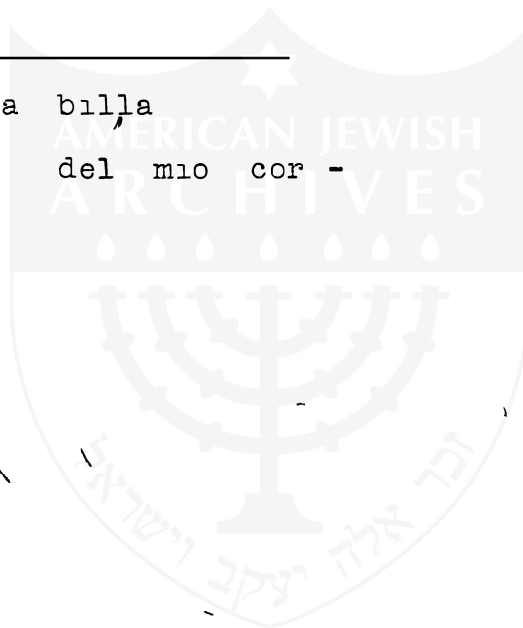
ponderous

Thrilling

Exciting

beautiful

emotion



AMERICANISM IN A CHANGING WORLD.

It was a historical day. After months of arduous deliberation, days and nights filled with controversial discussion and acrimonious debate, the Constitutional Convention of 1787 was about to come to an end and the colonial delegates were ready to fix their signatures to their brain-child-- the constitution of the United States--and submit it to the thirteen states for ratification.

Benjamin Franklin, an outstanding career crowning his advanced age, had contributed much to the deliberation, affixed his confident signature to the instrument and then addressed the presiding officer, George Washington. Said he

"Many times I have watched the painting behind the Chairman's desk and have studied it with wonderment. I could not decide until now whether the picture was that of a rising sun or a setting sun, but now I am sure that it is the picture of a rising sun that heralds a new and brighter day for America."

Benjamin Franklin, as usual, was right. America was leading the way to a new era--an era of democracy, freedom and justice. For the first time there was written into the fundamental law of any country the spirit of the Declaration of Independence that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

The documents were sent to the various states for their consideration. They hesitated to accept it. Fresh in their minds was the bloody struggle to overthrow the domination of a foreign power. They had known and fought against forces which had denied them freedom of speech, freedom of the press, freedom to assemble, the right to equality before the law, the right to worship God according to the dictates of their own conscience. Though they knew that the spirit of freedom was written into the constitution, they felt that the absence of these specific guarantees were inimical to their well-being and they withheld ratification until an agreement was effected that was to result in the first ten amendments to the constitution, known as the bill of rights. They were not content until these inalienable rights for which they had

so recently risked their lives and their fortunes were engraven on the parchment of the constitution.

They were unwilling to take for granted that their rights would be given them by implication. This was the infant spirit of Americanism asserting itself emphatically. Genuine, unadulterated Americanism is at the root of the Bill of Rights. In fact, Americanism is made distinct and different from all other isms by these guaranties of personal liberty. The very soul of human dignity, the essence of the American way of life, the thing that makes America American are the rights which we enjoy as defined by these first ten amendments.

To hear and read much of Fascism, Nazism and Communism. These forms of government are foredoomed to failure not because they are new and untried, but because they are old, hackneyed forms of government which were tried before the dawn of personal liberty and were discarded and discredited centuries ago. Fascism, Nazism and Communism are merely new names for old types of absolutisms which were overthrown by free men who dared to break the shackles of autocratic rule. They went out of fashion under different names when men began to question the divine right of kings, when King John was wrung the Magna Carta, when the tyrannies of King James II were denounced in the original Bill of Rights and when the Bourbons of France were sent to their graves by desperate people raising the banner of liberty, justice and equality."

Hitler, Mussolini and all other dictators are sure to fail because they have nothing new to offer the world. They have no new forms of government and they have nothing of spiritual value. Napoleon died at St. Helena in exile and Kaiser Wilhelm is the forgotten wood-cutter at Doorn. The dictators have succeeded thus far by bloodless conquests but they have not yet had to overcome the resistance of free men fighting for a free government. When the showdown does occur, and at this time it seems inevitable, you may rest assured that ultimately those governments whose people possess liberty will triumph. It is my hope and prayer that the people themselves living in dictatorial countries who want peace and not war will rise up and assert themselves against saber rattling leaders whose greed and avarice can only result in human slaughter.

But let me sound this warning. Though we pride ourselves on the blessings of our democracy, though we loathe those forms of government which deny their citizenry those inalienable rights which we cherish; though we sometimes feel that we might crusade to help others obtain the privileges which we enjoy, it is my opinion that America's greatest contribution to civilization lies in keeping ourselves free from entangling European alliances which might again embroil us in a conflict on foreign soil. I agree with President Roosevelt that we might aid the cause of freedom and democracy in many ways without ourselves becoming involved in war. It is not our duty to police the world but we can have a great moral influence on other peoples if we make democracy work on our own shores. America will be in a far stronger position to further our own way of life and influence others to follow it if we heed the advice of the father of our country given in the famous Washington Farewell Address.

Shakespeare said, "To thine ownself be true and it will follow as the night the day, thou then cannot be false to any man." If America is to remain a free government of free people, if we are to withstand the allurements of new fangled "isms," if we are to turn a deaf ear to the false prophets of Fascism, Nazism and Communism, we must take an inventory of our own weaknesses. We must take stock and in so doing, we must determine wherein we need to strengthen our own fortifications. People will not acclaim our form of government long who have empty larders because the bread-winner cannot find real employment, at decent, living wages. Liberty and equality are hollow, meaningless terms to people who face stark destitution and want at every hand. In those benighted countries where personal liberties have been yielded, they given up by citizens who thought that any change was bound to be for the better. I plead then for social justice for all classes and for all races in America as the best assurance for a perpetuation of additional Americanism. We need an impetus to real business recovery as the surest way of relieving vast unemployment and the vicious circle of

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ment which it starts. Let those who are in authority give aid to such a program and we will be taking a step in the right direction towards solving one of our most pressing problems.

These are perilous times my friends, There is so much propaganda of every kind and type today that the average American finds himself bewildered. On every hand and from every source, the radio, the press, the platform, propaganda is disseminated to arouse one class against another, propaganda seeking to divide people on religious and racial grounds, propaganda tending to create a cleavage between native born and foreign born citizens. It is exceedingly difficult to distinguish between the honest and the corrupt, the true and the false, the fair and the ~~unfair~~ <sup>unfair</sup>. Much of what is disseminated is financed by foreign governments whose ideologies are different from ours—governments who would like to persuade our people that their peculiar type of suppression and persecution is justifiable and <sup>thus</sup> try to get sympathizers among our citizens. A paradoxical thing about much of this propaganda is that it is circulated by paid agents of foreign governments, taking advantage of our free press and free speech, governments which deny their own people these very liberties.

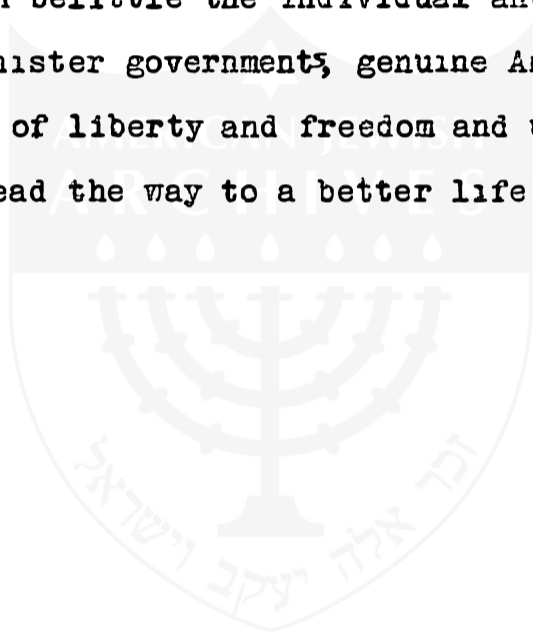
This technique of propaganda has been skillfully used and cultivated in every country which has lost its freedom. It is successful because the poison which it injects weakens the body politic by dividing the people against each other. By creating hatred and prejudice against one minority and then another, a nation is divided into conflicting camps, suspicion and distrust is fostered and harmony is destroyed. A democracy shows its greatest progress when its people work together without discord and strife. In fact, only by such means can our democracy in America continue to shed its beneficent light to the world. We will solve our trying problems of social justice if we can withstand and conquer the tidal wave of disconcerting and disintegrating propaganda of hatred and bigotry.

Sisiphus of Greek mythology was condemned by the Gods of Olympus to roll a stone up the steep slopes of Mt. Olympus. He worked long and hard in complying with the punishment. The story though, tells us that just about the time when Sisiphus had

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reached the peak with his stone, it fell from his grasp and rolled clear to the bottom. Tired and weary, poor Sisiphus was compelled to start all over again.

The task before us in America is sometimes<sup>as</sup> heart-breaking and discouraging as the task which Sisiphus was compelled to carry out. Our problems at times seem to defy solution. We are a people though of great resources and great resourcefulness. America, I am confident, has within itself sufficient brain power, spiritual heritage and moral stamina to devise means which will overcome the weaknesses inherent in our system of government. With all of our faults and weaknesses, we are far better off than those people who live under governments which belittle the individual and exalt the state. In this world of sinister governments, genuine Americanism must hold aloft the ideals of liberty and freedom and under the banner of true social justice lead the way to a better life for all of us.





New members who come into B'nai B'rith are told in our beautiful ritualistic service that "next unto the duty which we owe to Him to whom we bow in reverence, is the duty which we, as citizens of a free land, owe to that government wherein our rights are established and our liberties are made secure."

Thus we remind every neophyte that his next duty after his duty to his God is his duty to his country. We teach our candidates loyalty, patriotism and love of country. These teachings which we point out in our ritualistic initiation are not mere idle words not lip service, but the B'nai B'rith in its every day program is carrying this message to practical realization, as I shall show to you hereafter. Members of the Jewish faith are bound to the soil of this great country with the same ties of loyalty, love and devotion as binds other members of our heterogeneous population.

History now teaches indisputably that Jews had a great deal to do with the discovery of America; that they helped to finance Columbus voyage; that there were Jews among the sailors who manned the three little boats of Columbus, and that Jewish astronomers and map makers prepared the way for the discovery.

The same motivating forces which brought the Pilgrim Fathers to this country with their unquenchable desire to worship God according to the dictates of their conscience, that pursuit of religious freedom brought Jews to American soil. By sudden decree from the ruling powers of Spain in 1492, a few weeks before Columbus set sail for the land that later was to prove such a God-send to our people, the Jews had been expelled from Spain.

Five years after the Spanish expulsion, Portugal likewise expelled the Jew. Except by renouncing Judaism and accepting Christianity, Jews were not permitted to live on the soil of Spain or Portugal, and so were forced to flee.

For a century and a half the Jew floundered from pillar to post, seeking a residence almost any place where he might be tolerated. It was not a question then of living in a country as a matter of right - it was a matter of living any place by sufferance and by tolerance.

History tells us that the first settlement of Jews in what is now known as the United States occurred in September, 1654, when 27 of our co-religionists came to what was known as the New Netherlands near New York. Just exactly from whence they came is not known, but it is believed that they had fled from a settlement in Brazil, after the ruling powers that had protected them there had been overthrown. These first Jewish settlers who came to the New World were so poor that when they arrived at New Netherlands all of their goods was sold by the ship's master to pay for their passage, and one or two of their number were held as hostages to force the collection of a balance that was due and not realized from the sale of their goods. Nor were they received into this new country with outstretched arms; in fact, history teaches us that the then Governor of the Dutch colony, Peter Stuyvesant, would have expelled them from New Netherlands, had not the directors of the Dutch West Indies Company, in which company Jews had considerable influence and holdings in Holland, insisted that they be permitted to remain in the colony, provided that "the poor among them shall not become a burden to the Company or to the community but be supported by their own nation."

Thus we see that even America, with its vaunted penchant for religious toleration and freedom, did not, at first, welcome our residence here. However, let it be said to the credit and glory of our people that they proved themselves real builders from the very first, loyal citizens, energetic tradesmen, real pioneers, who helped lay the foundation of this great nation. The vast majority of them

stood shoulder to shoulder with the rest of the colonists in their opposition to the unfair taxes imposed by British rule

The Revolutionary War found a goodly number of Jews fighting in the Continental Army under George Washington, and besides fighting on the firing line of the army, they did their part towards financing the Revolution.

We find that such Jewish patriots as Mordecai, Scheftal, Manuel Noah, Benjamin Levy, Haym Solomon gave liberally of their wealth to finance the cause of the colonists against Great Britian.

The story of Haym Solomon's contribution to the cause of the Revolution is so well known as to make it almost legendary. Records have revealed that this sterling patriot loaned the Continental Government the sum of Three Hundred Thousand dollars, and that when he died at the early age of about 46 years, he had received not one cent in repayment and to this day not even his heirs have been paid.

We have the written word of James Madison that following the Revolutionary War, when the Constitutional Convention was meeting at Philadelphia, Haym Solomon loaned Madison considerable money at times when advances from his own state were slow in arriving. In fact, Madison wrote to a friend as follows: "I am virtually a pensioner at the generous hands of Haym Solomon, a Jew Broker."

In every national crisis, Jewish citizens have given patriotically of their time, service and money for the benefit of the cause. The War of 1812, the Mexican War, the great war between the North and the South, the Spanish-American War, and the World-War found Jewish patriots fighting side by side with the patriots of every other creed and race which make up this country's vast population.

The Constitution of the United States, that immortal document which has guided this country for almost 150 years, and which has been proclaimed by Gladstone as being the "greatest document ever struck off

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by the hand of man" guarantees to all of us the right to worship God according to the dictates of our conscience. When the Constitution was ratified in 1789, it guaranteed to all groups the freedom to worship and equal rights under the law. As you know, we live under a dual government, one the government of the United States and second the government of the State in which we live. It is interesting to know that although the Federal Constitution guaranteed entire freedom of religious thought, and specifically denied the right of the Federal Government to disqualify anyone from holding public office because of that person's religious belief, that some of the States of the Union, such as Virginia, North Carolina and Maryland continued to disqualify the Jew from holding office. It was James Madison who led the fight in Virginia to abrogate the disqualification in that state's constitution. The state of Maryland was the last of all the states of this country to grant entire political freedom to the Jews. It was not until February 26, 1825, after the "Jew Bill" had become quite a political issue in Maryland that the last political bar against our people was torn asunder. Our complete political emancipation in this country, therefore, dates back only a little more than 100 years.

Under the blessings of peace and the guarantees of civil and religious rights and privileges, American Jewry has grown to gigantic proportions in wealth, in population and in influence in this country. At the outbreak of the Civil War, it was estimated there were only about fifty thousand Jews in this country, today we boast of a population of about four million.

America has proven to be a veritable haven of refuge for the benighted Jews of every country. In return for what she has done for us, we have brought to the spiritual and material altar of this country many of her most precious gifts. We have contributed literary genius, artists, musicians, tradesmen, captains of industry, giants in every field of endeavor.

It is interesting and enlightening to know that the 1931 Pulitzer prize for the best play exemplifying the spirit of America was written by two Jews of immigrant parents with the play entitled "Of Thee We Sing". American labor to day is in a much better position because of the active work of Samuel Gompers, a Jew who was head of the American Federation of Labor, and who had a great genius for organization.

We are proud that today the Chief Executives of two States of this Union are Jews - the Governor of New Mexico and the Governor of Oregon, who are adherents of our faith and also, by the way, are members of the B'nai B'rith. If the press dispatches are reliable, we may likewise hope that the great state of New York will soon have a Jewish Governor for the first time in her history, despite the fact that she has the greatest Jewish population of any city in the world. It is also noteworthy that two Justices of the Supreme Court of the United States are Jews - Louis Dembitz Brandeis, and Nathan Benjamin Cordoza, great Americans and great Jews.

I give you these examples of Jewish contributions to American life, not in the spirit of vain glory or boastfulness, but simply as illustrations that point out the fact that the Jew, as an integral part of this country, is contributing his part in the development and growth of this country.

The Jew is a law abiding citizen. Statistics prove that the percentage of Jewish criminals is far below that of any other race, and I confidently hope that the percentage will continue low, and keep getting lower.

The greatest threat to the stability of this Government is the spirit of lawlessness which is so rampant today. Racketeering which thrives by intimidation, force bribery and corruption, which exists outside the law, and despite the law, is seemingly becoming more

strongly entrenched. There has always been racketeering in contraband articles, such as liquor, narcotics and gambling, but today the ugly poison of racketeering seems to have seeped through the very fabric of our business structure and taken hold of what was formerly considered legitimate enterprises. Labor controversies resulting in bombings, explosions and men being put "on the spot" and "taken for a ride", is one of the scandals in American life today. So outrageous has this become that the American Federation of Labor recently announced that it would carry on an unceasing campaign against such racketeering. The Federation announced a war which would result in either the ridding of the illegitimate racketeers in labor or would prove the death of constituted labor authorities.

Racketeering has entered the cleaning and dyeing business in many cities. It is in the ice cream business, the soda pop business, and the building material business. The tentacles of the racketeer has found its way into many, many fields. Men are threatened with great bodily harm, loss of life, great injury to their loved ones unless they do the bidding of the racketeers.

One of the saddest things of the whole racketeering business is the unholy alliance between the racketeers on the one hand and the duly elected and constituted authorities on the other hand. It has permeated political life in practically every large city, and the result is that young men and young women are growing up scoffing at law, and hoping to get into a racket that will make for them an easy living. When we find young men and young women thinking in such terms, it bespeaks danger for the stability of American governmental institutions. The time will eventually come when there will be a show down. This government cannot exist half law observers and half law breakers.

It is an outrageous thing to read of such a sight as that witnessed in New York recently when the Mayor of that great city, against

whom ouster proceedings were instituted, because it was proven that he had received large sums of money from unexplained sources for questionable considerations, was cheered by groups where as the man who was largely responsible for searching out the evidence helping to root out corruption and uphold the majesty of the law, was jeered. When people fall into such an attitude it is well that we pause for a moment and give serious thought to the situation which exists.

The Jewish population of this country is no exception to this outlandish attitude into which we have fallen. The Jewish population is but a cross section of the entire population and I believe that as never before, the Jews of this country have an opportunity to set an example for others in regard to law and order, such as it has never had before. And why shouldn't we? We have a heritage that dates back to the dawn of antiquity. Our priests and prophets were transcribing codes of law for our observance when other peoples of the earth were mere savages. We had a civilization when other people knew only the law of brute force. Our prophets proclaimed the Unity of the Eternal Name, when other people were worshipping gods of stone and clay.

Our family life has for centuries been a model. As Jews and American citizens we can still contribute further to the wealth and welfare of America. Through precept and example, we should exercise our constitutional right of suffrage and wage a constant warfare against racketeering. We are citizens of this great country. We owe it to her, and let us prove it by our contributions that we are worthy of that citizenship. Every man who is admitted to membership in B'nai B'rith takes an oath "that he will discharge faithfully those duties devolving upon him as a Jew and as a citizen", and we expect obedience to that oath.

B'nai B'rith is doing all in its power to foster and promote

Americanism. We say to every Jew who becomes a member of our fraternal organization "You must become naturalized within five years, or you cannot retain your membership with us."

One of our major projects today is to make every American Jew an American citizen. We encourage the organization of citizenship classes for the unnaturalized and we are urging our members, as well as our non members to attend. Immigration into this country has now virtually been stopped by law. The economic depression with its attendant large scale of unemployment, has made the Government extraordinarily zealous in refusing admissions to this country. Jewry can no longer expect to have its spiritual life enhanced through the influx of old world inhabitants who brought their rich gifts of Jewish spiritual life into this country.

In fact, the attitude of the Government to day is hostile, if anything, to the foreign born citizen who is unnaturalized. Alien registration laws are being promoted in Congress, the adoption of which would mean the finger printing, photographing and record-taking of those not admitted to citizenship. The recent alien registration law of Michigan which, thank goodness, was declared unconstitutional by the courts of Michigan, had the sanction and backing of the U S. Department of Labor. We of B'nai B'rith do not sanction or favor the alien registration bills for the reason we do not believe it is the American way of handling the alien situation.

We are doing our part to bring about the naturalization of every Jewish person in this country. In many other ways, B'nai B'rith has proven that it is a vital force in promoting law and order among our co-religionists. Our work in Mexico was the direct result of an attempt to prevent the Jews in America from becoming involved in scandal which seemed the inevitable resultant from smuggling activities

among Jewish colonists in Mexico, who settled there when the doors of this



Country were closed against them by our immigration laws. We sent a staff of doctors and social service workers to Mexico to work among the hundreds of Jews who had settled there. We have successfully endeavored to teach these Jews to make the best of their opportunities in Mexico. We established our clinic and social service center, we created a loan society in Mexico and the result has been that smuggling activities were ended, and these Jews have been made self supporting. So successful have we been that B'nai B'rith is contemplating very seriously withdrawing from Mexico and permitting the Jews there to continue the work by themselves.

We are ministering to those unfortunate Jews in penal institutions of this country, who have fallen into the clutches of the law by reason of infractions of the law, and we are bending every effort toward their rehabilitation. We are helping them to realize that the way of the transgressor is hard and we are making it possible for them to become useful law abiding citizens after they leave the penitentiary.

B'nai B'rith through the A.Z.A. movement and the Hillel Foundation in the colleges of America is trying to inculcate into Jewish youth in America a love for Judaism and for Americanism, which, in many respects is one and the same. Patriotism is one of the cardinal virtues preached in every A.Z.A. Chapter and at every Hillel Foundation. The influence of the A.Z.A. movement and the Hillel Foundation is widespread, and it affects the life not alone of the membership but helps in a measure to shape the lives of hundreds of others who do not belong. For example, the A.Z.A. of my city, Kansas City, Kansas, gave an interesting Jewish program before the Jewish boys of the Citizens Military Training Camp at Fort Leavenworth last week. These boys are recruited from many states of the middle West.

B'nai B'rith seeks no reward for the work it is doing. We demand for the Jewish population of America the right to grow and develop like other citizens of this great land, and we want the right to contribute

our share to the welfare, growth, and power of this country, unmolested, unharassed and unannoyed by petty prejudices, which impair our efficiency, and which tend to discourage our usefulness and which many times put us at an unreasonable disadvantage in the struggle for economic subsistence.

We have our B'nai B'rith Bureau in Washington D.C., which is constantly on guard for Jewish rights. Our Anti-defamation League is the greatest instrumentality existing in America for combating effectively anti-Semitic utterances in the press, on the screen and on the stage. We feel that Jewish discrimination must be discouraged as unAmerican in principle and yet it is so menacing in its dire implications as to be alarming to the Jewish people of this country.

As we have seen the Jew does not feel himself an alien in this country. He helped to found the United States, he has fought side by side with others of our population for its growth and development and he has given the best that is in him to the welfare of this country. American Jewry is proud of its contributions to the greatness of this country. It wants and is entitled to the support of every fair minded American citizen in its demand for the elimination of racial and religious prejudice. B'nai B'rith is shedding the white light of truth in the dark crevices of religious prejudice.

The story is told of a traveler who got lost in one of the heavy fogs of London. He was several blocks from his hotel and he was having difficulty in making his way through the dense fog. He stood by a lamp post wondering where to go when he saw a huge form approaching. It looked as though a beast were coming towards him, and he shrank from fear. As the form came closer it took on the shape of a man, and the traveler shrank farther back in fear that the man approaching was a robber who might way lay him and despoil him of his goods and as he shrank in fear from him, he came closer, and when he came within the circle of the light the traveler saw it was his brother who had come out to find him.

We of the B'nai B'rith feel that if this matter of prejudice were dragged out into the open, where the searchlight of truth were placed upon it, those benighted persons who harass and annoy us, would find that after all, the Jew is not a beast or a brute, but is a brother who is ready to help in making this land a better place in which to live.



JEWISH CONSCIOUSNESS  
By Joe Cohen

Born out of love and devotion, nurtured by strife, persecution and bloodshed, there has risen in the heart and mind of the genuine Jew-an indescribable impulse which has been the means of perpetuating the race. Without it, Judaism could not have survived and grown strong, with it, it has bloomed like a budding rose into a people fit of body and determined of convictions. This imperceptible impulse, gentlemen, I call the Jewish consciousness.

It matters not how pious the Jew is, how learned in the wisdom of the Talmud and the Torah he may be, if he has not this Jewish consciousness he cannot rate as the Jew ideal. For Jewish consciousness is a matter of the mind, a matter of the heart, a matter of the soul. Often it is inherent but more frequently, especially in free-born America, it is a development. At all times it is an essentiality.

There are no greater martyrs in history than those Jews who fought and died for their Jewish ideals. Had they not the consciousness of their faith, were they not confirmed in their belief, could Judaism have survived through the centuries the horrible persecutions it has evoked? Men are not revered as martyrs because of feeble convictions. It is only when they are determined in their belief, when they are willing to suffer excruciating ~~punishment~~ punishment and die for their cause do they become martyrs. The Jewish consciousness has made Jewish martyrs.

I cannot describe this intangible impulse. I can only hypothesize. Have you heard the Jewish race lauded with encomiums and felt a hearty pride surge through your being in the knowledge that you are a member of this great race? This is one test. Then, on the other hand, have you heard your religion ~~derided~~ derided and blasphemed by ignorant and unscrupulous religious fanatics and felt your hot blood tinge and your muscles grow rigid in indignation?

If the ~~written~~ written and spoken words about your race,

your creed and your people do not arouse you, if you are apathetical and nonchalant, if nothing Jewish interests you, then you have not a Jewish consciousness and are not a genuine Jew. Our race, the oldest God-fearing one in existence, could not have endured had not our brave, intrepid and courageous forefathers fought to preserve it. Like the pagan religion of the Norsemen, lacking solid foundation, it would have passed into oblivion.

The hope of Israel lies in its Jewish consciousness. The religion of Abraham, Isaac and Jacob will fall and crumble to ruin, become extinct and be absorbed by ~~some~~ other religions unless we keep uppermost in our minds the fact that we are Jews. We must breathe Judaism, we must think Judaism, we must love Judaism and what is more we must have and maintain a Jewish consciousness.

AMERICAN JEWISH  
ARCHIVES



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AMERICAN JEWISH  
ARCHIVES



## THE DISINTEGRATING FORCE.

Like a mountain stream, gaining volume and momentum as it rushes on, is the all-important, the vital question of intermarriage which now confronts the Jewish people. What is it leading to, we asked, when we find members of our great race intermarrying and feeling apparently justified in so doing. What will become of the Jewish race if this practice is permitted to go on without any concerted effort on our part ~~to~~ thwart it? Has the time come when the Jew should fling aside the intermarriage injunctions and mingle his seed with the seed of other peoples?

The force of the question cannot be denied. No longer can we put our heads in the sand and dismiss it with a shrug of the shoulders and a sweeping wave of the hand. We know only too well that on all sides of us Jews are breaking away from the Jewish teachings and taking unto themselves mates from other races. What is to prevent this departure from the most holy of holy Jewish principals?

The answer does not flow so freely from our lips. Upon a second's thought we may answer "The Bible specifically enjoins it" Yet we know we haven't said enough for we have only to look among our own sphere of acquaintances and we can find person--Jews we are talking about--who have intermarried. And then we ~~may~~ might add "why, can't we depend upon the teachings of our parents? Isn't home-life persuasive enough?" We know it is not.

In all countries where the Jew is permitted to associate with others on an equal basis the question presents itself in its most harmful aspect. In countries where the Jew is denied religious

and political freedom it is easy to see why he would stay within his race. But in this country, as in all countries where religious and political rights are guaranteed by the fundamental law of the land, we find the Jew mingling freely with the Gentile, both commercially and socially. And from these unquestionably sacred privileges springs the roots of the intermarriage problem--and problem it is in all senses of the word.

As we view the question it is the most far-reaching thing that the Jewish race in this country particularly <sup>must</sup> contend with. It is ~~a~~ pernicious in its ultimate result not only to the Jewish race as such but to the individual Jew who offends. The biggest obstacle that the Jew must face in ~~business~~ solving this ~~is~~ problem is in the fact that ordinarily marriage is a thing of the heart and not the mind. Man chooses his mate too often by instinct rather than by sound lucidity.

Marriage as a natural consequence in everyone's life must be conceded. Man was not born to live a lonely life of celibacy any more than he was made to enact the life of a hermit. It is natural and instinctive that he have a mate and the question of choosing that mate is perhaps the most important thing that he does. A wrong choice often means the wrecking of a brilliant career, the breaking of a bright future. The right choice is often instrumental in bringing these about. Man's home-life is reflected in his every day actions. If it is happy, tranquil and joyful the man goes about his business in that mood, if the reverse is true, he may be morose and ill-natured. What is true concerning the man is equally true with the woman.

It follows then that in choosing a mate one must do so with the greatest of prudence. What I say must not be construed as meaning that all marriages between Jew and Jew are blissful and that all marriages between Jew and non-Jew are wrapped in sorrow. I would be construed, rather, as saying that the odds are strongly in favor of the purely Jewish marriage. It is no doubt true that some marriages between Jew and

Gentile succeed but this is hardly the rule. In fact, experience has taught us that this is the exception.

But let us approach the subject from a different angle. We admit it is natural that there might be a strong attraction between, for example, a Jew and a Gentile woman. Let us suppose that he has met this girl at a reception to which he has been invited as a guest. They strike up a conversation. He finds that she has many traits in common with him. They are both well educated, refined, cultured and good conversationalists. She has enviable charm, beauty and grace. He asks to escort her home after the reception.

Here we have a case where a Jew and a non-Jew strike up an innocent acquaintance. Neither had the slightest suspicion that he would ever reach a point where there was a burning love between them. He escorts her home that night, everything is ideal for a beautiful romance. More meetings follow. The inevitable occurs. What was begun as an innocent acquaintance blooms into a passionate love affair. The Jew finds himself in a position that many before him have awakened to find themselves. He ~~wants~~ wants to marry this beautiful, cultured, refined Gentile girl. She has become madly in love with her and his love is not based on a vulgar, animal instinct but on the sweetest of all loves--supreme admiration.

Take this hypothetical case and put yourself in it. What do you begin to do? What does this Jew, and we'll suppose he's a good Jew, as we think of the word "good" used in this generic sense, begin to do. He recalls to mind the Biblical injunction, his parents words of caution, his home training. But these are not enough to restrain him from doing that which his heart instructs him to do. He wants to marry this Gentile girl and he cannot understand any good, sound, basic reason why he should be denied this privilege. Are they not both in love, haven't they everything in common?

Men are inclined to believe that which they find most convenient to believe. Things look rosy and bright. In his ratiocination ~~he~~ a man will probably overlook the most fundamental ~~pr~~ of all principals that in a state of civilization every man must give up some of his natural rights for the sake of society. This Jew we are considering will forget that the same reason-speaking generally--that prohibits men from killing one another is a bar to his marriage. He forgets that he must be denied the right to marry this Gentile girl because of the effect it has upon the Jewish race and because such a marriage is bound to end in unhappiness according to sane laws of cause and effect.

Someone may interject the questions again that marriage is all a gamble anyway and we will probably have to admit the correctness of the statement. But we can't afford to speculate too ~~me~~ much on this vital proposition and the safest course is the one which has proved them most successful. As I said before the odds are against happiness in a marriage between Jew and non-Jew. Boiled down the fundamental differences between Jew and ~~Gentile~~ Gentile may be classified thus

1. The Jew is reared differently from the Gentile, making his aspect divergent.
2. He worships differently and will not embrace Christianity except in the most unusual cases.
3. He is used to different home-life and environment.
4. His point of view is different.

We could take each of these fundamental differences and amplify them at length. But what would be the use. We would only be discussing that which we already know. Taking the hypothetical case presented before, let us suppose the couple were married. To say the least, if intermarriage should prove a success not better conditions could be desired than those under which this case is supposed to exist.

But let us consider this case further. No reason occurs to us why this couple should not get along happily so long as there are no children. We must take it for granted that this refined Gentile girl is tolerant with the view of her Jewish husband that the latter is tolerant with her views. But let us go still further. The natural fruits of all marital unions are children. We must suppose that some are born to this couple. Here the supreme test presents itself. If the Jew permits the children to be brought up as Gentile, as the case usually is, he is submerging his racial identity. He ceases to be a propagator of the Jewish race. To all intent and purposes, he is lost to Judaism himself and his children are lost. Should he insist that the children be reared as Jews domestic differences immediately arise.

We hate to carry this case further. It is not difficult for us to consider the rest in our own minds. This family will either break up in domestic discord or the Jew ~~xxx~~ submerges his Jewishness for the sake of family peace. His happiness is wrecked in an ever-conscious reflection of his one big mistake. He becomes a man without a religion. Things are so different from what he pictured them when, in the glow of passion and love, he asked this beautiful girl to be his mate for life.

The circumstances we have just considered are perhaps the most favorable for an intermarriage between a Jew and a Gentile. How much more different the situation must be under much less benign circumstances. Can we not imagine the heart-aches in a union between persons less tolerant. Marriage under less favorable conditions would necessarily be interminable misery. Under the best of conditions the Jew who intermarries usually becomes lost to his race.

We have singled out this case because it presents a situation that is far-reaching, that illustrates more forcibly the most manifest argument against intermarriage. It is not a new idea its

is perhaps the first which comes to our minds when we consider the question. Its veracity we cannot question. But working from this hypothesis let us figure out the ultimate results which may or may not be harmful.

If intermarriage is permitted to go on and spread, Israel, as a race and religion, is doomed. No other conclusion can be drawn. The religion that ~~has~~ has carried on through the ages, which has maintained its identity under the most intolerable conditions, must succumb. We who desire to see Judaism perpetuated as a nation and a race as well as a religion will shudder at the thought of a lost Israel.

Except for the unhappiness that might occur in the immediate family of persons who have intermarried, there is absolutely no sociological reason why a union between Jew and Gentile is detrimental. It would not harm society particularly to see Jews intermarry promiscuously.

We are told by learned sociologists that the offspring of persons of divergent races, where there is no physical differences, will reconcile in their persons the opposed <sup>hereditary</sup> tendencies of the two races. Thus we will find in this country that if a Jew and a Gentile intermarry the children of this marriage will inherit from the two parents the superior and best <sup>hereditary</sup> elements of both. So from a broad point of view, society loses nothing in this country when Jew and Gentile unite in matrimony.

It cannot be said that the Jew is in any respects inferior to the Gentile in this country. He has nothing particularly to gain by intermarrying. He has maintained himself a thorough-bred through generations despite attempts of monarchs to ~~at~~ amalgamate him with other peoples, this due to a great extent, perhaps to the natural cling-together spirit that usually manifests itself when a people is forced to do something against its will.

To the Jew and the Jewish race the question of

intermarriage is grave. We are fighting for perpetuation of Israel that is threatened by this disrupting wave of intermarriage. We are justified in discouraging intermarriage as a protective measure against ethnical disintegration.

What is the panacea for this evil? What great sea wall can we raise against this on-rushing tide? Is the future of Israel <sup>dark</sup> Is it hopeless? Can nothing be done? Is there a cure-all? The answer to the last question is in the negative. We cannot stop intermarriage, that much is certain. We may, ~~however~~ however, relieve the situation by education. The education I ~~mean~~ mean is education in Judaism, in the ideals and history of the Jewish race, in what it means to be a Jew and what responsibilities Jewishness carries with it. The Jewish youth must be taught all these things if we are to succeed in leading him in the paths we desire. The time has ~~passed~~ passed when we can say to a young Jew, "You must not marry a Gentile because it isn't the proper thing to do." We must show him why.

Further than this we must carry Judaism to the youth. By organizations, clubs, societies we must bind him to us with a cord of love and reverence that he will be unwilling to break at any time. He must be given every opportunity to mingle with the men and women of his race. And added to all this we must make certain reforms in our religious services. We cannot expect a modern Jew living in the twentieth century to attend regularly a synagogue where services are carried on in a manner of two thousands years ago. I will not go into this proposition further, though, as it is a fit subject for a separate discussion. I must keep within the limits of my chosen subject.

It is all food for thought, <sup>+</sup> though, and we do well to ponder over it. The intermarriage question is only one of the integral parts of the Big Jewish Problem. I merely want it to receive serious consideration.



(B) stories

1. stranger who came to a beautiful southern town & asked colored bell boy of hotel where the Church of God was located - Rev Smith - Father O'Connell & Father Levine but "if God is located in any of these churches, I never heard of it"
2. Barnyard fable - talks between the Pig & the Horse
3. stranger lect in London fog.
4. Ethics - Darius who wanted to buy a horse - died after death roffled off
5. One ~~was~~ man doesn't have to do it all.
6. Why serve only 2 pieces of bread?
7. I wish to chint I was home when I was born
8. Watchman on Tower at Bulcher - Albany,
9. Don't care if the audience look at their watches but when they shake them to see if there ~~is~~ meaning that as usual
10. Hitler courting Andrew Dolgus - @ Eyes pop out - Hair stood on end - small stature - you turn loose the pressure around & your eyes will pop, hair on end & stature shrinks

# News of Democracy

Flowers -

1. There is lack of land
2. Hitler & Heder Dalgus
3. Why only 2 pieces of bread

I Congratulate Hutchinson, Kas on welding a new link in our fraternal chain - 6th Kas link - about the 600 in U.S. - Over a thousand in 33 countries of the world -

B B 95 yrs old - guiding the world in the interests of B. B. L. & Harmony

I A democracy, such as ours, depends on the harmonious relationship of various groups, religions & races

1. Loyalty & patriotism is not the monopoly of any one class, group or race in America

a. Free schools are hand-maidens of democracy - must be kept free of foreign influences tending to undermine our form of govt

(b) Churches of all creeds should <sup>and quite unreservedly</sup> be the repositories of & defenders of genuine American idealism - They teach Peace on Earth - Good Will to Men - Tolerance - Love - Brotherhood - Righteousness - Fatherhood of God

(c) Fraternal lodges - Free Masonry - Oddfellowship - Knights of Columbus & B'nai B'rith & others - safeguard our democratic way of life - ~~through~~ though such organizations may primarily admit to membership only certain religious faiths to the exclusion of others

(2)

II The B. B. ritual which you heard exemplified this afternoon is not just lip service

When you were told that "The B. B. has taken upon itself the mission of uplifting Israelites in the work of promoting their highest interests & those of humanity; of developing & elevating the mental & moral character of the people of our faith; of inculcating the purest prin. of philanthropy, honor & patriotism, etc.; we were not uttering idle words

(Barnyard fable - Pig & Horse)

III There are the greatest times ever known to civilization so far as invention & scientific accomplishments - Radio - television - electric refrigeration - motor car - airplane & the science of propaganda - We have conquered everything except the ability to make people think

a civilization built up & down

1. We have a growing threat of ~~dictatorship~~ the totalitarian form of government is on the march. It is not necessary to wait last

2. Nazism, Fascism & Communism with their authoritarian form of regimentation depends on censorship, repression, denial of personal liberty

a. In a world beset with great

③ will trade liberty for bread - if there is no alternative,

b. B.B. believes that democracy is the best & safest form of gov't for Jews - that we do not need foreign "hands" to help us solve our problems by Livingston's proposition at Wash <sup>unanimously</sup> adopted as the sentiment of our order - Read Pp 8-9

c. Order has gone further & passed a resolution calling for ~~the~~ action by the Executive Com. ~~of~~ to further this ideal. Read P 7-8

d. Com on Americanism recommended Flag Day as a national patriotic holiday

1. Practical results - Zues - June 14. at Ind. Sq. - Philadelphia - 7 P M - Flag Day celebration under B.B. auspices. Minutes - Rabbi - Spirit on program with other patriotic organizations

#### IV Benevolence -

1. - Nat'l Jewish Hosp - "None can enter who can pay - none can pay who enter" - Jews & Gentiles admitted free

2. Leo N. Levi Hosp - arthritis & rheumatism

3. Cleveland Jewish Orphan Home.

4. B.B. Home for Children. Erie, Pa

1. To admit 25 homeless & friendless Jewish children from Ger. - Austria Poland

2. 10,000 donated to Youth Aliyah - Hadassah

#### V Youth movements.

1. A. Z. A.

2. Hallel Fellowship

(4)

(Look at watches - then shaking them)

## Conclusion

If B B is the hand-maiden of democracy - By unifying Israel it strengthens our govt & we are creating a g'th consciousness of our Judaism - Americanism by bringing our people within our fold

(Blow of stranger look in London fog)

If we welcome your Jewish citizens of Polish & isruady cities into our brotherhood  
May this ~~last~~ <sup>new period in the</sup> B-B. desire grow brighter with the coming years & may the lustre of your accomplishments for your city, your state & nation & to the Household of Israel lighten the burdens of a tired world & bring down that millennial day of the Brotherhood of Man & the Fatherhood of God

It is necessary to take a little time out tonight to answer certain vicious rumors which have been given circulation during the last few days. I dislike to waste your time and my time in discussing trivial matters, which should have no place in a campaign when such vital issues are up for consideration by the American people in the election this year. Those who are responsible for introducing racial and religious questions into the present campaign have taken upon themselves a grave responsibility.

I have delivered approximately 300 addresses in the state of Kansas since deciding to become a candidate for the United States Senate this year, and I have at no time referred to racial or religious matters, but, since the persons who are trying to keep me out of the Senate have resorted to such tactics, and since they have injected the racial and religious question into the campaign, I wish to dispose of their wild statements with just as few words as possible, and then we will come back to the real issues upon which we will in the last analysis stand in the general election.

I think it is a shame to waste time on matters of this kind, when the fate of a nation is hanging in the balance, when the very soul of democracy is at stake, when our very form of constitutional government is in jeopardy.

The criticism of the last few days was based largely upon alleged quotations from old issues of my magazine.

It is true that I formulate the basic policies of my publications, however, I could not possibly write all the material or attempt to censor every article that appears in the magazine. Of course, I am morally and legally responsible for what appears in my publication. Our columns are open for discussion upon any religious, patriotic, scientific or other subject.

The articles appearing in my magazine written by others do not, of necessity, in each line, sentence, word and syllable represent my personal views, nor do the other writers always express themselves as I could express myself upon the same subject.

For instance the July number of the Defender magazine coming from the press this week, to be exact, I read exactly two articles before it went to press.

My public duties keep me traveling constantly for the last nineteen years, and I have been on the road for nine months out of twelve, filling speaking engagements in all parts of the country. I write approximately half a million words for publication appear, in addition to my other duties. Obviously, I could not examine every word and paragraph that goes into my magazines any more than the editors of other magazines and newspapers could be expected to do so.

Now, that we have this in the background, we are ready to discuss the charges that are being made, charges originating outside the ranks of the Republican party.

Question No 1. Where does Jared get his money?

Not from any Nazi leaders of Germany or the Communist party. That is falsehood. When the first story was published, I firmly denied it, and demanded that he prove it. The matter was evaded and no proof was submitted, nor will there ever be any proof for the reason that never, at any time in my life, has one cent reached me from any such source. It is a plain, unmitigated falsehood, a cheap falsehood, and has no rightful place in a Kansas electoral campaign.

I have three sources of financial income; the sale of subscriptions and advertising in my magazine, the Defender; second, the sale of religious books, Bibles and patriotic literature through my Wichita book store, our mail order department; third free will offerings from people who attend my meetings and send contributions to help with the work which I have been twenty years building up with headquarters in Wichita.

My Senatorial campaign is being financed from these sources with the knowledge of my constituents. By practicing rigid economy we are able to make one dollar go as far as ten dollars usually goes in a political campaign.

The sound truck and public address system which we use in addresses over the state belongs to a pastor friend of mine who bankrupted early this year, and then became ill. Being unable to use it, because of sickness, he turned it over to me for use in my present campaign.

Readers of my magazine the Defender, are supplying the funds necessary through voluntary contributions to cover the cost of my trip at least from week to week.



Now, it might be in order for me to inquire where the funds are coming from that are being poured into the state of Kansas just now to finance the costly program of opposition to my candidacy?

Very well, let's turn now to the Jewish question.

I have consistently opposed the apostate, atheistic, Communist Jew. I have opposed it in the past, and I will oppose it in the future.

In the International field, I have opposed the Litvinoffs, the Rotkys, the Bela Kuns, the Radoks, Stalin's brother-in-law, Naganovitch and a host of others.

In the National field, I have opposed such secret masters as Alexander Wittman and Jack Stachel who, according to statements made by top leaders, actually control the Communist party of America.

In the local field, I have opposed Max Salzman, head of the Communist party of Kansas, the man who Mr. J. S. Henry of Dodge City told me a few days ago, was responsible for his son, Don, being taken from the state of Kansas across the ocean to die, fighting on the side of the Communist armies of Spain.

On the other hand, I have the utmost respect for the religious Jew. Every one of the sixty-six books of the Bible, with the possible exception of one, were written by Jews. Jesus came to earth dressed in the garb of a Jew. When God would incarnate Himself to our humanity, a beautiful, virgin, Jewish girl was chosen to be the handmaiden. For centuries, while the rest of the world was in paganism and darkness, it was through the Jew that a crystal clear revelation

of Deity was preserved.

On Pages 58 and 79 of my book, "Science, Christ and the Bible" written in the year 1929, you will read, "Every Nation that has blessed the Jew has been blessed of God; every nation that has persecuted the Jew has been cursed by God. These words are from the Book, "Solo de Christo and the Bible", and were written of the devout, religious Jew, who, walking in the light that he possesses, is sincerely trying to follow the light. I am opposed to the apostate, atheistic, communistic Jew, but I have the utmost respect for the devout, honorable and religious Jew. That has always been my attitude in the past, and it is my attitude now, and it will be my attitude in the future.

Next let us consider that an attempt is being made from certain sources to stir up hatred between Protestants and Catholics in Kansas. I can safely say that nothing more vicious, false or untrue has been said. It is purely political propaganda, for the reason that I have refrained from referring to racial or religious matters. Those who are opposing me are responsible for introducing this dangerous subject into the campaign. I have adhered to the principle for years that Catholics and Protestants should reserve the right to disagree honorably in matters pertaining to theology and doctrine. A deep, theological gap separates the two great branches of Christianity, but they should, at all times, maintain a united front against their common foe, international communism.

It will be a great victory for the Communist leaders in this part of the country who are cooperating with

OTHER QUOTE IN OPPOSING ME IF YOU can succeed in driving the wedge of hate and animosity between Kansas Protestants and Catholics during this campaign. The Roman Catholic Church in Spain recently passed through great suffering at the hands of the International Communist movement.

It is reported on the best authority that not less than fourteen thousand priests and an equal number of nuns were put to death in the matter of a few months. Hundreds of churches were bombed, burned or otherwise destroyed.

In that sad hour when the blood of Spanish Christians was flowing, leaders in that New York organization known as the Federal Council of Churches took sides with the Communist government of Spain. I took my stand on the side of the Spanish Catholics because it is and always has been a matter of deep conviction with us that Protestants and Catholics should stand together against the menace of international bolshevism.

I opposed them at that time, because I felt they were wrong in defending the Communist government in Spain. I have held the position of that group of Protestants and Catholics as to eliminate radicals and left wingers who do not subscribe to the doctrine of Christianity, its basic doctrine, or to the fundamentals of sound democracy, but fraternize with Communist doctrines. They have been betrayed by subservient propaganda, and I most heartily approve of opposition from this source. I have criticized this organization of Federal Council of Churches for its un-Amer-ican activities carried on under the name of religion, for the same reason the

gentlemen from Massachusetts has criticized it. Please understand this questionable organization, the Federal Council of Churches, with headquarters in New York is to be distinguished from and has no organic connection with the Council of Churches. The Federal Council of Churches have often in the East been denounced by the American Legion on the ground that it persistently engages in activities of a radical and communistic nature. At its National Convention, the American Legion, adopted a strong resolution calling upon the United States Government to investigate it for advocating policies contrary to the wisest ideas of government. The Chicago Tribune, on May 3, 1929, used these words: "The Chicago Tribune came in possession today of documentary evidence that opposition sponsored by leaders in the Federal Council of Churches has been financed by one of the most subversive aggregations of socialist, communistic and other radicals in the United States."

The Marion Ohio Star spoke as follows about them: "They have been hand in hand with the faction which is doing its utmost to oppose, hinder our government in every activity in which it is engaged to protect American lives and property from the foe of all government, The I. W. O., agents of Soviet Russia, from Communism of every kind and character."

We will consider now my attitude toward Free Masonry. Greater depth of duplicity has been reached at no point in the attack of the last few days than the attempt to make it appear that I am opposed to free masonry. Many of my friends in the Masonic order found it difficult to restrain their feelings when they heard this utterly, absurd, untruth-

propaganda, the most vicious that was ever introduced in a political campaign by taking an old article in which I was discussing masonry in France and trying to make it appear that I am unfriendly to the order.

In Italica at the top of page 18, July 30, issue you will find this: "Masonry in France differs entirely from Masonry in England and the United States. Every Mason in the United States knows French Masonry is under a ban. No Mason from Kansas could disgrace himself by entering the Grand Lodge if he were visiting in France. Anybody who knows the A B C of Masonry understands this fact.

This is a deliberate attempt in their scheme of propaganda. They know I was referring only to French masonry they knew the truth, they had the facts before them in black and white. They know I was not talking about American masonry. They know I was only expressing a fact known by all members of the order. If they would lie about a matter like that they would lie about anything. In trying to prove everything, they have proved nothing.

I don't get money from Germany.

I am not anti-Catholic,

I am not against the Jew as a race or religion.

I am opposed to the International Law to whom we are indebted for the scourge of international communism;

I am not unfriendly to free masonry;

I oppose the little group of New York bureaus of which the Federal Council of Churches is largely composed because they are attempting to put across a program of left wing

radicalism in the United States and thus prostituting as many pulpits as will yield to their propaganda.

The insinuations that I have Fascist or Nazi inclinations was not uttered in sincerity. I deny the charge categorically, and denounce it as an outright falsehood and the cheapest kind of politics. I am now and always have been opposed to every 'ism' except Americanism. It is customary to smear all enemies of Communism with the charges of Fascism and Nazism.

I won't take any more of time discussing the statements circulated during the last few days. There are many instances where they have misquoted, twisted and changed extraordinarily my statements, and put me in the position of denying a falsehood for the purpose of confusing public opinion.

It is reported on the best of authority that the whole thing originated outside the ranks of the Republican party; it didn't even originate in the state of Kansas. Two weeks before the first pamphlet came out, a man, a leader in the Communist party of Kansas, called me by long distance telephone, and explained how the attack was to be made. He outlined the various points and told me the name of the author, and when the pamphlet appeared two weeks later, it was exactly as this Communist leader told me it would appear. How did this communist leader from Kansas know what was going to happen This last statement popularized in certain circles last night, comes from a Missouri source. It has been suggested from the opposition that I should be investigated by a Congressional Committee on my numerous activities. I ask that such an investigation be sweeping, it would include an examination of their activities

Many thoughts have gone through my mind as I have tried to reflect on what I was going to say at this birthday celebration. Often a person 70 years of age is pictured as being five or more years past retirement age passing the day in a rocking chair watching the sun move from horizon to horizon, waiting for the postman to bring his social security check, and worrying about the processing of his medicare claim and perhaps wondering whether the government will clean up the nursing home, provide him food and increase his homestead tax exemption.

But that picture of a 70 year old is not at all applicable to our 'Birthday Boy'. I am regularly reminded of this as I try to carry on a discussion with him walking to or from lunch and find that I am running half the time to keep up with him. Who else do you know who would take a month long hard trip through Africa and then go to Paris for five days to rest?

He oversees two large businesses, develops and manages numerous investment properties, actively participates in the affairs of many organizations. These would be more than enough for any two men, but our "Birthday Boy" maintains a full time law practice, is a devoted husband, father and grandfather and manages, weather permitting, three rounds of golf a week. Like a distance runner he warms up each morning for his day long race with a full regime of exercises before breakfast.

You who have known him for many years take this type of routine for granted, but as his son it was not until I started practicing law in his office that I could judge how he measured up to others. I am sure that as a boy I thought that all fathers were like my father, had the ability and the desire to provide his family with whatever his wife thought they needed. Birthdays were always the highlight of the year, celebrated with a large gathering of practically the entire family, aunts, uncles and cousins, with a big birthday cake topped with just the right number

of candles plus one The extra candle was for life and birthdays were the celebration of life  
From Dad <sup>has taught</sup> ~~I learned~~ not just from words alone but from deeds and example the value and the ways in which a man expresses concern for family, community and others Instilled within me was his inherent optimism in the future - that life is to be lived and enjoyed - its pleasures and blessings shared with others The belief in the dignity of the individual, the value of integrity and initiative, the importance of our country as a unique place where we are free to develop our personal capabilities - these are essential ingredients for life To have made this world a better place to live when we leave it than it was when we were born into it That to our spouse and children to be gentle, kind and understanding and provide guidance and assistance and to encourage them to realize the full potential that lies within To express this commitment and zest for life as long as you have the mental and physical power to carry on

It is most appropriate that this 70th birthday celebration should be held with so many of his good friends and family participating All of us have been affected in some measure by his first 70 years We look forward to sharing pleasures with him during the years to come May God bless him with many more years of life and health

Will you join me in a toast to life, for what better words can express my feelings at this time To my Dad, to my dear friend -  
L'Chayin'



Many thoughts have gone through my mind as I have tried to reflect on what I was going to say at this birthday cel



Joseph Cohen died Thursday, September 2, 1976, aboard the cruise ship Island Princess near Sitka, Alaska. He is survived by his wife Marjorie of the home, 3030 West 67th Terrace, Mission Hills, two sons, Barton P. Cohen, 8 Wycklow, Overland Park, and Miles A Cohen, 7243 Eby Drive, Merriam, and one daughter, Hildred D Hoffman, 4934 State Line, Westwood, two sisters, Dorothy Levitta and Reva Cohen, both of Prairie Village, and eight grandchildren.

He was a member of Congregation B'nai Jehudah and Congregation Ohev Sholom, the American Bar Association, the American Trial Lawyers Association, Kansas Bar Association, Kansas Trial Lawyers Association, the Wyandotte County Bar Association He was a member of Oakwood Country Club and the Terrace Club

He was born March 23, 1902, in Kansas City, Missouri, lived in Kansas City, Kansas from the age of two until he moved to Johnson County, Kansas in 1946 He attended the University of Kansas, the University of Colorado, and received his law degree from the University of Kansas City From 1917 until he entered the practice of law he was a reporter for the Kansas City Star For over fifty years he was actively engaged in the practice

of law, with his offices on the 7th floor of the Huron Building,  
Kansas City, Kansas A past president of the Wyandotte County  
Bar Association, he was one of the organizers, <sup>and a past President</sup> of the Wyandotte  
County Legal Aid Society, one of the organizers and past presidents  
of the Kansas Trial Lawyers Association, a member of the Inter-  
national Academy of Trial Lawyers, ~~and~~ served on its Board of  
Governors and on the Board of Governors of the Association of  
Trial Lawyers of America

A member of Beth Horon Lodge, B'nai B'rith, he was  
president of ~~the~~ Grand Lodge No. 2, B'nai B'rith, in 1933-34  
A member of the National Commission of the Anti-Defamation League  
of B'nai B'rith for more than thirty-five years, a member of its  
national executive committee, a former national vice chairman  
of the League and former national chairman of the ~~National~~  
Community Services Committee of the League, when he retired from  
the National Commission of the League, he was elected a life  
member. He organized two chapters of A Z A , organized and was  
past president of Kansas Association of B'nai B'rith lodges,  
organized the Kansas State <sup>B'nai B'rith</sup> Women's Association In 1975 B'nai  
B'rith honored him with its Humanitarian Award He was the

recipient of the B'nai B'rith Dr Julius H ~~Rosend~~<sup>Rabin</sup> Award  
for contribution to interreligious and interfaith relations  
in Kansas City, Kansas in 1950

In 1959 he was the recipient of the Brotherhood  
Citation from the National Conference of Christians and Jews  
In 1939 the Jewish Community Council of Greater Kansas City  
was organized, and he was elected its first president and  
served in that position for six years In 1943 he was elected  
as the delegate from the State of Kansas to the First American  
Jewish Conference.

He was one of the organizers of and a past president  
of the United Community Campaign of Kansas City, Kansas, and  
served as General Chairman of the Campaign in 1948 For  
fifteen years he served as Treasurer and member of the Board  
of Skyline Community Center

He was appointed by Governor Robert Docking and served  
for four years as a member of the Kansas Commission on Civil  
Rights

At the time of his death he was Chairman of the Board  
of the Rosedale State Bank and Trust Company, Kansas City,  
Kansas, and the Metcalf State Bank of Overland Park, Kansas

A lifelong Republican, he accompanied Governor Alf Landon during the 1936 presidential campaign, serving as his advisor on minorities

*Apostolic Blessing bestowed by Most HOLY Father in 1956 for being Chairman of ST MARGARET'S Hospital building campaign*



My first clear memory goes back to the days when we lived at 418 Minnesota Avenue, Kansas City, Kansas, in a two story commercial building where we had our dry goods store on the first floor and lived in rooms on the second floor. My first recollection of that rather crude housing was of quarters that had no bath or inside plumbing.

Accordingly, living in a household with five children meant that we used an outside facility for sanitary purposes and when we took baths we had to heat our bath water on our stove and we used a portable bathtub which stood up in a little room awaiting use.

My father, Barnett Cohen, was born in Russian Poland and had come to Kansas City because he had two brothers living here, Morris and Lable Cohn (that's the way they spelled their name), who lived in Kansas City, Missouri. Uncle Morris was the older of the two uncles that I recall and Uncle Lable must have been only a bit younger than he. As a child the family went to visit the uncles who lived nearby each other around 19th and 20th and Woodland. Some of their children were of the same age as we were and several of them were older. Uncle Morris had children named Louis, David, Myer, Jenny (Smith) and Lena (Rope). Uncle Lable's wife was Bessie or Aunt Bossle and they had a big family, namely Meyer (who died at an early age of a malignancy), Abe Cohn (who married a first cousin of Henry Cohen's) Sarah, Jenny (Mallin), Rose (Tallman), and Sam Cohn (now in the real estate business in Kansas City, Missouri) *Ben Cohn*

Among my preschool recollections and perhaps the earliest of my recollections is a time when I broke my leg, and I can't even remember how that occurred, and I was confined to bed in a small room at the southwest corner of our second floor living quarters. My father was always a religious man and went to synagogue regularly on

Sabbath evening (Friday) and Sabbath day (Saturday) He was instrumental in organizing a congregation which met in our upstairs front livingroom next to the little room where I was confined Those who came for religious services on the Sabbath and on holidays, as I recall, came in and talked to me briefly

My next early recollection is of being sent to register in the first grade at Everett School, then located near 4th and Everett Avenue, about 416 Everett in Kansas City, Kansas

Personal hygiene was then coming into vogue in the public schools and I can recall the teacher telling us how important it was to brush our teeth From that lesson I started a habit of brushing my teeth daily which became a life-long habit Prior to the teacher's suggestion about the need for keeping one's mouth and teeth clean there had been very little talk in our family about the use of toothbrushes or toothpaste

I can recall how proud my twin brother, Lou, and I were to get all dressed up to start school In fact, we had tried to go to school the year before but the teacher told us we were not qualified because of age, so we had to wait another year There were no kindergardens in those days, at least none in our school I was always complimented by my parents on the good grades I got at school and that gave me the idea that I must always succeed if not for myself at least to please them In fact, I really never had any difficulty with school work Throughout grade school, high school and college as well as law school I was able to earn better than average grades In fact, when I really got motivated, which was in high school, my grades were usually near the top

In those days the 400 block was composed of a Jewish colony of small merchants who conducted their business on the first floor and

if there was a second floor they lived upstairs and if there was no second floor they lived in quarters behind the space devoted to commercial enterprises The 400 block Jews were the poor entrepreneurs who had saved a small amount of money with which to start their businesses They lived frugally, attended synagogue and encouraged their children to obtain an education

As I think of these early friends who were at the bottom of the economic ladder and fighting rung by rung to reach a better position, I think of the Berkowitz family whose two sons became physicians and the Ida Abrams family whose children became a lawyer (Al) and three pharmacists (Harry, John and a daughter)

As near as I can calculate my father and mother must have both come to Kansas City, Missouri in about 1890, she from Berlin, Germany Their first home was somewhere near 18th and Vine in Kansas City, Missouri and all of the children were born in Kansas City, Missouri, with the exception of my sister, Dorothy who was born in Kansas City, Kansas, and my half-sister, Reva Krockover Cohen who likewise was born in Kansas City, Kansas

My eldest sister, Rose, was married at the age of 18 years, to Jacob Eichenberg She was a talented musician who played the piano very well, sang with a very good voice and who wrote music In the early days of the silent motion pictures I can recall she played the piano in one of the nickelodeans in the 500 block on the south side of Minnesota Avenue, about 517 Minnesota, and was paid \$3 00 or \$4 00 a week She was a tempestuous person conforming to no pattern, essentially anti-social, who enjoyed her music and who would read books of fiction hours and hours at a time throughout most of the night I recall she gave me five cents to go to the candy store for her and buy



her candy, mostly licorice, which she would chew all night as she read. Needless to say my mother and she were in constant conflict and the arguments between them as my mother tried to bring some order out of her life is something I remember well. When my father died in August, 1911, leaving her the beneficiary of a \$1,000.00 life insurance policy much argument arose because my mother was sure that father had never intended to prefer her but had named her as the beneficiary before he got around to changing the beneficiary clause of the policy after his other children were born. I recall that Rose worked for Emery, Bird & Thayer as a clerk and got the usual \$3.00 a week in wages. At Christmas time her employer gave all the employees a can of oysters. My father, who was very Orthodox in his belief and insisted on a kosher home being kept with all the mosaic dietary laws fulfilled, opposed very much the opening of this can of oysters at our home. At that time my Aunt Jenny Mamlock of San Antonio, Texas, was visiting and she wanted the oysters because she did not obey the mosaic laws and I can recall that there was quite a fracas over that incident. Aunt Jenny was a peculiar woman anyway in many ways. She was a beautiful woman and had been married two or three times which was unusual for those days. She ran a small men's furnishings store and about every five years visited her family in Germany, living a very frugal life in between. However, she did have one luxury which my father did not appreciate and that was she came to Kansas City about once a year and lived in our crowded home and went daily to take the hot baths at the Rosedale Bathhouse and hot springs at the south end of Mill Street in the Rosedale area. She, like many Germans, believed in the health spas as a means of retaining good health.

My father was a sickly man A tailor by trade he had contracted tuberculosis which made it impossible for him to work Eventually he went to the Jewish Consumptive Relief Hospital in Denver without getting relief or a cure and came back in the summer of 1911 and died about August 27, 1911

As a boy of 9 years attending the funeral of his father, I can recall the comments that were made concerning the fact that this was a motorized hearse People lamented the fact that now funerals were over so fast and the dead were buried almost before they had cooled off due to the rapid transit facilities of the automobile Actually, my mother had operated the store alone for several years due to my father's illness and there was no perceptible change in management with his passing I was impressed with the fact that my mother had done a total of \$12 00 worth of sales in the business the day after the funeral when she opened for business This apparently was a large volume of business for that little store

I can also recall going to visit my uncles after Father's death One Sunday when we were visiting Uncle Morris I was standing with him when he was talking to a person who asked who the woman was that was talking to my Aunt It happened to be my Mother He told the man that my mother was his deceased brother's widow but that my father had left my mother well off Because he had so little he apparently thought that the store and the building where the business was carried on at 418 Minnesota and an equity in a small house in the 1400 block on Brooklyn, which constituted my father's total estate, was a considerable fortune which my mother had inherited She had also inherited five children, all of whom were of school age, except

my two oldest sisters, Rose and Esther, who were under 18 years of age and who had modest jobs

My sister, Esther, however, was regarded as the most personable and brightest of the girls. She had a job as a bookkeeper in a large junk yard at or near State Line and Central Avenue in Kansas City, Kansas. Possessed of a radiant and cheerful disposition she had many friends and many suitors. At the age of 18 she married Ben Arenson who was a handsome, ambitious young man who operated a dance hall at what was called the Rainbow Rink at the northeast corner of 5th and Armstrong where the Holiday Inn is now located. With her help he later developed a chain of three or four tobacco and sundry stores in downtown Kansas City which thrived for awhile due to my sister's hard work and personality and which faded out as business declined. Ben seemed never able thereafter to arouse any ambition and he went from one job to another with little success. However, he was a fine family man, father and husband, beloved by his children and his wife even though his support of them was very meager. Even in the face of adversity Esther's happy disposition never left her and she was able to laugh and apparently enjoy herself even though she didn't know where her or her family's next meal was coming from. They had 13 children, 2 who died in infancy, 11 of whom survived to adulthood and 10 of whom are still living. When Esther died at the age of 77, about 2 years ago, following a stroke which she had while visiting some of her children in California, she left a family of hard working children each of whom was working hard and earning a good living but none of whom had succeeded in accumulating much of this world's goods. These children adored her, came to visit her frequently while she was confined to a bed at the Home For Jewish Aged in Kansas

City, Missouri, not even able to recognize them

My sister, Rose, had a different disposition After her husband filed suit for divorce against her she refused to reconcile and obtained her divorce, refused alimony and support money and attempted to raise her children alone However, I am sure that the children's father helped out as much as she would allow him to do That was her way of showing that she could get along without her husband's help I learned about her death through a telephone call from one of the children who said she had passed on and that they were waiting for me to come tell them what to do I drove in my car to the home on St John where she lived and when I saw that she had passed on we called the funeral home and arranged for the funeral

I lead a carefree life as a child My twin brother and I were constant companions during the early part of my grade school years Then we sort of drew apart He was transferred to another school for disciplinary purposes and from that time on we did not have the companionship as before He was a fat, oversized boy whose personality was probably affected by the fact that he was too corpulent to fit into ordinary clothes and wore long pants when the rest of the boys his age were wearing what were called "knickerbockers" or knee length pants which fitted over long stockings He quit school before he had finished the 8th grade and went to work in the transient or bookkeeping department of the Commercial National Bank where he was recognized as a hard, diligent worker

He and I were both newsboys He sold the Kansas City Star at 6th and Minnesota and I sold the Star at 5th and Minnesota We hopped the streetcar and went through them to sell our papers and then jumped off as the car went on its way I can't remember how old

I was when I first started selling newspapers but my guess is that I was probably not over 9 or 10 years old. The Star courted its newsboys. It had gatherings of the newsboys and yells at these gatherings and bought them a dinner at a downtown hotel at Thanksgiving or Christmas. Mr William Kelly was the circulation manager of the Star in Kansas City, Kansas and he was particularly fond of me and I was fond of him. He wanted somebody to sell newspapers at noon and he persuaded me to permit myself to be picked up at noon as school was dismissed for the noon recess. As we marched out in line each noon I was permitted to break line and run to his car so that he could drive me to Minnesota Avenue where I would cover the restaurants and business houses and sell what newspapers I could, run home and get a bite to eat and get back to school by the time it convened at 1 15. Perhaps that is where I learned how to eat so fast.

I recall that the student bodies of a number of the schools in the downtown area of Kansas City were permitted to join in a parade on behalf of fund raising for the completion of the YMCA building at 8th and Armstrong. For years there had stood at this corner an unfinished building which was a mocking monument to the inability of the community to furnish sufficient funds for its completion. As a boy in the second or third grade at Everett School the teacher suggested that all of us were to be prepared to join a parade of schoolchildren who were going to march on Minnesota Avenue in support of the efforts to obtain money for building purposes. And, the teacher suggested that we try to compose some slogans or yells that might be used in the parade by our class. As a newsboy I had been exposed to a yell that the newsboys gave at Thanksgiving or Christmas dinners which the Kansas City Star furnished at a downtown

Kansas City, Missouri hotel (I believe the Savoy Hotel was one of the places where we dined in what to me was great luxury) The yell went as follows

"Newsboys, newsboys, we are they  
We are the newsboys from K C K "

I paraphrased this yell to read as follows and it was adopted as our class yell for the parade

"Schoolboys, schoolboys, we are they  
We are the schoolboys for the YMCA "

Fortunately for the community sufficient funds were contributed and the building was completed and has been in use continuously since The YMCA has been an excellent force for good in our community and I look back with pride at having made a minuscule contribution.

I was graduated from Everett School in May of 1915 in graduation exercises that were held at the First Presbyterian Church, then located at 6th and Everett I was selling newspapers at the time and continued to do so when I enrolled in the Kansas City, Kansas High School at the beginning of the September, 1915 term The high school was then located at the northwest corner of 9th and Minnesota Avenue until the building was destroyed by fire in about 1936

I always loved athletics of almost every kind but my ability as an athlete never measured up to my enthusiasm for sports

The high school principal, W A Bailey, had just started in his position in the year of my enrollment We became good friends and I revered his ability and friendliness as long as he lived Coincidentally, he stayed on as Principal of the high school during the entire four years of my attendance and he left the field of education in 1919 shortly after our class was graduated to become the General Business Manager of the Kansas City Kansan which was then

opening for business as a Capper publication after a great effort had been made by the community's leadership to get a daily newspaper established

Football had been abolished as a high school sport since the days of the race riots in the early part of the century which had caused the School Board, with the approval of Negro leadership, to obtain legislative consent to segregate the white students into the Kansas City, Kansas high school and the black students into a school of their own known as Sumner High School. Though I never participated in football and in fact had never seen a football game until I went to high school, I believe I attended almost every game that the school played. Football players such as Captain Claude Wilson, Colleph Shaw and others were my heroes in those days.

High school was a thrill and a constant source of joy to me. When I started to high school we were living in the bedroom quarters above our store at 418 Minnesota Avenue and I would walk from there to school, always in a hurry and always just in time with few seconds to spare. Although I had been a good student of arithmetic in grade school I seemed to have had more trouble with algebra and geometry than any other subjects and I have wondered since high school days why these should have proven so difficult. Probably I should take the blame myself but I have solaced myself by thinking that, maybe, the teachers were not too expert in communicating their subjects. Of course, I made passing grades in every subject, including mathematics and sciences, but I was never at ease with these last two subjects. My best subjects were history, social sciences, economics and literature. I took public speaking under Mr. Nye who was an indolent person who gave good grades for little effort. I proved to be one of his

favorites because I loved to memorize poetry and parts of Shakespeare's plays and recite them in class much to his delight because he was himself a very fine Shakespearean actor I took a class in salesmanship under Mr O W Breidenthal, who considered me one of his brighter students and who predicted that I would be an outstanding success in any field of salesmanship or persuasion After living a long life I would have to say that whatever talent I had along that line, buttressed by hard work and research, has proven to be of great value to me

When the United States entered World War I by a declaration of war on April 6, 1917, I was a sophomore in high school I had changed my occupation from that of a newsboy selling newspapers on the streets and in restaurants to being a news carrier having succeeded in getting a route assigned to me by the Kansas City, Kansas office of the Kansas City Post The route extended from 5th Street on the west to the Missouri River on the east and from Richmond on the south to Waverly on the north The Post was an afternoon newspaper which fitted into my school program quite well The only morning paper which it circulated was its Sunday edition which was delivered to the carriers about 3 00 A M and which I delivered to my customers usually before daybreak It seems to me that I had about 100 customers when I took over the route and when I gave it up in the early part of 1918 I had about 150 customers I felt like a prosperous businessman because I was required to deal with my customers, solicit new customers and satisfy with service those who subscribed from me A high school boy making \$9 00 or \$10 00 a week had something going for him that was not duplicated by many of those in my class Of all the chores relating to my job as a newspaper carrier, the most trying, in my opinion,



was the weekly collection of 10¢ from each of my customers. Some paid well and immediately upon my appearance at their house on a Saturday or Sunday morning and others required two or three stops or more before collection was effectuated. I learned then that persistence had its own rewards.

In the period following the declaration of war America began its mobilization of manpower and industry for the pursuit of victory. Men were being drafted into service or volunteered for military duty.

In December of 1917 I paid one of my frequent visits to the business office of the Kansas City Star in Kansas City, Kansas, then located on North 6th Street near Minnesota Avenue on the west side of the street on a site now occupied by the Commercial National Bank building. I enjoyed visiting with the office of the Star because my friendship started as a newsboy with such men as Dick Darnell, office manager, Bill Kelly who was head of the Kansas City, Kansas circulation department, Lacey Haynes who was in charge of the news reporting for the Star and Fred P. Cree who was head of the news reporting for the Kansas City Times. While visiting the office, Mr. Cree came over to see me and asked me a question that was to change the direction of my life entirely. He asked me if I would like to be a reporter on the Times, stating that he needed a replacement for one of his men who had been drafted into military service. I seized the opportunity with avidity and told him I could start as soon as I could get a replacement for my Post route which probably would take a week or two. He said I could come to work New Year's Eve, December 31, 1917. I knew nothing about journalism and was not too proficient then even in writing and English. I told him that and he said that he would teach me what I needed to know.

From an obscure newspaper carrier I felt all the importance of a journalist when I undertook this position and I made up my mind that I would listen, read and learn I went to the Public Library and got as many books as I could on journalism and studied as I got on-the-job training

As a cub reporter my first duties were to call on the undertaking establishments and find out all the information I needed to write the obituaries as these were, as they are now, daily news I covered the Fire Dept to determine what, if any, newsworthy fires had occurred and I also covered the Board of Education and its meetings to determine what was going on in the field of education At the same time I gave my high school considerable publicity on its sports activities as well as its academic affairs Because of my reportorial work I became well acquainted with Mr Bailey and the members of the faculty of the high school I recall starting a campaign in my senior year to get the School Board to include in the high school curriculum a program of journalism and to institute a newspaper which would chronicle the school's efforts I headed a committee that went before the School Board to urge it to appropriate funds for such a newspaper and to employ a teacher of journalism This was accomplished successfully and in the school year following my graduation Mr Morgan was employed to teach journalism and to start a school newspaper, then and now called "The Pantograph" That newspaper under Mr Morgan's direction, within a very few years won honors as one of the best high school papers in the state

My working hours on the Star were quite convenient I went to work at 6 00 P M and worked until 11 00 P M five days a week, was off work on Saturdays and on Sundays I worked from 2 00 P M until 11 00 P M

A newspaperman has access to places of importance given to other persons in few occupations I learned to know all of the men holding public office in Kansas City, Kansas, Wyandotte County and the State of Kansas Our office was a mecca for men with political ambitions who usually came to visit Lacey Haynes and to seek his advice on political matters He was regarded by many as an astute politician who used the columns of the Star to advocate for issues and candidates who, in his opinion, would best serve the local and state interests Lacey wanted nothing for himself, remained always in the background and out of the limelight in every campaign and when his enemies accused him of taking sides his favorite answer was, "I'm a newspaperman, not a politician " His influence, however, was always on the side of better government and he used the power of the press that was in his hands to move in that direction I shall never forget the debt of gratitude which I owe to men like Fred Cree and Lacey Haynes who helped me so much in the formative period of my life

SPEECH DELIVERED AT KANSAS CITY AT  
CONVENTION OF DISTRICT GRAND LODGE #2, ON MAY 30, 1926

The Independent Order of B'nai B'rith has initiated many worthwhile movements. In the past however, it has concerned itself chiefly with charity and philanthropy. Its hospitals; old peoples homes; sanitariums and orphan asylums are splendid memorials to the noble work which our Order has done in the past. However, we have long since recognized that we cannot live on the laurels of the past and that we cannot be content with glorifying ourselves by pointing to these accomplishments. In my humble opinion, our honorable President, Brother Alfred Cohn, struck the keynote of his administration when in his address to District Grand Lodge #1, at its convention held in New York City several weeks ago, he told that District that "our former work, as essential as it was, in reality, ministered to the ills and to the evils of our People. In the past few years, however, the activities of our Order have been directed towards Israel's strength--towards Israel's glory." In line with this policy, the Executive Committee of our Order established the Killel Foundations where there is being developed in the future leaders of Jewry, an appreciation of their heritage and a Jewish consciousness so that when they return to their respective homes they will not have been lost to Judaism.

In furtherance of this same program, our Order then began to realize that the only successful way of handling the problem of the American Jewish boy, independent as he is, even to the extent of being willful at times, bubbling over with enthusiasm, possessed of initiative, vision and energy, seeking self-expression, is through the medium of organization. Never before have we been as careless with our youth as we are today. Never before have we thought less of the future of our boys than we do now. When the average boy reaches his 16th or 17th birthday or so, he is usually able to persuade his parents to believe that he has reached manhood, and they permit him to do practically what he pleases; while as a matter of fact, we should concern ourselves more as to the influences which are permitted to reach the boy of that age than at any other time during his life. It is just at that time that he begins to form his lifelong habits. His character is being molded. He is more susceptible to outside influences than ever before. "As the twig is bent, so is the tree inclined," and we should therefore choose more carefully the forces and agencies which bend the twig. The great danger to the boy of today and to our modern civilization is that we have too much leisure time. I venture to say that there were more restraining influences and less time for getting into mischief in your lives during your boyhood days than there are today in the lives of your boys. Our boys today have more liberties and more leisure time than they have ever had at any time previous and under any social structure.

What is your boy doing with his leisure time? Do you know where he spends it or what he does with it? You tell me what your boys are doing with their leisure time and I will tell

you what sort of boys they are and what sort of men they will become. The problem of providing something that will interest the boy and occupy his leisure time to advantage is one that might well claim the attention of any organization whose purpose is unselfish. Recognizing the psychological principle that our boys will do the things that we want them to do voluntarily whereas they will resent compulsory methods, our Executive Committee adopted and established the Junior B'nai B'rith movement known as the Order of Aleph Zadik Aleph of the Independent Order of B'nai B'rith. Our worthy president, Alfred Cohen appointed a committee to prepare a ritual and constitution. Brother Milton Schayer of Denver represented your District on this committee and I am indeed sorry that he is not present to report to this convention the results of our meeting. We adopted a constitution and ritual and outlined a program of constructive activities for the Aleph Zadik Aleph or as it is commonly known, the A.Z.A. As soon as our report is acted upon by the Executive Committee of the B'nai B'rith, work will be begun in earnest to establish Junior B'nai B'rith chapters wherever B'nai B'rith Lodges are found.

Let me tell you a few things about the A.Z.A. In the short time that it has been in existence it has established 25 chapters, not one of which has ever gone out of existence after it was once installed. Two applications for charters are now pending and just as your president, Judge Frey, has told you inquiries have been coming to him and I might add that our office alone has received almost 100 inquiries from as many different cities asking how an A.Z.A. chapter could be formed. This is certainly indicative of the tremendous appeal which the Order has for boys between the ages of 16 and 21. There are many things about the A.Z.A. which appeal to the average boy. They have very beautiful initiatory services; they are adopting a very interesting physical and educational program. Annual conventions, basket ball, debating and oratorical tournaments are held. These national get-togethers give the boys an opportunity to make contacts and associations which are invaluable and tend to develop and broaden the boys. However, it is not for the purpose of providing a play ground for our Jewish boys that the A.Z.A. exists, but its chief purpose to which everything else is subservient and incidental is to perpetuate Jewish ideals and Jewish thought as living virile forces so that future generations will be fully cognizant of their opportunities as Jews and as Americans. The varied program of the A.Z.A., embracing as it does, the finest elements of life for the Jewish youth of America, enables the A.Z.A., through a very impressive ritualistic service and physical and educational program, to become a tremendous influence for good in the lives of its members. The A.Z.A. leads the way to manliness, moral courage and mental growth. Yet it does not employ the methods of the teacher or preacher. It encourages sport and recreation but it is more than a social club. It is built upon the friendship and close ties which it fosters among its membership and it encourages the strongest fraternal relations, yet it is more than a fraternity in the ordinary sense of the word.

That the A.Z.A. is developing its members and has gathered within its ranks the finest type of American Jewish boy becomes readily apparent when the personal achievements of its members are considered. For example: Out of the 3 boys making up the championship high school debating team for the state of Nebraska, last year, 2 of them are Jewish and both of these Jewish boys are members of Omaha Chapter #1, A.Z.A. Recently a nation-wide oratorical contest, in which about a million high school students participated, was held. Many A.Z.A. boys won honors in this contest and 2 of them achieved outstanding distinctions. A member of our Kansas City, Missouri Chapter won the championship for the state of Missouri in this contest. A member of our Sioux City chapter won third place in the finals, which were held in Washington D.C. and in which Chief Justice Taft, other Justices of the Supreme Court and Attorney General Sergeant acted as judges. A member of our Council Bluffs chapter is on this year's championship debating team of the state of Iowa. A member of our Superior chapter won first place in the extemporaneous speaking contest for the high schools of Wisconsin. A Kansas City Kansas member won the oratorical contest in his city. Two of our Lincoln boys are high school football men. A Superior boy is the first Jewish man that ever captained the Superior High School football team. These are only a few of the examples I could cite you. Any one of our chapters could furnish many more.

Is there any question but that these boys who make up the A.Z.A. will become the leaders of the Jewry of tomorrow? It is upon them that we must depend for the perpetuation of Judaism in America. And more than that, it is these very boys who now comprise the A.Z.A. who will in a short time become the members and the leaders of the B'nai B'rith. If there is any one who doubts the wisdom and the necessity of grounding these boys in B'nai B'rith principles and providing for them a B'nai B'rith environment, let me call his attention to the fact that during a recent initiation held by the local B'nai B'rith Lodge there were several A.Z.A. members who had reached the age limit, ~~and were there,~~ side by side with their parents, taking the obligations of a Ben Brith. Not only here, but everywhere the A.Z.A. is proving a training ground for the B'nai B'rith. It is, and will continue to be, a source from which the B'nai B'rith may handpick its members in the future.

It was the realization that such work could not be neglected that caused the Executive Committee of the B'nai B'rith to seriously get behind the Junior B'nai B'rith movement. However, the ultimate success of the movement necessarily depends upon the District Grand Lodges and the local lodges. My plea to you is that you do not neglect this opportunity for real constructive B'nai B'rith work. Junior B'nai B'rith is nothing new to your district. You have already made considerable headway along these lines. I have no fears as to how you will act in this regard. I know that you will not miss this splendid opportunity for giving your boys--those whom you expect to carry on after you are gone--the benefit of those principles and those ideals of which you think so highly.   
By supplementing the work of the temple and synagogue, with the

Hillel Foundation in the university; the A.Z.A. outside of the university; and God willing, we can rest assured that when our boys reach manhood they will not be ashamed of their Judaism nor will they try to hide from the faith of their fathers as an ostrich hides in the sand, but they will by their every day lives and conduct prove that they have accepted the injunction which God gave to Abraham and which the B'nai B'rith gives to each of its members.

"Yeha Brocho"--be thou a blessing.

AMERICAN JEWISH  
ARCHIVES

1917-1966

ADDRESS OF JOSEPH COHEN AT STATE CONVENTION OF I. O. B. B.  
Leavenworth, Kansas, October 30, 1927.

Brethern of this Convention:

After several years of inactivity on the part of the state association of B'nai B'rith lodges in Kansas, we are again assembled for the purpose of stimulating our activities on behalf of our beloved fraternity the Independent Order of B'nai B'rith. It gives me a fine feeling of gratitude to be able to stand before this body and greet you not alone as your state deputy, but as one of your brothers.

It has been one of my fond dreams since assuming the duties of state deputy more than a year ago, that the meetings of the state association be revived. It was my opinion that much good could and would be obtained through a comingling of the members of the various lodges of this great state. When brother and brother meet on a common ground for a common purpose and reconsecrate themselves to the work of a beneficent fraternity the reaction therefrom is bound to be good.

Sholem Lodge of Leavenworth, Kansas was my refuge in time of need. When I put before the officers and members of Sholem Lodge the proposition of entertaining the state convention this year in order that we might revive and put into action anew our annual state convention, they accepted the responsibility unhesitatingly. It could not have been better. Sholem Lodge the oldest in the state, one of the oldest in the district, steeped in traditions of many years past, bound to the Independent Order of B'nai B'rith by the strongest ties of fraternal understanding, was and is a fitting place to revive these associations. I want to congratulate with my deepest sincerity the officers and members of this lodge for making this state convention a reality.

Much water has gone over the mill in the past year. The Independent Order of B'nai B'rith continues to make long strides of advancement over all the district as well as in all parts of this country and in the world. The lodges of this state have never been in a more healthy condition. I do not mean to say that we have all reached the acme of perfection, that there is no room for improvement and that we may sit still in the boat and rest on our oars. Progress can only be obtained by constant vigilance for new members and by unceasing activity in the lodges. Too much cannot be said upon the necessity of active lodge work. Permit your lodge to become inert, let your meetings become dull and useless and you will see an immediate disintegration. Make the lodge active, cause it to be and become an active force in the communal life of your city, make it become recognized by Gentiles as



well as Jews as the organ, the spokesman if you please, of Jewry in your city.

I have only two or three matters which I want to stress at this time, one, relative to membership. Keep the membership of your lodge growing, be ever watchful for new members. If you have not done so already, I would suggest that you inaugurate a campaign in your city soon for increasing your membership.

Another matter which I wish to emphasize at this time is the necessity of completing your "Wider Scope" Drive. There should not be permitted to lag. There is a tendency among you to extend the drive over a long period of time rather than concentrate it in a week or two's work. Get the drive over in your city; push on to your quota and let it not be said that any lodge in Kansas has not done its full duty on behalf of this great cause. In my opinion no drive has ever been put on among American Jews which is calculated to do so much good for Judaism in this country.

I will not detain you longer. I assure you again that it is a great pleasure to me to see this convention in progress. It is a great pleasure to me to see so many loyal Sons of the Covenant gathered together under the banner of benevolence, brotherly love and harmony. I trust that this convention will be beneficial to you; that you will receive real enjoyment and pleasure here; that you will go back to your respective lodges rejuvenated, stimulated and reconsecrated to this Order so that it may be said in the words of Abraham "Y'hay Barcocha" Be thou a blessing.

"If I Were A Christian"

Delivered at Wash  
Ave M E Church  
in about 1931

Introduction

I It was with a very conscious feeling of trepidation that I accepted the kind offer of your distinguished spiritual leader to address the congregation on what is to me a unique subject, "If I Were A Christian"

a. There were 2 equally good reasons why I might be somewhat hesitant to accept such an invitation

(1) I have lived within almost the shadow of this church practically all my life and, for that reason, I would not stimulate the imagination as an outsider might do

(2) Then, too, I have wondered as to the exact meaning of the word "Christian"

a. When I was 17, as a newspaper reporter on the K.C. Star in this city my genial boss, Larry Haynes, would occasionally in a jocular manner say to me, "Well, Joe, how's my good Christian friend?"

(b) I never quite appreciated

1/2  
that inquiry until recently, when I read in a magazine that one Louis Behr, a Jewish boy of Rockford, Ill., the president of the B'nai B'rith Hallel Fitter at the U. of Mo had been awarded the Kenneth Steadley Day trophy at that University for ~~best~~ <sup>best</sup> ~~employment~~ <sup>employment</sup> of the university campus, "Christian character, distinguished service & scholarship"

"This magazine article stated that the committee which made the award were unanimous in choosing this Jewish boy for the honors but doubted for a while its ability to grant the trophy to him because the donor's first condition <sup>was</sup> that the person given the award possess Christian character  
(a) The committee, however, decided that the word "Christian" had undergone an evolution in the last 2 centuries & that it was becoming more & more used to designate persons <sup>possessing</sup> ~~with~~ splendid moral virtues rather than simply designating the person's religious affiliations

Body

I am not ungrateful of the fact, however, that my invitation to speak here tonight was given for that I, in my remarks, might in a way, reflect or mirror the feeling of a Jew towards a Christian to set out what a Jew would do if he were a Christian.

II It is the history of majorities, both political & religious, that they are apt to oppress the minorities in their midst.

a. Christianity in its early days, ~~has~~ felt the heel-foot of the oppressor

b. Those who fought the bloody fight of the Reformation found what cruelty could be meted out to the non-conformists who finally gave birth to Protestantism

c. When I was studying modern & contemporary European history just a few years after the war at the Univ. of Colo I remember quite vividly what my prof said when we started to review the history of a number of the smaller nations which, before the war, were subject people

III So you see that the history of our people is fraught with incidents of cruelty, oppression, bigotry & intolerance.

a. The majority ~~side~~ is willing to concede that there are 2 sides to every question — the wrong side & the side that is on <sup>presently</sup>

b. Christianity represents the dominant religious believe of America.

1. The Jew represents a very small religious group in this country — only about 5 million or about 1/25th of the entire population.

IV

It preaches the coming of a better & happier day in the American household when we meet, as we have, to unite for the purpose of good will & better understanding.

a. We need more than just tolerance; Tolerance is the irreducible minimum at which good will & better understanding begins.

b. Men are taking tolerance for granted in this enlightened age & are talking good will & better understanding as a means of bringing about the universal brotherhood of men & the fatherhood of God.

V If I were a Christian, I would ~~put~~ <sup>try to</sup> put into practice those Christian virtues of that the Nazarene preached when he trod the hills & low places of Judea.

a When inclined to condemn & execrate ill of a Jew just because he is a Jew I would remember that the "Prince of Peace" sprung of that ancient people; that he ~~has~~ spoke in the ancient Hebrew & said <sup>his</sup> prayers at the synagogue <sup>that this ~~is~~ <sup>is</sup> the <sup>place</sup> <sup>of</sup> <sup>prayer</sup> <sup>of</sup> <sup>the</sup> <sup>Jews</sup> <sup>and</sup> <sup>that</sup> <sup>the</sup> <sup>Hebrews</sup> <sup>has</sup> <sup>come</sup> <sup>the</sup> <sup>Bible</sup> <sup>&</sup> <sup>the</sup> <sup>10</sup> <sup>great</sup> <sup>commandments</sup> <sup>that</sup> <sup>are</sup> <sup>still</sup> <sup>the</sup> <sup>foundation</sup> <sup>of</sup> <sup>an</sup> <sup>modern</sup> <sup>code</sup> <sup>of</sup> <sup>laws</sup> <sup>&</sup> <sup>ethics</sup>! I would remember that that ancient people was the 1st to recognize & accept the monotheistic conception of a one & only God & that its prophets were exhorting the people to God when the rest of the world was worshipping at the shrine of innumerable idols; I would remember that, while the Jew does not accept Jesus, as the Messiah ~~he is~~ <sup>is</sup> <sup>still</sup> <sup>waiting</sup>, hopefully</sup>

& prayerfully for the coming of the  
messiah

VI The Jew worships the same God  
that you do, only he has  
worshipped as he ~~has~~ longer  
a Jew say in your prayer  
"Holy, Holy, is the <sup>God of</sup> ~~name of~~  
~~the Lord~~, the whole ~~earth~~ is  
full of His glory", and the  
Jew in his synagogue sends  
up his prayers to Heaven in  
the ancient Hebrew: Kadosh,  
Kadosh, Kadosh, suddenly a  
sa-vo-os, muloch ~~is~~ <sup>ho-</sup>raty  
co-oo-do.

VII There is no sound reason why  
we should not try to spread  
good will ~~among~~ <sup>to better</sup> understanding  
among all peoples, races & religions  
a I have say many in this  
audience, who attend the most  
popular form of entertainment  
the talkies, saw Richard Barthelmé  
in "The Son of the Gods."  
The theme of this story  
had to do with Sam Lee, an  
American born Chinese, the  
heir to much wealth a  
splendid, honorable, lovable  
person, who found that

just because he was ~~not~~ a white  
man he was subjected to insults,  
embarrassment & contempt by white  
persons who would not hold a  
candle to him, physically, mentally  
& morally. You may remember the the  
incident in the picture when some  
~~of~~ friends of his, who had urged  
him to drive his expensive limousine  
to a resort were compelled to apologize  
because the girls in the party would  
not dine with him when they learned  
he was a Chinaman, & at the time  
where he is publicly flogged by a young  
woman who had had him on in a  
flirtation after she learned that he  
was of the yellow race, & then how  
all prejudice is wiped away, like dew  
before the morning sun when it  
is learned that he was born of white  
parents, & was ~~only adopted~~ <sup>reared</sup> by  
by his Chinese foster parents who  
had taken him in as a foundling.

(b) This picture teaches an ~~invaluable~~  
invaluable lesson - the lesson of the  
great gulf that separates the races &  
religions due to prejudice, intolerance,  
ignorance & bigotry.



in all that we deem virtues  
yet he was the scapegoat of that  
evil demon which we term racial  
prejudice

a. I don't preach racial  
inter-marriage, I preach tolerance,  
good will, equality, better under-  
standing.

VIII The greatness of America lies  
in the fact <sup>into</sup> that she is a common  
meeting place ~~to~~ which the various  
races ~~of~~ & religions of the world  
have poured the best & worst of  
their culture, traditions, ~~the~~ educa-  
tion & learning

a. America is not ~~as~~ like a  
painting done in one color

b. America is not an orchestra  
composed only of wind instruments

c. If I were a Christian I  
would try to realize that no one  
religion has a monopoly on  
truth, virtue & morality

1. Judaism has its virtues  
no less pronounced than  
Christianity



bigotry; of Christians & Jew; white &  
black, marching together, always mindful  
of the injunction of the Prophet Moses  
"to do justly, love mercy & walk  
humbly with our God"



*Delivered at Synagogue at  
254 Benton Blvd,  
about Oct - 1934*

## PROBLEMS OF THE SYNAGOG

### I. Financial.

1. Most congregations are struggling to pay mortgage and rent expenses.
2. Practically all time of the Board of Trustees is taken up with financial problems.

### II. Spiritual.

1. Big buildings---no activity.
2. Older people apathetic.
3. Younger people uninterested.
4. Do we need a synagog?
5. The synagog must adapt itself to modern ways and thought.
6. First problem is to get the younger people interested in the synagog.

### III. We must teach our young people the full meaning and significance of their heritage.

1. Let them take a part in the services.
2. We seem to be developing a generation of Jews in America who don't understand the history, traditions and heritage of their people
  - A. Story of a university graduate who obtained a job as Social Service Worker and reported about the old Jew who must have been crazy because he had straps wound about his arm and a funny thing around his head and mumbling to himself as he shuckled.
  - B. Teach them that our people first conceived the idea of a one and only God, that Christianity sprung from Judaism, that Jesus was born, lived and died a Jew.
3. The full duty is not performed in providing a beautiful place of worship.
4. It is strange that Judaism has been the strongest in times of oppression.
5. A religion should serve a definite want and serve a definite need.
6. Wealth alone will not perpetuate Judaism.

- A. Story of the rich man and the mirror---from the Dybbuk.
- 6. Jews have always lived for tomorrow and have planned in advance.
  - A. Story of the ancient Jew planting a tree.
- IV. There was a time in the early history of this country when a knowledge of the old testament and Hebrew was quite prevalent.
  - 1. Pilgrims sailing on the Mayflower sang Hebrew hymns.
  - 2. Proud to name their children Abraham, Issac, Jaccob, Ruth and Rachel.
  - 3. From the beginning Harvard College taught Hebrew and at the beginning one of its commencement addresses was given in Hebrew.
  - 4. It is always hard to be in the minority.
    - A. Children should be taught that America needs the Jews.
    - B. America grown as symphony of many different instruments in its national life.
  - 5. Jews have always looked after themselves.
    - A. <sup>Poet</sup> Peet with Peter Styvasent.
  - 6. Synagog is competing with other forms of worship, social interests and commercial activities.
  - 7. Synagog should have a spiritual leader, sympathetic to younger people and interesting to older.
  - 8. Since immigration stopped we can expect to develop in <sup>U.S.</sup> U. S., a distinct type of Judaism which shall be American Judaism.
  - 9. All changes have come through doubt, fight and skepticism.
    - A. Doubted value of train because it went terrific rate of twelve miles per hour. Duke of Wallington said it would never be a success.
  - 10. Sunday religious schools.
  - 11. Talmud-Torahs with fixed curricula and better instructors.
  - 12. Young peoples' groups.

(Louis Behr of University of Wisconsin wins prize for "Christian Character, Service and Scholarship")

received before Beth Haim  
Lodge, B.B., 9-15-36

## INTRODUCTION.

When Al Perlmutter called me and asked me to be your principal speaker tonight, he said that the committee in charge of this program had determined that I should be the speaker because of the fact that I was really the father of the Nordaunian Chapter of the A. Z. A.

(a) It isn't strange to me any longer to be referred to as father. My two future B'nai B'rith and one Bas B'rith make me feel that I am entitled to that appellation.

(b) At the Grand Lodge Convention, the women of the Auxiliary tickled my vanity by introducing me at their sessions as the father of the Women's Grand Lodge and when I go to Coffeyville, as sometimes I have in the past, I am called the father of the Southeast Kansas Lodge.

## II.

Now it is very nice to be called by the affectionate term of father, but every father knows that it is a tremendous responsibility to live up to the many requirements of that term. A good father wants to see his children succeed.

(a) Tonight it is my privilege and pleasure to speak on an occasion arranged for the specific purpose of expressing our wholehearted appreciation to our sons of the A. Z. A.

(b) It was just about ten years ago that a club of young men, whom I sponsored, under the name of Nordaunian Club applied for and were granted a charter by the Supreme Advisory Council as the Order of Aleph Zadik Aleph and became Nordaunian Chapter No. 22, A.Z.A., the first chapter of the Junior B'nai B'rith in this state.

(c) This chapter has always been a bright gem in the A. Z. A. diadem.

1. It gives to the order of A. Z. A. one of its fine international presidents, now Rabbi Abe Shaw.

2. This year the chapter came back from the annual convention with three meritorious first awards, about which you have

heard others speak tonight.

## BODY

### I.

Looking ahead ten years seems like a long period of time, but somehow looking back in retrospect for a decade does not seem nearly such a great expanse.

1. In 1926, ten years ago, this country was in a great era of prosperity. It continued to go forth progressively to greater heights until the historical market crash which marks the beginning of the greatest period of depression this country has ever experienced.

2. The scars of the World War, which this country entered, according to the immortal Woodrow Wilson, "To make the world safe for democracy," are apparently healed on the surface, but are still painful beneath.

(a) Democracy as a form of government was still considered respectable in countries like Germany, Austria, Spain and so forth.

The great powers of the world, France, Russia, The United States, Great Britain, Italy and Japan were then apparently honest in their desires for disarmament.

The League of Nations as an instrumentality for peace appeared ten years ago, to actually be fulfilling the dreams of its founder, President Wilson, who died of a broken heart because he couldn't convince a stubborn Senate that this country ought to enter the League.

There was virulent anti-Semitism in such notorious Jew-baiting countries as Poland and Romania and in a lesser degree in other countries. But at that time, there was no government, like Germany of today, that openly, maliciously and ruthlessly made Jew-hating and anti-Semitism a recognized and espoused policy.

### III.

Today the picture is quite different.

1. Democracy is in disrepute and dictatorship is in the ascendency.

2. The League of Nations has no standing and the great powers are once again engaged in a mad race for rearmament.

Jews, who ten years ago felt that the steady, gradual, uphill climb

of civilization and education were check and eradicating anti-Semitism, find that we are again facing a crisis.

(a) The recent Nazi Congress at Nuremberg, Germany, was notice to the world that Hitler and his diabolical cohort were determined to crush Jewry everywhere.

### III.

What of tomorrow, you ask. What of the next ten years, if the last ten years have been so revolutionary?

1. You A. Z. As of today are our leaders of tomorrow and you will then be ~~be~~ trying to find a solution to these perplexing problems <sup>much</sup> such as we are today.

A great Jewish scholar once said, "We Jews are a race of men who are supremely men." If we are a race of men who are supremely men, then we must face the future resolutely, courageously and optimistically.

In this great country, we as American citizens and as Jews must fight to preserve and maintain a Democratic, representative form of government, as provided for in our great constitution, as against every attempt to lead us towards a highly centralized, bureaucratic government. We must fight with every weapon at our hand and with every ounce of our strength, the highly subversive, anti-Semitic propaganda, now so prevalent, calculated to smear our good name and bring us into disrepute with our fellow citizens. We must support our Jewish institutions of learning, benevolence and charity.

Palastine must be developed as a homeland.

Our Jewish <sup>youth</sup> must realize and understand that there is nothing contradictory, antithetical or irreconcilable between being a good conscientious Jew and <sup>a faithful patriot</sup> ~~one hundred percent~~ American.

### CONCLUSION.

James Madison, in his notes on the sessions of the Constitutional Convention <sup>of</sup> ~~in~~ 1787, tells us of a speech by the great Benjamin Franklin on the closing day of the convention, when the time had come after days and weeks and months of



arduous and painstaking deliberation, to sign the constitution so that it might be sent to the various states for ratification. Benjamin Franklin was then very old, but because of his level-headed judgment, he was a great force and influence in the convention. On the closing day, Benjamin Franklin got up and said that during the many hard days of the convention, he had observed the paintings~~g~~ hung on the wall behind the presiding officer, George Washington. The picture showed the glowing sun on the horizon and Benjamin Franklin said that painters always said that it was difficult to differentiate between a rising sun and a setting sun, that as he watched that picture during the days of deliberation, he could not himself determine in his own mind whether the painting was of a rising sun or a setting sun, but, said he, on this great day when the work of the convention was coming to a successful conclusion, he had finally made up his mind and was sure now that the painting was of a rising sun.

The fate of Isreal sometimes is like that. Today there are many of us who believe or who fear that the sun may be setting on Isreal and that we are in for a long night. There are others in the Household of Isreal who prefer to look on the brighter side and who prefer to believe that though there are black spots where the sun has not reached or has missed for a long time, that it is not because the sun is a setting sun but that it is a rising sun, which eventually, sooner or later, will shine forth in all of its glory <sup>continuing</sup> ~~writing~~ all of the forces of darkness and hatred and bringing us all forth into a brighter day.

In closing, may I wish you all a healthy, happy and prosperous New Year.

If al had looked up the  
under file, he'd have more

*[Faint, mostly illegible handwritten text in Hebrew script, possibly a list or index, covering most of the page.]*



*[Small handwritten mark or signature at the bottom center.]*

"ISRAEL FACES THE SUN"

(Delivered at Jefferson City, Mo. October 11, 1936,  
before the Missouri State Association of  
B'nai B'rith Lodges.)

When I received your genial secretary's letter, Henry Oppenheimer, extending your kind invitation to be your guest speaker here in Jefferson City, I had no hesitancy about accepting. The pleasurable anticipation of being with my fraternal brothers of the Missouri lodges was enhanced by the fact that this year's convention was being held under the auspices of Spinoza Lodge No. 1170, which I had the pleasure of instituting on February 4, 1904, when I was president of District Grand Lodge No. 2.

As I pondered over your kind invitation my mind went back in retrospect to that glamorous occasion which marked the holding of our chain in our fraternal chain. I thought of the fine group of charter members, who were initiated into our order on that day, many of them students at the University of Missouri, others older in life's experience who took the vows that bind us together as brothers. I thought of the galaxy of celebrities who attended the ceremony, including the Lieutenant Governor of the State of Missouri, the acting president of the University of Missouri, the rector of most of the colleges of the university, the mayor of the City of Columbia and practically every Christian minister in the City of Columbia, besides, representatives from virtually every lodge in this great state. With those beautiful memories surging through my mind, you can well understand why I hastened to accept this invitation to be with you again.

James Madison, in his notes on the sessions of the Constitutional Convention in 1787, tells us of a speech by the great Benjamin Franklin on the closing day of the convention when the time had come, after days, weeks and months of arduous and painstaking deliberations, to sign the constitution so that it might be sent to the various states for ratification. Benjamin Franklin was then very old but because of his level-headed judgment and his philosophical mind, he was a great force and influence in the convention. On that closing day, Benjamin Franklin arose and in his speech said that during the many difficult days of the convention he had observed the painting that hung on the wall behind the presiding officer, George Washington. The picture showed the glowing sun on the horizon and Benjamin Franklin

said that painters often remarked that it was difficult to differentiate between a rising sun and a setting sun; that as he studied that picture during the days of deliberation, he could not himself determine in his own mind whether the painting was of a rising sun or a setting sun, but, said he, on this morning, the era of the Convention was coming to a successful conclusion, and he finally made up his mind and was sure now that the painting was of a rising sun.

Isreal people saw a similar picture. There have been times in our history when we were certain that the sun was rising in all of its glory to send its warmth and light upon the rock of grandeur. Such was the situation with the Jews in Spain and in Portugal prior to the expulsion which set us adrift as pawns in the hands of fate. Such was the condition of our people before the destruction of the temple which led to an exile and a return.

We knew that the sun was shining on Isreal when the people adopted her great constitution in 1789 affirming in her fundamental principles that all men shall be equal; that they are entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness and that no one ought to be deprived of equal rights on account of race, religion or previous condition of servitude. It was a glorious day for Isreal when the Protestant Reformation destroyed the religious uniformity in Western Europe, ending the religious imperialism of the Roman Church and ushering in a new and enlightened era of religious toleration.

The sun shone bright on Isreal's children when the French Revolution established the doctrines of liberty, equality and fraternity, spreading, as it did, to most of the Western world.

It is but a few black spots on the face of the sun, the conditions of our people throughout the world generally are good. Those countries which gave us full equality, liberty and citizenship, found us loyal and patriotic without stint. In France, Italy, Great Britain, Germany and the United States--yea, in every country where we were made to feel at home, they received the blessings of our ingenuity, industry, culture and genius. We

3.

spilled our blood on the battle fields of every war in the patriotic service of our mother country. We worked faithfully and loyally to advance and rebuild that country that accepted us. In Great Britain the Jews proudly boast that they are British. In France, they are the flower of the French citizenry and in regard to their devotion and patriotism is to the stars and stripes. In Germany, before Hitler, the Jew gave of his best to the Fatherland.

Today there is a feeling of pessimism among our people. We are beginning to wonder whether or not the golden era for Jewry is coming to a close, an era of productivity and fruitfulness, the like of which has never before been seen. There are philosophers of gloom among our people who believe that the sun is setting on Israel and that we are due for a long night. The future, which until a few years ago looked so bright, is now uncertain and insecure.

The feeling of pessimism is not without foundation. Receiving its impetus from the ruthless policy of the Nazi government of Germany, subsidized and encouraged by it, the virus of anti-Semitism has spread its poisonous germs in the soil of many countries. Its cancerous growth is reflected in the fact that there are in this country at least one hundred and four organizations which are definitely devoted to the un-American principle of anti-Semitism. These organizations are of every shade and color ranging from a parlor pink, which merely cautions against permitting too much Jewish influence in business and politics, to a blood red, which urges a complete elimination of our people from the social, political and economic life of the country and a segregation into ghettos. Some of these organizations claim to be patriotic, assuming names such as the Paul Revere's, Benjamin Franklins, the American Vigilante and so forth. Far from being patriotic, they are the worst menace to the continuity of our free, democratic and representative government that there is in existence. The doctrines which they espouse are the very antithesis of our concept of American principles.

But just calling these organizations and their leaders' names serves no good purpose unless we arouse our fellow citizens to the full implications of their policies. Every minority group in this country must be aroused to the subversive influences of these anti-Semitic organizations. Catholics must be aroused to the fact that if Judaism is on the spot today, to use the vernacular, it will be the first tomorrow. Protestants must be made to understand that if bigotry and prejudice have foothold firmly established in this country their freedom and liberty may be at stake in places where we are in the majority group and other religions are not. There has been a real issue against the Jew today, and we should not expect this to be the last. It is not to be forgotten that only a few years ago, we remember, that the virulent epidemic of the Ku Klux Klan infested many states with its ungodly, triple policies of out with the Catholics, Jews and Negroes.

The situation today is crucial, it is crowded with many unknown possibilities. The toxicity of the present political campaign for anti-Semitism has done more in this country in two months to break down and destroy our good work in the interest of good will and better understanding than any other one factor. I, for one, will thank God when this presidential campaign is over and so may have a surcease of the many charges and counter-charges which are made on both sides. Attempts are made to make the Jew and anti-Semitism an issue in this campaign when in truth and in fact it has no place in the campaign whatsoever. Dick Cutstadt, Chairman of our anti-Defamation League, told me two weeks ago today in Chicago that in his opinion this campaign has largely destroyed all of the good work and good will that the League has done and built up during the past three years. So concerned over the situation is Sig. Livingston, Chairman of the League, that he has called a meeting of Jewish leaders from all parts of the country to meet next month in Chicago to discuss the entire situation.

Our people might as well know what our enemies are doing. Last month an attempt was made by anti-Semitic leaders

in this country to hold a convention in Ashville, North Carolina for the purpose of confederating and amalgamating into one great national conference. The Ashville convention broke up in a row due to the hostility of newspapers and liberal ministers of the city and due to internal friction which caused the convention to break into two conflicting camps. The idea, though, has not been defeated and we know that on October 15th and 16th, this week, another conference of anti-Semites has been called by the Reverend Gerald Inrod of Wichita to meet at Washington, D. C. in an effort to effect a confederation. I cannot report to you exactly what is being done, but you may rest assured that our great Anti-Defamation League is on the job.

This great work which our League is doing reminds me of the story of Sisiphus in Greek mythology. It seems that Sisiphus had offended the Gods of Olympus and was condemned as punishment to roll a stone up the steep slopes of Mt. Olympus. For he had expended arduous hours in the performance of this penalt and was about to reach the top of the mountain, the stone slipped from his grasp and rolled to the bottom and Sisiphus was compelled to start all over again. So it is with our constant struggle against the forces of reaction, ignorance, bigotry and prejudice. About the time we feel that we are making progress along the slow, uphill climb against these subversive forces, the stone slips from our grasp and, like Sisiphus, we are compelled to start at the bottom all over again.

I would not have you leave this convention with the discouraging feeling that all is gloomy and hopeless. It would not be fair to leave you with such a feeling. There are many bright spots in the horizon. Our Anti-Defamation League has sent a report to all of the lodges and local representatives, stating that it is happy to say that in the present presidential campaign that its investigation discloses that neither of the major candidates, Roosevelt or Landon, has any anti-Semitic tendencies and that the record of both shows that they are clean and can be depended upon to adhere to traditional American policies in the question of race and religion. Most of you know my politics but I trust that

6.

I will not be accused of injecting politics into a B'nai B'rith meeting when I say that we Jews should rejoice in the fact that regardless of the outcome of this election that the next President of the United States will adhere to the finest principles upon which this government was founded. All of us know that Roosevelt has shown his friendliness in many ways to our people and we should rejoice in the statement issued by Governor Landon last week in which he said that he disclaimed the support of any organizations or groups spreading racial prejudices and religious bigotry and in which he said if ever the day should come in this country that would seek persecution of any racial group or sect, because of race or religion, contrary to the bill of rights, I could stand among their defenders.

We may rejoice in the fact that there are large numbers of men and women in high places who can be depended upon to stand as bulwarks against intolerance, prejudice and radicalism. We may be assured of the fact that the outstanding leaders of the Christian ministry are liberal minded men, who believe in pre-eminence and practice that there is a common brotherhood of man and a common fatherhood of God. There are such men as Newton D. Baker, among the Protestants, and Carlton Hayes among the Catholics, who stand for the finest things in American life and who make men as Father Coughlin, Gerald L. Smith, Donaldson, True and Pelley appear in their true light as betrayers, misguiders and rabble-rousers.

In this great country, we as American citizens and as Jews must fight to preserve and maintain a democratic, representative form of government, as provided for in our great constitution, as against every attempt to lead us towards a highly centralized, bureaucratic government. We must fight with every weapon at our hand and with every ounce of our strength, the highly subversive, anti-Semitic propaganda now so prevalent, calculated to smear our good name and bring us into disrepute with our fellow citizens. We must support our Jewish institutions of learning,



**benevolence and charity.**

**Palestine must be developed as a homeland.**

**Our Jewish youth must realize and understand that there is nothing contradictory, antithetical or irreconcilable between being a good conscientious Jew and one hundred percent American.**

**Yes, there may be trouble ahead of Israel, but I have too much faith in the common sense and goodness of the American people to believe that they will ever be misled into turning their backs upon those fine principles upon which this government was founded and which has been the basis of its greatness and prosperity for more than one hundred and fifty years. I refuse to subscribe to the belief that Israel's picture is that of a setting sun. I prefer to believe that though there are black spots where the sun has not reached or has missed for a long time; but it is not because the sun is a setting sun. I believe, because I want to believe, that Israel's is a rising sun which eventually, sooner or later, will shine forth in all of its glory, blotting out all of the forces of darkness and hatred and bringing us all forth into a brighter day.**

# THERE IS NO "JEWISH ISSUE" IN THIS CAMPAIGN

KC Jewish Chronicle  
12-16-36

As the presidential campaign enters the home stretch and the partisan appeal for votes becomes more intense we would sound a note of caution against the consideration of any open or underground attempt to involve either Mr Roosevelt or Mr Landon or the Democratic or Republican party on the basis of an attitude or position friendly or unfriendly to the Jews

We assert emphatically that there is no Jewish issue of any kind or color in this campaign and any appeal to Jewish voters by Jewish or non Jewish supporters of either candidate has no foundation in fact or reason and should be set down as a palpable political subterfuge and base fraud

We condemn any effort by Jewish or non Jewish politicians or personal well wishers of either candidate to create a so called Jewish bloc vote for one and against the other The very thought of such a thing is wholly repugnant to the basic principle of Americanism and is profoundly harmful to the Jewish people It plays directly into the very hands of those who would attempt to set the Jewish people apart as a separate political entity out of harmony with the general interests of the nation There never has been any such thing as a Jewish vote in this country and we want no such thing in this or any future election

We condemn just as soundly and logically the propaganda that Roosevelt is a friend of the Jews as we do the well meaning protestations that Alfred M Landon is not unfriendly to the Jews The fact that Mr Roosevelt appointed a few Jews to public office calls for no praise whatever Whoever he chose for public service were chosen not because they happened to be Jews but because they happened to be the best men fitted for the particular job As President of the United States it was the duty of Mr Roosevelt to appoint citizens of the nation without regard to their religious or racial affiliations

The appointment of Jews to political or public office is not original with President Roosevelt Every other president of the nation Democratic and Republican has appointed Jews It was Hoover Republican who appointed Benjamin Cardozo to the U S Supreme Court It was Wilson Democrat who appointed Justice Louis D Brandeis It was the Republican Theodore Roosevelt who appointed Oscar Straus as his Secretary of Commerce and Labor the first Jew to hold a cabinet position and it so happens that the same Oscar Straus had previously been chosen as U S Minister to Turkey by the Democratic President Grover Cleveland The list of American citizens who happened to be Jews appointed by American presidents from Washington to Roosevelt would more than fill this page

As for expression of equal rights and privileges to all American citizens regardless of race or creed Mr Landon has declared himself just as plainly as has Mr Roosevelt as has every American president and candidate for president from Washington to Franklin Roosevelt And none of them need encomiums of praise for such declarations of civic equality and tolerance because if they had not so declared they would have been subject to the contempt of all the American people for their failure to understand the letter and the spirit of the very first constitutional guarantee of liberty as set forth in the American Bill of Rights

We have heard the whisperings and read the underground tales about Alfred Landon's anti-Semitism and find them to be of such remote and insubstantial character that they do not warrant the slightest consideration of any intelligent person—and certainly are beyond the traditional fairness, justice and plain common sense of any honest Jewish citizen who is himself not blinded by prejudice and afflicted with the virus of political bigotry

We hold no brief for Candidate Landon we do not ask any person to vote for him And by the self same token we hold no brief for Candidate Roosevelt and ask no support for him We are as a Jewish journal unreservedly and unequivocally NON PARTISAN To be anything else would be to violate our responsibility as a representative of the voice of all the Jewish people in this community To ask any Jew to vote as a Jew for any candidate would be a repudiation and a violation of that very fundamental doctrine of Americanism which we as Jews must always uphold and defend against even the slightest intimation of religious or racial partisanship

We want to be and it is our solemn duty to be FAIR and fairness as we understand it commands us to say that ALL and every statement made for or against either Mr Roosevelt or Mr Landon having to do with anything

Jewish is just plain political hooey and any Jew with the right to vote who 'falls' for any part of it is acting with harm to himself as a Jew and as an American citizen

It is the duty of every Jew to cast his ballot in this election as in every election as AN AMERICAN CITIZEN—and as an American citizen ONLY If you believe that the reelection of President Roosevelt is to the best interests of ALL the people of the entire nation by all means vote for him and ask others to vote for him as you have a right to do as an American citizen And if you believe that the election of Alfred Landon is to the best interests of ALL the people of the nation by all means vote and work for his election And by the same test of your constitutional privilege do the same for any other candidates But in any event vote upon the political, economic and social issues involved and for no other reason because there ARE NO OTHER ISSUES in this campaign On that policy and on that position we stand as solidly and soundly as the very rock of civic equality upon which this nation was established over 150 years ago and in the spirit of which the American people have risen to the very highest standards of civilization known to the world

Radio Address Delivered  
Over Nat'l Hook-up on Columbia  
Broadcasting Co chain in form  
of interview with Wm. Ward, famous  
radio political commentator, Fr 10-23-36  
at Chicago  
By Joseph Cohen

It is a sad commentary on American political campaigns that they cannot be waged strictly on the basis of the tremendous national issues at stake without recourse to the political trickery of bringing in extraneous, absolutely fictitious issues. If these extraneous and fictitious issues were eliminated and appeals to prejudices and emotions instead of logic and reason were wiped out, then American citizens of all of the diverse races, religions and creeds that go up to make our traditional melting pot, would be able to choose our candidates with ease and assurance. I, for one, abhor and denounce any attempt to gather votes for any candidate by injecting false and fictitious issues.

Permit me to say at the outset that I do not favor government by blocs. I believe that all American citizens should cast their ballots in favor of that candidate, who, in their judgment, will do the most for all of the citizens of this great country. For that reason, I am opposed to any so called farm blocs, labor blocs or business blocs, and to carry out this same idea further, I believe that this country has no place for a so called Italian vote, Negro vote, Catholic vote or Jewish vote. Every person who is worthy of the privilege of suffrage should consider the welfare of his country above and beyond the weal of any isolated group. The responsible leadership among

citizens of Jewish extraction and the reputable Anglo Jewish and Yiddish press of this country never has recognized the claims of politicians that there is such a thing as a Jewish vote. Attempts sometime are made to corral all Jews for or against a candidate by raising an issue of anti-Semitism. The American Jewish leadership in this country is unalterably opposed to those attempts to mislead and mis-guide the American Jewish voters by appeals to prejudice and emotion. When we go to the polls on election day, we Jews, in common with all other good American citizens, <sup>should</sup> cast our ballots for those candidates whom we believe to further the best interest of this country.

Unfortunately, there has been a studied attempt in this presidential campaign to inject the fictitious and false issue of anti-Semitism. Rumors have *been* circulated by means of a whispering campaign to the effect that Alfred M. Landon has anti-Jewish leanings. It is a "red herring" of the basest and vilest kind and if this whispering campaign had not reached such sizeable proportions, it would have been ignored because of its ridiculousness and absurdity. No one who knows Alfred Landon as I do and has followed his political career as closely as I have, gives it the slightest credence. My activities in Jewish and non-Jewish affairs in the State of Kansas have put me in close contact with Jewish citizens

from all over that state. I am sure that I do not exaggerate when I say that I do not believe that there is a Jew living in the State of Kansas, who honestly believes that his governor is anti-Semitic and I know that I am correct when I say that I have never heard the slightest insinuation from any Kansas Jew to that effect.

This malicious whispering campaign that has been started against Governor Landon is founded on an ~~incident~~<sup>incident</sup> that occurred last Spring when the superintendent of the State Hospital for the Insane at Osawatimie, Dr. Carmichael, sent a letter to the Dean of the medical school of the University of Minnesota, stating that there was a staff position in neuro-psychiatry open but that all applicants therefor must be Gentiles. This great institution, like all other state eleemosynary institutions in Kansas, is operated under the supervision of the State Board of Administration of which Governor Landon is ex-officio chairman. It so happens that on the stationery of all of these institutions the <sup>names of the</sup> members of the State Board of Administration are printed, together with Governor Landon's name as ex-officio chairman of the Board.

This letter of Dr. Carmichael's was first called to my attention by the Anti-Defamation League of the B'nai B'rith and I immediately took the matter up with Governor Landon and Dr. Scott, Vice-Chairman of the Board of Administration. Governor Landon immediately responded to my letter stating that it was the first he had known about it and advising me that he

was turning it over to the State Board of Administration for immediate attention. I was also told that Dr. Carmichael was a southern democrat who had been appointed years before under the administration of Governor Hodges, a democrat, and like so many heads of eleemosynary institutions, had been held over from administration to administration without regard to politics.

An investigation was started by the State Board of Administration and the Attorney General's office of the administration of the hospital affairs by Dr. Carmichael resulting in a request for and the acceptance of the resignation of Dr. Carmichael when it was learned that a gas company in which he had an interest had sold excessive quantities of gas to the state hospital. I have been advised that this gas company has since made restitution to the state of Kansas for the excess money which it had collected for gas from the state. Since Dr. Carmichael's resignation, a Jewish physician by the name of Dr. John Russell has been given a position on the staff at the State Hospital at Olathe. It is strikingly peculiar how often facsimiles of the Carmichael letter have been published throughout the country, in the press and in pamphlet form without giving the true facts concerning same. I believe that Governor Landon's quick action when he learned that the head of the State Hospital had written such an un-American letter, which was entirely out of step with the consistent liberal policies of his state administration, warrants the commendation and praise of all good

American citizens who believe in our traditional policies of freedom of opportunity for all races and religions.

Governor Landon is not just an opportunistic friend of minority groups. His record shows a consistent policy of fairness, liberality and tolerance. Long before he ran for public office and years before he was a candidate for the governorship of Kansas, he demonstrated his courage and adherence to traditional American thought on the question of race and religion. In 1924, the Ku Klux Klan was at the height of its political strength in Kansas and boasted that it had captured both candidates for governor of Kansas on the Republican and Democratic ticket. William Allen White of Topeka, always a staunch advocate of tolerance and fair-play, endeavored to get the gubernatorial candidates of these parties to come out forthright and denounce the Klan. Failing in his efforts so to do, he announced on an independent ticket for the governorship and ran for that office on the sole and only issue<sup>s</sup>, "out with the Klan." Southeastern Kansas and particularly Montgomery County where Alf Landon lived, was a hot-bed for the Klan. I have it on the authority of Mr. White, himself, that one of the decisive incidents that got him to announce on the independent ticket for governor was a letter which he received from a Jewish clothing merchant in Alf Landon's home county in which this Jewish clothing merchant said that his store was being boycotted, his wife was being snubbed and his whole life was being made unhappy. Mr. White said that he sent this letter to

Alfred Landon before he decided to run in order that ~~this~~<sup>it</sup> might be checked up. Alfred Landon did check up this matter and wrote Mr. White that the Jewish citizen was a good man, a self-respecting merchant, who before the Klan came had stood well in his town. Mr. White states that it was this reply from Alfred Landon that caused him to make up his mind to run for governor. Alfred Landon supported Mr. White for the governorship and took charge of his campaign in southeastern Kansas. William Allen White has this to say about Alfred Landon's support of his candidacy: "He (meaning Alf Landon) could not stand injustice. He could not live happily with himself in an atmosphere of bigotry and intolerance. He did not have to support me, he owed me nothing. He had such forthright courage, such tender sentimental regard for the dignity of the human spirit that he could not rest silently even by acquiescence in the gross, civil injustice which was being heaped upon these people, the Jews, the negroes and the Catholics, by the Ku Klux Klan."

In many ways Alfred Landon has demonstrated that he does not judge men<sup>or women</sup> on the basis of race, religion or creed. During his first administration as Governor of Kansas, one of the secretaries in his office was a young woman named Leah Ulamperi, a Topeka Jewess, who later became private secretary to Federal Judge, Richard J. Hopkins of Kansas. There are a number of Jews holding responsible positions in state institutions



in Kansas who have been appointed to such positions not because they ~~were~~<sup>are</sup> Jewish, but because they happened to better measure up to <sup>the</sup> requirements of those particular positions than the other applicants. And right here, it might also be stated that early in Governor Landon's first term as governor, he ordered the State Board of Administration to eliminate from the application blanks for employment in the state institutions any reference to the religion or race of the applicant.

The question often has been propounded to me as to who are Governor Landon's close advisors. A man is often judged by the company he keeps, ~~I have been told~~, I am personally acquainted with a number of the men, who stand high in the counsels of Governor Landon, and I know that those men would never be guilty of advocating any policy of race or religious intolerance. They are men who have always stood for those genuinely American principles of justice and tolerance.

There has been some attempt in this campaign to convince American Jewish voters that they should follow the Roosevelt New Deal banner because of the fact that he has given jobs and positions to some Jews. Along with most of the responsible Jewish leadership in this country, I resent the imputation that Jews will ~~sell~~<sup>give</sup> their votes to one candidate or another merely because some few of them have received patronage. Roosevelt has not been the only president to appoint Jews to high office. Both democratic and Republican presidents have availed

themselves of the public services of American Jews. Hoover, a Republican, appointed Benjamin Cordoza to the United States Supreme Court, and Wilson, a Democrat, appointed Justice Louis D. Brandeis to a similar position on that court. The record of Republican presidents will disclose that they have been consistently fair in their appointment of Jews to public offices. An editorial in last Friday's issue of the Kansas City Jewish Chronicle had this to say on the question of Roosevelt's so called friendliness to Jews: ~~"To condemn just as soundly and logically the propagandists that Roosevelt is a friend of the Jews, as we do the well-meaning protestations that Alfred M. Landon is not unfriendly to the Jews."~~ The fact that Mr. Roosevelt appointed a few Jews to public office calls for no praise whatever. Whomever he chose for public service, was chosen not because they happened to be Jews, but because they happened to be the best fitted for the particular job. As president of the United States, it was the duty of Mr. Roosevelt to appoint citizens of the nation without regard to their religious or racial affiliations."

In my opinion, that editorial fairly and honestly and honorably disposes of any claim of the democrats that they are entitled to the vote of the American Jews because of Roosevelt's record.

I am supporting Governor Landon for president as an American citizen and not as a Jew. My racial or religious persuasion has nothing to do with my endorsement of the republican

candidate. However, looking at this campaign strictly from the standpoint of one who belongs to a minority group, I believe that there is a real threat and danger to minority groups, such as Jews, Catholics and Negroes, in the flaunting and lack of respect which President Roosevelt has <sup>shown</sup> for that document which is a shield and protector of all minority groups--the constitution. Majorities can take care of themselves in a representative democracy. They have the voting strength to do so. It is the minority groups though that stand to lose when invasions are permitted on the fundamental law which guarantees to us social, political and economic equality and insures our freedom of speech, press and assembly. The record of Roosevelt is so replete with constitutional invasions as to demonstrate beyond a doubt that he does not regard or respect the constitution highly.

And there is another tendency which the New Deal has shown which is inimical to the rights of all American citizens, particularly ~~the so-called~~ minority groups, and that is the tendency towards regimentation, so called planned economy and bureaucracy. Such tendencies lead inevitably in the direction of dictatorships. They set the stage for a seizing of dictatorial powers by one who may not feel bound to carry on in a constitutional, democratic manner. This tendency ought not to be encouraged, but on the other hand, should be checked and stopped at the polls November 3rd.

A presidential candidate cannot possibly know what motives impel men and groups of men to support him for public office. If there are un-American groups and organizations preaching doctrines of anti-Semitism in this country that happen to be supporting Governor Landon in this race, they certainly are receiving no aid and comfort from him or his counsellors. Certainly the following statement made by Governor Landon recently ought to be sufficient notice to these organizations and groups commercializing in racial and religious hatred that their support of the Republican candidate is not desired. The statement is as follows:

" My attention has recently been directed to the activities of a number of agencies which, for selfish purposes or political reasons, are endeavoring to exploit prejudice between groups of American citizens. "

" If ever the day should come in this country that would see persecutions of any racial group or sect, because of race or religion, contrary to the bill of rights, I would stand among their defenders. "

This statement by Governor Landon springs from a deep conviction of long standing and is not just merely an opportunistic statement made in the heat of a hotly waged political campaign. More than a year ago, Governor Landon issued a statement condemning the Hitler Regime of Germany for its persecution of Jews and other minority groups and such a statement was made at a time when the governors of other states who had been asked for an expression on their attitude toward the Nazi government, were refusing on political grounds to make any commitment. During the present campaign, Governor Landon has more than once uttered unmistakable language showing his deep and sincere convictions and belief in the traditional American policies of freedom and equality for all races

and religions.



Delivered 11-15-36- Before K.C.K. branch, Nat'l Ass'n  
for Advancement of Colored People

Notes on talk entitled, "Knowledge is Power."

I. The work of N. A. A. C. P. is a genuine piece of work in social justice.

- a. Breaking down prejudice, discrimination and hatred.
- b. I compliment it for insisting upon the principles of racial equality in politics and industry.

II. This fight for industrial, economic and political equality must be carried on concurrently with child and adult education not only of the negroes themselves but of the whites, too.

1. When Dr. Blount and Claude Jones asked me to speak I decided I'd like to know more about my fellow citizens of the negro race.

a. It would encourage your children and stimulate you to have before you the biographies of men, and women of your race who have achieved fame and distinction.

b. Inventive genius of your people

1. Jan E. Matzeliger, ~~an inventor~~ born in Dutch Guiana, 1852 came to this country as a boy and served as an apprentice in the shoe trade in Lynn, Massachusetts and Philadelphia. He invented a machine for lasting shoes, which adjusted the shoe, arranged the leather over the sole and drove the nails. Matzeliger died 1889, age 37, without realizing a profit. Sydney W. Winslow bought the patent, established the well known United Shoe Machinery Co, which absorbed over 40 smaller companies. Within 20 years this company was worth 20 million dollars, employed 5000 and increased its products from \$220,000 to \$242,631,000. This invention reduced shoe costs 50%, increased wages of operators and bettered working conditions.

Other inventors--J. H. & S. L. Dickinson of New Jersey <sup>mechanical</sup> granted dozens of patents on ~~new~~ appliances used in piano industry.

11. B. Purvis, Philadelphia <sup>machine</sup> invented ~~such~~ for making paper bags, most of which he sold to Union Paper Bag Company of New York.

Benjamin Jackson, Mass. invented a heat apparatus, a gas burner, and electrotyp<sup>n</sup>e furnace and many other valuable inventions.

Granville T. Woods, was one of your most useful and prolific inventors. He began in Cincinnati, 1889, invented a steam boiler, furnace, amusement machine 1889, incubator, 1900, electrical air brakes, 1902-3-5, organized the Woods Electrical Co which took over by assignment all of his early inventions. Sold inventions to General Electric Co. Westinghouse, <sup>Am</sup> American Brake Co, American Bell Telephone Co, and American ~~Engineering~~ <sup>Engraving</sup> Co.

Elijah J. McCo first man to direct attention to need for facilitating lubrication of machinery-1872 patented a lubricating cup. Later patented about 50 different inventions having to do with lubricating machinery.

In music--J. W. and F. W. Work--Will Marion Cook, Nathaniel Dett (~~Dett~~) and Harry Burleigh.

Art--Henry O. Tanner--one of America's best painters.

Literature--Paul Laurence Dunbar came before public in early 90's as a man endowed with the unusual gift of ~~interpretation~~ interpreting the lowly life of the negro. As an elevator boy in a hotel, writing a few lines in dialect, he himself did not realize his poetic genius.

Literary critic--Wm. Stanley Braithwaite.

Contemp. Athletics--Cornelius Johnson won high jump at Olympics with 6'-7" } Ralph Metcalfe won finals 100 meter race.  
Jesse Owens--best all around athlete. Paul Robeson, educated at Rutgers College, Phi Beta Kappa--4 yrs in football. Prizes in oratory, extemp. speaking, All American team 1917-18--football  
Great singer. Joe Louis--not the only fine representative of the race.

1. These are people of whom all are ~~pride~~ <sup>pride</sup>.
2. Eliminated reference to negro criminals--Why stigmatize a whole race?
3. Pay negroes a living wage and raise standard of living.
4. Eliminate discrimination in employment--<sup>will</sup> repay by noble contribution to betterment of mankind.

5. Negroes have shown independence of thought.
6. Don't be guilty of discrimination yourselves.  
don't practice hate, practice love.





*Sentiments of Democracy*  
*Delivered 11-3-39 at In-State Convention*  
*Broadman Hotel, Colo Sprg, Colo*

I. It is always a great pleasure to meet and greet active members of B'nai B'rith but it is exceptionally joyful to meet you of the Rocky Mountain regions. My wife and I still delight in reminiscing over the fond and hospitable way you received us just six years ago when we were visiting the lodge in my official capacity as President of District No. 2. The lodges of the Tri-States have given us some remarkable leadership for many years. It is one of my real joys to classify as genuine friends (the B'nai B'rith leaders of Colorado, New Mexico and Wyoming. I also want to pay tribute to those from this region who have led District No. 2, namely Milton Anfenger, Art Friedman and Charlie Rosenbaum. I have left the name of Simon J. Heller for the last only because I want to emphasize my feeling of deep regret at his passing. He was a true Son of the Covenant whose genuine Jewish spirit lent lustre to every endeavor he undertook.

A. In Greek mythology the story is told of a giant who was invincible so long as he kept contact with Mother Earth and in order to overcome him, it was necessary to hold him suspended in mid-air and when he was released and touched Mother Earth, he received renewed strength. Coming to a B'nai B'rith convention is to all of us, I believe, like touching Mother Earth again. Here we received renewed inspiration and courage to carry on the glorious self-effacing work of this wonderful fraternity.

II. Tonight I want to discuss with you the unwilling part which Jews all over the world are playing in this gigantic struggle between the forces of progressivism on the one hand and reaction on the other.

A. The earliest form of true democracy was that found in the synagogue where every man was a priest in a Kingdom of Priests and where every man was privileged to lead the services. Even the "heama" or platform from which services were conducted was placed as near the center of the place of worship as practicable to emphasize the equality of everyone.

B. No people have so valued their rights and privileges in democratic countries and given so bountifully of themselves as have the Jews. Wherever we have been privileged to serve, we have given unstintingly.

1. A democracy can be successful only where all factions, races and religions work together in harmony and complete understanding. Any movement which tends to arouse one class or one race or one religious group against another weakens democratic government and is a process of undermining by gnawing from within.

a. The enemies of liberal government know the technique of undermining. In Germany, as we all know, the Jews were the numerically weakest group so the Nazis chose them as the first target. By accusing the Jews of every kind of mischief, they were able to gain recruits from among those who needed a scapegoat. The story of the destruction of popular government in Germany is well known to all of us.

2. The same technique goes on in America today. The Coughlins, the Pelleys, Edmonsons and Winrods pour out hate and venom accusing us as a race of being Communists who are working to overthrow this government in order to set up some strange international Jewish group that would dominate the entire world.

a. One of the most effective of these reactionists is Father Coughlin. Hiding behind his priestly cloth he is inciting a type of anti-Semitism which is creating a great deal of concern on the part of the B'nai B'rith and other national Jewish organizations. The July 22nd issue of the Nation magazine carries an illuminating article by James Wechsler entitled "The Coughlin Terror." Supported by sworn affidavits, Wechsler tells of picketing done at radio stations refusing to broadcast Coughlin's speeches without first examining an advance copy, of secondary picketing of stores advertising over such radio stations, of fist fights between Coughlin followers, selling copies of Social Justice and anti-Coughlinites selling copies of "Equality," of favoritism shown by Irish judges and police officers to those of the Coughlinites found guilty of these unlawful assaults. The affidavit of one person gives an account of his arrest by an Irish Catholic officer who told the Jew he arrested that "You people have gone too far and we are going to stop you." Even persons carrying signs quoting Cardinal Mundelien's denunciation of Coughlin have been beaten and mobbed by the followers of this unholy priest. Committees of lawyers now have been organized to represent the anti-Coughlins.

In the face of these disquieting incidents, the Anti-Defamation League of B'nai B'rith is compelled to carry a tremendous burden. It is functioning more effectively than ever and is doing a great job. It recently increased its office space and personnel. It now has regional offices in New York, Los Angeles, Montreal, besides its main offices in Chicago. A number of communities such as Minneapolis and Cleveland have Anti-Defamation League offices, locally financed, that work in close contact with our national offices.

a. Public relations committees, composed of Chicago and New York's leading Jewish publicist and newspapermen have been created to give advice and counsel to our Anti-Defamation League offices on public relations matters.

b. In the six months period January 1st to July 1st, 1939, the Speakers Bureau of the Anti-Defamation League has been greatly augmented. A total of 2100 addresses were given during that period on themes relating to the preservation of democracy, religious freedom, the myth of racial supremacy, etc. During this same period we have intensified our work with other racial groups.

c. Anti-Defamation League reports that it handled approximately 1200 cases involving Anti-Semitic incidents during such six months period.

d. We have kept a constant watch on the activities of the various state legislatures which met this year.

1. In Illinois we succeeded in modifying 16 bills dealing with that many occupations which would have denied those fields to anyone but American citizens, by permitting those who have applied for citizenship to hold licenses.

4. James Madison in his notes on the Constitutional Convention of 1787 tells of Benjamin Franklin's remarks on the closing day when the signatures were being affixed to the document which was to be sent to the states for final ratification. Benjamin Franklin was not sure whether the picture behind George Washington's desk on the platform was that of a rising or setting sun. However, on this day he was sure it was a rising sun.

a. It's hard to tell whether the sun is rising or setting on Isreal at this time. However, there are a number of things which

give us hope,

1. Last week the world was shocked to learn that Nazi Germany and Communistic Russia had decided to occupy the same bed. The non-aggression pact was hailed as a great diplomatic stroke by the Germans, leaving the democracies on the proverbial limb. Perhaps it was a diplomatic stroke of genius but at the same time it put Nazism, Communism and Fascism exactly where they belonged, together. It showed the character of Hitler and Stalin in bold relief, stripped of all the name calling both has indulged in towards the other for years. Jews, generally, have classified these forms of government as distinctly of the same types of absolutism and have denounced them as being essentially the same. They are totalitarian. They are run by supreme dictators. The citizen is made for the state and not the state for the citizen. Certainly men like Coughlin and Winrod and others are left out on the limb in the praise of Nazism as a bulwark against Communism.

2. To combat the evils of reactionary propoganda, we must unite every resource at our command. B'nai B'rith has taken the lead towards unifying the work of the national Jewish organizations doing defensive work. However, it has been only a start and no great results have yet flown from it, not even an agreement for united fund raising. At the last District 2 Convention in Kansas City this District spoke out plainly memorializing our Supreme Lodge to do everything in its power to bring about a united front in the struggle against our enemies. Those of you here can add your bit by having the Jewish groups of your communities tell the American Jewish Congress, American Jewish Committee, American Jewish Labor Commission and B'nai B'rith that you want them to get together on their program and fund raising before it is too late. We cannot afford the luxury of duplications and fund wasting at this crucial time.

V. The next year will be a critical time in our history.

a. There may be a great European war in which the democracies of Europe and the totalitarian states will enter into a life and death conflict. Attempts by the propogandists of Germany will be made to prove that this was caused by the Jews and to blame them. On the other hand, attempts will be made to embroil America in the war and

the Jews will be moved to favor our entry by appealing to our interest. You will be called upon to take a stand. If we do take a position, I hope we will be clear headed about it. The Jewish issue is purely incidental. The conflict will be between the dictators and the democracies not over any Jewish matters but because Great Britain and France will have come to the irresistible conclusion that Hitler is hell bent to dominate Europe and that they must fight now to prevent this ambition being realized before he gets so strong that he will challenge their own national interests. Our sympathy, of course, must be with the democracies and such aid as we can give consistent with our government's neutrality will be given. If we were to take sides as between a mere fight between the Poles, who have castigated and persecuted our people for many years, even before and since Hitler and the Germans, we would probably say, "A curse on both your houses." It is my firm conviction that the United States where the largest body of Jews in the world live in freedom and peace, can best serve the cause of humanity and democracy by keeping out of European quarrels and making democracy work here at home. There are many ways of helping our friends without joining in their fights.

b. The coming year will also find the American people engaged in another presidential campaign. I went through the last one in intimate contact with a candidate who carried the Literary Digest poll and Maine and Vermont. I know what venom and vituperation such a campaign can engender. I remember a conversation I had with a respected ex-congressman, a Jew, in New York City. He said that for a while it was impossible to even arrange meetings for Landon because of the falsehoods that had been spread. Our Anti-Defamation League has already sent bulletins to its representatives suggesting that the coming presidential campaign will prove a trying period as it will set in motion the anti-Semitic propagandists of both parties who will try to gain votes at the expense of the Jews and those who will try to regiment the Jews for or against one candidate by attempting to inject the Jewish issue. You may rest assured that the Anti-Defamation League and other national organizations will check thoroughly each candidate's qualifications and record. Ordinarily the two great political parties may be relied upon to do the same thing before nominating.

1. I am reminded of the story of Sisiphus of Greek mythology. It is written that Sisiphus had offended the Gods of Olympus and was condemned to roll a stone up the steep slopes of Mt. Olympus, etc. Our constant struggle against the forces of reactionary propoganda is somewhat analagous. We do all we can to overcome these nefarious forces and along comes a political campaign that largely destroys the good we accomplish and after it is over, like Sisiphus, we are compelled to start all over.

VI. There are many hopeful signs indicating that our position here is not weak by any means.

a. It is a law of human experience that sinister movements create counter movements.

1. Hitler's activities have made him the most hated man in America and Europe outside of Germany. His plan for world domination is beginning to falter and his treatment of his own minorities has marked him as a political fraud and opportunist.

2. Dies Committee is spreading the light of publicity on un-American activities.

3. No great industrialists nor national political leader is found on the side of these crack-pots.

4. Lovers of democracy are aware of the implications of the propogandists.

5. Jews are thoroughly aroused for their mutual protection and will give and work more generously than ever for this cause.

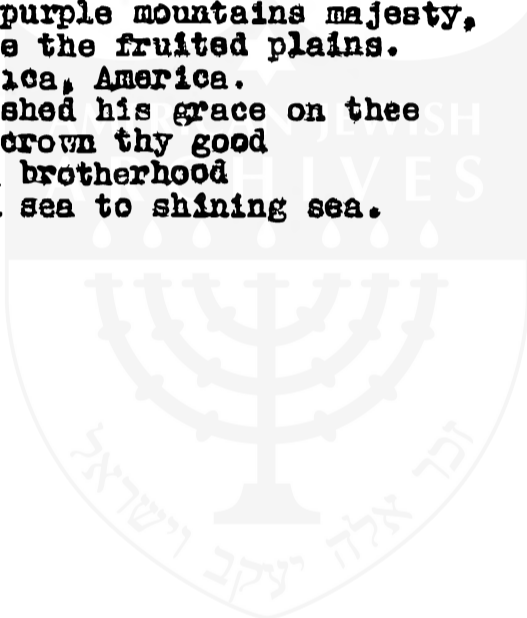
#### CONCLUSION.

On our way to this convention, Mrs. Cohen and I toured through the Black Hills of South Dakota. There we saw the partially completed work of Gutzon Borglum, the faces of Washington, Jefferson, Lincoln and Theodore Roosevelt, being carved in heroic size out of the solid granite of Mt. Rushmore. As I gazed in wonderment at the grand faces of these four great American patriots who had served the cause of liberty, equality and justice in these United States, the thought occurred to me that it would be marvelous to be able to serve one's country as did these men and be remembered in history as immortals. But I know that such opportunities for vast service to one's country comes to but an infinitely few persons.

The ordinary man and woman, you and I, must content ourselves with accomplishing smaller things in limited spheres. We serve our communities, our church, our families, our great B'nai B'rith Lodge and in so doing we are able to make our contribution to the general welfare and weal of America. As my mind's eye goes back into the pages of American history and I see the truly great influence which our nation has had in promoting human liberty and equality, I am constrained to sing with the poet:

America, America, God shed his grace on thee,  
And crown thy good, with brotherhood,  
From sea to shining sea.

Oh beautiful for spacious skies,  
For amber waves of grain,  
For purple mountains majesty,  
Above the fruited plains.  
America, America.  
God shed his grace on thee  
And crown thy good  
With brotherhood  
From sea to shining sea.



Speech delivered 5-29-40 at Fathers & Sons, Mothers  
& Daughters banquet of B'nai B'rith Lodge, at  
St. Joseph, Mo., May 29, 1940.

1 One sure thing about a Fathers & Sons banquet is  
that it brings together the best sons <sup>& daughters</sup> and the best <sup>parents</sup> fathers in  
the world Isn't that so? That is as it should be Every son <sup>& daughter</sup>  
should believe that his is the best Dad any boy <sup>mother might</sup> ever had and  
every Dad should feel the same about his sons It may not be so  
under the strictest analysis, but every Father and every Son <sup>every Mother & Daughter</sup> should  
have the satisfaction of believing that it is true, any day

2 A mother is God's representative in the home and her  
influence, understanding and sacrifices cannot be over estimated  
Poets and writers have sung her praise in song and prose But the  
relationship between father and son, when it is intimate, whole-  
hearted, confidential and truly understanding is different, precious  
and matchless There are problems which come up in a boy's life  
which he just cannot take up with his mother, regardless of her under-  
standing nature, and he needs the counsel of a man If the proper  
relationship exists, the man consulted should be the father

I've had a great deal of experience in social service  
work I've been Treasurer of the Skyline Community Service Center  
of our city for more than ten years We administer to under-  
privileged boys and girls we find that many a boy has had his  
entire attitude and outlook on life changed by a kindly piece of  
advice given by a grown up at just the proper time Boys can and  
will work together with proper guidance

We had a group of competing bootblacks that were staying  
out all hours at night annoying business men by going in and out of  
the same stores and offices in search of business We organized these  
boys into a union, with rules and regulations, governing their hours,  
territory and actions It has been a great help in disciplining  
these young business men

We often say when speaking of boyish pranks that  
"boys will be boys " Let us remember that "Boys will be men "  
Longfellow said "A torn jacket is soon mended, but hard words bruise  
the heart of a child "



Among the most enlightened nations  
of antiquity the child had no rights, no  
protection, no dignity of any sort. In Greece,  
for example weak children were generally  
exposed on a lonely rock to perish. The Roman  
historian, Tacitus, deemed it contemptible  
prejudice of the Jews that "it is a crime among  
them to kill a child." The rabbi on the  
other hand spoke of little children as "the  
messiahs of mankind," i.e. the child is the  
perennial regenerative force in humanity, because  
in the child, God continually gives mankind a  
chance to make good its mistakes  
Honor Thy Father & Mother. Rabbin liked to  
illustrate this commandment by the beautiful  
story of Dama, a heathen dealer in gemstones.  
Dama had a stone such as was  
required to replace one of the precious stones in  
the High Priest's breastplate. A delegation <sup>came</sup>  
from Jerusalem to negotiate for it & he agreed  
to sell for 100 denars but when he went  
into an inner room to get the stone he found  
his father was asleep in that room. Dama came  
back & said he could not sell the stone. The  
delegation offered him 200, 300, 1000  
denars - but in vain. Soon after his father  
awoke & he ran after the delegation & refused to  
take more than the original 100 denars of the  
1st offer "I will not make any profit from  
the honor which I paid to my father," he said

Henry Ward Beecher wrote much about children. He was a profound believer in the different qualities that make a man a man. He didn't like "sissies" and he didn't like "Tom Boys". He said "If a boy is not trained to endure and to bear trouble, he will grow up a girl and a boy that is a girl has all a girl's weaknesses without any of her regal qualities. A woman, made out of a woman, is God's noblest work, a woman made out of a man, is his meanest."

In these troubled times there is a feeling of insecurity among all people--but more intense among Jews. A couple of weeks ago, we had an abiding confidence that the Allies would be victorious in the end. Today, we are puzzled. We wonder what will happen to liberty, democracy, freedom, should the allies not win. We ask ourselves "Is it true that God is always on the side of the strongest army?"

If we fathers are in a quandary, surely our sons are likewise wondering. Now is a time for clear-headed thinking. We need not lose our sense of proportions or of values even though the world about us seems to be headed towards barbarism and civilization itself is on trial. Amid the raging storm of conflicting ideals and ideologies let us remember that human nature does not change, that history repeats itself, that what is right will eventually triumph, that truth crushed to earth will rise again, that the sun will shine, children will laugh and that out of chaos will order be restored. Out of the last World War came this touching story. Brotherhood story.

This spirit of brotherhood prevails in America. Out of the present conflict will come similar stories that will indicate the unity of people in the face of difference in religious beliefs and political thinking.

Democracy can flourish only where there is tolerance and understanding between all people. If it is destined that America must eventually take part in the present conflict, we must be a united nation with all segments and faiths working together. The "fifth column" of intolerance and hate for races and religions must be reduced to the vanishing point. This must be taught in the home, shouted from the platform, stage and radio.

Story of Methodists appealing to a local priest for aid

for their building project It was not consistent with religious principles to give to help build a Methodist church but he donated \$30000 to raze the old structure

Much of world's present suffering might have been avoided had Hitler had the benefit of a father's love He was the son of Klara Poetzl, who had been her husband's first wife's maid She was 23 years younger than Hitler's father and was a highly neurotic person who had great influence on her son She brought him up to despise his father Sachar in his book "Sufferance is The Badge" says of Hitler "In all his addresses, one searched in vain for a single word of charity, of love, of tenderness or pity "

Hitler is a perfect example of what can come from a person whose mind is distorted by an unhappy childhood of confused hatreds and the lack of proper fatherly influence History might have been able to record him as a great benefactor of Germany had he directed his talents for good instead of evil

I have faith in the ultimate triumph of the faltering forces of democracy Jewish fathers and sons must be in the vanguard of that cause, lending the strength of their beneficent influence to other fathers and sons so that out of the chaos and storm of the day there will come calm and still waters, time for reflection and study and a re-dedication to the ideals of justice, truth, tolerance, humanity and love

Brothers why together  
Greenbergs - 5  
Asplands - 5  
Milgrams - 4-5  
Shoshone - 3 or 4  
Blowmagneters - 2  
Dora & Rothschild

Ladies and Gentlemen of the Radio Audience

America stands at the cross-roads considering which of two highways to take. The sign on one side points to a road that has been much used and much abused in the past seven and one-half years. It is a road marked "New Deal" and carries the inviting smile and the easy manner of Franklin Delano Roosevelt. The other road is straight and built with all of the safeguards of modern engineering genius. It is marked "Fair Deal" and along its broad highway is the picture of a strong, rugged, earnest and determined man,- Wendell L Willkie

America has been pondering at these cross-roads since July. All types of advice have been given over the radio, in the press and on the platform. She must make a decision a week from today and upon that decision the future well-being and destiny of this country will be determined. Along with the rest of the 130 million American citizens, I have traveled this "New Deal" highway and looked at the smiling countenance of the engineer for more than seven and one-half years and I have found that the road has lead to a dead end. That the publicity and promises given as to its economic value to the country have been false and deceptive. In fact, were it not for the scenic value, it would have been as well for the country had it never been built.

Four years ago and eight years ago, we Americans were told that if we drove down this broad highway, we would come to a point where ~~5~~ million <sup>of</sup> unemployed men <sup>+ women</sup> would find employment, that we would reach a position where taxation would be reduced, that there would be a place where the national budget would be balanced, that we could stop and look over a peaceful scene where the farmer was again restored to economic plenty, that the towns, villages and hamlets along its broad course would <sup>turn</sup> with happy people working together in the interest of <sup>our</sup> the great democracy devoid of class, religious and racial strife. *All of these promises are still just promises.* The American people took this road eight years ago and again four years ago with such eagerness as has never before <sup>been witnessed</sup> in American history. ~~occurred~~ <sup>But</sup> Instead of seeing the promised land, they have come to the end of the road and find that there is practically as much unemployment as there was eight years ago, that instead of taxes being reduced, they



along its road and at the end has found it wanting and disappointing  
Why not take a new course? Why not try a road engineered by safe and  
sound policies, led by a man whose entire life has been spent in  
successful achievements, whose <sup>background</sup> gives us ~~us~~ faith in the <sup>promises</sup> ~~operations~~ of this great leader; a man of humble birth, who through  
his own ability and fidelity reached one of the highest places in  
American industrial life and who, throughout his life, from obscurity  
to prominence, has never lost the common touch; who has constantly re-  
iterated by word and deed his love and reverence for the democratic  
processes of this <sup>great</sup> republic. It is not only good sense but it is good  
business to try another pathway when the one already tried <sup>has been shown to be</sup> fraught  
with so many perils and pitfalls. <sup>What</sup> America needs today, if its  
democracy is to be safeguarded and handed down to <sup>the</sup> children <sup>yet</sup> ~~still~~  
unborn, is national unity. Purveyors of prejudices and hatreds of any  
kind, whether they arise between one religious group or another, or  
~~between~~ capital and labor, or one race or another, are inimical to the  
best interest of America. A democracy can survive only where <sup>all</sup> ~~the~~  
peoples, classes and groups work together in harmony and not as  
contending factions fighting one another. National unity can be  
achieved under the leadership of Wendell Willkie

To <sup>accomplish</sup> ~~achieve~~ this national unity, ~~the~~ disconsolate and  
discouraged people must be put back to work at gainful occupations.  
The farmer and laboring man and the little business man must be given  
fair and just consideration in all of the economic problems that con-  
front us. The sick and hungry and the aged must be cared for promptly  
and properly. We cannot exist as a great democracy unless <sup>our</sup> ~~the~~ <sup>own</sup> ~~minimal~~  
requirements are met. I believe in the ability of Wendell L. Willkie  
to fulfill his pledge for national unity.

On this day when at Washington, D. C. there was pulled  
from a glass bowl the little capsules that advised the youth of this  
nation <sup>of their</sup> ~~to be~~ selection for conscripted military service, the hearts  
and minds of every mother, <sup>and</sup> every father, and every wife and every  
sister and every brother is directed to the possibility of this nation  
being embroiled in the blood bath of Europe. All of us agree on the  
necessity for lending aid to the embattled democracies of Europe in  
their present fight against the Nazi and Fascist goal of world domination

but we believe that the road which Wendell Willkie will take us  
~~down~~ <sup>along</sup> will provide adequate and effective aid but ~~at~~ <sup>on American soil</sup> the same time ~~will~~  
keep this country and our boys ~~at peace~~ <sup>a peace with honor</sup>  
I have the utmost confidence that our defense program, on which we  
all agree, can be more effectively accomplished under the leadership  
of one who has had great success in business <sup>rather than</sup> one who has known  
only business and professional failure and whose only success has  
been achieved <sup>ed</sup> in the political arena. If we are adequately prepared  
our chances of being embroiled will be <sup>greatly</sup> minimized

But even should war be inevitable and should our national  
honor and safety be at stake, I am firmly convinced that the nation  
will be stronger under the level-headed leadership and good judgment  
of Wendell Willkie than under the erratic and confused leadership  
of the present administration.

Regardless of the outcome of the election, there will be  
no rejoicing by the dictators of Europe. The Republican nominee  
has said again and again that he would fight with all of the weapons  
of democracy to prevent the growth and development of fascistic  
tendency <sup>in</sup> in America. Thoroughly aware of the dire implications to  
our <sup>previous</sup> bill of rights that might occur through a Nazi victory, he has  
pledged himself to meet the challenge of Hitlerism on every front  
and to trample and defeat it. I am confident that he has the courage  
and the ability to carry out this promise. Ex-Governor Landon of  
Kansas, the 1936 Republican standard bearer, warned the dictators in  
a recent address that they need take no joy from the present campaign,  
that after the debates of the present campaign have ceased and after  
the ballots have been counted, no matter which of the two candidates  
is chosen to lead for the next four years, America will stand united  
against the <sup>spirit</sup> spirit of the totalitarian idea.

Another great Kansan, William Allen White, National  
Chairman of the Committee to aid America by Aiding the Allies, has  
expressed himself similarly and is supporting Willkie because of  
his conviction that he is the best man to lead this country at this

critical period.

In our great zeal to do the patriotic thing for our country at the polls next Tuesday, let us weigh the record of the "New Deal" on domestic issues. Let us not permit the real issues to be clouded by the events in Europe. The foreign policy of the Willkie administration will be, in my opinion, calculated to do just as much to sustain the courage and fortitude of the nations ~~now~~ fighting for their national existence against the spread of Hitlerism as anything that has been done <sup>ne</sup> by this country to the present time. But it will be done with less risk of involvement <sup>with more efficient leadership</sup> and with more caution than would be done by another Roosevelt administration.

The very ~~strength~~ <sup>variety</sup> of democracy lies in its ability to develop strong men, capable of assuming leadership of the state. There is no such thing as an indispensable man under a genuine democracy. No person and no political party should be intrusted with the great powers concentrated in the presidency more than two terms and there are many of us who believe that a constitutional <sup>should be enacted</sup> amendment that would limit the term <sup>one of</sup> to six years, ~~should be made~~ <sup>should be made</sup>. This tradition has been considered as an unwritten part of our constitution and has been respected by every political party from the foundation of our republic until this year when a manufactured draft was engineered in the Democratic convention. The tradition against the third term is sacred as our safeguard against over-weening ambition for continued power that could spell the downfall of our democratic way of life.

Let us on next Tuesday, <sup>when we make our decision</sup> ~~stand~~ at the cross-roads, choose the one marked "fair deal" and go along that highway to a greater destiny under the leadership of Wendell L. Willkie.



asked your chairman. I wish to write you that I  
will not be able to attend the meeting for reasons  
I have mentioned. I would like to make a general  
statement in keeping with this occasion.

The new & fast of American medicine  
of Europe reminds me of the story of Aristotle  
of such mythology who had engaged the gods  
of Mt. Olympus. - - - Civilization itself seems  
to have passed down from the night of the con-  
struction of the world to even, I have an  
impression that after the war, I have an

2. Thank Allah, we are not in a very bad  
situation. We are free men in a country founded on human  
freedom & the dignity of the person. To us there  
is no such thing as a "majority" or "minority" of groups  
or nations. We are all citizens of the same world &  
we are all members of the same family.

3. I think it is a mistake to think of the  
Jewish people as a "race" or a "tribe". They are  
a people with a common history, a common culture,  
a common religion, and a common destiny. They are  
not a "race" or a "tribe" in the biological sense,  
but a people in the cultural and historical sense.

1. This meeting was a great success. It was  
a very interesting and profitable one. We have  
a lot to explore the world's general scene  
and to see why it is so important that  
this should be a success.

1. Mr. [Name] - [Address]  
2. Mr. [Name] - [Address]  
3. Mr. [Name] - [Address]





V These are challenging times - peculiar times  
We must set a new high standard of quality  
We must not measure our gifts by previous  
years but must offer ourselves to a war-  
time emergency. The world has been at war  
only since Sept 1 - 1939 when Poland was  
invaded but the Jewish people have been fighting  
a war of existence since that tragic day in  
1932 when the tottering Hindenburg offered  
the chancellorship of Ger. to Hitler. He said  
then to the world that the war on us would  
not be avoided but that it would spread  
to all the people of the world.

a. In this crisis the responsibility falls on  
all of us to extend our giving to the limit.  
When the historians write the history of our  
Jury 25 - 50 yrs hence when the war & war period  
may be calmly viewed in historical retrospect - any  
most of you, I am willing, will be here to  
read it, may it be said of us, all of us, Jews  
in Jefferson City, K. C., & elsewhere, that we were  
men who were truly men, who recognized  
the urgency of a great need & who met that  
emergency with courage, strength & with open  
purses - that we were willing to sacrifice some  
of our own possessions & comforts so that others  
might live.

(Read poem, anonymous - 'The Measure of Man')

In closing a barnyard fable. The hen the cow,  
the horse & the pig were talking. The pig said,  
'Why does everything hate me? Why, I'm useful.  
After I'm slaughtered, they use my meat, my  
skin & even make wheels out of my gumb'.

stones: -

Abraham Sacher's job: Mitchell may called on  
after much speaking. The 1st thing I remember  
in life was when I was 6 days old I was lying  
next to my mother. Pushed up & pulled up  
or pulled down from men to women, etc. - Then a  
man with a beard, garbed in white came in  
with a sharp gleaming steel knife - someone in  
back of room said: "Cut it short,"

few weighed on scale that told your fortune  
'You <sup>wt</sup> 180 pl - you're a Hebrew. You still have  
your schlemiel'

2 parrots - "What do you think I'm praying for"  
Machshava wings.



①

Delivered at Hotel Continental  
before Mo-Has Regional Convention of  
A.Z.A. 12-28-41

### Introduction

I ~~It~~ <sup>always affects me</sup> ~~is~~ a <sup>grit</sup> thrill to address you <sup>young</sup> people of intelligence. I see in them the <sup>glow</sup> of courage & strength to <sup>over</sup> get democracy & to the <sup>household</sup> of <sup>democracy</sup>.

1. Story of Russian Jew who was had to please at meat time, especially on the <sup>ant</sup> of bread: Finally - "But why did you <sup>have</sup> to 2 pieces of bread"

2. After Bro Maxine Levin called me yesterday to address you I've wondered just what ~~kind of~~ <sup>kind of</sup> message I could deliver. It reminded me once of a letter which a friend of mine read from the chairman of a banquet <sup>at</sup> which he spoke. After giving him the conventional laudations, the letter ended: "You speak ever moving, <sup>catching</sup> & <sup>striking</sup>" - That is ever.

Moving referred to those who get up & <sup>leave</sup> the hall during his speech & <sup>catching</sup> - those who dozed off into slumber.

Satisfying - he couldn't understand until several years later. No further <sup>involutions</sup> to speech come from that community. They had had enough.

### Body

I <sup>It</sup> of the B. B. are proud of our <sup>order</sup> - A.Z.A.

1. It has fulfilled our fondest expectations & lived up to our best traditions

2. When B. B. was organized almost 100 years ago <sup>it was</sup> <sup>organized</sup> <sup>in</sup> <sup>the</sup> <sup>United</sup> <sup>States</sup> <sup>of</sup> <sup>America</sup>



3

the ability to become aroused & indignant at wrong & to fight for the right in every field of activity - who, <sup>not only</sup> want to see a better world for all classes of people but who will <sup>actively & enthusiastically</sup> support & encourage every movement calculated to bring that condition into reality

3 Power - without light & heat - power is of no value - It may become the instrument of evil instead of good. If you develop light & heat properly & add power to your mechanism - you have the combinations that A-Z-A is trying to accomplish.

1. By power we mean ~~the~~ <sup>equal</sup> fastness of purpose - strength of character

the ability to not only to conceive the right but ability to see things thru to fruition - ability to know the right & carry it out - just as a general will conceive a plan of action & make it work an execution in <sup>parts</sup> - you call it the ability to follow <sup>your intentions as not to detain you to long for</sup> them. ~~you don't want the ability to follow your intentions as not to detain you to long for~~ <sup>me of Kunda & Ellie. "Have I a chance</sup>

IV. We know that A-Z-A is developing that kind of manhood - the <sup>light</sup> ~~steady~~ heat & power kind - we know it not by guess any more but from records of 17 years of growth & accomplishment



Joseph and Barton  
1300 W. 10th St.  
K.P. no.

The A. Z. A., organized in 1924, today has 425 chapters with 12,000 active members and 10,000 alumni members. It started building slowly, first preferring to fill the greatest need for Jewish learning in the smaller communities and having done that job well it is now engaged in expanding its program in the larger cities.

A. Z. A. chapters now <sup>sponsor</sup> support 175 Boy Scout Troops.

The three <sup>greatest</sup> ~~essay prizes~~ <sup>of which the last three prizes</sup> have been won by A.Z.A. members

1. The League of Nations high school prize, in which 1249 high schools competed, won for Maurice Friedman, 17 year old Aleph Mazkir (secretary) of the Tulsa A.Z.A. Chapter, a trip to Europe in 1939.

2. The American Youth Forum contest, participated in by 143,000 high school students was won by Leon Lenkoff, Aleph Gisbor (Treasurer) of the Louisville <sup>AZA</sup> Chapter, for which he received \$1,000.00 in cash and a trip to New York City. In addition he won the grand prize for the most original entry in all the various departments of the American Youth Forum and was given an additional \$1,500.00

3. Recently the National Essay Contest of the V. F. W. was won by Aleph Sam Cooper, 18 year old refugee member of Omaha Chapter, on an essay entitled "This is my Flag - my Land."

A. Z. A. has contributed much leadership in the Jewish communities and has given B'nai B'rith many fine leaders, namely <sup>Samuel Biber, Philip Klutznick, Julius Bisno, et al.</sup>

Julius Bisno summarizes the <sup>aims</sup> of A. Z. A. as follows.

"So, we of AZA are working to produce the elements that will tend to carry on the tradition of our people. We do not aim to give American Jewry all of its leaders of tomorrow, although some of these leaders will come from our ranks, we do not aim to produce all the great rabbis and writers, although these, too, may well come from our ranks. Our chief aim, our great purpose, is to provide American Jewry with that intelligent laity without which there can be no community, to give American Jewry the workers in the Jewish communal field, to give it the readers of its books, to give it the listeners in its audiences, so that the words of the wise will not be kolot ba-midbar, voices in the wilderness."

(Story of great college athlete who was asked by his coach how he kept in trim over summer)

THE A. Z. A.



*2000-650-111*  
*#95*

IV

A. J. A. was born in Peace Times & developed in peace. Now it faces a era of war. May the Lord preserve us in 1918 & give <sup>us this now</sup> ~~the~~ ~~the~~ ~~the~~ the young of A. J. A. so I thank & know something of what young men of those who have passed should be like from age 17 until experience

1. No one in his right mind comes West.

2 The utterances of mind distorters of the German Reich, Italy & Japan have forced us with the Holocaust

3 Churchills: Roosevelt - Thank God

For these great leaders - maybe the mistakes of the past - made by Stalin, someone who should not do tomorrow what they would not prepare to meet & even the they discuss, we should have known - that evil men were plotting our destruction & preparing for our ruin in other countries. As Churchill did say, "I look forward to the day when we shall be up

4. Now we're in it - it was inevitable that we should join in the conflict - & I for one am happy that the perfidious Japs have forced us to realize the inevitable - now we are a united people, with a unity of purpose - with willingness now to sacrifice an life or our fortunes to put an end to this, aggression or our kind's barbarism. As an American citizen I feel that I was a witness who should to some of the wrongs we see & at the better time we see

(2)

5 As ~~my~~ American Jew this entrance  
of America into the war lifts my spirit,  
gives me courage, brightens my future  
and re-affirms my faith in the God  
of Israel who never slumbereth or  
~~sleepeth~~ but who keeps watch over His  
people.

6 Many of you men & women in this  
hall will be rallying to the rescue of  
your country before this war has spent  
its fury. You will go bravely & confident,  
convinced in the justice of our great  
cause and willing to sacrifice to achieve  
the downfall of the forces of hate,  
barbarism & brutality. You will help to  
save ~~the~~ all that is good & noble  
in our way of life.

7 I think of the Black Hall of 1864  
of four years ago, heroes figures of Wash. Jeff.  
Lincoln & Theo. Roosevelt - great Pres. of this  
Republic. To this galaxy of immortals now  
will have to be sculptured the illustrations  
face of Franklin Delano Roosevelt.

8. Our country has had great influence  
element its history in promoting the blessings  
of liberty, freedom & equality. I say his  
praise with the poet who wrote

"Oh, beautiful for spacious skies  
For amber waves of grain  
For purple mountain majesty,

①

Above the forested plain,  
America, America,  
God shed his grace on thee  
and crown'd thy good  
with Brotherly  
From Sea to Shining Sea



1-4-44 - Delivered before Hersine Dodge, Mason  
Philosophy of Service

I Service by great personalities are far reaching but only  
comes to a few

- <sup>medicine</sup>  
1 Discoveries of penicillin & sulfa drug  
2 Louis Pasteur - pasteurization of milk  
<sup>scientific appliances</sup>  
3 Thos Edison - incandescent light, ~~radio~~ phonograph  
just name & many others  
4. De Forest who gave us the radio tube  
5 ~~Walter~~ Wright / Boss - airplane

Politicians -

- a Thos. Jefferson  
b Abe Lincoln

War -

- John Pershing  
The Ehrenhauer

II These are contributions which only a few of the  
great can give to mankind

Each person has a spark of the heavenly  
in him, a spark of greatness - usable

- <sup>in everyday life</sup> these we must do today - Real pain-  
~~at~~ <sup>at</sup> visiting the sick

(b). Give some time to the disadvantaged boy  
& girl - pay big dividends

Juvenile delinquency or increase product

of the day - no had ~~been~~ <sup>children</sup> when born  
"Boys will be men"

1. Boy Scouts
2. a. j. - a.
3. ~~to~~ Young folks group
4. Y M C A - Y M N A

## 2. Tolerance towards others

1. Story of friend's mother - oldest of  
old man living by the lake. He was a fire-war  
desert or sea. he was a fire-war  
shoppers - I was by God at night. I have  
come with that - I know it. I have  
70 yrs, could you see I am tolerant  
his mother

2. Catholic priest couldn't give donation  
to erect a new Meth. Ch. but could  
donate \$100 to tear down old one

3. Name of parents in raising good, honest  
children - ~~God~~ child in the parent's presence  
atone for the sins of the child & God can't see  
guilt in the child a chance to make good his  
mistakes

4. Service to the bay now in service  
& other than return.  
a. Opportunities  
b. Jobs  
c. Assistance.

5. Civilization was on the brink of  
chaos 2 yrs ago - saved by Russia

1. Peasants & valley in its heart,

2. Story Sisyphus & Mt. Olympus

3. Each must serve the cause of  
democracy, tolerance & fair play. After  
all the world has gone thus since  
Sept 1939, when Hitler sent his hordes  
into Poland we can now see ahead

than the fog.

4. Jos. Madelon's words on Coast Con.  
Benj. Franklin rising & setting sun.

Close with poem "The Measure of Man"



Geo Wash, - member of Alexandria,  
No. Lodge,  
Elk-Eagle Moore

Harry Hael  
Meyer & Izzy Rich - known vice cards,  
Chas & Max W. Co.



Story of Olive & Hilda - How or when?  
Do I have a choice?

I ~~was~~ ~~doesn't~~ have to do it all,

was to ~~was~~ with 1 & Hilda







10 Palestine must be developed & recognized as a home for ~~stateless~~ Jews with full, ~~power~~ <sup>unrestricted</sup> right to growth.

11 ~~The~~ American Jewry hopes to present its united front thru the democratically organized Am. Jew Conf, 1st called into being at Pittsburgh, Pa, by Henry Morosky, Pres. of B.B. It will meet <sup>in</sup> N.Y. City in July. R.C. must elect two delegates of the 500 who are eligible to attend this historic conference. Out of the prod. & deliberations of this conference may come a program of action which will define the kind of world your own children & those whose your success thru the Natl Home for Jewish children live in.

So, I want to install the new officers of this conf. & dedicate them to a year of service to children - the hope & our future. Appreciation for the fine work of the outgoing President & her fellow officers & Board members.

Miss Mrs Gertrude Greenberg & Mrs Foley  
~~Est~~ Kleban whose interest & aid  
in you wk has been so cordial

Mrs Mrs Harry Strauss - from an active  
community-minded family - sweet &  
sincere.

V-P - upheld the hand of the Pres  
Secretaries - know their work

Treas - experienced

Bl members

may your administration meet with the  
success it deserves & may you in the coming  
year thru our ~~General Com~~ Council  
not only, etc, contribute to the welfare  
of your community.

Robert M. ... have you - Prof. ... " - ...  
Meyers - of great importance

I. Democracy is not the blessing of any one group or class in America

a. Historically - it was necessary that each group, sect & race be given equality

II. Jefferson wrote to a friend after the Const was adopted - "that we had settled for all time the issue of freedom"

III. We take for granted our freedom & liberty

a. Dictators thrive on division among peoples

1. Jews & minorities as scapegoats

b. Germany -

1. Jews - the Catholics - & liberals

2. No free press or free speech

3. Conquest, greed & war

4. Overwhelming taxation

c. Unoffending democracies the targets:

1. Czechs - Slovakia - Denmark - Norway

2. Finland

3. Poland

IV. We have a long tradition of democracy

a. Also. Brit. B. & France - & the Northern countries most advanced

V. Jews are tremendously concerned with maintenance of democratic institutions

1. A good Jew must be first a good American

a. Educated in American public schools

b. Patriotism - every war has found

c In every case of communal violence he  
who side by side with other Americans  
citizens - not as a Jew but as a  
citizen of this great country.

VI. Recrudescence of hate & greed first  
sent Jewish refugees to other lands -  
now refugees of every race & nationality  
have taken up refuge & asylum in countries

VII Beware of propaganda - it is the  
Nazi method of boring from within -  
1, It was the technique used in the  
Sudeten land of Czechoslovakia &  
Norway has found it was used there  
2 It is being used in America to divide  
our people into conflicting groups -  
look with suspicion upon anyone or  
any literature tending to create anti-  
Catholic or anti Jewish or pro-Nazi  
sentiment.

Story of ... London - fog



- 1 Out of 120,000 employees at Work, less than 2500 are Jews, % lower than % of Jews in total population - % in policy-making positions equally low
- 2 Communism - 27,000 U.S. Communists, few of higher officers & only 3500 to 4000 members are Jews - Leaders of Communism in America are - Earl Browder, Wm C Foster, Clarence Hathaway, Joe Fair, Robt Miner, Wm Patterson, Harry Haywood, Ella Reese Bloss & Max Bedacht - no Jews

menting this provision, Judge Arthur J. Stanley, Senior Judge of the U. S. District Court for the District of Kansas, has announced a plan which, in effect, alerts every lawyer in Kansas to the fact that he is likely to be selected to represent an indigent accused person and that almost no excuse from serving will be granted except disability. Many lawyers who have settled back complacently to an office practice and who have not been in a criminal case for years, if ever, and who are trying few, if any, civil cases, are going to be rudely awakened by an appointment by the court to represent an indigent client in a criminal case. Because of this new responsibility on us as officers of the court, we are being urged to attend some of the institutes on criminal law and procedure that our bar associations are projecting. As Judge Stanley said:

"You better begin brushing up on criminal law and procedure because you are going to find out that there have been many changes since you had your law school course in criminal law."

The state courts, too, have become aware of the necessity for protecting persons accused of law violations by providing counsel for them in all instances.

#### HOW TO BECOME A SKILLED TRIAL LAWYER

All right, you say, you have convinced, how do I go about becoming a good trial lawyer? I want to point out the approaches which are available and some which the bar and the bench and law schools are now considering or might well be taken to account.

1. If you are considering a position with a large firm where the practice is departmentalized, advise the employing partner of your objective, get an understanding that you are to eventuate as an apprentice to the existing trial lawyers of the firm. Training in other branches for a year or more will be helpful but be sure you have a commitment to your ulti-

mate goal and don't allow yourself to be frozen into other types of practice.

2. Positions with the government, state, federal and local, where you can observe advocates in action and where you will be allowed to try minor cases at first until you graduate in experience to more important cases, are great training grounds. The city attorney's office, the county Attorney, the U. S. District Attorney, the attorney general's office, State Highway or Tax departments, where litigation is constantly involved, are fertile training fields for the young lawyer. In fact, it has been suggested that government positions should be available to law school graduates as a principal source of providing trial training just as the hospitals are provided to the young physician for internships.

3. If you cannot make the proper contact with a law firm or in government, you might have to do what so many of my generation did—open up your own law office, put out your own shingle, and practice alone until you have built up your own practice. The courts, if advised of your willingness to serve, will appoint you to serve indigent persons in criminal cases. Legal Aid societies often are over-burdened and would welcome help from young lawyers. Older lawyers are often quite happy to know some of the younger practitioners to whom they might refer smaller cases for trial. In the process of handling various kinds of litigation in the courts, you will develop an expertise that will sharpen your wits as it sharpens your knowledge. You will soon attract clients, too, so that you will build the kind of practice that will be rewarding, provided, of course, you have given to every case the kind of hard work preparation and thought which is so necessary.

4. The judges, too, I am happy to say, are bestirring themselves on the problems stemming from the shrinking of the trial bar and they must become even more articulate if the problems are

ing our judiciary conscious of the effect of social and economic changes on the decisions it must make. It took a great trial lawyer like the Hon. Louis D. Brandeis to awaken the conscious and awareness of the U. S. Supreme Court to requirements of society—years after the industrial revolution. I have just finished reading a new book by A. L. Todd entitled "Justice on Trial," which narrates the sad story of the attack that was made on this great jurist by the vested interests which he had fought and beaten when the U. S. Senate Committee was considering President Wilson's nomination of Brandeis to our highest tribunal, the U. S. Supreme Court. The book makes reference to Brandeis' speech before the Chicago Bar Association a few hours after the death of Justice Lamar whom he was surprisingly nominated to succeed. Brandeis attacked the tendency of the law to lag behind the facts of life which gives rise to a clamor for the recall of judges and of judicial decisions. Then he said:

"What we need is not to displace the courts but to make them efficient instruments of justice; not to displace the lawyer but to fit him for his official or judicial task."

#### THE KING OF SPECIALISTS

I have spoken of the specialty of advocacy as the specialty of specialties because every determination of a contested legal matter must be done in the courts. Perhaps I would not be criticized too much if I now referred to the trial lawyer as the king of legal specialists. Certainly the public image of the bar is created by the performance of the trial lawyers. He must then, as our professional embodiment, present a front which is scholarly, skillful and dignified without being stuffy or arrogant. The judges have a right to expect that the bar will respect the position of the courts, will treat the litigants and witnesses with sympathetic understanding and will by learning and skill

assist the courts in the formation of proper decisions. These minimal requirements do not call for any compromise of position nor for want of firmness in asserting a client's cause.

The king of the legal specialists will not for long have a need for clients. Firms want men who desire to follow the advocate's specialty. There is such a growing shortage of trial lawyers that Hon. Tom C. Clark, Associate Justice of the U. S. Supreme Court recently said:

"I know of one general court with over 50 judges where less than 100 lawyers handle all of the litigation."

#### REWARDS ARE PLENTIFUL

The old law of supply and demand comes into play when we consider the remuneration which good trial lawyers receive for their services. I can tell you from personal experience and observation that there is no group of lawyers in America who are paid so well as the trial lawyers, both on the plaintiffs and defense side of the counsel table. Money is not the only great reward of the trial bar, either. The satisfaction of being part of a noble, progressive judicial system, of participating actively and militantly on behalf of litigative causes, of actually directing cases through the channels where the law is interpreted, will furnish you a romance of thrills the like of which is hard to equal.

#### CRIMINAL PRACTICE CALLS FOR MORE TRIAL LAWYERS

Up to now I have referred only to civil litigation. Large and growing are such causes, the future for trial practice in criminal cases is of growing significance. Since the U. S. Supreme Court held in *Gideon vs. Wainwright*, 372 U.S.335 (1963), that the Sixth Amendment requires that counsel be furnished for an accused and that failure to do so was an invasion of his constitutional rights, all courts are now conscious of the crying need for making counsel available at an early stage of the proceedings. Imple-

or the U. S. District Court where the evidence must be presented and the case argued. The advocate takes over at this level.

The beautifully drawn will with carefully prepared trusts written in is offered for probate in the probate or surrogate court. Objections are filed by interested parties to the admission of that will because the testator lacked testamentary capacity or was under the undue influence of the niece who always drove her to the office for consultation. The specialist in wills and trusts wends his way to the firm's trial lawyer who takes over and fights the contestants in the courtroom.

The corporate lawyer assiduously studies the corporation's inquiry as to whether the latter might acquire a competitor and merge the business with it. Many questions are probed and much research into the corporation's position in the field involved is studied. The opinion written appears to give a green light to the acquisition. The Justice Department, though, believes otherwise and a suit for injunctive relief is initiated. The battle moves from the lawyer's office to the arena of the courtroom. The corporate lawyer goes down the hall to the trial lawyer's office and the latter takes charge of the conflict.

Judge Irving Kaufman of the U. S. Circuit Court of Appeals, Second Circuit, has this to say about the trial lawyers:

"In other branches of the law specialization and compartmentalization may stultify, but specialization in trial work provides an insight into the broadest aspects of the law. It is specialization in a technique, a technique which is capable of absorbing and molding rules of law derived from any number of substantive areas of the law. The trial lawyer has the perhaps unique opportunity of becoming a Jack-of-all-trades by being a master of one. He gains a sense of the "whole"—the interaction of legal principles emerg-

ing from all the other specialized branches."

So it goes. Every specialty must eventually use the specialist of specialists—the trial lawyer. Law is not hammered out in the law office, it is made in the courtroom, tested first by inquiring into facts which must be assembled with real intelligence under the guidance of the trial lawyer, if not by him alone, and must then be introduced with skill by one who knows the law of the case, the rules of civil procedure, particularly the rules of discovery and evidence

#### **ADVOCACY MUST BE EXPERIENCED**

Now that you know what to do, you might ask, why can't anybody be a trial lawyer? It's not quite that simple. Trial lawyers are not born, they are trained and developed the hard way—by time, hard work and experience. They are not born full blown from the head of Zeus like the mythical Greek figure. Being an art, one cannot transmit the art of advocacy by books or lectures, neither can it be fully understood merely by watching other lawyers try their cases. To develop the art of advocacy, one must actually practice it in the courtroom in actual conflict situations. Surely, one can learn much from listening to and observing fine trial lawyers in action but the real training comes when you take the front seat at the counsel table in the courtroom battle.

#### **HARD WORK MAKES THE TRIAL LAWYER**

A great violinist once said to an enthusiastic lady who praised his splendid concert:

"Yes, lady, but before I was a genius I was a drudge."

Thomas A. Edison, the great inventor, put it this way:

"Genius is 1% inspiration and 99% perspiration."

To be a successful trial lawyer takes much hard work. That is not to say that you can be really successful in any

*(Continued on Page 154)*

the case, both for and against his side, soon gains the respect and admiration of the judges as well as his colleagues at the bar and readily builds a large practice of satisfied clients who gratefully refer their friends and relatives to him for legal services. Courts before whom such trial lawyers practice can do an effective job in the administration of justice. Our adversary system breaks down without the trained trial lawyer.

#### LIFE WAS SIMPLE

Why, then, are we not training more trial lawyers? Why is the art of advocacy a vanishing one? Why aren't more of our young law graduates training themselves for courtroom practice? There are several reasons. The practice of law now is so complex that lawyers tend to group into partnerships much more than they did when I first came to the bar. Then, when you wrote a contract or prepared a will or a trust instrument, the effect of the federal tax laws on that instrument was not nearly as pressing as it is today. Corporations existed, it is true, but they did not live in an atmosphere of government controls, wage and hour laws, Social Security, withholding laws, high taxes, anti-trust enforcements, etc., as they do today. Life was comparatively simple and the sole practitioner was not perplexed by the many facets of law that concern him now. If you merged or consolidated a corporation or spun off a part of the corporate assets, it was a simple matter. Partnership law, too, had none of the complexities that now must be faced if your client is not to be penalized by unnecessary taxation. Selling a business owned by a single proprietor did not involve questions as to the effect of a covenant not to compete or the sale of good will as distinguished from physical assets. The simple life of the lawyer as compared to the many complexities that now obtain has forced changes in the law practice.

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#### SPECIALIZATION

Specialization in the practice is the outgrowth of the demands of our profession and specialization has required that lawyers group together in partnership. Of course, there will always be room for sole practitioners in our great profession. I practiced alone for 21 years before I created my partnership and I enjoyed every year of it. But as one's practice expands, he must either become more and more selective of the cases he will handle, which has many practical difficulties, or he must invite other lawyers to join with him. I cannot frankly say that we have departmentalized in my firm too much, except that we are specialists in the branch of the law which I am espousing today—the trial practice, the art of advocacy. Every one of the men in my firm goes to court regularly in the trial of cases, the younger ones handling the lesser cases and the more experienced ones trying the important causes.

I have no quarrel with a young man fresh out of law school who goes into a large firm and is assigned to the tax department, the corporate department, the probate department, the trust department, or any other department. The beginner's salary is usually better with these large law firms than with the smaller partnerships. These specialties require good brains and dedicated hearts and there is a certain thrill in examining a contract or testamentary trust instrument which has been drawn after careful research into tax consequences.

#### THE SPECIALIST OF SPECIALISTS

But I prefer the specialist of specialists—the trial specialist. Eventually all roads of the law firm lead to his office. After the tax expert has rendered his opinions on the tax posture of the case, has dealt with the various administrative agencies of the Treasury Department and has failed to find compassion for his client, he must wind up in the Tax Court

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Mr. Cohen did his undergraduate work at the University of Colorado, and was admitted to the bar in 1925 after receiving his LL.B. from the Kansas City School of Law, now the Law School of the University of Missouri at Kansas City.

forsake the law for a career in business.

The bench and bar have become concerned over the diminishing number of trial lawyers caused by many reasons. Without well-trained advocates, trials are conducted sloppily, evidence is introduced without preparation, or there is a failure to produce proper evidence, resulting in the issues being carelessly presented without pin-point effectiveness so that clients with good causes are defeated because the judges have not been made to understand the true meaning of the issues involved. The judicial system, as envisioned by our founding fathers, cannot function efficiently if the advocates who try the lawsuits are not trained diligently to assist the courts and juries in arriving at the truth.

Speaking before the Maryland State Bar Association, the Hon. J. Edward Lombard, Chief Judge of the U. S. Court of Appeals for the Second Circuit, asks this pertinent question: "Can we save the trial bar? I think we can find that there is still time for a rescue operation, but half-measures will not be enough. As goes the trial bar so goes the practice of law and the authority of the courts; so goes the observance and protection of individual rights."

Our law office recently reversed one of our able federal district judges in a case involving the forfeiture of a substantial sum of money because of the alleged failure of our client to consummate the transaction within the time specified in the contract. The case had been tried by other counsel who had advised our client against an appeal. Examination of the transcript of the evidence disclosed glaring inadequacy of proof, failure to present effectively the main defense, to-wit: that there had been an oral agreement between the parties to extend the time for performance. True, the evidence was buried weakly in the record but the attorneys had not elicited the information with telling impact either because they had not carefully studied and prepared their case or because they did not have the required skill of a good advocate to pound home the salient defense which they intended to present. The record disclosed that the able judge caught a glimmer of the main issue but it was so obscured that when he rendered his decision he completely overlooked the pivotal defense. Our task on appeal was to advocate this obscure point to such prominence as to convince the appellate judges that our client had a right to rely on the extension without jeopardizing his large earnest money deposit. Fortunately for our client, and for ourselves, we succeeded in reversing the case.

#### JUDGES AND LAWYERS RECOGNIZE GOOD ADVOCACY

Experienced judges recognize the difference between bad, indifferent and good trial practice. A young lawyer who prepares his case well and thoughtfully, who knows what law governs his evidence, who has thoroughly grounded himself in our Code of Civil Procedure, now happily up-to-date in Kansas, who has taken the time diligently to go over all the facts of the case with his witnesses, who has investigated all angles of



JOSEPH COHEN cites a need for more specialists in trial practice, contending that the public image of the bar is created by the performance of trial lawyers.

grasp to get the kind of government they want, or maybe it might be said that they ultimately get what they are entitled to.

#### THE LAWYER'S MONOPOLY

Lawyers, since time immemorial because of their peculiar training, hold a monopoly not enjoyed by any other group, to influence all three branches of government and this has been our profession's historic posture. As I shall point out more specifically hereafter, our professional group is in danger of losing this great influence for good if the present tendency of the bar is not reversed; if the young lawyers continue to shy away from the conflicts of the courtroom and tend instead to live in the quietude of office practice.

#### WHY ADVOCATES ARE NEEDED

Why do we need good advocates? Can't we make more money with less wear and tear on the physical, emotional and mental structure outside the courtroom? In the course of this discussion I will try to answer both of these pertinent questions. The answers will satisfy those who like the spirit of competition, who enjoy pitting one's intelligence against another person of equal ability, who wants to gird for battle and fight valiantly for a cause. Courtroom battles are a part of America's cherished history and the lawyers who have engaged in them have contributed to the making of our best judicial decisions. If all you want out of life is success measured by economic values, you would be better off to

# The Need and Romance Of Advocacy

By JOSEPH COHEN



Our federal and state governments are framed on the wise theory that there shall exist three coordinate and independent branches, the legislative, executive and judicial, each checking and balancing the others. Every grade school boy knows that the Legislature is set up to enact the laws which the people deem advisable through their representatives; the courts are provided to interpret the Legislature's intent and the executive branch, both elective and appointive, is charged with the responsibility of enforcing the law.

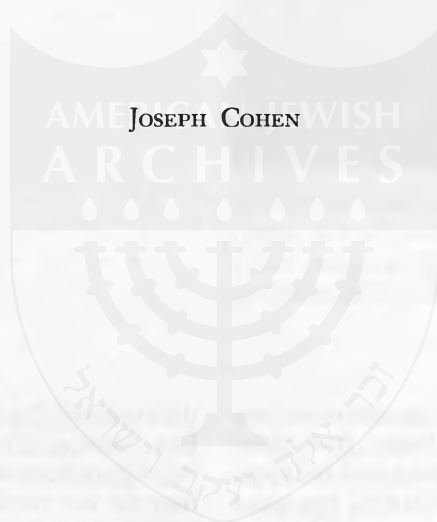
This is all very elementary, we all know. If the electorate sends good, intelligent, dedicated men and women to the Legislature, we can depend on getting a legislative product that is in step with

the needs of the people in the space age. But even a good intelligent group of legislators cannot perform at its best if they do not receive the cooperation and advice of the lay leaders who espouse the people's causes.

Men and women elected to high and low offices in the executive branch of our government are similarly affected. If the voters abdicate their interest in government immediately after an election campaign and leave the exercise of power to the elected officials without giving them the benefit of their desires and expectations and without demanding an efficient, fair and honest administration, weak officials tend to arrogance, corruption and inefficiency. In the last analysis, therefore, the people hold it within their



## THE NEED AND ROMANCE OF ADVOCACY



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suffered by plaintiff as a result thereof. The court said that the patient was entitled to more than just nominal damages for such a mistake.

On the other hand, I want to advise you physicians and surgeons that you cannot collect your fee for services rendered where the claim of malpractice is successfully raised (*Abbott vs. Mayfield*, 8 Kan. App. 387). However, my experience proves that you do not have too much to worry about from this angle in Kansas for the reason that want of skill in treatment, diagnosis, and operation on a patient is a matter which only men of your profession may testify as to in court (*Waddell vs. Wood*, 158 Kan. 469). Only in rare and unusual circumstances is it possible to get any physician to take the witness stand against a brother member of his profession where that question is at issue. It is not the purpose of this paper to delve into the ethics or propriety concerning the screen of protection which the men of your profession throw around each other when your skill is being tested by the judicial process.

If a case can be proven against you, you are liable in civil damages not only for your own mistakes but for the mistakes of the technicians, assistants, and nurses in your employ, but you are not liable for any carelessness or negligence by the nurses, attendants, or assistants in the hospital where your patients are sent. Non-profit hospitals, such as those operated in Kansas City, Kansas, are no longer immune to civil liability for damages arising out of the negligence of their employees (*Nicholson vs. Hospital Association*, 97 Kan. 480), since the decision in *Noel vs. Meminger Foundation*, 175 Kan. 751. Employees themselves may be subjected to claims, but this is seldom done because in most cases the employees are not financially responsible and do not carry insurance against such liability.

After almost 29 years of a busy trial practice, much of it in the field of negligence and workmen's compensation, when I come in contact with and listen to the testimony of many doctors, I have learned to classify them not as honest or dishonest, stupid or brilliant, forthright or inconclusive, but rather as pessimists or optimists. When I give to the men in your profession proper understanding and sympathy, I realize that the classification of pessimists and optimists is about as good a classification as one can find.

The pessimist is the best kind of expert medical witness from the plaintiff's point of view. He will take a rather dreary look at the patient's chances for recovery, find good reason for the complaints which the patient makes of pain and suffering, and agree that the percentage of disability which the plaintiff will suffer will be great. The plaintiff's bar loves these pessimists.

The optimist works for the insurance companies and big corporations. The patient is never as sick as he says he is. His complaints of pain and disability are not sustained by the findings. He believes that if the patient would just forget about his pain and go back to work, he would recover sooner. As an optimist, he sees no reason why the injured patient should not be doing a full day's work or, in any event, he minimizes the percentage of disability which the injured workman or plaintiff has suffered. A few weeks or a few months under the benign treatment of the optimist and the patient is as good as ever, ready to take his place in industry as if he had never been hurt. You can well understand why the insurance companies and corporations love the optimists.

It is not up to me to sermonize on this point. If I told you that I believe that the plaintiff's doctors, or shall I say the pessimists, are the more realistic, you might well conclude that I prefer to believe the patient. As a matter of fact, we are dealing with a human equation wherein we must recognize the fact that various people have different thresholds of pain, some are more persistent than others in overcoming disability, and some may endure physical defects and handicaps without yielding to the temptation to complain.

On the other hand, I am satisfied by my experience that there is an element of neurosis in almost every case of trauma and disease and that the physician must treat the mind as he treats the body to the end that after he has cured a physical defect he does not create a mental aberration.

I am happy to say that I have a healthy respect and admiration for the members of your fine profession in this community, the pessimists and optimists alike, as I have found practically all of you with whom I have come in contact faithful and loyal to your profession and your patients, friendly, and helpful, doing an excellent job in upholding the finest tradition of your great profession.

record, and I am sure that every thoughtful lawyer would consider that a minimum requirement of cooperation on his part.

Your own private records in these cases are also admissible in evidence, and you must be prepared to bring them into court with you for the purpose of refreshing your own recollection about the case, and you must also be prepared to allow opposing counsel to examine records in the hope that he might find therein something contradictory to what you have previously testified.

The fact that you are a member of a busy profession, that of administering to the weaknesses and ills of humanity, does not give you any immunity from compulsory process. But an attorney should and must respect the demands made on your time, should give you notice of the time when you will be needed, and will excuse you from attending at the specified hour if an emergency makes your attendance impossible. On the other hand, your cooperation is needed and should be wholeheartedly given in order that the judicial branch of government might function properly.

There is adequate power in the law to compel you to attend after you have been served with a subpoena, but I assure you that no lawyer would deem it a pleasant task to send the sheriff after an expert witness who adamantly refuses to obey the process served on him. I learned as a young lawyer by bitter experience that an unwilling, unco-operative medical witness can do more harm than good if he is compelled to come to court against his will. Having subpoenaed a doctor to testify in a deposition at Wichita, and being confident that he could testify only one way because he had already given a statement and signed a death certificate as to the cause of the man's death, I insisted that the physician give his testimony.

I probably would have not done so had this physician not insisted on the payment of an unreasonable fee in advance of his testimony. You can imagine how surprised I was when the physician made a complete about face in his testimony, stating that after full consideration of all the facts in the case, he had decided that the death was not due to food poisoning but was due to some other cause. Probably I would have been smarter had I paid the unreasonable fee demanded by this unscrupulous practitioner.

*Privileged Communications.* Section 60-2805, General Statutes of Kansas, 1949, sets out the various professional groups who are not privileged to testify concerning communications arising in the course of their professional conduct, such as attorneys and clients, priest and parishioner, physician and patient, etc. It states that a physician or surgeon is incompetent to testify concerning any communication made to him by his patient with reference to any physical or supposed physical disease, defects, or injuries, or

the time, manner, or circumstances under which the ailment occurred or concerning any knowledge obtained by a personal examination of any patient without the consent of the patient. However, it further provides that if a person, without objection on his part, testifies concerning any such communication, the physician communicated with may also be required to testify on the same subject as though the consent had been given.

That means that you as a physician or surgeon cannot testify as to these communications which come to you in the course of your professional undertaking, but if the patient files a claim or brings a law suit and testifies concerning his condition, then you can be compelled also to testify thereto because the privilege is then waived. After a patient's death, the heirs or personal representatives may waive the objection (*State vs. Pullman*, 85 Kan. 237, 238; *Gorman vs. Hickey*, 145 Kan. 54, 61, 63). On the other hand, if no heir or personal representative of the deceased objects to your testimony, you may testify for the reason that this law is not a privilege given to the physician, but it is a privilege given to the patient (*Doty vs. Ice Company*, 118 Kan. 323; *Kirsch vs. Federal Life Insurance Company*, 149 Kan. 309, 313).

*Malpractice.* The obligation of a physician and surgeon is merely to use such skill and foresight in the practice of his profession as is generally used by men in the profession. A physician does not impliedly contract to cure his patients (*Tefft vs. Wilcox*, 6 Kan. 46). In case of doubt on which of two courses to follow, all the physician is required to do is to use his best judgment, and he does not guarantee that he will get good results; if he has bad results he is not subject to civil liability (*James vs. Grigsby*, 114 Kan. 627; *Paulich vs. Nipple*, 104 Kan. 801). In one case (*Rainey vs. Smith*, 109 Kan. 692), our court said that an action for malpractice would lie where a wrong diagnosis was made of the plaintiff while she was pregnant. On the other hand, an honest mistake in diagnosis made where you do not treat the patient does not render you liable. In another case (*Bugg vs. Security Benefit Association*, 173 Kan. 522), a physician was sued for damages for having erroneously diagnosed cancer of a breast. He did not perform the operation for the removal of the breast, and our court said he could not be held liable for this woman's damages because the woman had voluntarily had the breast removed by someone else which was the proximate cause of her injury.

However, in another case (*Russell vs. Newman*, 116 Kan. 268), the Supreme Court ordered a new trial where the jury granted the patient only nominal damages for injuries arising when a sponge was left in an incision after removal of a kidney, in spite of the fact that there was testimony that no injury was

deducible therefrom (*Roark vs. Greene, supra.*).

It is not necessary that the hypothetical question incorporate all facts supported by the evidence, nor need it include all facts or all theories advanced by the adversary (*New York Life vs. Daerksen, 75 Fed. 2d 96*). Counsel for plaintiff may frame his hypothetical question on facts and theories tending to support his thesis, and he cannot successfully complain if defense counsel in his hypothetical question incorporates only the facts and theories which he desires to support (*Wingfield vs. McClintock, 85 Kan. 452*).

When you are confronted with a hypothetical question, it is well that the physician bear in mind that he is asked to assume the truth of the facts stated therein, and to give his opinion based thereon without interpolating or questioning these facts. It is unimportant so far as that hypothetical question is concerned whether you disagree with the facts or the theory upon which it is predicated. You have a right to rely on the skill of opposing counsel to bring out and stress both sides of the case. Many physicians inexperienced in courtroom tactics find such hypothetical questions difficult and want to argue with counsel about the facts stated therein. Often they have had to be admonished by the court not to do so but to answer the question as propounded.

It has been my experience that the most effective medical expert testimony is given by the physician who is frank and honest and who will concede points to the opposition when they are entitled to such a concession. A recent survey made by one of the legal publications shows that the least effective expert is the one who finds it impossible to concede any point to the other side for fear that he will weaken his own opinion before the court or jury. Our court has said that an expert witness is to be given such credence and weight as the court or jury believes he is entitled to (*Santa Fe vs. Thul, 32 Kan. 255; Baird vs. Shaffer, 101 Kan. 585*).

Objections by opposing counsel to a hypothetical question must be specific and must point out to the court specifically in what way the question is deficient. Usually he will point out that it incorporates certain facts not proven, or misstates proven facts, or makes inferences not justified from the established proof. Only such specific objections may be considered by the court. Young, inexperienced lawyers often must learn this rule the hard way after their general objections are overruled by the court (*Linscott vs. Hugbanks, 140 Kan. 353, 357*).

A medical expert need not feel under tension when subjected to cross-examination. Nor should he take offense if counsel tries to weaken the effectiveness of his testimony. Perhaps the soundest and safest attitude is that which men of science should

always adopt—that is that you are aiding the triers of the facts to arrive at the truth. While you would be less than human if you did not want to see your opinion prevail in a courtroom, and perhaps you would be lacking in a good sense of justice if you did not seek to persuade a jury or court to adopt your opinion, on the other hand, having given your opinion, you have performed your full duty and you must then leave the advocacy to the lawyers.

X-rays, cardiograms, encephalograms, and other mechanical aids to diagnosis and treatment are common to your profession, but are not so well known by the bar and certainly not well understood by the layman. X-rays and cardiograms have to be taken and interpreted by men with special skill in that field. Therefore, unless your qualifications indicate that you possess such skill, you may not be permitted to testify as to what the x-rays or cardiograms reveal. On the other hand, if you intend to testify concerning x-ray or cardiographic findings, the x-rays and cardiograms must be brought into court, properly identified, and introduced in evidence so that you may be subjected to cross-examination thereon, and in order that opposing counsel might have the films examined by other men in the profession to test your correctness thereon (*Lefebvre vs. Western Coal Co., 289 p. 456*).

I might say here that these diagnostic aids are so common to your profession now that if you fail to use them in cases treated by you where indicated, you may be subjected to a claim of malpractice, and it will be no defense for you to claim that the patient did not request that you use an x-ray or take a cardiogram. That was the finding of our court (*James vs. Grigsby, 114 Kan. 627*), where the physician was charged with malpractice in the setting of a broken leg without the use of an x-ray.

Hospital records are always important in a law suit. These are admissible in evidence only when the physician, internes, and nurses identify the records as records made by them in the course of the hospitalization of the patient (*Bowman vs. Coyle, 124 Kan. 492, 495*). In order to avoid such a circuitous manner of establishing the veracity of hospital records, counsel many times will agree between themselves that the record may be introduced in evidence without such qualifying proof.

Those who operate hospitals for the benefit of the public must realize that they, too, are part of the judicial system in this democracy, and even though there is some hardship imposed upon hospitals and some expense, too, it is not asking too much to request that they bring, through their librarians and record clerks, these records into court for examination and testimony. As for myself, I try to see to it that the record clerk is reimbursed to the extent of her taxicab fare when she comes to court with the

ing seminars on the graduate level for practicing attorneys, and in connection with the seminars many leading men of the medical profession are giving of their time and talent to the education of the bar. My son who is a second-year student at Harvard Law School tells me that this year the third-year law students go to the Harvard Medical School where members of the faculty lecture to them on medical legal testimony. One of the leading universities in this field is Texas University, and another leader is Tulane. Our own law school at the University of Kansas City also is holding annually a three- to five-day lecture series given by recognized men in the medical profession.

Therefore, I say to you that the younger lawyers are coming out from the law schools better prepared than before, and we older practitioners are trying not to lag behind. I would like to see the University of Kansas School of Medicine make a distinct contribution in this field. If it would sponsor a course for law students and practicing attorneys, there would be reciprocal advantages to the bar and the medical profession and, of course, to the public.

Your function in the judicial process, as medical experts, is to give your best opinions, based upon your education, knowledge, and experience, on the subject matter before the court. Anybody can testify as to what you prescribed and did for the patient, but only you can testify as to why you did it.

Before you are permitted to testify as an expert, counsel offering you as his witness must qualify you. To do so, he inquires as to your educational background, when you received your degree or degrees, when you started to practice, whether you are a specialist or a general practitioner, what professional organizations you belong to, and sometimes whether you have held official positions in those organizations, your postgraduate training, and the states where you are licensed to practice. The purpose of eliciting your qualifications is not then to determine your skill or want of skill nor to parade before the court or jury the vastness of your medical learning, but merely to lay the groundwork or foundation which will permit you to testify as an expert (*A. T. & S. F. R. Co. vs. Sage*, 49 Kan. 524).

Many times you will hear opposing counsel say that he waives the qualification of the witness. Such a waiver may dispense with the necessity of having you testify as to your educational background. On the other hand, opposing counsel may prefer to qualify his expert witness in order to show the court or jury that he has brought into the courtroom a person of unusual training, and the judge will permit him to do so even though the qualification has been waived. If you are a specialist in your field, the lawyer will want to show the extent of your specialized training. Having qualified, you are then permit-

ted to testify what you have seen, heard, or done for the patient, the history, complaints, diagnosis, treatment, and prognosis. You may be asked for your opinion as to the permanent nature of the disability or whether it is of a temporary nature or has been entirely cured. If there is permanent disability, you may be asked in a workmen's compensation case to give your opinion as to the percentage of disability which the injured workman has suffered.

Such a question always deals in the inexact field of opinion. However, for the purpose of the law, you are asked to assume and take into consideration the amount of work which an ordinary, normal, well workman might perform in the general field of labor, and then determine the percentage of loss the injured workman has suffered from his ability to do and perform general manual labor. No one realizes more than I do the great responsibility which such a question poses to every man in the medical profession who is asked to make such a rating.

Our courts have said that a medical expert need not answer questions with certainty. All he need do is give his opinion (*Roark vs. Greene*, 61 Kan. 299).

Your opinion on cross-examination may be tested by opposing counsel in a number of different ways, depending upon his resourcefulness, ingenuity, and skill. You may be asked whether you agree or disagree with certain statements appearing in recognized medical books and authorities, and for that purpose counsel may read to you excerpts from such books. These medical books are not admissible in evidence to establish the declarations or opinions which they contain (*State vs. Baldwin*, 36 Kan. 1). However, the Supreme Court said (*Stout vs. Bowers*, 97 Kan. 33, 36):

"One of the recognized methods of testing the knowledge of an expert witness who founds his opinions on standard medical authorities is to read from those authorities upon the subject in question and interrogate him as to whether his opinions coincide with those expressed in the books and whether there is not a conflict between the opinions he then gives and the views expressed by the authorities upon which he relies for information."

Before you have completed your direct or cross-examination on the witness stand, you may be asked a hypothetical question. Such a question must include only facts which have been established in the evidence directly or by inferences fairly deducible from established facts. Counsel may not assume the existence of matters material to the formation of a correct opinion about which no testimony has been given previously (*Davis vs. Travelers Insurance Company*, 59 Kan. 74; *Western Union vs. Morris*, 67 Kan. 410). However, counsel may base his hypothetical question on weak and inconclusive testimony of one or more witnesses or inferences properly

# The Doctor Goes to Court

Joseph Cohen, LL.B.

Kansas City, Kansas

So you have been asked to be an expert medical witness. If you are experienced in medical legal testimony, then what I have to say tonight may be old to you. But if you only occasionally grace our courtrooms as expert witnesses, I may then have in the lecture to follow a great deal of information which may prove valuable. On the other hand, even if you are an experienced witness, you may find a number of things in this paper which will help to explain the examination and cross-examination, the objections thereto, and the drama that is part of every trial.

I firmly believe that one of the reasons so many physicians and surgeons shy away from the courtroom, aside from the question of economics involved, is that they do not fully understand and appreciate the role of the medical expert in litigation. After they have apparently given a forthright chronological report of the history, the chief complaints, the clinical examination, the x-ray examination, the treatment given to the patient, the diagnosis, and prognosis, some physicians consider it not only annoying and aggravating but a show of unnecessary hostility when the attorney on the other side of the case undertakes to explore the truth and the reasonableness of that testimony by means of a vigorous, searching, and minute cross-examination.

If we understand at the outset that the principal purpose of litigation is to arrive at the truth, and that counsel on each side of the case is trying as skillfully as he knows how to present the facts to the judge or jury in the light most favorable to his client, then you will have no difficulty in understanding the judicial courtroom process.

If you find the lawyers difficult at times, remember that they, too, are sometimes baffled at the difference between the hospital room statements of the medical profession and the courtroom statements which they hear from the witness stand. It is sometimes hard to understand why a patient will be prescribed a course of treatment for an ailment by the doctor who will be heard to testify for the defense that there is nothing wrong with the claimant because that doctor can find no objective evidence of disability. Why, wonders the attorney, will he prescribe massage and

physiotherapy for an ailing back and then take the witness stand later on and testify that there was nothing wrong with the patient?

As we enter the atomic age with the complexities of our modern civilization, our highly mechanized industries, speeding motor cars, and jet propelled planes, we encounter a greatly increased number of cases involving personal injuries. Thus, the role of the physician as an expert witness becomes more and more important.

I believe it makes sense when I say that a physician has no right to decline to give his services to a patient involved in litigation and at the same time expect to be favored with that patient's medical business and that of his family and friends when they are not involved in litigation. Leaving out of consideration the fact that members of the medical profession are not immune from compulsory process to bring them into court, a method seldom used for obvious reasons, there is a strong moral obligation on the physician to deal fairly with his patients and with the courts.

Once we break down the confidence of the people in the judicial process, without offering them a better substitute, we tear down the structure of democracy which has given us the highest standard of living and more civil rights and liberties than are enjoyed by any other people on the face of the globe.

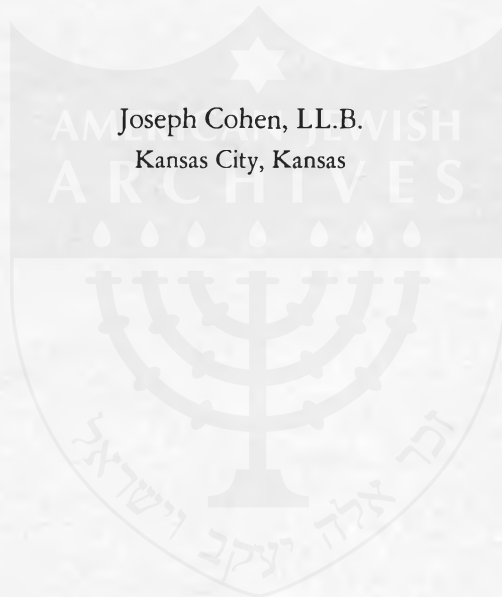
The medical profession has a monopoly which cannot be invaded. If we are to keep a free, voluntary society, if we are to stop tendencies toward socialization, if we are to avoid concentrating the medical legal work in the hands of a few, and not always the most competent in the field, it becomes highly important that each man or woman in the medical profession be willing to come to court and testify.

I can say to you men of the medical profession that you are going to find in the future a much better prepared bar in the medical legal field than we have had in the past. Negligence and workmen's compensation cases comprise by far the largest amount of litigation in the courts. Lawyers are learning that they must have specialized skill and training in this field if they are to do a good job on behalf of their clients. Many of us have for years delved into the medical books and journals in the preparation of our cases in order that we might meet on more equal ground the doctors whose opinions we must test in the crucible of litigation.

Now a number of the leading universities are hold-

Although the JOURNAL ordinarily publishes in this section only articles of scientific content, this address seemed to contain sufficient information of value to a large group of physicians to make its publication here advisable. Mr. Cohen presented the paper before the Wyandotte County Medical Society on January 19, 1954.

# The Doctor Goes to Court



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It is a sad commentary on American political campaigns that they cannot be waged strictly on the basis of the tremendous national issues at stake without recourse to the political trickery of bringing in extraneous, absolutely fictitious issues. If these extraneous and fictitious issues were eliminated and appeals to prejudices and emotions instead of logic and reason were wiped out, then American citizens of all of the diverse races, religions and creeds that go up to make <sup>up</sup> our traditional melting pot, would be able to choose our candidates with ease and assurance. I, for one, abhor and denounce any attempt to gather votes for any candidate by injecting false and fictitious issues.

Permit me to say at the outset that I do not favor government by blocs. I believe that all American citizens should cast their ballots in favor of that candidate, who, in their judgment, will do the most for all of the citizens of this great country. For that reason, I am opposed to any so called farm blocs, labor blocs or business blocs, and to carry out this same idea further, I believe that this country has no place for a so called Italian vote, Negro vote, Catholic vote or Jewish vote. Every person who is worthy of the privilege of suffrage should consider the welfare of his country above and beyond the weal of any isolated group. The responsible leadership among our American



citizens of Jewish extraction and the reputable Anglo Jewish and Yiddish press of this country never has recognized the claims of politicians that there is such a thing as a Jewish vote. Attempts sometime are made to corral all Jews for or against a candidate by raising an issue of anti-Semitism. The American Jewish leadership in this country is unalterably opposed to these attempts to mislead and mis-guide the American Jewish voters by appeals to prejudice and emotion. When we go to the polls on election day, we Jews, in common with all other good American citizens, <sup>should</sup> cast our ballots for those candidates whom we believe to further the best interest of this country.

Unfortunately, there has been a studied attempt in this presidential campaign to inject the fictitious and false issue of anti-Semitism. Rumors have been circulated by means of a whispering campaign to the effect that Alfred M. Landon has anti-Jewish leanings. It is a "red herring" of the basest and vilest kind and if this whispering campaign had not reached such sizeable proportions, it would have been ignored because of its ridiculousness and absurdity. No one who knows Alfred Landon as I do and has followed his political career as closely as I have, gives it the slightest credence. My activities in Jewish and non-Jewish affairs in the State of Kansas have put me in close contact with Jewish citizens

from all over that state. I am sure that I do not exaggerate when I say that I do not believe that there is a Jew living in the State of Kansas, who honestly believes that his governor is anti-Semitic and I know that I am correct when I say that I have never heard the slightest insinuation from any Kansas Jew to that effect.

This malicious whispering campaign that has been started against Governor Landon is founded on an incident that occurred last Spring when the superintendent of the State Hospital for the Insane at Osawatomie, Dr. Carmichael, sent a letter to the dean of the medical school of the University of Minnesota, stating that there was a staff position in neuro-psychiatry open but that all applicants therefor must be Gentiles. This great institution, like all other state eleemosynary institutions in Kansas, is operated under the supervision of the State Board of Administration of which Governor Landon is ex-officio chairman. It so happens that on the stationery of all of these institutions the <sup>names of the</sup> members of the State Board of Administration are printed, together with Governor Landon's name as ex-officio chairman of the Board.

This letter of Dr. Carmichael's was first called to my attention by the Anti-Defamation League of the B'nai B'rith and I immediately took the matter up with Governor Landon and Dr. Scott, Vice-Chairman of the Board of Administration. Governor Landon immediately responded to my letter stating that it was the first he had known about it and advising me that he

was turning it over to the State Board of Administration for immediate attention. I was also told that Dr. Carmichael was a southern democrat who had been appointed years before under the administration of Governor Hodges, a democrat, and like so many heads of eleemosynary institutions, had been held over from administration to administration without regard to politics.

An investigation was started by the State Board of Administration and the Attorney General's office of the administration of the hospital affairs by Dr. Carmichael resulting in a request for and the acceptance of the resignation of Dr. Carmichael when it was learned that a gas company in which he had an interest had sold excessive quantities of gas to the state hospital. I have been advised that this gas company has since made restitution to the state of Kansas for the excess money which it had collected for gas from the state. Since Dr. Carmichael's resignation, a Jewish physician by the name of Dr. John Russell has been given a position on the staff at the State Hospital at Osawatomie. It is strikingly peculiar how often facsimiles of the Carmichael letter have been published throughout the country, in the press and in pamphlet form without giving the true facts concerning same. I believe that Governor Landon's quick action when he learned that the head of the State Hospital had written such an un-American letter, which was entirely out of step with the consistent liberal policies of his state administration, warrants the commendation and praise of all good

American citizens who believe in our traditional policies of freedom of opportunity for all races and religions.

Governor Landon is not just an opportunistic friend of minority groups. His record shows a consistent policy of fairness, liberality and tolerance. Long before he ran for public office and years before he was a candidate for the governorship of Kansas, he demonstrated his courage and adherence to traditional American thought on the question of race and religion. In 1924, the Ku Klux Klan was at the height of its political strength in Kansas and boasted that it had captured both candidates for governor of Kansas on the Republican and Democratic ticket. William Allen White of Emporia, always a staunch advocate of tolerance and fair-play, endeavored to get the gubernatorial candidates of these parties to come out forthright and denounce the Klan. Failing in his efforts so to do, he announced on an independent ticket for the governorship and ran for that office on the sole and only issue<sup>of</sup> "out with the Klan," Southeastern Kansas and particularly Montgomery County where Alf Landon lived, was a hot-bed for the Klan. I have it on the authority of Mr. White, himself, that one of the decisive incidents that got him to announce on the independent ticket for governor was a letter which he received from a Jewish clothing merchant in Alfred Landon's home county in which this Jewish clothing merchant said that his store was being boycotted, his wife was being snubbed and his whole life was being made unhappy. Mr. White said that he sent this letter to

Alfred Landon before he decided to run in order that it might be checked up. Alfred Landon did check up this matter and wrote Mr. White that the Jewish citizen was a good man, a self-respecting merchant, who before the Klan came had stood well in his town. Mr. White states that it was this reply from Alfred Landon that caused him to make up his mind to run for governor. Alfred Landon supported Mr. White for the governorship and took charge of his campaign in southeastern Kansas. William Allen White has had to say about Alfred Landon's support of his candidacy: "He (meaning Alf Landon) could not stand injustice. He could not live happily with himself in an atmosphere of bigotry and intolerance. He did not have to support me, he owed me nothing. <sup>but</sup> He had such forthright courage, such tender sentimental regard for the dignity of the human spirit that he could not rest silently even by acquiescence in the gross, civil injustice which was being heaped upon these people, the Jews, the negroes and the Catholics, by the Ku Klux Klan."

In many ways Alfred Landon has demonstrated that he does not judge men/<sup>or</sup> women ~~on the~~ basis of race, religion or creed. During his first administration as Governor of Kansas, one of the secretaries in his office was a young woman named Leah Ulanperl, a Popoka Jewess, who later became private secretary to Federal Judge, Richard J. Hopkins of Kansas. There are a number of Jews holding responsible positions in state institutions

in Kansas who have been appointed to such positions not because they are Jewish, but because they happened to better measure up to <sup>the</sup> requirements of those particular positions than the other applicants. And right here, it might also be stated that early in Governor Landon's first term as governor, he ordered the State Board of Administration to eliminate from the application blanks for employment in the state institutions any reference to the religion or race of the applicant.

The question often has been propounded to me as to who are Governor Landon's close advisors. A man is often judged by the company he keeps, ~~and have been told.~~ I am personally acquainted with a number of the men, who stand high in the counsels of Governor Landon, and I know that those men would never be guilty of advocating any policy of race or religious intolerance. They are men who have always stood for those genuinely American principles of justice and tolerance.

There has been some attempt in this campaign to convince American Jewish voters that they should follow the Roosevelt New Deal banner because of the fact that he has given jobs and positions to some Jews. Along with most of the responsible Jewish leadership in this country, I resent the imputation that Jews will give their votes to one candidate or another merely because some few of them have received patronage. Roosevelt has not been the only president to appoint Jews to high office. Both Democratic and Republican presidents have availed

themselves of the public services of American Jews. Hoover, a Republican, appointed Benjamin Cordoza to the United States Supreme Court, and Wilson, a Democrat, appointed Justice Louis D. Brandeis to a similar position on that court. The record of Republican presidents will disclose that they have been consistently fair in their appointment of Jews to public offices. An editorial in last Friday's issue of the Kansas City Jewish Chronicle had this to say on the question of Roosevelt's so called friendliness to Jews: "The fact that Mr. Roosevelt appointed a few Jews to public office calls for no praise whatever. Whomever he chose for public service, was chosen not because they happened to be Jews, but because they happened to be the best fitted for the particular job. As president of the United States, it was the duty of Mr. Roosevelt to appoint citizens of the nation without regard to their religious or racial affiliations."

In my opinion, that editorial fairly and honestly and honorably disposes of any claim of the Democrats that they are entitled to the vote of the American Jew because of Roosevelt's record.

I am supporting Governor Landon for president as an American citizen and not as a Jew. My racial or religious persuasion has nothing to do with my endorsement of the Republican

candidate. However, looking at this campaign strictly from the standpoint of one who belongs to a minority group, I believe that there is a real threat and danger to minority groups, such as Jews, Catholics and Negroes, in the flaunting and lack of respect which President Roosevelt has <sup>shown</sup> for that document which is a shield and protector of all minority groups—the constitution. Majorities can take care of themselves in a representative democracy. They have the voting strength to do so. It is the minority groups though that stand to lose when inroads are permitted on the fundamental law which guarantees to us social, political and economic equality and insures our freedom of speech, press and assembly. The record of Roosevelt is so replete with constitutional invasions as to demonstrate beyond a doubt that he does not regard or respect the constitution highly.

And there is another tendency which the New Deal has shown which is inimical to the rights of all American citizens, particularly ~~conservative~~ minority groups, and that is the tendency towards regimentation, so called planned economy and bureaucracy. Such tendencies lead inevitably in the direction of dictatorships. They set the stage for a seizing of dictatorial powers by one who may not feel bound to carry on in a constitutional, democratic manner. This tendency ought not to be encouraged, but on the other hand, should be checked and stopped at the polls November 3rd.



A presidential candidate cannot possibly know what motives impel men and groups of men to support him for public office. If there are un-American groups and organizations preaching doctrines of anti-Semitism in this country that happen to be supporting Governor Landon in this race, they certainly are receiving no aid and comfort from him or his counsellors. Certainly the following statement made by Governor Landon recently ought to be sufficient notice to these organizations and groups commercializing in racial and religious hatred that their support of the Republican candidate is not desired. The statement is as follows:

" My attention has recently been directed to the activities of a number of agencies which, for selfish purposes or political reasons, are endeavoring to exploit prejudice between groups of American citizens.

" If ever the day should come in this country that would see persecutions of any racial group or sect, because of race or religion, contrary to the bill of rights, I would stand among their defenders."

This statement by Governor Landon springs from a deep conviction of long standing and is not just merely an opportunistic statement made in the heat of a hotly waged political campaign. More than a year ago, Governor Landon issued a statement condemning the Hitler Regime of Germany for its persecution of Jews and other minority groups and such a statement was made at a time when the governors of other states who had been asked for an expression on their attitude towards the Nazi government, were refusing on political grounds to make any commitment. During the present campaign, Governor Landon has more than once uttered unmistakable language showing his deep and sincere convictions and belief in the traditional American policies of freedom and equality for all races

and religions.



APPLY TO SPEECH

Watch posture and inhalation

Speak on pitch - keep lowering voice

---

Inhale with inward smile before each attack

---

Speak always on the vowels

---

Try speaking vowels holding nostrils closed

---

Try keeping spool of twist between teeth

Vic 8473

HI 1124

HI HO-

---

Del Mio Cor

Thee Thou

bā pā bē pē no po boo poo boi poi

da ta

ga ka

ja cha

thā thā

va fa

za sa

zha sha

---

id - id - ig

---

ip it ik

e o oo, oo o e, oo e o, o e oo, o oo e, e oo o

Three thrō throo

of all our onerous American institutions

Exhalation

Watch to keep exhalation always up toward the chest Not down  
towards the stomach

Exercise I Pant with up chest movement

II Inhale thru mouth Exhale thru nose  
with jaw relaxed

---

Tongue exercises -

boat exercise

trilling

"  
la la la

la ra la ra

" "  
lah ra ta da ra,

---

a mah fill i -

Exercise I Raise your arms forward to shoulder height as you  
inhale

---

Inhalation II

Inhale 6 short breaths without exhaling - with  
chest quiet - rib expansion - shoulders quiet.

---

Inhalation III

Do not contract diaphragm upward in inhalation

---

All inhalation is up

---

m n l r z th

---

Ko Ro Mo Ho

---

Amarilli mia billa

Non credi o del mio cor -

Motion

Revenge

Depression

Lightning

Thunder

Graciousness

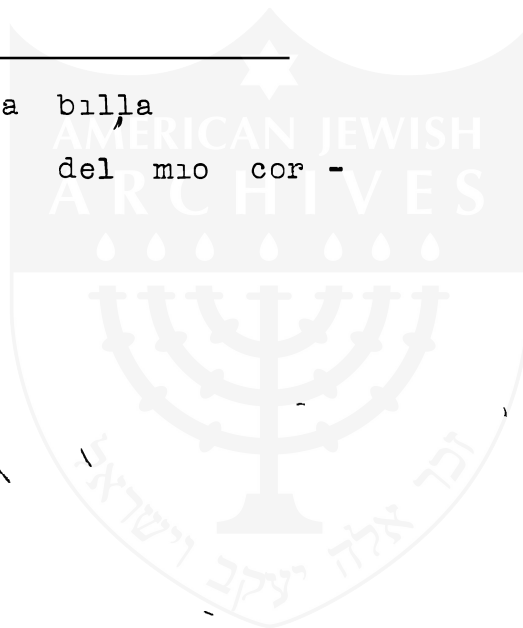
ponderous

Thrilling

Exciting

beautiful

emotion



AMERICANISM IN A CHANGING WORLD.

It was a historical day. After months of arduous deliberation, days and nights filled with controversial discussion and acrimonious debate, the Constitutional Convention of 1787 was about to come to an end and the colonial delegates were ready to fix their signatures to their brain-child-- the constitution of the United States--and submit it to the thirteen states for ratification.

Benjamin Franklin, an outstanding career crowning his advanced age, had contributed much to the deliberation, affixed his confident signature to the instrument and then addressed the presiding officer, George Washington. Said he

"Many times I have watched the painting behind the Chairman's desk and have studied it with wonderment. I could not decide until now whether the picture was that of a rising sun or a setting sun, but now I am sure that it is the picture of a rising sun that heralds a new and brighter day for America."

Benjamin Franklin, as usual, was right. America was leading the way to a new era--an era of democracy, freedom and justice. For the first time there was written into the fundamental law of any country the spirit of the Declaration of Independence that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

The documents were sent to the various states for their consideration. They hesitated to accept it. Fresh in their minds was the bloody struggle to overthrow the domination of a foreign power. They had known and fought against forces which had denied them freedom of speech, freedom of the press, freedom to assemble, the right to equality before the law, the right to worship God according to the dictates of their own conscience. Though they knew that the spirit of freedom was written into the constitution, they felt that the absence of these specific guarantees were inimical to their well-being and they withheld ratification until an agreement was effected that was to result in the first ten amendments to the constitution, known as the bill of rights. They were not content until these inalienable rights for which they had

so recently risked their lives and their fortunes were engraven on the parchment of the constitution.

They were unwilling to take for granted that their rights would be given them by implication. This was the infant spirit of Americanism asserting itself emphatically. Genuine, unadulterated Americanism is at the root of the Bill of Rights. In fact, Americanism is made distinct and different from all other isms by these guaranties of personal liberty. The very soul of human dignity, the essence of the American way of life, the thing that makes America American are the rights which we enjoy as defined by these first ten amendments.

To hear and read much of Fascism, Nazism and Communism. These forms of government are foredoomed to failure not because they are new and untried, but because they are old, hackneyed forms of government which were tried before the dawn of personal liberty and were discarded and discredited centuries ago. Fascism, Nazism and Communism are merely new names for old types of absolutisms which were overthrown by free men who dared to break the shackles of autocratic rule. They went out of fashion under different names when men began to question the divine right of kings, when King John was wrung the Magna Carta, when the tyrannies of King James II were denounced in the original Bill of Rights and when the Bourbons of France were sent to their graves by desperate people raising the banner of liberty, justice and equality."

Hitler, Mussolini and all other dictators are sure to fail because they have nothing new to offer the world. They have no new forms of government and they have nothing of spiritual value. Napoleon died at St. Helena in exile and Kaiser Wilhelm is the forgotten wood-cutter at Doorn. The dictators have succeeded thus far by bloodless conquests but they have not yet had to overcome the resistance of free men fighting for a free government. When the showdown does occur, and at this time it seems inevitable, you may rest assured that ultimately those governments whose people possess liberty will triumph. It is my hope and prayer that the people themselves living in dictatorial countries who want peace and not war will rise up and assert themselves against saber rattling leaders whose greed and avarice can only result in human slaughter.

But let me sound this warning. Though we pride ourselves on the blessings of our democracy, though we loathe those forms of government which deny their citizenry those inalienable rights which we cherish; though we sometimes feel that we might crusade to help others obtain the privileges which we enjoy, it is my opinion that America's greatest contribution to civilization lies in keeping ourselves free from entangling European alliances which might again embroil us in a conflict on foreign soil. I agree with President Roosevelt that we might aid the cause of freedom and democracy in many ways without ourselves becoming involved in war. It is not our duty to police the world but we can have a great moral influence on other peoples if we make democracy work on our own shores. America will be in a far stronger position to further our own way of life and influence others to follow it if we heed the advice of the father of our country given in the famous Washington Farewell Address.

Shakespeare said, "To thine ownself be true and it will follow as the night the day, thou then cannot be false to any man." If America is to remain a free government of free people, if we are to withstand the allurement of new fangled "isms," if we are to turn a deaf ear to the false prophets of Fascism, Nazism and Communism, we must take an inventory of our own weaknesses. We must take stock and in so doing, we must determine wherein we need to strengthen our own fortifications. People will not acclaim our form of government long who have empty larders because the bread-winner cannot find real employment, at decent, living wages. Liberty and equality are hollow, meaningless terms to people who face stark destitution and want at every hand. In those benighted countries where personal liberties have been yielded, they given up by citizens who thought that any change was bound to be for the better. I plead then for social justice for all classes and for all races in America as the best assurance for a perpetuation of additional Americanism. We need an impetus to real business recovery as the surest way of relieving vast unemployment and the vicious circle of



4.

ment which it starts. Let those who are in authority give aid to such a program and we will be taking a step in the right direction towards solving one of our most pressing problems.

These are perilous times my friends, There is so much propaganda of every kind and type today that the average American finds himself bewildered. On every hand and from every source, the radio, the press, the platform, propaganda is disseminated to arouse one class against another, propaganda seeking to divide people on religious and racial grounds, propaganda tending to create a cleavage between native born and foreign born citizens. It is exceedingly difficult to distinguish between the honest and the corrupt, the true and the false, the fair and the ~~unfair~~ <sup>unfair</sup>. Much of what is disseminated is financed by foreign governments whose ideologies are different from ours—governments who would like to persuade our people that their peculiar type of suppression and persecution is justifiable and <sup>thus</sup> try to get sympathizers among our citizens. A paradoxical thing about much of this propaganda is that it is circulated by paid agents of foreign governments, taking advantage of our free press and free speech, governments which deny their own people these very liberties.

This technique of propaganda has been skillfully used and cultivated in every country which has lost its freedom. It is successful because the poison which it injects weakens the body politic by dividing the people against each other. By creating hatred and prejudice against one minority and then another, a nation is divided into conflicting camps, suspicion and distrust is fostered and harmony is destroyed. A democracy shows its greatest progress when its people work together without discord and strife. In fact, only by such means can our democracy in America continue to shed its beneficent light to the world. We will solve our trying problems of social justice if we can withstand and conquer the tidal wave of disconcerting and disintegrating propaganda of hatred and bigotry.

Sisiphus of Greek mythology was condemned by the Gods of Olympus to roll a stone up the steep slopes of Mt. Olympus. He worked long and hard in complying with the punishment. The story though, tells us that just about the time when Sisiphus had

5.

reached the peak with his stone, it fell from his grasp and rolled clear to the bottom. Tired and weary, poor Sisiphus was compelled to start all over again.

The task before us in America is sometimes<sup>as</sup> heart-breaking and discouraging as the task which Sisiphus was compelled to carry out. Our problems at times seem to defy solution. We are a people though of great resources and great resourcefulness. America, I am confident, has within itself sufficient brain power, spiritual heritage and moral stamina to devise means which will overcome the weaknesses inherent in our system of government. With all of our faults and weaknesses, we are far better off than those people who live under governments which belittle the individual and exalt the state. In this world of sinister governments, genuine Americanism must hold aloft the ideals of liberty and freedom and under the banner of true social justice lead the way to a better life for all of us.

New members who come into B'nai B'rith are told in our beautiful ritualistic service that "next unto the duty which we owe to Him to whom we bow in reverence, is the duty which we, as citizens of a free land, owe to that government wherein our rights are established and our liberties are made secure."

Thus we remind every neophyte that his next duty after his duty to his God is his duty to his country. We teach our candidates loyalty, patriotism and love of country. These teachings which we point out in our ritualistic initiation are not mere idle words not lip service, but the B'nai B'rith in its every day program is carrying this message to practical realization, as I shall show to you hereafter. Members of the Jewish faith are bound to the soil of this great country with the same ties of loyalty, love and devotion as binds other members of our heterogeneous population.

History now teaches indisputably that Jews had a great deal to do with the discovery of America; that they helped to finance Columbus voyage; that there were Jews among the sailors who manned the three little boats of Columbus, and that Jewish astronomers and map makers prepared the way for the discovery.

The same motivating forces which brought the Pilgrim Fathers to this country with their unquenchable desire to worship God according to the dictates of their conscience, that pursuit of religious freedom brought Jews to American soil. By sudden decree from the ruling powers of Spain in 1492, a few weeks before Columbus set sail for the land that later was to prove such a God-send to our people, the Jews had been expelled from Spain.

Five years after the Spanish expulsion, Portugal likewise expelled the Jew. Except by renouncing Judaism and accepting Christianity, Jews were not permitted to live on the soil of Spain or Portugal, and so were forced to flee.

For a century and a half the Jew floundered from pillar to post, seeking a residence almost any place where he might be tolerated. It was not a question then of living in a country as a matter of right - it was a matter of living any place by sufferance and by tolerance.

History tells us that the first settlement of Jews in what is now known as the United States occurred in September, 1654, when 27 of our co-religionists came to what was known as the New Netherlands near New York. Just exactly from whence they came is not known, but it is believed that they had fled from a settlement in Brazil, after the ruling powers that had protected them there had been overthrown. These first Jewish settlers who came to the New World were so poor that when they arrived at New Netherlands all of their goods was sold by the ship's master to pay for their passage, and one or two of their number were held as hostages to force the collection of a balance that was due and not realized from the sale of their goods. Nor were they received into this new country with outstretched arms; in fact, history teaches us that the then Governor of the Dutch colony, Peter Stuyvesant, would have expelled them from New Netherlands, had not the directors of the Dutch West Indies Company, in which company Jews had considerable influence and holdings in Holland, insisted that they be permitted to remain in the colony, provided that "the poor among them shall not become a burden to the Company or to the community but be supported by their own nation."

Thus we see that even America, with its vaunted penchant for religious toleration and freedom, did not, at first, welcome our residence here. However, let it be said to the credit and glory of our people that they proved themselves real builders from the very first, loyal citizens, energetic tradesmen, real pioneers, who helped lay the foundation of this great nation. The vast majority of them

stood shoulder to shoulder with the rest of the colonists in their opposition to the unfair taxes imposed by British rule

The Revolutionary War found a goodly number of Jews fighting in the Continental Army under George Washington, and besides fighting on the firing line of the army, they did their part towards financing the Revolution.

We find that such Jewish patriots as Mordecai, Scheftal, Manuel Noah, Benjamin Levy, Haym Solomon gave liberally of their wealth to finance the cause of the colonists against Great Britian.

The story of Haym Solomon's contribution to the cause of the Revolution is so well known as to make it almost legendary. Records have revealed that this sterling patriot loaned the Continental Government the sum of Three Hundred Thousand dollars, and that when he died at the early age of about 46 years, he had received not one cent in repayment and to this day not even his heirs have been paid.

We have the written word of James Madison that following the Revolutionary War, when the Constitutional Convention was meeting at Philadelphia, Haym Solomon loaned Madison considerable money at times when advances from his own state were slow in arriving. In fact, Madison wrote to a friend as follows: "I am virtually a pensioner at the generous hands of Haym Solomon, a Jew Broker."

In every national crisis, Jewish citizens have given patriotically of their time, service and money for the benefit of the cause. The War of 1812, the Mexican War, the great war between the North and the South, the Spanish-American War, and the World-War found Jewish patriots fighting side by side with the patriots of every other creed and race which make up this country's vast population.

The Constitution of the United States, that immortal document which has guided this country for almost 150 years, and which has been proclaimed by Gladstone as being the "greatest document ever struck off

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by the hand of man" guarantees to all of us the right to worship God according to the dictates of our conscience. When the Constitution was ratified in 1789, it guaranteed to all groups the freedom to worship and equal rights under the law. As you know, we live under a dual government, one the government of the United States and second the government of the State in which we live. It is interesting to know that although the Federal Constitution guaranteed entire freedom of religious thought, and specifically denied the right of the Federal Government to disqualify anyone from holding public office because of that person's religious belief, that some of the States of the Union, such as Virginia, North Carolina and Maryland continued to disqualify the Jew from holding office. It was James Madison who led the fight in Virginia to abrogate the disqualification in that state's constitution. The state of Maryland was the last of all the states of this country to grant entire political freedom to the Jews. It was not until February 26, 1825, after the "Jew Bill" had become quite a political issue in Maryland that the last political bar against our people was torn asunder. Our complete political emancipation in this country, therefore, dates back only a little more than 100 years.

Under the blessings of peace and the guarantees of civil and religious rights and privileges, American Jewry has grown to gigantic proportions in wealth, in population and in influence in this country. At the outbreak of the Civil War, it was estimated there were only about fifty thousand Jews in this country, today we boast of a population of about four million.

America has proven to be a veritable haven of refuge for the benighted Jews of every country. In return for what she has done for us, we have brought to the spiritual and material altar of this country many of her most precious gifts. We have contributed literary genius, artists, musicians, tradesmen, captains of industry, giants in every field of endeavor.

It is interesting and enlightening to know that the 1931 Pulitzer prize for the best play exemplifying the spirit of America was written by two Jews of immigrant parents with the play entitled "Of Thee We Sing". American labor to day is in a much better position because of the active work of Samuel Gompers, a Jew who was head of the American Federation of Labor, and who had a great genius for organization.

We are proud that today the Chief Executives of two States of this Union are Jews - the Governor of New Mexico and the Governor of Oregon, who are adherents of our faith and also, by the way, are members of the B'nai B'rith. If the press dispatches are reliable, we may likewise hope that the great state of New York will soon have a Jewish Governor for the first time in her history, despite the fact that she has the greatest Jewish population of any city in the world. It is also noteworthy that two Justices of the Supreme Court of the United States are Jews - Louis Dembitz Brandeis, and Nathan Benjamin Cordoza, great Americans and great Jews.

I give you these examples of Jewish contributions to American life, not in the spirit of vain glory or boastfulness, but simply as illustrations that point out the fact that the Jew, as an integral part of this country, is contributing his part in the development and growth of this country.

The Jew is a law abiding citizen. Statistics prove that the percentage of Jewish criminals is far below that of any other race, and I confidently hope that the percentage will continue low, and keep getting lower.

The greatest threat to the stability of this Government is the spirit of lawlessness which is so rampant today. Racketeering which thrives by intimidation, force bribery and corruption, which exists outside the law, and despite the law, is seemingly becoming more

strongly entrenched. There has always been racketeering in contraband articles, such as liquor, narcotics and gambling, but today the ugly poison of racketeering seems to have seeped through the very fabric of our business structure and taken hold of what was formerly considered legitimate enterprises. Labor controversies resulting in bombings, explosions and men being put "on the spot" and "taken for a ride", is one of the scandals in American life today. So outrageous has this become that the American Federation of Labor recently announced that it would carry on an unceasing campaign against such racketeering. The Federation announced a war which would result in either the ridding of the illegitimate racketeers in labor or would prove the death of constituted labor authorities.

Racketeering has entered the cleaning and dyeing business in many cities. It is in the ice cream business, the soda pop business, and the building material business. The tentacles of the racketeer has found its way into many, many fields. Men are threatened with great bodily harm, loss of life, great injury to their loved ones unless they do the bidding of the racketeers.

One of the saddest things of the whole racketeering business is the unholy alliance between the racketeers on the one hand and the duly elected and constituted authorities on the other hand. It has permeated political life in practically every large city, and the result is that young men and young women are growing up scoffing at law, and hoping to get into a racket that will make for them an easy living. When we find young men and young women thinking in such terms, it bespeaks danger for the stability of American governmental institutions. The time will eventually come when there will be a show down. This government cannot exist half law observers and half law breakers.

It is an outrageous thing to read of such a sight as that witnessed in New York recently when the Mayor of that great city, against



whom ouster proceedings were instituted, because it was proven that he had received large sums of money from unexplained sources for questionable considerations, was cheered by groups where as the man who was largely responsible for searching out the evidence helping to root out corruption and uphold the majesty of the law, was jeered. When people fall into such an attitude it is well that we pause for a moment and give serious thought to the situation which exists.

The Jewish population of this country is no exception to this outlandish attitude into which we have fallen. The Jewish population is but a cross section of the entire population and I believe that as never before, the Jews of this country have an opportunity to set an example for others in regard to law and order, such as it has never had before. And why shouldn't we? We have a heritage that dates back to the dawn of antiquity. Our priests and prophets were transcribing codes of law for our observance when other peoples of the earth were mere savages. We had a civilization when other people knew only the law of brute force. Our prophets proclaimed the Unity of the Eternal Name, when other people were worshipping gods of stone and clay.

Our family life has for centuries been a model. As Jews and American citizens we can still contribute further to the wealth and welfare of America. Through precept and example, we should exercise our constitutional right of suffrage and wage a constant warfare against racketeering. We are citizens of this great country. We owe it to her, and let us prove it by our contributions that we are worthy of that citizenship. Every man who is admitted to membership in B'nai B'rith takes an oath "that he will discharge faithfully those duties devolving upon him as a Jew and as a citizen", and we expect obedience to that oath.

B'nai B'rith is doing all in its power to foster and promote

Americanism. We say to every Jew who becomes a member of our fraternal organization "You must become naturalized within five years, or you cannot retain your membership with us."

One of our major projects today is to make every American Jew an American citizen. We encourage the organization of citizenship classes for the unnaturalized and we are urging our members, as well as our non members to attend. Immigration into this country has now virtually been stopped by law. The economic depression with its attendant large scale of unemployment, has made the Government extraordinarily zealous in refusing admissions to this country. Jewry can no longer expect to have its spiritual life enhanced through the influx of old world inhabitants who brought their rich gifts of Jewish spiritual life into this country.

In fact, the attitude of the Government to day is hostile, if anything, to the foreign born citizen who is unnaturalized. Alien registration laws are being promoted in Congress, the adoption of which would mean the finger printing, photographing and record-taking of those not admitted to citizenship. The recent alien registration law of Michigan which, thank goodness, was declared unconstitutional by the courts of Michigan, had the sanction and backing of the U S. Department of Labor. We of B'nai B'rith do not sanction or favor the alien registration bills for the reason we do not believe it is the American way of handling the alien situation.

We are doing our part to bring about the naturalization of every Jewish person in this country. In many other ways, B'nai B'rith has proven that it is a vital force in promoting law and order among our co-religionists. Our work in Mexico was the direct result of an attempt to prevent the Jews in America from becoming involved in scandal which seemed the inevitable resultant from smuggling activities

among Jewish colonists in Mexico, who settled there when the doors of this

Country were closed against them by our immigration laws. We sent a staff of doctors and social service workers to Mexico to work among the hundreds of Jews who had settled there. We have successfully endeavored to teach these Jews to make the best of their opportunities in Mexico. We established our clinic and social service center, we created a loan society in Mexico and the result has been that smuggling activities were ended, and these Jews have been made self supporting. So successful have we been that B'nai B'rith is contemplating very seriously withdrawing from Mexico and permitting the Jews there to continue the work by themselves.

We are ministering to those unfortunate Jews in penal institutions of this country, who have fallen into the clutches of the law by reason of infractions of the law, and we are bending every effort toward their rehabilitation. We are helping them to realize that the way of the transgressor is hard and we are making it possible for them to become useful law abiding citizens after they leave the penitentiary.

B'nai B'rith through the A.Z.A. movement and the Hillel Foundation in the colleges of America is trying to inculcate into Jewish youth in America a love for Judaism and for Americanism, which, in many respects is one and the same. Patriotism is one of the cardinal virtues preached in every A.Z.A. Chapter and at every Hillel Foundation. The influence of the A.Z.A. movement and the Hillel Foundation is widespread, and it affects the life not alone of the membership but helps in a measure to shape the lives of hundreds of others who do not belong. For example, the A.Z.A. of my city, Kansas City, Kansas, gave an interesting Jewish program before the Jewish boys of the Citizens Military Training Camp at Fort Leavenworth last week. These boys are recruited from many states of the middle West.

B'nai B'rith seeks no reward for the work it is doing. We demand for the Jewish population of America the right to grow and develop like other citizens of this great land, and we want the right to contribute

our share to the welfare, growth, and power of this country, unmolested, unharassed and unannoyed by petty prejudices, which impair our efficiency, and which tend to discourage our usefulness and which many times put us at an unreasonable disadvantage in the struggle for economic subsistence.

We have our B'nai B'rith Bureau in Washington D.C., which is constantly on guard for Jewish rights. Our Anti-defamation League is the greatest instrumentality existing in America for combating effectively anti-Semitic utterances in the press, on the screen and on the stage. We feel that Jewish discrimination must be discouraged as unAmerican in principle and yet it is so menacing in its dire implications as to be alarming to the Jewish people of this country.

As we have seen the Jew does not feel himself an alien in this country. He helped to found the United States, he has fought side by side with others of our population for its growth and development and he has given the best that is in him to the welfare of this country. American Jewry is proud of its contributions to the greatness of this country. It wants and is entitled to the support of every fair minded American citizen in its demand for the elimination of racial and religious prejudice. B'nai B'rith is shedding the white light of truth in the dark crevices of religious prejudice.

The story is told of a traveler who got lost in one of the heavy fogs of London. He was several blocks from his hotel and he was having difficulty in making his way through the dense fog. He stood by a lamp post wondering where to go when he saw a huge form approaching. It looked as though a beast were coming towards him, and he shrank from fear. As the form came closer it took on the shape of a man, and the traveler shrank farther back in fear that the man approaching was a robber who might way lay him and despoil him of his goods and as he shrank in fear from him, he came closer, and when he came within the circle of the light the traveler saw it was his brother who had come out to find him.

We of the B'nai B'rith feel that if this matter of prejudice were dragged out into the open, where the searchlight of truth were placed upon it, those benighted persons who harass and annoy us, would find that after all, the Jew is not a beast or a brute, but is a brother who is ready to help in making this land a better place in which to live.



JEWISH CONSCIOUSNESS  
By Joe Cohen

Born out of love and devotion, nurtured by strife, persecution and bloodshed, there has risen in the heart and mind of the genuine Jew-an indescribable impulse which has been the means of perpetuating the race. Without it, Judaism could not have survived and grown strong, with it, it has bloomed like a budding rose into a people fit of body and determined of convictions. This imperceptible impulse, gentlemen, I call the Jewish consciousness.

It matters not how pious the Jew is, how learned in the wisdom of the Talmud and the Torah he may be, if he has not this Jewish consciousness he cannot rate as the Jew ideal. For Jewish consciousness is a matter of the mind, a matter of the heart, a matter of the soul. Often it is inherent but more frequently, especially in free-born America, it is a development. At all times it is an essentiality.

There are no greater martyrs in history than those Jews who fought and died for their Jewish ideals. Had they not the consciousness of their faith, were they not confirmed in their belief, could Judaism have survived through the centuries the horrible persecutions it has evoked? Men are not revered as martyrs because of feeble convictions. It is only when they are determined in their belief, when they are willing to suffer excruciating ~~punishment~~ punishment and die for their cause do they become martyrs. The Jewish consciousness has made Jewish martyrs.

I cannot describe this intangible impulse. I can only hypothesize. Have you heard the Jewish race lauded with encomiums and felt a hearty pride surge through your being in the knowledge that you are a member of this great race? This is one test. Then, on the other hand, have you heard your religion ~~derided~~ derided and blasphemed by ignorant and unscrupulous religious fanatics and felt your hot blood tinge and your muscles grow rigid in indignation?

If the ~~written~~ written and spoken words about your race,

your creed and your people do not arouse you, if you are apathetical and nonchalant, if nothing Jewish interests you, then you have not a Jewish consciousness and are not a genuine Jew. Our race, the oldest God-fearing one in existence, could not have endured had not our brave, intrepid and courageous forefathers fought to preserve it. Like the pagan religion of the Norsemen, lacking solid foundation, it would have passed into oblivion.

The hope of Israel lies in its Jewish consciousness. The religion of Abraham, Isaac and Jacob will fall and crumble to ruin, become extinct and be absorbed by ~~some~~ other religions unless we keep uppermost in our minds the fact that we are Jews. We must breathe Judaism, we must think Judaism, we must love Judaism and what is more we must have and maintain a Jewish consciousness.

AMERICAN JEWISH  
ARCHIVES



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AMERICAN JEWISH  
ARCHIVES



## THE DISINTEGRATING FORCE.

Like a mountain stream, gaining volume and momentum as it rushes on, is the all-important, the vital question of intermarriage which now confronts the Jewish people. What is it leading to, we asked, when we find members of our great race intermarrying and feeling apparently justified in so doing. What will become of the Jewish race if this practice is permitted to go on without any concerted effort on our part ~~to~~ thwart it? Has the time come when the Jew should fling aside the intermarriage injunctions and mingle his seed with the seed of other peoples?

The force of the question cannot be denied. No longer can we put our heads in the sand and dismiss it with a shrug of the shoulders and a sweeping wave of the hand. We know only too well that on all sides of us Jews are breaking away from the Jewish teachings and taking unto themselves mates from other races. What is to prevent this departure from the most holy of holy Jewish principals?

The answer does not flow so freely from our lips. Upon a second's thought we may answer "The Bible specifically enjoins it " Yet we know we haven't said enough for we have only to look among our own sphere of acquaintances and we can find person--Jews we are talking about--who have intermarried. And then we ~~may~~ might add "why, can't we depend upon the teachings of our parents? Isn't home-life persuasive enough?" We know it is not.

In all countries where the Jew is permitted to associate with others on an equal basis the question presents itself in its most harmful aspect. In countries where the Jew is denied religious

and political freedom it is easy to see why he would stay within his race. But in this country, as in all countries where religious and political rights are guaranteed by the fundamental law of the land, we find the Jew mingling freely with the Gentile, both commercially and socially. And from these unquestionably sacred privileges springs the roots of the intermarriage problem--and problem it is in all senses of the word.

As we view the question it is the most far-reaching thing that the Jewish race in this country particularly <sup>must</sup> contend with. It is ~~a~~ pernicious in its ultimate result not only to the Jewish race as such but to the individual Jew who offends. The biggest obstacle that the Jew must face in ~~business~~ solving this ~~is~~ problem is in the fact that ordinarily marriage is a thing of the heart and not the mind. Man chooses his mate too often by instinct rather than by sound lucidity.

Marriage as a natural consequence in everyone's life must be conceded. Man was not born to live a lonely life of celibacy any more than he was made to enact the life of a hermit. It is natural and instinctive that he have a mate and the question of choosing that mate is perhaps the most important thing that he does. A wrong choice often means the wrecking of a brilliant career, the breaking of a bright future. The right choice is often instrumental in bringing these about. Man's home-life is reflected in his every day actions. If it is happy, tranquil and joyful the man goes about his business in that mood, if the reverse is true, he may be morose and ill-natured. What is true concerning the man is equally true with the woman.

It follows then that in choosing a mate one must do so with the greatest of prudence. What I say must not be construed as meaning that all marriages between Jew and Jew are blissful and that all marriages between Jew and non-Jew are wrapped in sorrow. I would be construed, rather, as saying that the odds are strongly in favor of the purely Jewish marriage. It is no doubt true that some marriages between Jew and

Gentile succeed but this is hardly the rule. In fact, experience has taught us that this is the exception.

But let us approach the subject from a different angle. We admit it is natural that there might be a strong attraction between, for example, a Jew and a Gentile woman. Let us suppose that he has met this girl at a reception to which he has been invited as a guest. They strike up a conversation. He finds that she has many traits in common with him. They are both well educated, refined, cultured and good conversationalists. She has enviable charm, beauty and grace. He asks to escort her home after the reception.

Here we have a case where a Jew and a non-Jew strike up an innocent acquaintance. Neither had the slightest suspicion that he would ever reach a point where there was a burning love between them. He escorts her home that night, everything is ideal for a beautiful romance. More meetings follow. The inevitable occurs. What was begun as an innocent acquaintance blooms into a passionate love affair. The Jew finds himself in a position that many before him have awakened to find themselves. He ~~wants~~ wants to marry this beautiful, cultured, refined Gentile girl. She has become madly in love with her and his love is not based on a vulgar, animal instinct but on the sweetest of all loves--supreme admiration.

Take this hypothetical case and put yourself in it. What do you begin to do? What does this Jew, and we'll suppose he's a good Jew, as we think of the word "good" used in this generic sense, begin to do. He recalls to mind the Biblical injunction, his parents words of caution, his home training. But these are not enough to restrain him from doing that which his heart instructs him to do. He wants to marry this Gentile girl and he cannot understand any good, sound, basic reason why he should be denied this privilege. Are they not both in love, haven't they everything in common?

Men are inclined to believe that which they find most convenient to believe. Things look rosy and bright. In his ratiocination ~~he~~ a man will probably overlook the most fundamental ~~pr~~ of all principals that in a state of civilization every man must give up some of his natural rights for the sake of society. This Jew we are considering will forget that the same reason-speaking generally--that prohibits men from killing one another is a bar to his marriage. He forgets that he must be denied the right to marry this Gentile girl because of the effect it has upon the Jewish race and because such a marriage is bound to end in unhappiness according to sane laws of cause and effect.

Someone may interject the questions again that marriage is all a gamble anyway and we will probably have to admit the correctness of the statement. But we can't afford to speculate too ~~me~~ much on this vital proposition and the safest course is the one which has proved them most successful. As I said before the odds are against happiness in a marriage between Jew and non-Jew. Boiled down the fundamental differences between Jew and ~~Gentile~~ Gentile may be classified thus

1. The Jew is reared differently from the Gentile, making his aspect divergent.
2. He worships differently and will not embrace Christianity except in the most unusual cases.
3. He is used to different home-life and environment.
4. His point of view is different.

We could take each of these fundamental differences and amplify them at length. But what would be the use. We would only be discussing that which we already know. Taking the hypothetical case presented before, let us suppose the couple were married. To say the least, if intermarriage should prove a success not better conditions could be desired than those under which this case is supposed to exist.

But let us consider this case further. No reason occurs to us why this couple should not get along happily so long as there are no children. We must take it for granted that this refined Gentile girl is tolerant with the view of her Jewish husband that the latter is tolerant with her views. But let us go still further. The natural fruits of all marital unions are children. We must suppose that some are born to this couple. Here the supreme test presents itself. If the Jew permits the children to be brought up as Gentile, as the case usually is, he is submerging his racial identity. He ceases to be a propagator of the Jewish race. To all intent and purposes, he is lost to Judaism himself and his children are lost. Should he insist that the children be reared as Jews domestic differences immediately arise.

We hate to carry this case further. It is not difficult for us to consider the rest in our own minds. This family will either break up in domestic discord or the Jew ~~xxx~~ submerges his Jewishness for the sake of family peace. His happiness is wrecked in an ever-conscious reflection of his one big mistake. He becomes a man without a religion. Things are so different from what he pictured them when, in the glow of passion and love, he asked this beautiful girl to be his mate for life.

The circumstances we have just considered are perhaps the most favorable for an intermarriage between a Jew and a Gentile. How much more different the situation must be under much less benign circumstances. Can we not imagine the heart-aches in a union between persons less tolerant. Marriage under less favorable conditions would necessarily be interminable misery. Under the best of conditions the Jew who intermarries usually becomes lost to his race.

We have singled out this case because it presents a situation that is far-reaching, that illustrates more forcibly the most manifest argument against intermarriage. It is not a new idea its



is perhaps the first which comes to our minds when we consider the question. Its veracity we cannot question. But working from this hypothesis let us figure out the ultimate results which may or may not be harmful.

If intermarriage is permitted to go on and spread, Israel, as a race and religion, is doomed. No other conclusion can be drawn. The religion that ~~has~~ has carried on through the ages, which has maintained its identity under the most intolerable conditions, must succumb. We who desire to see Judaism perpetuated as a nation and a race as well as a religion will shudder at the thought of a lost Israel.

Except for the unhappiness that might occur in the immediate family of persons who have intermarried, there is absolutely no sociological reason why a union between Jew and Gentile is detrimental. It would not harm society particularly to see Jews intermarry promiscuously.

We are told by learned sociologists that the offspring of persons of divergent races, where there is no physical differences, will reconcile in their persons the opposed <sup>hereditary</sup> tendencies of the two races. Thus we will find in this country that if a Jew and a Gentile intermarry the children of this marriage will inherit from the two parents the superior and best <sup>hereditary</sup> elements of both. So from a broad point of view, society loses nothing in this country when Jew and Gentile unite in matrimony.

It cannot be said that the Jew is in any respects inferior to the Gentile in this country. He has nothing particularly to gain by intermarrying. He has maintained himself a thorough-bred through generations despite attempts of monarchs to ~~at~~ amalgamate him with other peoples, this due to a great extent, perhaps to the natural cling-together spirit that usually manifests itself when a people is forced to do something against its will.

To the Jew and the Jewish race the question of

intermarriage is grave. We are fighting for perpetuation of Israel that is threatened by this disrupting wave of intermarriage. We are justified in discouraging intermarriage as a protective measure against ethnical disintegration.

What is the panacea for this evil? What great sea wall can we raise against this on-rushing tide? Is the future of Israel <sup>dark</sup> Is it hopeless? Can nothing be done? Is there a cure-all? The answer to the last question is in the negative. We cannot stop intermarriage, that much is certain. We may, ~~however~~ however, relieve the situation by education. The education I ~~mean~~ mean is education in Judaism, in the ideals and history of the Jewish race, in what it means to be a Jew and what responsibilities Jewishness carries with it. The Jewish youth must be taught all these things if we are to succeed in leading him in the paths we desire. The time has ~~passed~~ passed when we can say to a young Jew, "You must not marry a Gentile because it isn't the proper thing to do." We must show him why.

Further than this we must carry Judaism to the youth. By organizations, clubs, societies we must bind him to us with a cord of love and reverence that he will be unwilling to break at any time. He must be given every opportunity to mingle with the men and women of his race. And added to all this we must make certain reforms in our religious services. We cannot expect a modern Jew living in the twentieth century to attend regularly a synagogue where services are carried on in a manner of two thousands years ago. I will not go into this proposition further, though, as it is a fit subject for a separate discussion. I must keep within the limits of my chosen subject.

It is all food for thought, <sup>+</sup> though, and we do well to ponder over it. The intermarriage question is only one of the integral parts of the Big Jewish Problem. I merely want it to receive serious consideration.

(B) stories

1. stranger who came to a beautiful southern town & asked colored bell boy of hotel where the Church of God was located - Rev Smith - Father O'Connell & Father Levine but "if God is located in any of these churches, I never heard of it"
2. Barnyard fable - talks between the Pig & the Horse
3. stranger lect in London fog.
4. Ethics - Darius who wanted to buy a horse - died after death roffled off
5. One ~~was~~ man doesn't have to do it all.
6. Why serve only 2 pieces of bread?
7. I wish to chint I was home when I was born
8. Watchman on Tower at Bulcher - Albany,
9. Don't care if the audience look at their watches but when they shake them to see if there ~~is~~ meaning that as usual
10. Hitler courting Madam Dolores - @ Eyes pop out. Hair stood on end - small stature - you turn loose the pressure around it & your eyes will pop, hair on end & stature shrinks

# News of Democracy

Flowers -

1. There is lack of land
2. Hitler & Heder Dalgus
3. Why only 2 pieces of bread

I Congratulate Hutchinson, Kas on welding a new link in our fraternal chain - 6th Kas link - about the 600 in U.S. - Over a thousand in 33 countries of the world -

B B 95 yrs old - guiding the world in the interests of B. B. L. & Humanity

I A democracy, such as ours, depends on the harmonious relationship of various groups, religions & races

1. Loyalty & patriotism is not the monopoly of any one class, group or race in America

a. Free schools are hand-maidens of democracy - must be kept free of foreign influences tending to undermine our form of govt

(b) Churches of all creeds should <sup>and quite unreservedly</sup> be the repositories of & defenders of genuine American idealism - They teach Peace on Earth - Good Will to Men - Tolerance - Love - Brotherhood - Righteousness - Fatherhood of God

(c) Fraternal lodges - Free Masonry - Oddfellowship - Knights of Columbus & B'nai B'rith & others - safeguard our democratic way of life - ~~through~~ though such organizations may primarily admit to membership only certain religious faiths to the exclusion of others

(2)

II The B. B. ritual which you heard exemplified this afternoon is not just lip service

When you were told that "The B. B. has taken upon itself the mission of uplifting Israelites in the work of promoting their highest interests & those of humanity; of developing & elevating the mental & moral character of the people of our faith; of inculcating the purest prin. of philanthropy, honor & patriotism, etc.; we were not uttering idle words

(Barnyard fable - Pig & Horse)

III There are the greatest times ever known to civilization so far as invention & scientific accomplishments - Radio - television - electric refrigeration - motor car - airplane & the science of propaganda - We have conquered everything except the ability to make people think

a civilization built up & down

1. We have a growing threat of ~~dictatorship~~ the totalitarian form of government is on the march. It is not necessary to wait last

2. Nazism, Fascism & Communism with their authoritarian form of regimentation depends on censorship, repression, denial of personal liberty

a. In a world beset with great

③ will trade liberty for bread - if there is no alternative,

b. B.B. believes that democracy is the best & safest form of gov't for Jews - that we do not need foreign "hands" to help us solve our problems by Livingston's proposition at Wash <sup>unanimously</sup> adopted as the sentiment of our order - Read Pp 8-9

c. Order has gone further & passed a resolution calling for ~~the~~ action by the Executive Com. ~~of~~ to further this ideal. Read P 7-8

d. Com on Americanism recommended Flag Day as a national patriotic holiday

1. Practical results - Zues - June 14. at Ind. Sp. - Philadelphia - 7 P M - Flag Day celebration under B.B. auspices. Minutes - Rabbi - Soviet on program with other patriotic organizations

#### IV Benevolence -

1. - Nat'l Jewish Hosp - "None can enter who can pay - none can pay who enter" - Jews & Gentiles admitted free

2. Leo N. Levi Hosp - arthritis & rheumatism

3. Cleveland Jewish Orphan Home

4. B.B. Home for Children, Erie, Pa

1. To admit 25 homeless & friendless Jewish children from Gen.-Antonia Poland

2. 10,000 donated to Youth Aliyah - ~~Admission~~

#### V Youth movements

1. A. Z. A.

2. Hallel Fellowship

(4)

(Look at watches - then shaking them)

## Conclusion

If B B is the hand-maiden of democracy - By unifying Israel it strengthens our govt. It is creating a g'th consciousness of our Judaism - Americanism by bringing our people within our fold

(Blow of stranger look in London fog)

If we welcome your Jewish citizens of Polish & isruady cities into our brotherhood  
May this ~~last~~ <sup>new period in the</sup> B-B. desire grow brighter with the coming years & may the lustre of your accomplishments for your city, your state & nation & to the household of Israel lighten the burdens of a tired world & bring down that millennial day of the Brotherhood of Man & the Fatherhood of God

It is necessary to take a little time out tonight to answer certain vicious rumors which have been given circulation during the last few days. I dislike to waste your time and my time in discussing trivial matters, which should have no place in a campaign when such vital issues are up for consideration by the American people in the election this year. Those who are responsible for introducing racial and religious questions into the present campaign have taken upon themselves a grave responsibility.

I have delivered approximately 300 addresses in the state of Kansas since deciding to become a candidate for the United States Senate this year, and I have at no time referred to racial or religious matters, but, since the persons who are trying to keep me out of the Senate have resorted to such tactics, and since they have injected the racial and religious question into the campaign, I wish to dispose of their wild statements with just as few words as possible, and then we will come back to the real issues upon which we will in the last analysis stand in the general election.

I think it is a shame to waste time on matters of this kind, when the fate of a nation is hanging in the balance, when the very soul of democracy is at stake, when our very form of constitutional government is in jeopardy.

The criticism of the last few days was based largely upon alleged quotations from old issues of my magazine.



It is true that I formulate the basic policies of my publications, however, I could not possibly write all the material or attempt to censor every article that appears in the magazine. Of course, I am morally and legally responsible for what appears in my publication. Our columns are open for discussion upon any religious, patriotic, scientific or other subject.

The articles appearing in my magazine written by others do not, of necessity, in each line, sentence, word and syllable represent my personal views, nor do the other writers always express themselves as I could express myself upon the same subject.

For instance the July number of the Defender magazine coming from the press this week, to be exact, I read exactly two articles before it went to press.

My public duties keep me traveling constantly for the last nineteen years, and I have been on the road for nine months out of twelve, filling speaking engagements in all parts of the country. I write approximately half a million words for publication appear, in addition to my other duties. Obviously, I could not examine every word and paragraph that goes into my magazines any more than the editors of other magazines and newspapers could be expected to do so.

Now, that we have this in the background, we are ready to discuss the charges that are being made, charges originating outside the ranks of the Republican party.

**Question No 1. Where does Jared get his money?**

Not from any Nazi leaders of Germany or the Communist party. That is falsehood. When the first story was published, I firmly denied it, and demanded that he prove it. The matter was evaded and no proof was submitted, nor will there ever be any proof for the reason that never, at any time in my life, has one cent reached me from any such source. It is a plain, unmitigated falsehood, a cheap falsehood, and has no rightful place in a Kansas election campaign.

I have three sources of financial income; the sale of subscriptions and advertising in my magazine, the Defender; second, the sale of religious books, Bibles and patriotic literature through my Wichita book store, our mail order department; third free will offerings from people who attend my meetings and send contributions to help with the work which I have been twenty years building up with headquarters in Wichita.

My Senatorial campaign is being financed from these sources with the knowledge of my constituents. By practicing rigid economy we are able to make one dollar go as far as ten dollars usually goes in a political campaign.

The sound truck and public address system which we use in addresses over the state belongs to a pastor friend of mine who bankrupted early this year, and then became ill. Being unable to use it, because of sickness, he turned it over to me for use in my present campaign.

Readers of my magazine the Defender, are supplying the funds necessary through voluntary contributions to cover the cost of my trip at least from week to week.

Now, it might be in order for me to inquire where the funds are coming from that are being poured into the state of Kansas just now to finance the costly program of opposition to my candidacy?

Very well, let's turn now to the Jewish question.

I have consistently opposed the apostate, atheistic, Communist Jew. I have opposed it in the past, and I will oppose it in the future.

In the International field, I have opposed the Litvinoffs, the Rotkys, the Bela Kuns, the Radoks, Stalin's brother-in-law, Naganovitch and a host of others.

In the National field, I have opposed such secret masters as Alexander Wittman and Jack Stachel who, according to statements made by top leaders, actually control the Communist party of America.

In the local field, I have opposed Max Salzman, head of the Communist party of Kansas, the man who Mr. J. S. Henry of Dodge City told me a few days ago, was responsible for his son, Don, being taken from the state of Kansas across the ocean to die, fighting on the side of the Communist armies of Spain.

On the other hand, I have the utmost respect for the religious Jew. Every one of the sixty-six books of the Bible, with the possible exception of one, were written by Jews. Jesus came to earth dressed in the garb of a Jew. When God would incarnate Himself to our humanity, a beautiful, virgin, Jewish girl was chosen to be the handmaiden. For centuries, while the rest of the world was in paganism and darkness, it was through the Jew that a crystal clear revelation

of Deity was preserved.

On Pages 58 and 79 of my book, "Science, Christ and the Bible" written in the year 1929, you will read, "Every Nation that has blessed the Jew has been blessed of God; every nation that has persecuted the Jew has been cursed by God. These words are from the Book, "Solo de Christo and the Bible", and were written of the devout, religious Jew, who, walking in the light that he possesses, is sincerely trying to follow the light. I am opposed to the apostate, atheistic, communistic Jew, but I have the utmost respect for the devout, honorable and religious Jew. That has always been my attitude in the past, and it is my attitude now, and it will be my attitude in the future.

Next let us consider that an attempt is being made from certain sources to stir up hatred between Protestants and Catholics in Kansas. I can safely say that nothing more vicious, false or untrue has been said. It is purely political propaganda, for the reason that I have refrained from referring to racial or religious matters. Those who are opposing me are responsible for introducing this dangerous subject into the campaign. I have adhered to the principle for years that Catholics and Protestants should reserve the right to disagree honorably in matters pertaining to theology and doctrine. A deep, theological gap separates the two great branches of Christianity, but they should, at all times, maintain a united front against their common foe, international communism.

It will be a great victory for the Communist leaders in this part of the country who are cooperating with

OTHER QUOTE IN OPPOSING ME IF YOU can succeed in driving the wedge of hate and animosity between Kansas Protestants and Catholics during this campaign. The Roman Catholic Church in Spain recently passed through great suffering at the hands of the International Communist movement.

It is reported on the best authority that not less than fourteen thousand priests and an equal number of nuns were put to death in the matter of a few months. Hundreds of churches were bombed, burned or otherwise destroyed.

In that sad hour when the blood of Spanish Christians was flowing, leaders in that New York organization known as the Federal Council of Churches took sides with the Communist government of Spain. I took my stand on the side of the Spanish Catholics because it is and always has been a matter of deep conviction with me that Protestants and Catholics should stand together against the menace of international bolshevism.

I opposed them at that time, because I felt they were wrong in defending the Communist government in Spain. I have held the position of that group of Protestants and Catholics as to eliminate radicals and left wingers who do not subscribe to the doctrine of Christianity, its basic doctrine, or to the fundamentals of sound democracy, but fraternize with Communist doctrines. They have been betrayed by subservient propaganda, and I most heartily approve of opposition from this source. I have criticized this organization of Federal Council of Churches for its un-American activities carried on under the name of religion, for the same reason the

gentlemen from Massachusetts has criticized it. Please understand this questionable organization, the Federal Council of Churches, with headquarters in New York is to be distinguished from and has no organic connection with the Council of Churches. The Federal Council of Churches have often in the East been denounced by the American Legion on the ground that it persistently engages in activities of a radical and communistic nature. At its National Convention, the American Legion, adopted a strong resolution calling upon the United States Government to investigate it for advocating policies contrary to the wisest ideas of government. The Chicago Tribune, on May 3, 1929, used these words: "The Chicago Tribune came in possession today of documentary evidence that opposition sponsored by leaders in the Federal Council of Churches has been financed by one of the most subversive aggregations of socialist, communistic and other radicals in the United States."

The Marion Ohio Star spoke as follows about them: "They have been hand in hand with the faction which is doing its utmost to oppose, hinder our government in every activity in which it is engaged to protect American lives and property from the foe of all government, The I. W. O., agents of Soviet Russia, from Communism of every kind and character."

We will consider now my attitude toward Free Masonry. Greater depth of duplicity has been reached at no point in the attack of the last few days than the attempt to make it appear that I am opposed to free masonry. Many of my friends in the Masonic order found it difficult to restrain their feelings when they heard this utterly, absurd, untruth-

propaganda, the most vicious that was ever introduced in a political campaign by taking an old article in which I was discussing masonry in France and trying to make it appear that I am unfriendly to the order.

In Italica at the top of page 18, July 30, issue you will find this: "Masonry in France differs entirely from Masonry in England and the United States. Every Mason in the United States knows French Masonry is under a ban. No Mason from Kansas would disgrace himself by entering the Grand Lodge if he were visiting in France. Anybody who knows the A B C of Masonry understands this fact.

This is a deliberate attempt in their scheme of propaganda. They know I was referring only to French masonry they knew the truth, they had the facts before them in black and white. They know I was not talking about American masonry. They know I was only expressing a fact known by all members of the order. If they would lie about a matter like that they would lie about anything. In trying to prove everything, they have proved nothing.

I don't get money from Germany.

I am not anti-Catholic,

I am not against the Jew as a race or religion.

I am opposed to the International Law to whom we are indebted for the scourge of international communism;

I am not unfriendly to free masonry;

I oppose the little group of New York bureaus of which the Federal Council of Churches is largely composed because they are attempting to put across a program of left wing

radicalism in the United States and thus prostituting as many pulpits as will yield to their propaganda.

The insinuations that I have Fascist or Nazi inclinations was not uttered in sincerity. I deny the charge categorically, and denounce it as an outright falsehood and the cheapest kind of politics. I am now and always have been opposed to every 'ism' except Americanism. It is customary to smear all enemies of Communism with the charges of Fascism and Nazism.

I won't take any more of time discussing the statements circulated during the last few days. There are many instances where they have misquoted, twisted and changed extraordinarily my statements, and put me in the position of denying a falsehood for the purpose of confusing public opinion.

It is reported on the best of authority that the whole thing originated outside the ranks of the Republican party; it didn't even originate in the state of Kansas. Two weeks before the first pamphlet came out, a man, a leader in the Communist party of Kansas, called me by long distance telephone, and explained how the attack was to be made. He outlined the various points and told me the name of the author, and when the pamphlet appeared two weeks later, it was exactly as this Communist leader told me it would appear. How did this communist leader from Kansas know what was going to happen This last statement popularized in certain circles last night, comes from a Missouri source. It has been suggested from the opposition that I should be investigated by a Congressional Committee on my numerous activities. I ask that such an investigation be sweeping, it would include an examination of their activities



Many thoughts have gone through my mind as I have tried to reflect on what I was going to say at this birthday celebration. Often a person 70 years of age is pictured as being five or more years past retirement age passing the day in a rocking chair watching the sun move from horizon to horizon, waiting for the postman to bring his social security check, and worrying about the processing of his medicare claim and perhaps wondering whether the government will clean up the nursing home, provide him food and increase his homestead tax exemption.

But that picture of a 70 year old is not at all applicable to our 'Birthday Boy'. I am regularly reminded of this as I try to carry on a discussion with him walking to or from lunch and find that I am running half the time to keep up with him. Who else do you know who would take a month long hard trip through Africa and then go to Paris for five days to rest?

He oversees two large businesses, develops and manages numerous investment properties, actively participates in the affairs of many organizations. These would be more than enough for any two men, but our "Birthday Boy" maintains a full time law practice, is a devoted husband, father and grandfather and manages, weather permitting, three rounds of golf a week. Like a distance runner he warms up each morning for his day long race with a full regime of exercises before breakfast.

You who have known him for many years take this type of routine for granted, but as his son it was not until I started practicing law in his office that I could judge how he measured up to others. I am sure that as a boy I thought that all fathers were like my father, had the ability and the desire to provide his family with whatever his wife thought they needed. Birthdays were always the highlight of the year, celebrated with a large gathering of practically the entire family, aunts, uncles and cousins, with a big birthday cake topped with just the right number

of candles plus one The extra candle was for life and birthdays were the celebration of life  
From Dad <sup>has taught</sup> ~~I learned~~ not just from words alone but from deeds and example the value and the ways in which a man expresses concern for family, community and others Instilled within me was his inherent optimism in the future - that life is to be lived and enjoyed - its pleasures and blessings shared with others The belief in the dignity of the individual, the value of integrity and initiative, the importance of our country as a unique place where we are free to develop our personal capabilities - these are essential ingredients for life To have made this world a better place to live when we leave it than it was when we were born into it That to our spouse and children to be gentle, kind and understanding and provide guidance and assistance and to encourage them to realize the full potential that lies within To express this commitment and zest for life as long as you have the mental and physical power to carry on

It is most appropriate that this 70th birthday celebration should be held with so many of his good friends and family participating All of us have been affected in some measure by his first 70 years We look forward to sharing pleasures with him during the years to come May God bless him with many more years of life and health

Will you join me in a toast to life, for what better words can express my feelings at this time To my Dad, to my dear friend -  
L'Chayin'

Many thoughts have gone through my mind as I have tried to reflect on what I was going to say at this birthday cel



Joseph Cohen died Thursday, September 2, 1976, aboard the cruise ship Island Princess near Sitka, Alaska. He is survived by his wife Marjorie of the home, 3030 West 67th Terrace, Mission Hills, two sons, Barton P. Cohen, 8 Wycklow, Overland Park, and Miles A Cohen, 7243 Eby Drive, Merriam, and one daughter, Hildred D Hoffman, 4934 State Line, Westwood, two sisters, Dorothy Levitta and Reva Cohen, both of Prairie Village, and eight grandchildren.

He was a member of Congregation B'nai Jehudah and Congregation Ohev Sholom, the American Bar Association, the American Trial Lawyers Association, Kansas Bar Association, Kansas Trial Lawyers Association, the Wyandotte County Bar Association He was a member of Oakwood Country Club and the Terrace Club

He was born March 23, 1902, in Kansas City, Missouri, lived in Kansas City, Kansas from the age of two until he moved to Johnson County, Kansas in 1946 He attended the University of Kansas, the University of Colorado, and received his law degree from the University of Kansas City From 1917 until he entered the practice of law he was a reporter for the Kansas City Star For over fifty years he was actively engaged in the practice

of law, with his offices on the 7th floor of the Huron Building,  
Kansas City, Kansas A past president of the Wyandotte County  
Bar Association, he was one of the organizers, <sup>and a past President</sup> of the Wyandotte  
County Legal Aid Society, one of the organizers and past presidents  
of the Kansas Trial Lawyers Association, a member of the Inter-  
national Academy of Trial Lawyers, ~~and~~ served on its Board of  
Governors and on the Board of Governors of the Association of  
Trial Lawyers of America

A member of Beth Horon Lodge, B'nai B'rith, he was  
president of ~~the~~ Grand Lodge No. 2, B'nai B'rith, in 1933-34  
A member of the National Commission of the Anti-Defamation League  
of B'nai B'rith for more than thirty-five years, a member of its  
national executive committee, a former national vice chairman  
of the League and former national chairman of the ~~National~~  
Community Services Committee of the League, when he retired from  
the National Commission of the League, he was elected a life  
member. He organized two chapters of A Z A , organized and was  
past president of Kansas Association of B'nai B'rith lodges,  
organized the Kansas State <sup>B'nai B'rith</sup> Women's Association In 1975 B'nai  
B'rith honored him with its Humanitarian Award He was the

recipient of the B'nai B'rith Dr Julius H ~~Rosen~~<sup>Rabin</sup> Award  
for contribution to interreligious and interfaith relations  
in Kansas City, Kansas in 1950

In 1959 he was the recipient of the Brotherhood  
Citation from the National Conference of Christians and Jews  
In 1939 the Jewish Community Council of Greater Kansas City  
was organized, and he was elected its first president and  
served in that position for six years In 1943 he was elected  
as the delegate from the State of Kansas to the First American  
Jewish Conference.

He was one of the organizers of and a past president  
of the United Community Campaign of Kansas City, Kansas, and  
served as General Chairman of the Campaign in 1948 For  
fifteen years he served as Treasurer and member of the Board  
of Skyline Community Center

He was appointed by Governor Robert Docking and served  
for four years as a member of the Kansas Commission on Civil  
Rights

At the time of his death he was Chairman of the Board  
of the Rosedale State Bank and Trust Company, Kansas City,  
Kansas, and the Metcalf State Bank of Overland Park, Kansas

A lifelong Republican, he accompanied Governor Alf Landon during the 1936 presidential campaign, serving as his advisor on minorities

*Apostolic Blessing bestowed by Most HOLY Father in 1956 for being Chairman of ST MARGARET'S Hospital building campaign*



My first clear memory goes back to the days when we lived at 418 Minnesota Avenue, Kansas City, Kansas, in a two story commercial building where we had our dry goods store on the first floor and lived in rooms on the second floor. My first recollection of that rather crude housing was of quarters that had no bath or inside plumbing.

Accordingly, living in a household with five children meant that we used an outside facility for sanitary purposes and when we took baths we had to heat our bath water on our stove and we used a portable bathtub which stood up in a little room awaiting use.

My father, Barnett Cohen, was born in Russian Poland and had come to Kansas City because he had two brothers living here, Morris and Lable Cohn (that's the way they spelled their name), who lived in Kansas City, Missouri. Uncle Morris was the older of the two uncles that I recall and Uncle Lable must have been only a bit younger than he. As a child the family went to visit the uncles who lived nearby each other around 19th and 20th and Woodland. Some of their children were of the same age as we were and several of them were older. Uncle Morris had children named Louis, David, Myer, Jenny (Smith) and Lena (Rope). Uncle Lable's wife was Bessie or Aunt Bossle and they had a big family, namely Meyer (who died at an early age of a malignancy), Abe Cohn (who married a first cousin of Henry Cohen's) Sarah, Jenny (Mallin), Rose (Tallman), and Sam Cohn (now in the real estate business in Kansas City, Missouri) *Ben Cohn*.

Among my preschool recollections and perhaps the earliest of my recollections is a time when I broke my leg, and I can't even remember how that occurred, and I was confined to bed in a small room at the southwest corner of our second floor living quarters. My father was always a religious man and went to synagogue regularly on



Sabbath evening (Friday) and Sabbath day (Saturday) He was instrumental in organizing a congregation which met in our upstairs front livingroom next to the little room where I was confined Those who came for religious services on the Sabbath and on holidays, as I recall, came in and talked to me briefly

My next early recollection is of being sent to register in the first grade at Everett School, then located near 4th and Everett Avenue, about 416 Everett in Kansas City, Kansas

Personal hygiene was then coming into vogue in the public schools and I can recall the teacher telling us how important it was to brush our teeth From that lesson I started a habit of brushing my teeth daily which became a life-long habit Prior to the teacher's suggestion about the need for keeping one's mouth and teeth clean there had been very little talk in our family about the use of toothbrushes or toothpaste

I can recall how proud my twin brother, Lou, and I were to get all dressed up to start school In fact, we had tried to go to school the year before but the teacher told us we were not qualified because of age, so we had to wait another year There were no kindergardens in those days, at least none in our school I was always complimented by my parents on the good grades I got at school and that gave me the idea that I must always succeed if not for myself at least to please them In fact, I really never had any difficulty with school work Throughout grade school, high school and college as well as law school I was able to earn better than average grades In fact, when I really got motivated, which was in high school, my grades were usually near the top

In those days the 400 block was composed of a Jewish colony of small merchants who conducted their business on the first floor and

if there was a second floor they lived upstairs and if there was no second floor they lived in quarters behind the space devoted to commercial enterprises. The 400 block Jews were the poor entrepreneurs who had saved a small amount of money with which to start their businesses. They lived frugally, attended synagogue and encouraged their children to obtain an education.

As I think of these early friends who were at the bottom of the economic ladder and fighting rung by rung to reach a better position, I think of the Berkowitz family whose two sons became physicians and the Ida Abrams family whose children became a lawyer (Al) and three pharmacists (Harry, John and a daughter).

As near as I can calculate my father and mother must have both come to Kansas City, Missouri in about 1890, she from Berlin, Germany. Their first home was somewhere near 18th and Vine in Kansas City, Missouri and all of the children were born in Kansas City, Missouri, with the exception of my sister, Dorothy who was born in Kansas City, Kansas, and my half-sister, Reva Krockover Cohen who likewise was born in Kansas City, Kansas.

My eldest sister, Rose, was married at the age of 18 years, to Jacob Eichenberg. She was a talented musician who played the piano very well, sang with a very good voice and who wrote music. In the early days of the silent motion pictures I can recall she played the piano in one of the nickelodeans in the 500 block on the south side of Minnesota Avenue, about 517 Minnesota, and was paid \$3.00 or \$4.00 a week. She was a tempestuous person conforming to no pattern, essentially anti-social, who enjoyed her music and who would read books of fiction hours and hours at a time throughout most of the night. I recall she gave me five cents to go to the candy store for her and buy

her candy, mostly licorice, which she would chew all night as she read. Needless to say my mother and she were in constant conflict and the arguments between them as my mother tried to bring some order out of her life is something I remember well. When my father died in August, 1911, leaving her the beneficiary of a \$1,000.00 life insurance policy much argument arose because my mother was sure that father had never intended to prefer her but had named her as the beneficiary before he got around to changing the beneficiary clause of the policy after his other children were born. I recall that Rose worked for Emery, Bird & Thayer as a clerk and got the usual \$3.00 a week in wages. At Christmas time her employer gave all the employees a can of oysters. My father, who was very Orthodox in his belief and insisted on a kosher home being kept with all the mosaic dietary laws fulfilled, opposed very much the opening of this can of oysters at our home. At that time my Aunt Jenny Mamlock of San Antonio, Texas, was visiting and she wanted the oysters because she did not obey the mosaic laws and I can recall that there was quite a fracas over that incident. Aunt Jenny was a peculiar woman anyway in many ways. She was a beautiful woman and had been married two or three times which was unusual for those days. She ran a small men's furnishings store and about every five years visited her family in Germany, living a very frugal life in between. However, she did have one luxury which my father did not appreciate and that was she came to Kansas City about once a year and lived in our crowded home and went daily to take the hot baths at the Rosedale Bathhouse and hot springs at the south end of Mill Street in the Rosedale area. She, like many Germans, believed in the health spas as a means of retaining good health.

My father was a sickly man A tailor by trade he had contracted tuberculosis which made it impossible for him to work Eventually he went to the Jewish Consumptive Relief Hospital in Denver without getting relief or a cure and came back in the summer of 1911 and died about August 27, 1911

As a boy of 9 years attending the funeral of his father, I can recall the comments that were made concerning the fact that this was a motorized hearse People lamented the fact that now funerals were over so fast and the dead were buried almost before they had cooled off due to the rapid transit facilities of the automobile Actually, my mother had operated the store alone for several years due to my father's illness and there was no perceptible change in management with his passing I was impressed with the fact that my mother had done a total of \$12 00 worth of sales in the business the day after the funeral when she opened for business This apparently was a large volume of business for that little store

I can also recall going to visit my uncles after Father's death One Sunday when we were visiting Uncle Morris I was standing with him when he was talking to a person who asked who the woman was that was talking to my Aunt It happened to be my Mother He told the man that my mother was his deceased brother's widow but that my father had left my mother well off Because he had so little he apparently thought that the store and the building where the business was carried on at 418 Minnesota and an equity in a small house in the 1400 block on Brooklyn, which constituted my father's total estate, was a considerable fortune which my mother had inherited She had also inherited five children, all of whom were of school age, except

my two oldest sisters, Rose and Esther, who were under 18 years of age and who had modest jobs

My sister, Esther, however, was regarded as the most personable and brightest of the girls. She had a job as a bookkeeper in a large junk yard at or near State Line and Central Avenue in Kansas City, Kansas. Possessed of a radiant and cheerful disposition she had many friends and many suitors. At the age of 18 she married Ben Arenson who was a handsome, ambitious young man who operated a dance hall at what was called the Rainbow Rink at the northeast corner of 5th and Armstrong where the Holiday Inn is now located. With her help he later developed a chain of three or four tobacco and sundry stores in downtown Kansas City which thrived for awhile due to my sister's hard work and personality and which faded out as business declined. Ben seemed never able thereafter to arouse any ambition and he went from one job to another with little success. However, he was a fine family man, father and husband, beloved by his children and his wife even though his support of them was very meager. Even in the face of adversity Esther's happy disposition never left her and she was able to laugh and apparently enjoy herself even though she didn't know where her or her family's next meal was coming from. They had 13 children, 2 who died in infancy, 11 of whom survived to adulthood and 10 of whom are still living. When Esther died at the age of 77, about 2 years ago, following a stroke which she had while visiting some of her children in California, she left a family of hard working children each of whom was working hard and earning a good living but none of whom had succeeded in accumulating much of this world's goods. These children adored her, came to visit her frequently while she was confined to a bed at the Home For Jewish Aged in Kansas

City, Missouri, not even able to recognize them

My sister, Rose, had a different disposition After her husband filed suit for divorce against her she refused to reconcile and obtained her divorce, refused alimony and support money and attempted to raise her children alone However, I am sure that the children's father helped out as much as she would allow him to do That was her way of showing that she could get along without her husband's help I learned about her death through a telephone call from one of the children who said she had passed on and that they were waiting for me to come tell them what to do I drove in my car to the home on St John where she lived and when I saw that she had passed on we called the funeral home and arranged for the funeral

I lead a carefree life as a child My twin brother and I were constant companions during the early part of my grade school years Then we sort of drew apart He was transferred to another school for disciplinary purposes and from that time on we did not have the companionship as before He was a fat, oversized boy whose personality was probably affected by the fact that he was too corpulent to fit into ordinary clothes and wore long pants when the rest of the boys his age were wearing what were called "knickerbockers" or knee length pants which fitted over long stockings He quit school before he had finished the 8th grade and went to work in the transient or bookkeeping department of the Commercial National Bank where he was recognized as a hard, diligent worker

He and I were both newsboys He sold the Kansas City Star at 6th and Minnesota and I sold the Star at 5th and Minnesota We hopped the streetcar and went through them to sell our papers and then jumped off as the car went on its way I can't remember how old

I was when I first started selling newspapers but my guess is that I was probably not over 9 or 10 years old. The Star courted its newsboys. It had gatherings of the newsboys and yells at these gatherings and bought them a dinner at a downtown hotel at Thanksgiving or Christmas. Mr William Kelly was the circulation manager of the Star in Kansas City, Kansas and he was particularly fond of me and I was fond of him. He wanted somebody to sell newspapers at noon and he persuaded me to permit myself to be picked up at noon as school was dismissed for the noon recess. As we marched out in line each noon I was permitted to break line and run to his car so that he could drive me to Minnesota Avenue where I would cover the restaurants and business houses and sell what newspapers I could, run home and get a bite to eat and get back to school by the time it convened at 1:15. Perhaps that is where I learned how to eat so fast.

I recall that the student bodies of a number of the schools in the downtown area of Kansas City were permitted to join in a parade on behalf of fund raising for the completion of the YMCA building at 8th and Armstrong. For years there had stood at this corner an unfinished building which was a mocking monument to the inability of the community to furnish sufficient funds for its completion. As a boy in the second or third grade at Everett School the teacher suggested that all of us were to be prepared to join a parade of schoolchildren who were going to march on Minnesota Avenue in support of the efforts to obtain money for building purposes. And, the teacher suggested that we try to compose some slogans or yells that might be used in the parade by our class. As a newsboy I had been exposed to a yell that the newsboys gave at Thanksgiving or Christmas dinners which the Kansas City Star furnished at a downtown

Kansas City, Missouri hotel (I believe the Savoy Hotel was one of the places where we dined in what to me was great luxury) The yell went as follows

"Newsboys, newsboys, we are they  
We are the newsboys from K C K "

I paraphrased this yell to read as follows and it was adopted as our class yell for the parade

"Schoolboys, schoolboys, we are they  
We are the schoolboys for the YMCA "

Fortunately for the community sufficient funds were contributed and the building was completed and has been in use continuously since The YMCA has been an excellent force for good in our community and I look back with pride at having made a minuscule contribution.

I was graduated from Everett School in May of 1915 in graduation exercises that were held at the First Presbyterian Church, then located at 6th and Everett I was selling newspapers at the time and continued to do so when I enrolled in the Kansas City, Kansas High School at the beginning of the September, 1915 term The high school was then located at the northwest corner of 9th and Minnesota Avenue until the building was destroyed by fire in about 1936

I always loved athletics of almost every kind but my ability as an athlete never measured up to my enthusiasm for sports

The high school principal, W A Bailey, had just started in his position in the year of my enrollment We became good friends and I revered his ability and friendliness as long as he lived Coincidentally, he stayed on as Principal of the high school during the entire four years of my attendance and he left the field of education in 1919 shortly after our class was graduated to become the General Business Manager of the Kansas City Kansan which was then



opening for business as a Capper publication after a great effort had been made by the community's leadership to get a daily newspaper established

Football had been abolished as a high school sport since the days of the race riots in the early part of the century which had caused the School Board, with the approval of Negro leadership, to obtain legislative consent to segregate the white students into the Kansas City, Kansas high school and the black students into a school of their own known as Sumner High School. Though I never participated in football and in fact had never seen a football game until I went to high school, I believe I attended almost every game that the school played. Football players such as Captain Claude Wilson, Colleph Shaw and others were my heroes in those days.

High school was a thrill and a constant source of joy to me. When I started to high school we were living in the bedroom quarters above our store at 418 Minnesota Avenue and I would walk from there to school, always in a hurry and always just in time with few seconds to spare. Although I had been a good student of arithmetic in grade school I seemed to have had more trouble with algebra and geometry than any other subjects and I have wondered since high school days why these should have proven so difficult. Probably I should take the blame myself but I have solaced myself by thinking that, maybe, the teachers were not too expert in communicating their subjects. Of course, I made passing grades in every subject, including mathematics and sciences, but I was never at ease with these last two subjects. My best subjects were history, social sciences, economics and literature. I took public speaking under Mr. Nye who was an indolent person who gave good grades for little effort. I proved to be one of his

favorites because I loved to memorize poetry and parts of Shakespeare's plays and recite them in class much to his delight because he was himself a very fine Shakespearean actor I took a class in salesmanship under Mr O W Breidenthal, who considered me one of his brighter students and who predicted that I would be an outstanding success in any field of salesmanship or persuasion After living a long life I would have to say that whatever talent I had along that line, buttressed by hard work and research, has proven to be of great value to me

When the United States entered World War I by a declaration of war on April 6, 1917, I was a sophomore in high school I had changed my occupation from that of a newsboy selling newspapers on the streets and in restaurants to being a news carrier having succeeded in getting a route assigned to me by the Kansas City, Kansas office of the Kansas City Post The route extended from 5th Street on the west to the Missouri River on the east and from Richmond on the south to Waverly on the north The Post was an afternoon newspaper which fitted into my school program quite well The only morning paper which it circulated was its Sunday edition which was delivered to the carriers about 3 00 A M and which I delivered to my customers usually before daybreak It seems to me that I had about 100 customers when I took over the route and when I gave it up in the early part of 1918 I had about 150 customers I felt like a prosperous businessman because I was required to deal with my customers, solicit new customers and satisfy with service those who subscribed from me A high school boy making \$9 00 or \$10 00 a week had something going for him that was not duplicated by many of those in my class Of all the chores relating to my job as a newspaper carrier, the most trying, in my opinion,

was the weekly collection of 10¢ from each of my customers. Some paid well and immediately upon my appearance at their house on a Saturday or Sunday morning and others required two or three stops or more before collection was effectuated. I learned then that persistence had its own rewards.

In the period following the declaration of war America began its mobilization of manpower and industry for the pursuit of victory. Men were being drafted into service or volunteered for military duty.

In December of 1917 I paid one of my frequent visits to the business office of the Kansas City Star in Kansas City, Kansas, then located on North 6th Street near Minnesota Avenue on the west side of the street on a site now occupied by the Commercial National Bank building. I enjoyed visiting with the office of the Star because my friendship started as a newsboy with such men as Dick Darnell, office manager, Bill Kelly who was head of the Kansas City, Kansas circulation department, Lacey Haynes who was in charge of the news reporting for the Star and Fred P. Cree who was head of the news reporting for the Kansas City Times. While visiting the office, Mr. Cree came over to see me and asked me a question that was to change the direction of my life entirely. He asked me if I would like to be a reporter on the Times, stating that he needed a replacement for one of his men who had been drafted into military service. I seized the opportunity with avidity and told him I could start as soon as I could get a replacement for my Post route which probably would take a week or two. He said I could come to work New Year's Eve, December 31, 1917. I knew nothing about journalism and was not too proficient then even in writing and English. I told him that and he said that he would teach me what I needed to know.

From an obscure newspaper carrier I felt all the importance of a journalist when I undertook this position and I made up my mind that I would listen, read and learn I went to the Public Library and got as many books as I could on journalism and studied as I got on-the-job training

As a cub reporter my first duties were to call on the undertaking establishments and find out all the information I needed to write the obituaries as these were, as they are now, daily news I covered the Fire Dept to determine what, if any, newsworthy fires had occurred and I also covered the Board of Education and its meetings to determine what was going on in the field of education At the same time I gave my high school considerable publicity on its sports activities as well as its academic affairs Because of my reportorial work I became well acquainted with Mr Bailey and the members of the faculty of the high school I recall starting a campaign in my senior year to get the School Board to include in the high school curriculum a program of journalism and to institute a newspaper which would chronicle the school's efforts I headed a committee that went before the School Board to urge it to appropriate funds for such a newspaper and to employ a teacher of journalism This was accomplished successfully and in the school year following my graduation Mr Morgan was employed to teach journalism and to start a school newspaper, then and now called "The Pantograph" That newspaper under Mr Morgan's direction, within a very few years won honors as one of the best high school papers in the state

My working hours on the Star were quite convenient I went to work at 6 00 P M and worked until 11 00 P M five days a week, was off work on Saturdays and on Sundays I worked from 2 00 P M until 11 00 P M

A newspaperman has access to places of importance given to other persons in few occupations I learned to know all of the men holding public office in Kansas City, Kansas, Wyandotte County and the State of Kansas Our office was a mecca for men with political ambitions who usually came to visit Lacey Haynes and to seek his advice on political matters He was regarded by many as an astute politician who used the columns of the Star to advocate for issues and candidates who, in his opinion, would best serve the local and state interests Lacey wanted nothing for himself, remained always in the background and out of the limelight in every campaign and when his enemies accused him of taking sides his favorite answer was, "I'm a newspaperman, not a politician " His influence, however, was always on the side of better government and he used the power of the press that was in his hands to move in that direction I shall never forget the debt of gratitude which I owe to men like Fred Cree and Lacey Haynes who helped me so much in the formative period of my life