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AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-778: Joseph and Barton Cohen Papers. 1902-2005.

Series B. Barton P. Cohen. 1930-2005

Box 3, Folder 6: Personal. 1930-2006.

Birthdays are like golf--



Dad -

Forget the score and
just keep swinging!

HAPPY BIRTHDAY

This card jumped
out at me!

Happiest of
Birthdays

Love - Margo

(See you in Pebble Beach)

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328 BROTHERHOOD BLDG.
KANSAS CITY, KANSAS

Master Barton P. Cohen
804 North Washington
Kansas City, Kansas

Master Barton P. Cohen:

May your life be full
of joy and understanding,
from the well wishing

Cohen family

Dec. 11, 1931
Friday

YALE COLLEGE

June, 1951

Mr. *B.P. COHEN*

Class *1952*

Course	Grade
<i>Pol. Sci. 40</i>	<i>83</i>
<i>HIST. 31</i>	<i>75</i>
<i>ECON 42</i>	<i>87</i>
<i>Phil. 30</i>	<i>80</i>
<i>POL. Sci. 41</i>	<i>87</i>

REGISTRATION WILL BE HELD ON TUESDAY, SEPTEMBER 18:

- 9:00 A.M. (D.S.T.) for Sophomores (1954) in Woolsey Hall
- 10:30 A.M. (D.S.T.) for Juniors (1953) in Woolsey Hall
- 12:00 NOON (D.S.T.) for Seniors (1952) in Woolsey Hall

A fine of \$10.00 will be charged for failure to attend these meetings.

RICHARD C. CARROLL

A student who has failed a course with a grade of 55 must take a reëxamination in that course in September just prior to the opening of the fall term. A grade of 60 in a reëxamination will remove the course deficiency and will restore the student to good standing in his class if all other requirements have been met. A student who has dropped a course, or failed a course with a grade below 55, must make up the deficiency (a) by attending a summer session in an institution approved by the Dean; or (b) by passing in September an anticipatory examination in a course offered at Yale. Normally a student will not be promoted until he has cleared his deficiency.

Any student may be dropped from college after two General Warnings or when, at the close of the term, he has failed in two courses.

General Warning is a penalty imposed on students not in good standing. Students on general warning are required to attend all their exercises, and are disqualified from representing the University in any athletic, musical, dramatic, or other organization, as officer, member, substitute, or competitor.

The minimum requirements for promotion to the junior class are 20 term course credits, or their equivalent, with grades of 70 or better in at least 10 term courses.

To be recommended for the bachelor's degree a student must complete successfully the work of all eight terms and attain grades of 70 in at least 60 per cent of his total work. He must also attain at least six term grades of 70 in the work of his major field in his last four terms; pass the departmental examination or other work required in the field of his major or his division; and be recommended to the faculty by the department of his major and the Executive Committee of the College.

For full details, consult the Bulletin on the Undergraduate Courses of Study.

YALE



1952

YALE COLLEGE

Class Day



JUNE THE EIGHTH
NINETEEN HUNDRED FIFTY-TWO

Class Council

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Class Secretary

ROBERT TOMSON FORTNA
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NORBERT BEVERLEY ENZER

PAUL GRIFFITH GARLAND

WILLIAM DEMING STRONG

WILLIAM HARVEY EDWARDS, 3D

JOHN WALLACE CLARKE, JR.

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COURTLAND MERCER SCHMIDT

FREDERICK BURTON TOSSBERG

LYMAN HAMBRIGHT TREADWAY, 3D

Commencement Week Program

Friday, June 6.

- 8:00 P.M. Performance by the Dramatic Association, *University Theatre.*
10:00 P.M. Senior Promenade, *Lawn Club.*

Saturday, June 7.

- 8:00 P.M. Performance by the Dramatic Association, *University Theatre.*

Sunday, June 8.

- 11:00 A.M. Baccalaureate Address by the President, *Woolsey Hall.*
3:00 P.M. Senior Class Day Exercises, *Old Campus*, preceded by planting of the Class Ivy.
4:30 P.M. Reception by the President of the University and Mrs. Griswold for members of the graduating classes and their families and visiting alumni, *Old Campus.*
8:30 P.M. Concert by the Glee Club, *Woolsey Hall.*

Monday, June 9.

- 10:30 A.M. Commencement Exercises, with conferring of all degrees-in-course and honorary degrees, *Old Campus.*

Class Day Exercises

OLD CAMPUS

- Ivy Ode Philip Astor Prince
- Class Poem James Robert Copeland, Jr.
- Song, *As Freshmen First We Came to Yale*
- Class History Bradford Phillips Colcord
- Song, *Wake, Freshmen, Wake*
- Class Oration Jeremy Edward Butler
- Presentation of Prizes by the President
- Song, *Bright College Years*

*Reception by the President and Mrs. Griswold
on the Old Campus, 4:30 P.M.*

PRIZES

THE YALE ENGINEERING ASSOCIATION HIGH SCHOLARSHIP PRIZE

Awarded to a Senior in the School of Engineering for high scholarship and achievement.

THE CHESTER HARDING PLIMPTON PRIZE

Awarded by the Aurelian Honor Society to the Senior who, in character, scholarship, and general ability, fulfills best the qualities exemplified in the life of Chester Harding Plimpton, Ph.B. 1914, who was killed in the first World War.

THE RUSSELL HENRY CHITTENDEN PRIZE

Awarded to the candidate for the degree of Bachelor of Science who has the highest rank in scholarship.

THE WARREN MEMORIAL HIGH SCHOLARSHIP PRIZE

Awarded to the candidate for the degree of Bachelor of Arts who has the highest rank in scholarship.

THE ALPHEUS HENRY SNOW PRIZE FOR SCHOLARSHIP AND CHARACTER

Awarded to the Senior in Yale College who, through the combination of intellectual achievement, fine character, and personality, shall be adjudged by the faculty to have done most for Yale by inspiring in his classmates an admiration and love for the best traditions of high scholarship.

Class Book Committee

GEORGE BELL ADAMS, JR.

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WILLIAM JAMES IVEY

Associate Editor

CLARKE FERNOW ANDERSEN

NORBERT BEVERLEY ENZER

ROBERT TOMSON FORTNA

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SHEWARD HAGERTY

Chairman

RICHARD BERESFORD

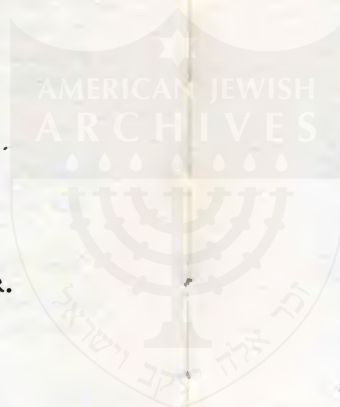
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WILLIAM JAMES IVEY

THOMAS DAVID O'CONNOR

DUANE MARSHALL THOMAS

RALPH GAZELL WIELAND, JR.



Wake, Freshmen, Wake

The stars, brightly glancing,
Behold us advancing,
And kindly smile upon us from on high;
Our summons awaiting,
With hearts loudly beating,
The Freshmen trembling on their couches lie.

CHORUS

*Wake! wake! Freshmen, wake!
Wake while our song smites the sky!
For now ere we leave you,
We heartily give you
A welcome into Delta Beta Xi.*

While some sadly ponder,
Still others will wonder
Why we their doors in silence dead pass by;
But, O fortunati!
O terque beati!
Who hear the mystic call of Beta Xi.

Bright College Years

Bright college years, with pleasure rife,
The shortest, gladdest years of life,
How swiftly are ye gliding by,
O, why doth time so quickly fly?
The seasons come, the seasons go,
The earth is green, or white with snow;
But time and change shall naught avail
To break the friendships formed at Yale.

In after-years, should troubles rise
To cloud the blue of sunny skies,
How bright will seem, through mem'ry's haze,
Those happy, golden by-gone days!
So let us strive that ever we
May let these words our watch-cry be,
Where'er upon life's sea we sail:
"For God, for Country, and for Yale!"

As Freshmen First We Came to Yale

As Freshmen first we came to Yale,
Fol de rol de rol rol rol!
Examinations made us pale.
Fol de rol de rol rol rol!

CHORUS

Eli, Eli, Eli Yale
Fol de rol de rol rol roll!
Eli, Eli, Eli Yale
Fol de rol de rol rol roll!

As Sophomores we have a task;
Fol de rol de rol rol rol!
'Tis best performed by torch and mask.

In Junior year we take our ease,
We smoke our pipes and sing our glees.

In senior year we act our parts
In making love and winning hearts.

And then into the world we come,
We've made good friends, and studied—some.

The saddest tale we have to tell,
Is when we bid old Yale farewell.

At the Printing-Office of the Yale University Press.

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Local News Photo



Courtesy photo

Barton and Mary Cohen, Leawood, have donated an extensive Kansas history collection to Barton County Community College, along with money for a room to house the collection. The Cohens said they came to love the college after a chance visit to Barton's Shafer Gallery many years ago.

Local News

June 16, 2006

Extensive history collection donated

Special to the Tribune

Dr. Mary and Barton Cohen enjoy traveling to all parts of the world, but when they compare the exotic locations they've visited, there is still no place like home for the Leawood couple. The Cohens have spent the past 17 years collecting art and books by artists and authors who hail from the wheat state. They've collected more than 700 books, one dating back to 1849 and more than 40 predating 1900, but now they are planning to donate their vast collection to Barton County Community College. The collection will be housed in the college's library in a newly constructed Cohen Center for Kansas History that the Cohens funded.

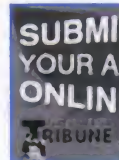
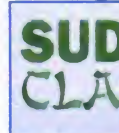
"The great value of giving a gift is putting it some place where it can be put to the best use," said Mary, who has worked 47 years in education and has served as the Secretary of Education's regional representative for Region VII for more than four years. "There is no comparable collection like this anywhere in central or western Kansas. This is a place where people will be able to come and learn and have a fine collection available to them. We're delighted to be able to share our books with the college and the community."

On the east side of the library, the new center measures 620 square feet and is constructed of oak and glass with blue and beige textured and patterned carpet. Bookcases line the south and north walls and will hold approximately 139 linear feet of regular books, six feet of oversize books and 36 feet of undersize books that constitute the Cohen collection. Barton Library Services Director Mary Hester said the collection will fill about half the space in the Cohen Center, leaving space for additional books and collections that may be donated later. Hester said that more shelving could be added later if needed.

"Bart and Mary truly appreciate the value of education and want their resources to benefit the communities within our state," said Barton Institutional Advancement Director Darnell Holopirek. "This collection allows us and future generations to appreciate and understand our wonderful state history."

Beginning their collection by purchasing books reflecting Jewish history in Kansas and books written by Jewish authors from Kansas, the Cohens soon broadened their collection to include books about Kansas history in general. They had hoped to write their own book about Jewish history in Kansas, but because of their busy careers, they do not have time for the mammoth project.

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"We've reconciled ourselves to the fact that this history will have to be written by somebody else," said Bart, who is an attorney for the law firm Blackwell, Sanders, Peet and Martin LLP and serves on the board for Metcalf Bank, Johnson County.

"We don't have the time to sit down and write it, but we have everything in the collection so it's still a possibility," added Mary, who also is serving a four-year term for the Commission on Judicial Qualifications, an advisory board to the state Supreme Court that investigates disciplinary complaints brought against judges. "The fact is still true that we have had an enjoyable time collecting the art and collecting the books."

Barton's Shafer Memorial Art Gallery initially attracted the Cohens to the college. The couple visited the gallery more than a dozen years ago and met then Barton President Dr. Jimmie Downing, who established a relationship with the Cohens. Downing retired as president of the college in 1996 and died unexpectedly in 2002, but the Cohens have maintained their relationship with the college through the years.

"It all started with one Gus Shafer bronze and the fact that Dr. Downing was very welcoming and nice to us," said Mary. "You never know from whence your donors may come. They often come from the least likely encounters. While the seed was planted many years ago, charitable contributions take time to cultivate."

The Cohens also liked the college's commitment to showcasing regional artists in the Shafer Gallery, said Bart.

"As we've traveled through Kansas and seen attempts by different institutions to have a community art gallery, we've been impressed with Barton's Shafer Gallery. We think the Shafer Gallery is more compatible with what we like and what we have collected."

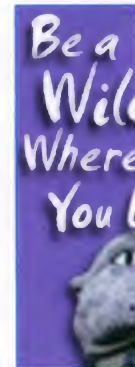
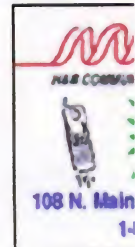
In addition to offering works to the public in the Cohen Center, Holopirek said some of the books contained in the collection will eventually be placed online for anyone to access. Hester said she and her library staff plan on providing PDF or HTML scans of the books dated before 1923, when copyrights were not available. The library will seek permission to scan copyrighted books in the collection, she said.

"Barton is the recipient of this remarkable lifetime gift and we are fortunate to have gained such a wonderful friendship with this couple who truly understand the importance of giving their personal resources to benefit others," said Holopirek.

No timeline has been designated for delivery of the books to complete Barton's Cohen Center. The collection is being appraised now by a Topeka book dealer who specializes in Kansas and regional history books. The Cohens said they hope their donation helps spur others to contribute to a funding campaign organized by the BCCC Foundation to renovate Barton's outdated library, which has its original floor plan, carpet, lighting, furniture and shelving.

"We look forward to seeing those books in these shelves," said Mary while visiting the unfinished Cohen Center last May. A month later, the center is nearly complete. Doors with brush-mesh centers for the oak bookcases are the only construction pieces to finish, and the room needs to be furnished.

Anyone wanting to contribute to the college's library renovation campaign is encouraged to contact the Foundation, 792-9306, or e-mail holopirekd@bartonccc.edu.



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Letter from Russia

Chronicle 6/17/94

My good friend, Barton P. Cohen, asked me to translate several letters written in Yiddish many years ago and addressed to his late grandmother, Rebecca Pollock, who is also the grandmother of Susan Kopperman and the mother of the late Dr. Leo Pollock.

One of the letters impressed me deeply. I thought it would make for very instructive reading. With Mr. Cohen's permission, I herewith reproduce my translation . . .

Dear Sister Reva,

I finally succeeded in getting your address and so to write this letter. Dear sister, it's so hard for me to begin writing after so many years of our being detached from each other. Twenty-six long years have elapsed since we parted. We are that many years older. How frightening it is that the years run swiftly by without our seeing one another. We have become old. It is not a pleasant situation, especially when one becomes isolated in a world without relatives or close friends. This is the horror that has befallen me, although I am not alone in this respect. The same has happened to many people who have miraculously survived the cursed fascists' slaughters. But — how do we say it? — everyone feels that his own load is the heaviest. Just imagine, dear sister, what we've gone through in the past 26 years. The bloody, murdering Germans have killed all our dear ones — mother, Shimkeh, Tsivia, Kreineh, Michael, Shimkeh's six children, Tsivia's daughter and husband. I don't know what happened to Avremeleh. On my wife's side, her only sister, along with her husband and 17-year-old daughter, have been slaughtered. So, as you can see, no one has survived except me and my wife. We succeeded in escaping the murderers' reach. All we owned had gone up in flames, and we began to roam about much of the world until we reached central Asia, where we lived for five years. Those were years of hunger and need, homelessness and sickness. Only in 1945 did we get the opportunity to return home, to Minsk. But what did we find here? Nothing but graves. Now we feel abandoned. There are no close friends to whom we could pour

Morris B.
Margolies



out our hearts. But now, having gotten your address, we feel fortunate to be able to use that sweet word "sister"! It's hard, very hard to write about our experiences. A literary artist is required to do that. We have sustained a wound that will forever be unhealed. There are no words to console us and to ease our pain. We are heartened by one thing: that we now have someone in the world to remind us of a better yesterday.

Although you are far away from us in America, we beg you to write us a letter. Dear sister, my wife and I plead with you to write in detail. How do you live? What is your state of health? How are your beloved children — Museh, Rachel and Leah? They must be married by now. What do they do for a living? Who lives with you? Write me about your husband because otherwise I would not know what to write about him. In a word, write me about everything. Write me about Reineh, her husband and children, about your Rachel, and her family. Write me all you can, all you can!

Beloved sister, I believe I should give you the *yahrzeit* of the slaughter of our family. It took place on Oct. 30, 1941, the Jewish date of which was Heshvan 9. Their graves I cannot find.

Be well. I shall await your response impatiently.

Your brother,
Itche (nickname for Yitzhak)
My wife wishes all of you the best.

Morris B. Margolies is rabbi emeritus of Beth Shalom Congregation and a professor of history at the University of Kansas. He is a regular Chronicle columnist.

'In your community, your reputation matters. In a strange place, your clothing counts.'

— Talmud

COMING TO VISIT

Visitors are welcomed to the Cohen Center. In order to guarantee the maximum benefit from the visit, however, we do request that arrangements be made prior to the visit. This will ensure that appropriate staff and resources are available.

Contact the Director at

(620) 792-9364

hesterm@bartonccc.edu

or

Director of Learning Resources

Barton County Community College

245 NE 30th Road

Great Bend, KS 67530-9283

(Complete information about policies and procedures for the Cohen Center available at http://www.bartonccc.edu/library/Cohen_Center/Cohen_Center.htm)



The Library @
Barton County Community College
245 NE 30th Rd
Great Bend, KS 67530-9283



The Cohen Center For Kansas History

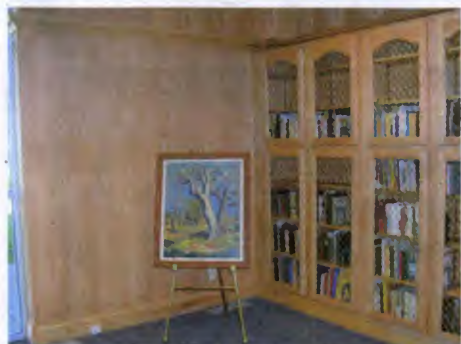
in the Library @ Barton



Barton County Community College
245 NE 30th Road
Great Bend, KS 67530-9283

THE COHEN CENTER FOR KANSAS HISTORY

IN THE LIBRARY @ BARTON



Information

The new Cohen Center For Kansas History was just recently added to the Barton Library.

The center is in the southeast alcove of the Library @ Barton, and is the result of the generosity of Barton P. and Dr. Mary Davidson Cohen of Leawood, Kansas.

The Cohens not only donated funds to renovate this part of the library, but also donated over 1000 Kansas History books to be added as the collection.

The Collection

The Books that have been generously donated are books that document Kansas. Here are just a few of the titles in the collection.

The Border and the Buffalo; 1907
Buffalo Bill and His Adventures in the West; 1886
Civil War by Campaigns; 1899
The Conquest of Kansas; 1856
Constitution and Government of Kansas; 1889
Debates between Abraham Lincoln and Stephen Douglas; 1860
Eighteen Ninety Six - The Great Campaign; 1896
Geary and Kansas Until July, 1857; 1857
Geary in Kansas; 1857
Giles, F.W.; Thirty Years in Topeka; 1886
Handbook for Kansas (political handbook); 1811
A History of Bourbon County, Kansas to 1865; 1894
History of Lawrence, Kansas to the Close of the Rebellion; 1895
A History of the Kansas Crusade; 1889
Inman, Henry; Tales of the Trail; 1898
John Sherman's Recollections; 1895
Kansas Miscellanies; 1889
Kansas: Its Interior and Exterior Life; 1857

Kansas; 1885
Kansas and Nebraska; Phillips, 1854
Last Raid of the Daltons at Coffeyville; 1892
Life of General James H. Lane; 1896
Little Book of Western Verse (A); 1895
The Northern Tier; 1880
The Old Santa Fe Trail; 1897
Seven and Nine Years Among the Comanches and Apaches; 1879
Southern Letters, 1881
The Story of a Country Town; 1884
The Story of the Marking of the Santa Fe Trail; 1915
The Twin Hells: Life in the Missouri and Kansas Penitentiaries; 1890
War in Kansas; 1856
Went to Kansas; 1862



More details about the Cohen Center for Kansas History are available on TheLibrary@Barton website :
<http://www.bartonccc.edu/library/>

Congratulations



Congratulations

Congrat

June 29,
2005

Bart -

Warmest congratulations,
And all good wishes, too...



If your Parents were here today,
I'm confident they would be
pleased to help celebrate your fifty
years as a lawyer. They would
take comfort in having helped
provide the education to get you
started and what you've done
with that foundation.

In honor of the occasion—

In honor of you.

And I'm absolutely certain your
Dad would be smiling proudly,
if he were here, on your
reaching this milestone. I'm
proud to be associated with
you, Good Friend!
Congratulations!

Ben



Congrats!



Consider this message
a Shower of Praise
and a Big Celebration of You,
a Ticker-Tape Tribute,
a Hail of Hoorays,
and a Bouquet of Compliments Due...

Consider this message
the Loudest of Cheers
and the Longest of Standing Ovations,

a Hug and a Pat
and a Tip of the Hat

and the heartiest

CONGRATULATIONS!

Bart,

Congratulations on your 50 years of practicing law! I have really enjoyed our association and have always respected your legal knowledge and ability. More importantly, I have treasured our friendships and the camaradery we have enjoyed over the years. Best Wishes

MILESTONES



50 Years of Admittance to the Kansas Bar

George Voss
Orlin L. Wagner
Harold K. Wells

Dodge City
Wichita
Elmdale

James R. Ahrens
Hon. Adrian J. Allen
Vincent L. Bogart
Barton P. Cohen
Charles N. Henson
Donald E. Lambdin
Hon. James K. Logan
Robert F. Lytle
Joe W. Peel
Floyd Sorrick
Hon. G. Thomas Van Bebber (*Posthumously*)
Kansas City, Kan.

Topeka
Topeka
Wichita
Overland Park
Topeka
Wichita
Overland Park
Overland Park
Naperville, Ill.
Washington, Kan.



60 Years of Admittance to the Kansas Bar

John Anderson Jr.

Shawnee Mission



70 Years of Admittance to the Kansas Bar

Herbert N. Hyland

Linn

Journal of Kansas Bar Association
Vol 74 #7 August 2005

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AL8199

A book for every nook

Sale has shoppers filling up their carts

By JEFF STRAIT
Special to The Star

Harvey and Melissa Simon are self-admitted bibliophiles. They're the kind of people who rarely sell or give books away, who buy extra copies of entire sets they already own just because they enjoyed them so much the first time.

They're the kind of people who have bookshelves in every single room of their house except the bathroom, says Harvey Simon, where books are kept on the makeshift shelf of the toilet tank.

In short, they're not that different from the typical customer who can be found perusing the thousands of book titles at the 39th annual Brandeis Book Sale at Metcalf South Mall this week, who pushed around shopping carts packed with paperbacks or who balanced a dozen or more books in their hands on the way to the cash register, despite not having a clue where they'll put them when they get home.

"Sadly ... we don't usually get away without a number of boxes," said Melissa Simon, looking down at the four book-filled cardboard boxes the Independence couple had stuffed into a shopping cart Saturday night, "though they're not as totally full as always."

Surprisingly, maybe, to anyone who's never ventured into what is billed as Kansas City's largest used book sale, the Simons' impressive haul of reading material isn't an unusual sight. At any one time on Saturday, the opening day of the sale, a half dozen similarly stuffed carts could be seen. Organizers say it's a sight that becomes increasingly common every year as shoppers seem to save up an entire year's worth of book buying.

Started in 1966 as a way to create funds for the libraries of the Waltham-Mass.-based Brandeis University, the first sale also doubled as a bake sale because organizers worried there wouldn't be enough books to meet public demand.

Organizers no longer worry about having enough books, said Gloria Nixon, co-chair of this year's sale. Instead, the problem has become dealing with the sheer volume and miscellaneousness of the nearly 1,300 boxes of books that are up for sale this week.

Another challenge, says Peggy Si-

Book sale

■ **WHAT:** Sale of more than 50,000 books, plus record albums and sheet music. All items except special collections are half price on Thursday and Friday, with a Sack Sale on Saturday (\$4 for a full sack or \$6 for a full box).

■ **WHERE:** Metcalf South Shopping Center, 95th and Metcalf.

■ **WHEN:** 10 a.m. to 9 p.m. today through Friday, and 10 a.m. to 3 p.m. Saturday.

■ **SPONSOR:** Brandeis University National Women's Committee, Greater Kansas City Chapter, to support the development and expansion of Brandeis libraries.

mons, a past chair who is serving as an advisor for this year's sale, is finding enough volunteers to not only staff a week's worth of four, 10-hour shifts per day during the sale, but to do the sorting and transporting and categorizing the rest of the year. There are 175 volunteers helping with the sale this year.

Categories in the special collections room range from old dictionaries and medical tomes to classic genre books and the occult. Individual books range from an 1887 volume of "The Merry Adventures of Robin Hood" to a 1910 Nicholas Carter detective paperback. The latter is part of a 350-plus-book vintage mystery collection, most of which was given to the sale by a single donor.

The donor, Mary Cohen of Leawood, just happened to be browsing the special collections room Saturday with her husband Bart. She said the donation became necessary when the couple's home collection reached critical mass. In addition to Mary's 350-some mysteries, the couple had collected 10,000 or so Haldeman-Julius Little Blue Books over the years — those little literary classics boiled down to the nuts and bolts of plot — and 500 volumes of antiquarian Kansas histories.

It was the Kansas books and the mysteries, said Bart Cohen, that took up the most space. "And it came to the point where one or the other had to go."

Browsing the familiar titles Saturday night Mary Cohen was unsentimental about the donation. "I've read them all," she said with a shrug. "I like the old ones because the plots are good. It's not all gore and sex."

100

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College names spaces for art donors

Barton and Mary Cohen, Jim and Mary Tearney, receive recognition from community college

ELAINE BESSIER

STAFF WRITER

Two spaces in Johnson County Community College's new Nerman Museum of Contemporary Art will be named for donors to the college's capital campaign.

The spaces are Barton P. Cohen and Mary D. Cohen Gallery, named for Barton P. Cohen and Mary Davidson Cohen, Leawood, and Tearney Art Education Center, named for Jim and Mary Tearney, also of Leawood.

The total of \$175,000 in donations brings the college's fund-raising total to \$10.8 million. The college seeks \$15 million to support building the Nerman Museum and the adjoining Regnier Center for Technology and Business.

Ground broke for the buildings in December with completion of both structures expected in spring of 2007.

"The college is grateful for the generous support of Bart and Mary Cohen and Jim and Mary Tearney," JCCC President Charles Carlsen said. "They are helping the Nerman Museum become the regional force for the visual arts that we envisioned."

The Cohen Gallery will feature work by area and regional artists. Both Cohens have been involved with JCCC, supporting educational programs for all people. Both have served as officers and directors of the JCCC Foundation.

Mary Cohen, a lifelong educator, is the secretary's regional representative for the U.S.

Department of Education responsible for the states of Iowa, Kansas, Nebraska, and Missouri.

Bart Cohen is president of Metcalf Bancshares Inc. and a Blackwell Sanders Peper Martin law firm member.

"Traveling extensively throughout this region has given us an opportunity to appreciate the high-quality artwork created," according to the Cohens. "We believe it is essential that JCCC students and members of our

community be exposed to this creativity for their own inspiration and enjoyment."

"Mary and Bart Cohen have long championed artists from this region, so it is especially meaningful that this gallery be named for them," said Bruce Hartman, director of the JCCC Gallery of Art and future director of the Nerman Museum. "The Nerman is the first Kansas City museum to dedicate a gallery to area artists, so the Cohen Gallery is one of the

most eagerly anticipated spaces in the new museum."

The Tearney Art Education Center will encompass two classrooms on the second floor of the Nerman Museum. One room will be reserved for arts activities for children K-12, the other for art education for adults and for museum-related meetings.

Jim Tearney worked 37 years for Burns & McDonnell, retiring as vice president. Mary taught for 26 years at the Barstow School,


retiring in the mid-1990s. She then became a civic volunteer, including chair of the Leawood Arts Council and a member of the Arts Council of Johnson County.

"The Tearney Art Education Center will be the foundation of an ambitious educational outreach program to area schools, organizations and individuals," Hartman said. "It will be a major force in providing students and residents with exciting visual arts experiences."

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Merely A Lawyer

© Zibel, July 1984

It is the fashion today, or perhaps the tendency or temptation of today, to think rather ill of being "merely a lawyer." I do not hold that view. I think a person who throughout his life is nothing but a practicing lawyer fulfills a very great and essential function in the life of society. Think of the responsibilities on the one hand, and the satisfactions on the other, to be a lawyer in the true sense.

To be a lawyer, merely a lawyer, not to be tempted to go into public office, not to have a temperament for public office, not to branch off into other temptations that come to lawyers, but to be a real practicing lawyer I think is a great calling.

From an address "The Profession of the Law" by Justice Felix Frankfurter, given on April 30, 1960, at the annual meeting of the Council of the Harvard Law School Association.

Bart
Frankfurter for a great
evening!
Keith

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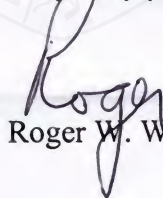
July 5, 2005

Bart Cohen, Esq.
Blackwell, Sanders Peper & Martin
9401 Indian Creek Parkway, Suite 1200
Overland Park, KS 66210

Dear Bart:

Thank you for inviting me to the celebration of your 50 years as a lawyer. The food and drink were spectacular and the company was even better. I certainly value you as a good friend and I enjoyed the evening immensely.

Very truly yours,


Roger W. Warren

RWW/lmc

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July 5, 2005

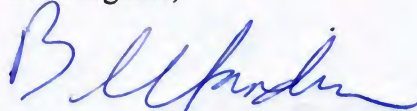
AMERICAN JEWISH
ARCHIVES

Barton P. Cohen, Esq.
Blackwell Sanders Peper Martin
40 Corporate Woods, Suite 1200
9401 Indian Creek Parkway
Overland Park, KS 66210

Dear Bart:

I just wanted to let you know how much I appreciate the fact that you invited me to attend your dinner and celebration of the 50th Anniversary you have practiced law. It was extremely interesting to hear your thoughts not only on your father, but how law was practiced when you started, and the common goals all lawyers should share in improving the community. I enjoyed meeting some of your friends who I had not had the pleasure of knowing before the dinner. The food was terrific, and everyone enjoyed the occasion immensely. Congratulations on your outstanding career, and let's do it again 10 years from now.

Best regards,



William H. Sanders, Jr.

WHS:bsb

MILESTONES



50 Years of Admittance to the Kansas Bar

James R. Ahrens
 Hon. Adrian J. Allen
 Vincent L. Bogart
 Barton P. Cohen
 Charles N. Henson
 Donald E. Lambdin
 Hon. James K. Logan
 Robert F. Lytle
 Joe W. Peel
 Floyd Sorrick
 Hon. G. Thomas Van Bebber (*Posthumously*)
 Kansas City, Kan.

Topeka
 Topeka
 Wichita
 Overland Park
 Topeka
 Wichita
 Overland Park
 Overland Park
 Naperville, Ill.
 Washington, Kan.

George Voss
 Orlin L. Wagner
 Harold K. Wells

Dodge City
 Wichita
 Elmdale



60 Years of Admittance to the Kansas Bar

John Anderson Jr.

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70 Years of Admittance to the Kansas Bar

Herbert N. Hyland

Linn

*Journal of Kansas Bar Association
 Vol 74 #7 August 2005*

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ASSOCIATION



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FIFTY YEAR CERTIFICATE

Upon recommendation of its Board of Governors,

The Kansas Bar Association

hereby accords recognition to

Barton P. Cohen

*in honor of 50 years of service as an
Attorney and Counselor at Law*

June 10, 2005

Date

A handwritten signature in black ink, reading "Michael P. Crow", is written over a horizontal line.

Michael P. Crow, President of the Kansas Bar Association



KANSAS

STATE

HISTORICAL

SOCIETY

INC.

◆
6425 S.W. 6th Avenue
Topeka, Kansas
66615-1099

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FAX # (785) 272-8682
TTY # (785) 272-8683
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Dr. Gary Thomas

May 29, 1998

Barton P. and Mary Davidson Cohen
12617 Briar
Leawood, Kansas 66209

Dear Bart and Mary:

On behalf of the Kansas State Historical Society, Inc., I want to thank you for your generous donation of \$3,000.00 given May 12, 1998 from the Barton P. Cohen and Mary Davidson Cohen Charitable Fund of the Fidelity Investments Charitable Gift Fund. This will be used for the historical marker depicting the first Jewish agricultural colony in Kansas and will be placed in Finney County, Kansas.

I realize that this has taken a while to accomplish but we are on the home stretch. The Kansas Department of Transportation is currently working on this and it could be as early as six to eight weeks and it will be ready.

Please note that no goods or services have been given in exchange for this contribution.

Sincerely,

Marjorie C. Schnacke
Executive Director
Development

**CONGREGATION BETH TORAH
SUNDAY ADULT EDUCATION PROGRAMS
NOVEMBER 1998**

Sunday, November 1 11 AM - Noon

AN ISLAMIC VIEW OF JUDIASM

Ahmed El-Sherif - Christian-Jewish-Muslim Coalition of Kansas City

Islam, like Christianity, has Jewish roots. Ahmed is a native of Jordan living in Kansas City and a member of the Hashemite family. He will share his group's perspective of Judaism and what we may have in common.

Sunday, November 8 11 AM - Noon

HISTORY OF JEWS IN KANSAS

Barton P. and Mary Davidson Cohen

Jews have settled in Kansas since at least 1855, although in different places than now. They have been among the leaders in Kansas agriculture, industry, and government. For many years, Bart and Mary have contributed greatly in assembling, preserving, and disseminating this history. They will visit and share some of their findings.

Sunday, November 15 11AM - Noon

CBT IN CYBERSPACE

Gil Charney, Steve Chernoff, and Steve Gerson

Did you know that Beth Torah is the first temple in Kansas to be on the Internet? CBT Webmasters Gil, Steve, and Steve have developed an attractive and informative website. They will demonstrate some of the features and tell about what is coming. No Internet knowledge needed to attend but if you can, check out CBT site at "<http://www.uahc.org/congs/ks/ks001>".

Sunday, November 22 11AM - Noon

FORMING A CONTEMPORARY JEWISH THEOLOGY

Rabbi Mark Levin

In the September Tekiah, Rabbi Levin wrote that the central challenge facing liberal Judaism is the formulation of a theology - one that will explain the real world as we view and live it day by day. In this session, he will initiate a discussion among the congregants as a first step in forming such a theology.

Sunday, November 29

THANKSGIVING HOLIDAY - NO PROGRAM

COMING IN DECEMBER...

Sunday, December 1: **Rabbi Gideon Weitzman - Kansas City Community Kollel**

ALL PROGRAMS ARE FROM 11 AM TO NOON AT CONGREGATION BETH TORAH, 6100 W. 127TH STREET. VISITORS ARE WELCOME. FOR MORE INFORMATION, CALL 498-2212.



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Paul K. Stuewe

October 23, 1998

Mr. Barton P. and Dr. Mary Davidson Cohen
12617 Briar
Leawood, Kansas 66209

Dear Bart and Mary:

On behalf of the Kansas State Historical Society, I want to invite you to be our guest for lunch and the dedication ceremony for the Historical Highway Marker, *Beersheba*, which depicts the first Jewish agricultural colony in Kansas. Lunch will be served at 12:00 noon, Friday, November 6, 1998, at the Finney County Historical Museum, 403 South 4th, Garden City, with the ceremony following immediately.

The Society and the Kansas Department of Transportation are grateful to Mr. Barton P. and Dr. Mary Davidson Cohen, Kansas City, who contributed the funding for this important marker. Our light lunch will be provided courtesy of the Board of Directors of the Finney County Museum.

Reservations are necessary and we ask that you reply by Tuesday, November 3rd. Please send to:

Finney County Historical Museum
ATTN: Mary Regan, Director
403 South 4th
Garden City, Kansas 67846
(316) 272-3664

Sincerely,

Marjorie C. Schnacke
Executive Director
Development

P.S. For those wishing to visit the historical marker, either before or after the dedication, it is located at the Junction of Highways K-156 and K-23, in northeast Finney County, west of Kalvesta.



DEDICATION

of

BEERSHEBA

HISTORICAL MARKER

Friday, November 6, 1998

12:00 noon

Finney County Historical Museum
403 South 4th
Garden City, Kansas

Kansas State Historical Society
and
Kansas Department of Transportation

RECEIVED TIMENOV. 2. 10:30AM

PRINT TIMENOV. 2. 10:31AM

11/02/98 MON 10:25 FAX 785 272 8681 275

Kansas History Center

002

BEERSHEBA

In 1882 the first Jewish agricultural colony in Kansas was established when some 60 recently arrived Jewish immigrants from Russia, sponsored by the Hebrew Union Agricultural Society, settled northeast of here along Pawnee Creek. Named for the ancient city of Beersheba, the colony stretched over several sections of land, each family homesteading 160 acres. Dugouts and sod houses were constructed for homes, a synagogue, and school. Cow chips were used for fuel. Wells were dug and the native prairie was plowed and planted. Within the first few months, a wedding took place, a baby was born, and the first death occurred.

Farming proved to be unprofitable and severe winters produced hardships. To supplement their meager incomes, colonists sold their equipment and livestock, took jobs with the railroad, mortgaged their land, and established businesses in nearby Ravanna and Eminence. As the two towns died out in the 1890s after a bitter county seat battle lost by both towns, the colonists sold or abandoned their homesteads. A decade after the colony was established, none of the colonists remained and the land reverted to prairie.

Erected by Kansas State Historical Society and Kansas
Department of Transportation

LUNCH

Courtesy of the Board of Directors, Finney County Historical Museum

12:00 noon

WELCOME

MARY REGAN

Executive Director
Finney County Historical Museum

JESSE SCOTT

President, Board of Directors
Finney County Historical Museum

CEREMONY

12:30 p.m.

MASTER OF CEREMONIES

RANDY THIES

Cultural Resources Specialist
Kansas State Historical Society

REMARKS

RAMON POWERS

Executive Director
Kansas State Historical Society

REMARKS

RONALD BERGLUND

Area Engineer
Kansas Dept. of Transportation

*Beersheba,
The Larger Picture*

DONALD M. DOUGLAS

Historian

REMARKS

BARTON M. COHEN

MARY DAVIDSON COHEN

UNVEILING

(Weather Permitting)

Junction of K-23 and K-156

INVITATIONS SENT TO THE FOLLOWING FOR NOVEMBER 6TH DEDICATION:

Aloof, Rabbi (Wichita Congregation)
 Baker, Bryce
 Berglund, Ronald KDOT
 Burnside, Joe
 Clark, Norman
 Cochran, Mary Ellen
 Cohen, Barton P. & Mary Davidson
 Cruz, Tim
 Davis, Michael Rabbi Wichita Emanu-El
 Douglas, Don (will be speaking) Wichita historian
 Fishback, Pat
 Fisher, Jim (K.C.Star)
 Frost, Steven K. Mayor
 Garvert, Jerry
 Goss, Kelly CTB
 Graves, Bill Governor
 Hart, Katherine
 Herman, Rich
 Hope, Cliff
 Jarmer, Debora
 Jones, Robert
 Karol, Lawrence Rabbi
 Keller, Eric
 Kleysteuber, Eldora
 Kramer, Dr. Gary and Betsy
 Larson, Blanche
 Lightner, Lynn
 Luna, Martha
 Mesa, Dennis
 Mesa-Lopez, Delores
 Meyer, Carol, COC
 Moran, Jerry Rep.
 Powers, Ramon
 Purnell, George
 Regan, Mary
 Richards, Ruth
 Richmeier, Jewel Clamage
 Roberts, Pat Senator
 Roenfeldt, Julia
 Ryan, Jim Rep.
 Scott, Jesse
 Snowbarger, Vince Rep.
 Solze, Vernon
 Tanner, Becky Wichita *Eagle*
 Thies, Randy
 Tihart, Todd Rep.

Senator Steve & Barbara Morris
 Rep. Gary and Helen Hayzlett
 Rep. Robin and Denise Jennison
 Garden City Telegram New Room



Your StrengthsFinder® Signature Themes

Respondent ID: GBE843

A total of 34 StrengthsFinder® Themes exist. Patterns in your responses to the StrengthsFinder® statements have established your five Signature Themes, which are those that have emerged as you most dominant. Read your Signature Themes and compare them to your understanding of yourself. In doing so you will find ways to effectively utilize your Signature Themes to increase your personal satisfaction and productivity.

Relator

Your Relator Theme describes your attitude toward your relationships. In simple terms, Relator pulls you toward people you already know. You do not necessarily shy away from meeting new people-in fact, you may have other Themes that cause you to enjoy the thrill of turning strangers into friends-but you do derive a great deal of pleasure and Strength from being around your close friends. You are comfortable with intimacy. In fact, once the initial connection has been made, you deliberately encourage a deepening of the relationship. You want your friends to know you well. You want to know them well. You want to understand their feelings, their goals, their fears and their dreams; and you want them to understand yours. You know that this kind of closeness implies a certain amount of risk-you might be taken advantage of-but you are willing to accept this risk. For you, a relationship has value only if it is genuine. And the only way to know that it is genuine is to entrust yourself to the other person. The more you share with each other, the more you risk together. The more you risk together, the more each of you can prove your caring is genuine. These are your steps toward real friendship, and you take them willingly.

Learner

You love to learn. The subject matter that interests you most will be determined by your other Themes and experiences, but whatever the subject, you will always be drawn to the process of learning. The process, more than the content or the result, is especially exciting for you. You are energized by the steady and deliberate journey from ignorance to competence. The thrill of the first few facts; the early efforts to recite or practice what you have learned; the growing confidence of a skill mastered-these aspects of the learning process entice you. Your excitement leads you to engage in adult learning experiences-yoga or piano lessons or graduate classes at the local college. It enables you to thrive in dynamic work environments in which you are asked to take on short-term project assignments and are expected to learn a lot about the new subject matter in a brief period of time, and then move on to the next one. The Learner Theme does not necessarily mean that you seek to become the subject matter expert, nor that you are striving toward the respect that accompanies a professional or academic credential. The outcome of the learning is less significant than the "getting there."

Arranger

You are a juggler. When faced with a complex situation involving many factors, you love to keep all of these factors in the air, aligning and realigning them until you are sure that you have arranged them in the most productive order possible. In your mind, there is nothing special about what you are doing. You are simply trying to figure out the best way to get things done. Others, lacking this Theme, will be in awe of your juggling powers. "How can you keep so many things in your head at once?" they will ask. "How can you stay so flexible, so willing to shelve well-laid plans in favor of some brand new configuration that has just now occurred to you?" But you cannot imagine behaving in any other way. You are a shining example of effective flexibility, whether you are changing travel schedules at the last minute because a better connection or fare has popped up, or you are mulling over just the right combination of people and resources to accomplish a new project. From the mundane to the complex, you are always looking for the perfect configuration. Of course, you are at your best in dynamic situations. Confronted with the unexpected, some complain that plans, devised with such care, cannot be changed, while others take refuge in the existing rules or procedures. You don't do either. Instead you jump into the confusion, devising new options, hunting for new paths of least resistance, figuring out new partnerships-always juggling. Because, after

all, there might just be a better way.

Self-Assurance

Self-Assurance is similar to self-confidence. In the deepest part of you, you have faith in your Strengths. You know that you are able-able to take risks, able to meet new challenges, able to stake claims and, most importantly, able to deliver. But Self-Assurance is more than just self-confidence. Blessed with the Theme of Self-Assurance, you have confidence in not only your abilities, but also in your judgment. When you look out at the world, you know that your perspective is unique and distinct. And because no one sees exactly what you see, you know that no one can ever make your decisions for you; no one can tell you what to think. They can guide, they can suggest, but you are the only one living your life. You alone have the authority to form conclusions, make decisions, and act. This authority, this final accountability for the living of your life, does not intimidate you. On the contrary, it feels natural to you. No matter what the situation, you seem to know the right thing for you to do. It may not be right for everyone, but you know that it is the right thing for you to do, given the situation. This Theme lends you an aura of certainty. Unlike many, you are not easily swayed by someone else's arguments, no matter how persuasive they may be. This Self-Assurance may be quiet or loud, depending on your other Themes. But it is solid. It is strong. Like the keel of a ship, it withstands many different pressures and keeps you on your course.

Positivity

You are generous with praise, quick to smile, and always on the lookout for the humor in the situation. Some call you light-hearted. Others just wish that their glasses were as full as yours seems to be. Either way, people want to be around you. Their world looks better around you because your enthusiasm is contagious. Lacking your energy and optimism, some find their world drab with repetition, or, worse still, heavy with pressure. You seem to find a way to lighten their spirit. You inject drama into every project. You celebrate every achievement. You find a hundred ways to make everything more exciting and more vital. Some cynics may reject your energy, but you are rarely dragged down. Your Positivity won't allow it. Somehow you can't quite escape your conviction that it is good to be alive, that work can be fun and that, no matter what the setbacks, one must never lose one's sense of humor.

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6/23/00

Community

Historic markers dedicated

The City of Leavenworth dedicated its historic wayside markers on June 10 at a ceremony held in Leavenworth Landing Park. The ceremony honored underwriters, artists, historians and narrators.

Consisting of 19 separate interactive displays located throughout Leavenworth, the markers depict images of significant historical people, structures and events associated with the site.

In order to ensure that the important role played by Jews in the history of Leavenworth is preserved, Barton and Mary Cohen volunteered assistance to the project.

The joint effort of Fort Leavenworth and the city captures the impact of Leavenworth on westward expansion with visual presentations accompanied by audio narratives more fully describing the subjects. A similar project has been completed on the Fort's grounds. Among the places,

persons and events depicted on the wayside markers are Abraham Lincoln, Susan B. Anthony, Port of Leavenworth, elegant mansions and General William T. Sherman.

During and after the Civil War, more Jews lived in Leavenworth than in any other city between St. Louis and San Francisco. They participated actively in the civic and social life of the city, frequently serving in public and communal

leadership positions. The Jews built a synagogue, dedicated a large cemetery, organized numerous Jewish groups and as their legacy, left public improvements expressing appreciation for the City of



Shown here are (from left) Barton Cohen, Mary Cohen and artist Inge Cochran.

Leavenworth.

For the Landing Retail District "Our Jewish Heritage" marker, Inge Cochran was the artist. Barton and Mary Cohen researched and wrote the narrative script. Mary Cohen was the audio narrator.

HBHA basketball team letters

Com



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SATURDAY, November 7, 1998

Marker commemorates Jewish colony

By SCOTT ROCHAT
Staff Writer

It's a part of Kansas history few know anything about. But thanks to the efforts of Barton and Mary Davidson Cohen of Leawood, the Kansas Sate Historical Society and the Kansas Department of Transportation, travelers and residents alike may become more familiar with the fleeting piece of history known as Beersheba.

Friday, a new highway historical marker was unveiled at the junction of Kansas Highway 23 and Kansas Highway 156 commemorating the short-lived 1880s Jewish colony of Beersheba. The marker, jointly erected by KDOT and the historical society, was paid for through a foundation of the Cohens'.

"The Cohens are very interested in Jewish history," Randy Thies, an archeologist for the historical society, said. "They do a lot of research themselves and also lecture to school groups and civic organizations in Kansas City ... and seek to put up more markers around the state. It's a very commendable attitude on their part."

Mrs. Cohen said part of the inspiration came after seeing a historical marker commemorating the Mennonites' contribution to Kansas, a welcome change to them after the numerous Civil War markers "commemorating men killing one another."

"We said 'Isn't this a nice thing to do,' and 'Isn't it too bad that there's no marker for the Jews,'" she said. The rest was a year and a half of work



Scott Rochat/Telegram

Unveiled Mary and Barton Davidson Cohen of Leawood unveil Friday a KDOT historical marker commemorating the 1880s Jewish settlement of Beersheba.

with the Historical Society in getting the marker approved and the text put together.

Thies worked with the Cohens in creating the text for the \$3,000, solid aluminum marker. KDOT installed and will maintain the marker.

"It's not an easy thing to write one of these texts," Thies said. "Even though it's just a few words, it's got to be just right for an awful lot of people."

The marker is the second new one to be put up in Kansas this year, along with the Plymouth, Lexington and Lane Trail marker commemorating a "free state" settlement route from Nebraska prior to the Civil War.

Beersheba history

Beersheba, which was the first Jewish agricultural colony in Kansas, was founded in 1882, backed by Rabbi Isaac Wise's and Moritz Loth's Hebrew Union Agricultural Society as an attempt to help Eastern European Jews establish agricultural careers. Some 60 new Jewish immigrants from Russia, as a colony, came out to homestead, building wells, sod homes and a sod synagogue and school. Even so, historian Donald Douglas said, the effort was "doomed almost from the outset by mistakes, bad judgment and bad administration."

The homestead claims had been

made sight unseen — rarely a good idea in wood-poor, dry southwestern Kansas. The land chosen, Douglas said, was actually better suited to grazing than it was to farming, but administrative problems made it difficult — all the tools, wagons and livestock were provided by the Emigrant Aid Society of Cincinnati, which also sent a representative with power to withhold resources as necessary. Thus, those who tried to graze rather than farm had their tools revoked.

The weather topped things off. The colonists happened to arrive at the tail end of a long stretch of heavy rainfall, which soon became drought — except for the winters, which had terrible blizzards. Add to that the fact that many of the residents had little experience farming, Douglas said, and the end could be easily seen.

Many colonists ended up mortgaging their land or taking railroad jobs. Some established businesses in Ravanna and Eminence and thus got hit with a double dose of bad luck — both towns disappeared from the map after an abortive fight to become the seat of the stillborn Garfield County. By the 1890s, nothing of the colony remained.

Six other Jewish colonies were established in western Kansas and still others elsewhere, including Colorado, Louisiana, Oregon and Wyoming. Most were short-lived.

But the failure of the colony, Douglas said, wasn't the important thing.

"The fact that the Jewish settlements lasted as long as they did is a tribute," he said. "The colonies died, but the colonists continued to enrich Kansas' cultural heritage. Their story

is a vital element in the state's ethnic heritage."

"Proud to be Kansans"

Dr. Raymond Powers, Executive Director of the state historical society, called the marker a prime example of "public history," the continuing intersection of history with the public, as more than just commemoration of traditional history, but also of different histories.

"We are acknowledging that diversity, valuing that diversity and taking the view that the American experience is a diverse experience," Powers said, "and yet, like a tapestry, bound together by a commitment to an America that values that complexity and diversity."

Cohen said the Beersheba experiment had not been a total failure. Several Jewish families continued to settle in the area (including near Garden City) and when many of the settlers looked to sell their land after their five-year homesteading period, the value had increased.

The marker, he said, was "not a culmination, but a realization of what we have been striving to accomplish. It's surprising, as we research into this history, to find how rich it is and how varied it is."

Mrs. Cohen noted how the spirit of acceptance that led many of the colonists' "Gentile" neighbors to assist them through common catastrophes was still alive in modern Kansas.

"We are proud to be Kansans," she said. "What those people could contribute and how dedicated they were to making a go of it was what was important."

November 10, 1998

Mr. and Mrs. Barton P. Cohen
% Blackwell Sanders Peper Martin
9401 Indian Creek Parkway Suite 1200
Overland Park, KS 66210

Dear Bart and Mary:

We were on a first name basis and I would like to keep it that way.

It was a pleasant surprise to see you walk into the club. We were happy to have you join us even though the time passed too quickly.

When suggesting you go to Southwind to dine I did not know we were going out that evening. With a continued lack of communication I had not realized the Burtis' and DeDe and I were not going to eat - only indulge in hors d'oeuvres - thinking all the time we would all go up to eat. I hope you had good food. Please come back and be our guests.

It is regrettable the caption under the picture had some transpositions. At least the text of the report was correct with your names. That reporter will think that was not his day as the story about the museum exhibits notes the Garden City Air Force base was during the Gulf War (highlighted) instead of WW II. That was a nice gift to the people of Kansas as well as to the travelers who often become bored with traveling through the state.

DeDe and I, along with many others, were so favorably impressed with you good people.

While looking forward to our again meeting, I remain

Sincerely yours,



Jesse Scott
Encl



7373 West 107th Street / Overland Park, KS 66212
(913) 381-1010 FAX (913) 381-9889

The Sun Newspapers • The Apartment Sun • Johnson County Business Times
College Boulevard News • Kansas City Jewish Chronicle • Kansas City Nursing News

FAX TRANSMISSION COVER SHEET

Date: 10-29

Name of Company: _____

Attention: Bart Cohen

From: Rick Hellman

Fax Phone Number: _____

Number of Pages Including This Sheet: 4

Comments: Here is the news release from
Ks. State Historical Society on the
Beersheba marker.

Thies, Kansas State Historical Society archeologist; Donald M. Douglas, Wichita State University professor; and a representative from the Kansas Department of Transportation. The marker was funded by Bart and Mary Cohen of Leawood, who also will be participating in the program.

The Kansas State Historical Society is located at 6425 SW Sixth Avenue, Topeka, KS 66615-1099; 785-272-8681; TTY 785-272-8683; www.kshs.org

The Kansas State Historical Society does not discriminate on the basis of disability in admission to, access to, or operation of its programs. The Society requests prior notification to accommodate individuals with special needs or disabilities.
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Historic Marker text:

BEERSHEBA

In 1882 the first Jewish agricultural colony in Kansas was established when some 60 recently arrived Jewish immigrants from Russia, sponsored by the Hebrew Union Agricultural Society, settled northeast of here along Pawnee Creek. Named for the ancient city of Beersheba, the colony stretched over several sections of land, each family homesteading 160 acres. Dugouts and sod houses were constructed for homes, a synagogue, and school. Cow chips were used for fuel. Wells were dug and the native prairie was plowed and planted. Within the first few months, a wedding took place, a baby was born, and the first death occurred.

Farming proved to be unprofitable and severe winters produced hardships. To supplement their meager incomes, colonists sold their equipment and livestock, took jobs with the railroad, mortgaged their land, and established businesses in nearby Ravanna and Eminence. As the two towns died out in the 1890s after a bitter county seat battle lost by both towns, the colonists sold or abandoned their homesteads. A decade after the colony was established, none of the colonists remained and the land reverted to prairie.

Erected by the Kansas State Historical Society and the Kansas Department of Transportation

11/23/98

 BLACKWELL SANDERS PEPPER MARTIN
 LLP

STANLEY and Pat Smith
 1706 Prairie Park Lane
 Garden City, KS 67846

Dear Stanley and Pat:

Thank you for your willingness to help us in doing some basic research. We are interested in specifically identifying the persons who arrived in 1882 forming the initial Beersheba agricultural colony; those Jews who arrived in 1885 or 1886 who bought land near the Beersheba settlers; other Jews who lived in agricultural colonies in Finney, Kearny and Hodgman Counties; and other Jews of early Finney and Garfield Counties.

Below are the names of the persons we are aware of and on whom you should focus. However we are not aware of the names of Jews in other agricultural colonies of Finney, Kearny or Hodgman Counties so whatever information you turn up will be more than we currently have.

Following is the information we want on each settler.

- 1) Spouse's name
- 2) legal description of land
- 3) Date of final receipt
- 4) Amount paid for final receipt
- 5) Date of each mortgage
- 6) Amount of each mortgage
- 7) Name of each mortgagee
- 8) County & state where each mortgage signed
- 9) Date of Patent
- 10) Date Patent Filed
- 11) Date of Deed
- 12) Amount paid for Deed
- 13) County & State where Deed signed
- 14) Date of TAX Deed, if any
- 15) Date tax Deed Filed
- 16) Years for which taxes were unpaid

We know that the original Beersheba settlers homesteaded so far their final receipt they paid \$4. Most settled in Township 27, Range 27. A couple may have been east of the west Hodgman County line.

Original Beersheba settlers:

① L. Goldman a/k/a El, Lippman. WIFE: Fanny a/k/a Jennie a/k/a Annie
 legal description: E 1/2, SE 1/4 7-22-27; E 1/2 NE 1/4 16-22-27
 Receipt dated: 9/3/87 # 7108 for \$4
 Mortgages: ① KS loan & Trust Co 9/1/87 for 750⁰⁰
 ② KS loan & Trust Co 9/1/87 for 112⁵⁰

4/4/84 Tribune letter
 Plowed 18A
 Receipts #70

Deed: For \$25 to Nobles
 Dated 6/1/89 signed 6/19/89 in Jackson County, Mo

Patent: Date filed
 Claim filed: 8/83

Tax Deed: Date Filed Years:

② Raffle Bilich ^{a/k/a Billie} a/k/a Bilick, Paul Brillick WIFE: Rebecca
 legal description: E 1/2, NE 1/4 9-22-27; E 1/2 SE 1/4 4-22-27

Receipt: Dated 9/3/87 # 471 for \$4
 Claim filed: 5/10/84
 Mortgages:

1885 Census - Keroma P.O.
 Paul Brillick 38 Russia Russia
 Rebecca 23

4/4/84 J. Tribune letter
 Plowed 5A
 Receipts #3

Deed:

Patent: Date Filed

Tax Deed: Date Filed Years

③ Moses Edelhertz WIFE: Annie
 legal description: E 1/2 NE 1/4 17-22-27; E 1/2 SE 1/4 8-22-27

Receipt: Dated 8/20/87 for \$4
 Claim filed: 8/16/82
 Mortgages:

1885 Census Keroma P.O.
 Moses 32 minister Russia Russia
 Annie 28
 Benjamin 6
 Fannie 4
 Esther 1mo KS

Deed:

Patent:

4/4/84 J. Tribune letter
 Plowed 10A
 Receipts ?

Tax Deed

Naturalization issued by Hodgman County DISTRICT 5/24/87. "OF RUSSIA"

BLACKWELL SANDERS PEPPER MARTIN
LLP

④ Meier Segal aka Moses Seigel, Segul, ^{Miri} wife: Fanny, Faney
 legal description: W 1/2, ^{NE 1/4} 15-22-27; N 1/2, NW 1/4 15-22-27
 Receipt: Dated 8/23/87 # 7115 for 4; Dtd 4/26/88 for 200
 claim filed: 8/16/82
 Mortgages

1885 Census - Kerome P.O.
 Miri 32 Russia Austria
 Fanny 24
 Jennie 5
 Mary 3 Austria ..

Deed: For #10 to Nobles

Patent

Tax Deed

5/24/87 Naturalization issued by Hodgeman County Dist Ct. "Of Russia".
 Intent filed in Cincinnati

⑤ Nathan Goldfarb

Wife: Oddie aka Eunice

legal description: SW 1/4 9-22-27; SE 1/4 9-22-27

Receipt: dated 8/8/87 #
 claim filed: 7/10/83
 Mortgages

for 4; Receipt dtd 12/29/88 for 200

1885 Census - Kerome P.O.
 4/4/84 J Tribune Nathan 40 Russia Russia
 Plowed 30A Eunice 30
 Receipts 100 Samuel 14
 Benjamin 13
 Albert 8
 Milton 6
 Matern 2 KS
 Sifcha Iuh KS

Deed

Patent

Tax Deed

5/24/87 naturalization issued by Hodgeman Cty Dist Ct. Intent filed Pawnee Cty, KS

⑥ Isaac Friedman aka Israel

Wife: Betty aka Betta

legal description: SW 1/4 10-22-27

Receipt: dated 8/23/87 # _____ for 4
 claim filed: 8/16/82
 Mortgages

1885 Census - Kerome P.O.
 Israel 26 Butcher Russia, Russia
 Bethe 22
 Wlik 3M
 Abraham 1 KS

Deed: Dated 7/1/89 to Nobles

4/4/84 J Tribune letter
 Plowed 15A
 Receipts ?

Tax Deed

5/24/87 Naturalization issued by Hodgeman Cty Dist Ct. "Of Russia" intent filed in

⑦ Julius Cohn aka Cohen, COIN WIFE: ROSSIE
legal description: lots 3 & 4, E 1/2 SW 1/4 7-22-27; NW 1/4 7-22-27
Receipt: dated 6/17/87 #
Claim filed: 7/82
Mortgages

Deed:

Patent:

Tax Deed:

5/24/87 Naturalization issued by Hodgeman Cty Dist Ct. "OF RUSSIA" Intent filed Paines City, OH

⑧ Israel Mizrach aka Misrach, MISRACH WIFE: Breine aka Hen
legal description: W 1/2 SE 1/4 4-22-27; W 1/2, NE 1/4 9-22-27 Brina

Receipt: dated 8/26/87 # — for #4
Claim filed: 8/16/82
Mortgages

Deed: to Whitworth dated 9/19/89 for 2000

Patent

Tax Deed

5/24/87 Naturalization issued by Hodgeman Cty Dist Ct. "OF RUSSIA" Intent filed Paines City, OH

⑨ Pesach Schwartzman aka Peter Swartzman WIFE: Sarah aka Sara
legal description: SE 1/4 10/22/27; NW 1/4 10-22-27
a/k/a SORA

Receipt: Dated 9/12/87 #
Claim filed: 8/14/82; 11/19/83
Mortgages

Deed

Patent

Tax Deed

5/24/87 Naturalization issued by Hodgeman Cty Dist Ct. "OF RUSSIA" Intent filed in Cincinnati, OH
11/85 Pesach age 53 from Russia naturalized in Fanny, OH

for #4
4/4/84 J. Tribune letter
Plowed 18A, Receipts #65
1885 Census Note: on 19/11/89 for #1
Jerome P.O.
Julius 43 Russia deed to Wilkinson
Rosa 43 " for SW 1/4 34-21-27
Moses 22 " In 1887 Julius Age 45
David 14 " Rosa age 45
Mayer 9 " David Age 15
Mayer Age 12

1885 Census Jerome P.O.
Israel 40 Russia Russia
Brina 34 " " " "
Julia 15 " " " "
Hannah 12 " " " "
Esther 9 " " " "
Fanny 6 " " " "
Samuel 4 " " " "
4/4/84 J. Tribune letter
Plowed 4A

1885 Census Jerome P.O.
Peter 52 Russia Russia
SORA 48 " " " "
Joseph 9 " " " "
Flora 20 " " " "
Franky 19 F " " " "
Saley 14 F " " " "
4/4/84 J. Tribune letter
Plowed 7A, Receipts #90

BLACKWELL SANDERS PEPER MARTIN
LLP

Joseph Stekh

legal: SW 1/4 34-21-27

Receipt: filed 4/1/87 for \$ _____

Daniel W Cohn

legal: SW 1/4 33-22-28

.Hc

(14)

Wolf Schlarin aka Schlei(?) aka Schlein w: Bertha or Betta

legal: NE 1/4 13-22-28

4/4/84 Tribune letter
Plowed 6A; Receipts 25

Wolf Schlei age 23 married Bertha Adler age 19 - 5/24/85

Israel Danloff aka Deuloff, Danloff w: Mary

legal: E 1/2, NW 1/2 9-22-28

naturalized Hadassah City 11 Sept 89

Adolph J Kohn
Legal: NW 1/4 5-22-28

MAX COHEN

Legal: SW 1/4 27-21-30; 27-22-27

In 1887 Max aged 24/6 Russia
lived in KS & MO

a/k/a Abram
A_n Cohn

a/k/a Minnie
W: M₁ Cohn

1887 lived in Ravenna, A Cohn to Russia lived in KS 4 yrs Age 25
M Cohn to " " " " " 22
Harry Cohn age 3
Rosa Cohn Age 1

Abram Cohn age 21 married Minnie Schwartzman age 18 6/24/83

Goodman (Schulman?)
were plumbers

Woolman
had a dry goods store, went to Dodge City

h Topes

a/k/a Maurice
MORRIS ELLION

w: Golda

4/4/84 J Tribune letter
Tepper Plowed 13A; Receipts 30

John Goldberg 9/1/84
moved to Hutchinson
legal: 8-29-27

Son R. H. Goldberg

Bernhard Handau

legal: Lot 344, NW 1/4 3-22-27; Lots 344 NE 1/4 3-22-27

W. Annie

Final Receipt: 200 filed 6/24/87

6/22/87 naturalization issued by Hodgeman Ct. Dist Ct. Age 32 "OF RUSSIA"

Chaim Lazarovic a/k/a CHAIM, HAIM

legal: S 1/2, NW 1/4 & 29-21?-27

Receipt: 200 filed 9/21/86

Morris Lazarovic a/k/a MORIS

legal: NE 1/4 30-21-27?

Receipt: 200 filed 9/20/86

Micha Bilig a/k/a Michal

9/24/87 naturalization issued by Hodgeman Ct. Dist Ct. "OF RUSSIA" Receipt filed in
Joseph and Cecelia Cohen Papers, Box 3, Folder 6, American Jewish Archives, Cincinnati, Ohio.

BLACKWELL SANDERS PEPPER MARTIN
LLP

⑩ Israel Weissman

⑪ DAVID KHEIN
legal: SE 1/4 33-21-27
Receipt: 200 filed 4/27/87

w: ZONY a/k/a ROSA, TORC
In 1887 David 47 b. Austria
Rosa 40 b. " 44

Assessed by barfield City
1885 census - Keroma P.O.
Sec 34, R 22
DAVID 44 Hungary OH
TORC 36 " "
Samuel 17 " "
Benjamin 13 " "
Herman 8 OH " "
Jacob 7 OH " "
Emanue 4 OH " "
Nelle 3 OH " "

Mike Landauer

Moved to Larned. Daughter Clara m Monte Gluck son of A Gluck of Dodge City

Gerson Krouch
moved to Larned

Ella Prager
legal:

21-22-27

MAY COTTEN

legal description: S¹/₄, NW¹/₄ 21-22-27 + S¹/₄ NE¹/₄ 27-22-27

SW¹/₄ 27-21-30

Receipt: 200 dated 6/24/87

Jan 1867 Max age 24, b Russia
lived in KS 8 mos

Max age 23 of Russia ^{intention filed} naturalized in Fuma, Ky 12/86

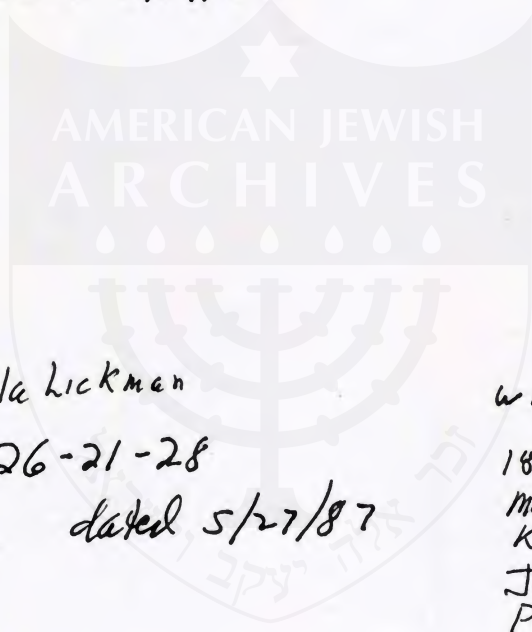
Oscar Littleson

w. Ava or Eva

legal description: SW¹/₄ 29-21-29

Daughter Emma m Moses Cohn

Receipt: 200 dated 6/14/87



Moses Lichtman aka Lickman

wife: Katie

legal: 26-21-28

Receipt: dated 5/27/87

1885 Census - Keroma P.O.
Moses 26 Hungary N.Y.
Kate 22 " "
Jacob 2 " "
Peter 1mo KS

Joseph Sugarman

legal: 2-22-30

Receipt

mortgages

Deed: to Nathan Goldfarb for 500 dated 6/17/89 + O. Goldfarb
Goldfarb deed to dated 9/29/89

BLACKWELL SANDERS PEPPER MARTIN

MAY LAWRENCE

Legal description: SW $\frac{1}{4}$ 23-28-28; NE $\frac{1}{4}$ 19-22-28

Receipt: 200 dated 5/28/86
lived in Cimarrons. In business w G.L. Ensign & Moses Cohn in Ravenna

mat age 30 of Gurnee + Minnie Bergman of Coolidge age 17

Maier Schwartzman

Legal description: E $\frac{1}{2}$, NE $\frac{1}{4}$ + E $\frac{1}{2}$, SE $\frac{1}{4}$ 15-22-27

Receipt: 200 dated 2/23/87

alkla Francis? alkla Frankie
Fannie Schwartzman:

E $\frac{1}{2}$, SE $\frac{1}{4}$ 7-22-27; W $\frac{1}{2}$ NE $\frac{1}{4}$ 18-22-27

Receipt: 200 dated 3/14/87

claim filed: 12/18/87

1885 Census - Francis alkla Franky daughter of Pesack + Sara
Francis Schwartzman age 18 m Sam Menovitz 6/10/85

Benraht Spiegel alkla Benraht, Benraht Sipel

Legal description: lots 1+2, S $\frac{1}{2}$ NE $\frac{1}{4}$ 5-22-27

Receipt: 200 dated 3/29/87

w: L

BLACKWELL SANDERS PEPPER MARTIN
LLP

Jacob Reisman a/k/a Rusman, Roseman Wife: Sarah Prager
 legal: NE 1/4 7-22-27; NW 1/4 8-22-27
 Receipt: \$ _____ filed 9/3/87
 claim filed 7/84; 3/84
 Deed: to Noble for \$25⁰⁰ dated
 Reisman in KCMo

Jacob m. Sara Prager
 age 23 age 21 on 10/14/84

Julius Wolfsohn a/k/a Wulfsohn, Wolfson W: Sally
 legal: Lot 4, Block 62, Eminence; SE 1/4 18-22-28

Deed: \$50⁰⁰ dated 10/23/89

Julius age 25 married Sallie Schwartzman age 21 on 5/27/88
 Julius age 22 naturalized in Fanny City from Russia Jan 85

Israel Schwartzman
 legal: E 1/4 NW 1/4 19-22-27
 Receipt: 125/A dated 2/16/88 (191⁰⁰)
 claim filed: 12/16/83

Israel Swartzman age 21 from Russia naturalized in Fanny City Dec 1885

Rachel Ensminger
legal: NW 1/4 12-22-27
claim filed: 7/83

③ MAX Schwartzman
legal: E 1/2, E 1/2 15-22-27
claim filed: 11/6/82

w: Susan
1885 Census Kenome P.O.
Mark 26 Russia Russia
Susan 18 Russia Russia

4/4/84 J. Tribune letter
Plowed 2 A
Receipts 4

Max age 26 m Susie Goldpark age 18. 4/1/88

SAM Teitelbaum
legal: NW 1/4 13-22-28
As of 8/24/91 owned by Joseph Teitelbaum
1887 Assessed by Garfield Ch

Jos Teitelbaum from Knox Ch IN^{4 Russia} naturalized 1882

SAM Schulman
Began in Turo

G. L. Englin
Resident of Lawrence KS. In business w MAX Lawrence & Moses Cohn in Lawrence
1887 assessed by Garfield Ch

BLACKWELL SANDERS PEPPER MARTIN
LLP

Other purchases of land in vicinity of Beersheba

Moses Ratner

WIFE: Esther

legal description: $S\frac{1}{2}$, $NE\frac{1}{4}$ + $S\frac{1}{2}$ $NW\frac{1}{4}$ 4-22-27 ~~(2)~~
166 A @ 125/A

receipt: 200 dated 9/27/86
mortgages

Deed

Patent

tax deed

Moses Ratner age 48 of Russia ^{intention filed} naturalized 10/85; David Ratner age 26 of Russia
naturalized 9/86; Sam Ratner of Russia naturalized 11/85 - all in Finney City

Solomon Sperber aka Spurbur

legal description: $S\frac{1}{2}$ $NE\frac{1}{4}$ + $S\frac{1}{2}$ $NW\frac{1}{4}$ 3-22-27

Receipt: Dated 9/27/86 for 200

claim filed 6/9/83

(13) Hyman Wize aka Wise aka Hyman WIZRAM
legal description: $N\frac{1}{2}$ $NE\frac{1}{4}$, $N\frac{1}{2}$ $NW\frac{1}{4}$ 11-22-27
receipt: Dated 9/27/86 for 200
claim filed: 7/3/83

Hyman Wize age 22 of Russia ^{intention filed} naturalized in Finney City 7/85

1885 Census - Kenome P.O.
Hyman WIZRAM - cabinet
maker - age 22 Russian
Russia

BLACKWELL SANDERS PEPPER MARTIN
LLP

Teter

1885 Garfield Census - Keroma P.O.

Teter, Ham	29	Russia	Russia
Pil	26
Julia	6
Susan	4
Minnie	4
Julias	1	OH	OH

The names circled could have been part of original Beersheba settlers; others came later; perhaps some were already here. The names given are those believed to be Jewish.

In Kearny County there was a settlement. Prof Douglas had a name Warshawski, as a member of that colony.

Some of names given above must have homesteaded in Hodgeman County just east of county line. Do you have name of someone who will do research in that county? Will you?

I realize this project could take several days. Getting information requested and any additional information on these people is important to us. So rather than 20 deposit, I am enclosing 50⁰⁰ deposit.

Thanking you in advance

Bart & Mary Cohen
12617 Brian
Hawood KS 66209

Nov. 14-19 at the Fine Arts Theatre in Mission. For a full schedule of films, see Page 7A.



rael's 50th anniversary year, with four of the seven films being Israeli productions, the remainder being American. (See box on Page 7A for show times and ticket information)

"As managing editor of The Chronicle, we get a lot of other Jewish newspapers from around the country, and I saw that there were festivals in

past, this will be Kansas City's first such large-scale Jewish film festival, Hellman said.

"Rabbi (Gerald) Kane, who helped organize some Jewish film screenings at Temple B'nai Jehudah, served as an adviser during our early de-

See **FILM FESTIVAL**, Page 7A

Gone but not forgotten

JEWISH CHRONICLE
FRIDAY NOV 6, 1992

Local historians work to remember Jewish farm colony of Beersheba, Kan.

By Rick Hellman
Managing Editor

In the 1880s, a group of about 60 Jewish immigrants, sponsored by the Hebrew Union Agricultural Society, left Russia to settle on the banks of Pawnee Creek in southwest Kansas. The first Jewish colony in Kansas, it was named Beersheba.

Initially, at least, the Israelites wandering in the desert for 40 years may have had it easier. They got manna. The Jews of Beersheba had to try to keep kosher while living, literally, in holes in the ground — dugouts topped with bricks made from sod.

For the five years they needed to stay to establish title to their homesteading stake, the Jews of Beersheba attempted to scratch out a living farming the unforgiving Kansas prairie. They even established a sod-sided synagogue. Today, their former property in Finney County has been

returned to the range land it was before the Jews arrived in 1882.

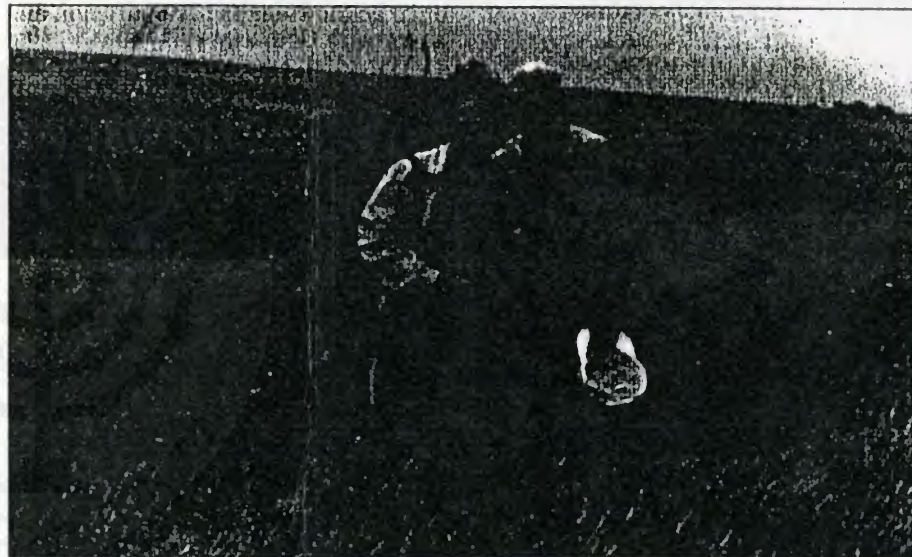
But today, the history of the Jewish community of Beersheba will be celebrated by the dedication of a new Kansas State Historical Society marker nearby, just outside Garden City, Kan.

The monument is the result of the historical documentation efforts by Leawood, Kan., couple Bart and Mary Cohen. For the past decade, the Cohens say, the Jewish history of Kansas has become their special area of interest.

"We thought they (early Jewish settlers) would be isolated," said Mary Cohen. "But that's not true. They were mayors, school board members, state legislators, community leaders."

Indeed, the Cohens say, the Mennonite neighbors of the Jewish Beersheba colonists reached out to help their ill-prepared fellow sufferers.

See **BEERSHEBA**, Page 8A



Barton (right) and Mary Davidson Cohen stand in a south-central Kansas wheat field while researching one of the state's late-1800s Jewish agricultural colonies.

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Music in the synagogue
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BEERSHEBA/Local couple helps get historical marker placed

From Page 1A

"They were well received by their neighbors," said Mary Cohen. "It was hard country, and it was nice to have others out there."

'It was awful'

The Cohens say that Beersheba was part of a national movement in the late 1800s to bring Jews out of eastern Europe, where they faced pogroms and other hardships, and bring them to the "golden land." The Jewish agricultural movement was an attempt to persuade immigrants to move beyond New York's Lower East Side and out into "God's pure air" in places like rural Kansas, where land could be had for free in return for a homesteading agreement.

"Hebrew Union College furnished the equipment (to the Beersheba colonists) — they had a gang plow and dairy equipment," said Mary Cohen.

The son of Reform movement leader Rabbi Isaac Mayer Wise "and a fellow named Charles Davis accompanied them here," said Bart Cohen. "They brought them to Kansas City, where they were met by leaders of the Hebrew Benevolent Society ... including Mary's grandfather, B. Davidson."

The Cohens uncovered Davis' diary in the HUC archives in Cincinnati.

"They were told that it (Beersheba) was grassland — that it was meant for stock and not for farming — but they wrote that off to propaganda surrounding the conflict between the stockmen and the farmers," said Bart Cohen.

If they wanted their colony to survive, they should have paid more attention.

"How they made it as long as they did, I don't know," said Mary Cohen. "When the rains came like this week, you'd get mud on your head and bugs and whatever else came through the sod bricks. It was awful. Sometimes they'd hang a sheet over the ceiling to keep the droppings to a minimum."

The land they were obliged to till wouldn't support them, so some of the men worked for the railroad while others established stores in the nearby towns of Ravanna and Eminence, then engaged in a fight over which of them would become the county seat.

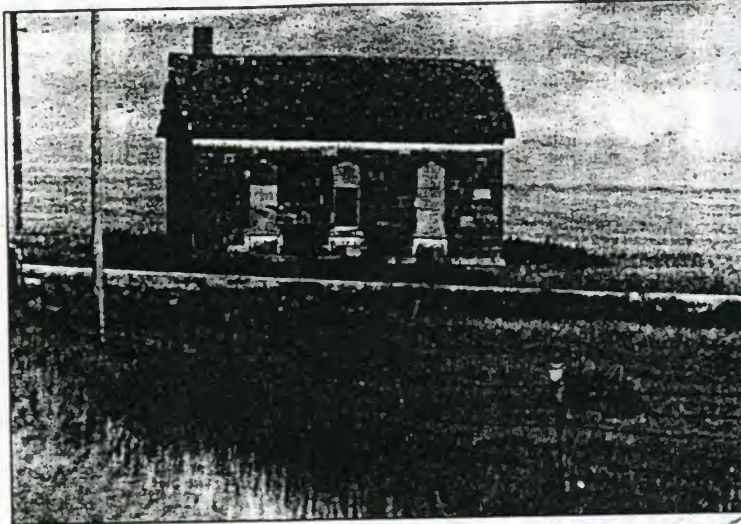
"They were better suited to soft goods than tilling the Buffalo grass," said Mary Cohen.

By 1887, when they had established title to the land which they could sell to their rancher neighbors, most of the Beersheba settlers left. A few came to the Kansas City area and became leading citizens here. Most took off for elsewhere.

Commemorating colonists

But they are being remembered this week as the result of the Cohens' efforts. The couple sorted through individual property records in plat books at the Kansas State Historical Society in Topeka, Kan., to find the exact spots (they're somewhat scattered) on which Beersheba stood.

The Cohens had two scholarly articles to guide them — one a 1968 article in the Kansas Historical Quarterly by Rabbi James Rudin and the other a 1970 article by Lipman Goldman Field in the American Jewish Historical Quarterly. But even those, the Cohens say, had flaws they had to resolve in



This abandoned 1889 school house is near the site of the former sod-sided-synagogue built by the Jewish colonists of Beersheba, near Garden City, Kan.

'How they made it as long as they did, I don't know.'

— Mary Cohen

Amateur historian, on the Jewish colonists of Beersheba, Kan.

order to find the traces that remain of Beersheba.

"It's on somebody's land," said Mary Cohen. "We followed the directions in the materials we had. We knew it was on Pawnee Creek."

"There are depressions in the ground where the dugouts were, but you'd have to know what you were looking for in order to notice them."

The informational marker, a joint

effort of the Historical Society and the Kansas Department of Transportation, is to be erected in a park at the intersection of Kansas Highways 23 and 156 near Garden City. (See full text in box accompanying this story) A dedication ceremony was to be held today at the Finney County Historical Society office in Garden City. Among others, including the Cohens, Wichita State University Professor Donald M. Douglas was to speak about Beersheba in the context of the Jewish agricultural movement.

There were a handful of Jewish farming colonies in Kansas, including Beersheba, Hebron and Gilead — but none of them survived to the turn of the last century. The Cohens have explored most of the colonies' stories, but they say they've found more information about Beersheba than any of the others.

"We'd talked before about there being no (marker) recognition of any of

Text of the 'Beersheba' marker

In 1882, the first Jewish agricultural colony in Kansas was established when some 60 recently arrived Jewish immigrants from Russia, sponsored by the Hebrew Union Agricultural Society, settled northeast of here along Pawnee Creek. Named for the ancient city of Beersheba, the colony stretched over several sections of land, each family homesteading 160 acres. Dugouts and sod houses were constructed for homes, a synagogue and a school. Cow chips were used for fuel. Wells were dug and the native prairie was plowed and planted. Within the first few months, a wedding took place, a baby was born and the first death occurred.

Farming proved to be unprofitable and severe winters produced hardships. To supplement their meager incomes, colonists sold their equipment and livestock, took jobs with the railroad, mortgaged their land and established businesses in Ravanna and Eminence. As the two towns died out in the 1890s after a bitter county seat battle lost by both towns, the colonists sold or abandoned their homesteads. A decade after the colony was established, none of the colonists remained and the land reverted to prairie.

the people who homesteaded the state of Kansas," said Mary Cohen. And when Bart Cohen, a member of the board of directors of the Kansas Historical Society, made its staff aware of his interest in seeing some form of commemoration of the Jewish contribution to Kansas, they decided to kill two or three birds with one stone in the Beersheba marker. It also enhances a park that previously had little decoration.

Health resource library marks one-year anniversary

The Menorah Medical Center Auxiliary recently celebrated the one-year anniversary of its health resource library. To celebrate, the Menorah Medical Center Auxiliary welcomed Nancy Brinker, founder of the Susan G. Komen Breast Cancer Foundation, to Overland Park. Brinker presented a lecture on women's health issues on Oct. 15 at the AMC Theaters at Town Center Plaza. Following the lecture, Brinker answered questions from the audience of nearly 230 people and later signed copies of her best-selling book, "The Race is Run One Step at a Time."

The Komen Foundation is the largest private fundraiser for research dedicated to a cure for breast cancer. Brinker started the foundation in 1982 in memory of her



Kevin Blainey

Attending the anniversary lecture on Oct. 15 were (from left) Jensen Rockhold, Menorah Auxiliary director; Barbara Atlas, Auxiliary president; Nancy Brinker; Saurine Brown, committee member; Ann Coleman, library coordinator; and Marcia Schoenfeld, event chairwoman.

Sister, who died of breast cancer. The Menorah Medical Center Auxiliary is a group of 900 women dedicated to hospital service and support.

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Cohen Center for Kansas History taking shape

By: Michael Dawes, Special to The Chronicle

June 23, 2006

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Mary Davidson Cohen and Barton Cohen visited the nearly completed center last month.

GREAT BEND, Kan. - Mary and Barton Cohen enjoy traveling to all parts of the world, but when they compare the exotic locations they've visited, there is still no place like home for the Leawood couple.

The Cohens have spent the past 17 years collecting art and books by artists and authors who hail from the wheat state. They've collected more than 700 books, one dating back to 1849 and more than 40 predating 1900, and now they are planning to donate their vast collection to Barton County Community College. The collection will be housed in the college's library in a newly constructed Cohen Center for Kansas History that the Cohens funded. "The great value of giving a gift is putting it some place where it can be put to the best use," said Mary, who has worked 47 years in education and has served as the Secretary of Education's regional representative for Region VII for more than four years. "There is no comparable collection like this anywhere in central or western Kansas. This is a place where people will be able to come and learn and have a fine collection available to them. We're delighted to be able to share our books with the college and the community." On the east side of the library, the new center measures 620 square feet and is constructed of oak and glass with blue and beige textured and patterned carpet. Bookcases line the south and north walls and will hold approximately 139 linear feet of regular books, six feet of oversize books and 36 feet of undersize books that constitute the Cohen collection. Barton Library Services Director Mary Hester said the collection will fill about half the space in the Cohen Center, leaving space for additional books and collections that may be donated later. "Bart and Mary truly appreciate the value of education and want their resources to benefit the communities within our state," said Barton Institutional Advancement Director Darnell Holopirek. "This collection allows us and future generations to appreciate and understand our wonderful state history."

Jewish Kansans

Advertisement

Beginning their collection by purchasing books reflecting Jewish history in Kansas and books written by Jewish authors from Kansas, the Cohens soon broadened their collection to include books about Kansas history in general. They had hoped to write their own book about Jewish history in Kansas, but because of their busy careers, they do not have time for the mammoth project.

"We've reconciled ourselves to the fact that this history will have to be written by somebody else," said Bart, who is an attorney for the law firm Blackwell, Sanders, Peet and Martin LLP and serves on the board for Metcalf Bank, Johnson County.

"We don't have the time to sit down and write it, but we have everything in the collection so it's still a possibility," added Mary, who also is serving a four-year term for the Commission on Judicial Qualifications, an advisory board to the state Supreme Court that investigates disciplinary complaints brought against judges. "The fact is still true that we have had an enjoyable time collecting the art and collecting the books."

Chance encounter

Barton's Shafer Memorial Art Gallery initially attracted the Cohens to the college. The couple visited the gallery more than a dozen years ago and met then-Barton President Jimmie Downing, who established a relationship with the Cohens. Downing retired as president of the college in 1996 and died unexpectedly in 2002, but the Cohens have maintained their relationship with the college through the years.

"It all started with one Gus Shafer bronze and the fact that Dr. Downing was very welcoming and nice to us," said Mary. "You never know from whence your donors may come. They often come from the least likely encounters. While the seed was planted many years ago, charitable contributions take time to cultivate."

The Cohens also liked the college's commitment to showcasing regional artists in the Shafer Gallery, said Bart.

"As we've traveled through Kansas and seen attempts by different institutions to have a community art gallery, we've been impressed with Barton's Shafer Gallery. We think the Shafer Gallery is more compatible with what we like and what we have collected."

Center nearly complete

In addition to offering works to the public in the Cohen Center, Holopirek said some of the books contained in the collection will eventually be placed online for anyone to access. Hester said she and her library staff plan on providing PDF or HTML scans of the books dated before 1923, when copyrights were not



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"Barton is the recipient of this remarkable lifetime gift and we are fortunate to have gained such a wonderful friendship with this couple who truly understand the importance of giving their personal resources to benefit others," said Holopirek.

No timeline has been designated for delivery of the books to complete Barton's Cohen Center. The collection is being appraised now by a Topeka book dealer who specializes in Kansas and regional history books. The Cohens are hoping their donation helps spur others to contribute to a funding campaign organized by the BCCC Foundation to renovate Barton's outdated library, which has its original floor plan, carpet, lighting, furniture and shelving.

We look forward to seeing those books in these shelves," said Mary while visiting the unfinished Cohen Center last May. A month later, the center is nearly complete. Doors with brass-mesh centers for the oak bookcases are the only construction pieces to finish, and the room needs to be furnished.

Anyone wanting to contribute to the college's library renovation campaign may call the foundation, (620) 792-9306, or write e-mail to: holopirekd@bartonccc.edu.

Selected texts from the Cohen collection

The oldest book in the collection is "Wells Lawyer and U.S. Formbook," John C. Wells, 1849.

There are four books published in 1856: "Kansas: its interior and Exterior Life," by Sara T.L. Robinson, wife of Kansas territorial governor; "Six Months in Kansas, by a Lady," Hannah Anderson Ropes; "Kanzas and the Constitution," Sidney George Fisher, under the pseudonym Cecil; and "Kanzas and Nebraska: the History, Geographical, and Physical Characteristics, and Political Position of those Territories; an account of the Emigrant Aid Companies and Directions to Emigrants," Edward E. Hale.

A few rare and valuable books included in the collection are: "Quantrill and the Boarder," William Connelley, 1910; "Farming and Dust Bowl," Lawrence Svobida, 1940.

Twenty-five of the books were signed by the authors, significantly increasing the value of most of those works.

Whenever available, the Cohens purchased first-edition books for their collection.

Michael Dawes is coordinator of college communications for Barton County Community College.

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Dr. Mary and Bart Cohen

For more information, contact: Darnell Holopirek,
620-792-9367, holopirekd@bartonccc.edu.

June 15, 2006

FOR IMMEDIATE RELEASE

Story by Michael Dawes

Leawood Couple Donate Extensive History Collection

**New Cohen Center for Kansas History Being
Added To Barton Library**

Dr. Mary and Barton Cohen enjoy traveling to all parts of the world, but when they compare the exotic locations they've visited, there is still no place like home for the Leawood couple. The Cohens have spent the past 17 years collecting art and books by artists and authors who hail from the wheat state. They've collected more than 700 books, one dating back to 1849 and more than 40 predating 1900, but now they are planning to donate their vast collection to Barton County Community College. The collection will be housed in the college's library in a newly constructed Cohen Center for Kansas History that the Cohens funded.

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Interesting History on Cohens' Kansas History Collection

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Saturday 2/18/89

Awoke at 4:00am, breakfast furnished, driver spent the night in car to be ready for our departure. Arrived airport at 5:30 for 6:20 departure. Plane did not leave, had to switch planes, caused a 1½ hour delay. Stopped Auron gabad, Udeapur, Jaipur. Met by Sanjay, nice young man who will arrange tour anywhere in State of Rhanjaston, does it for the Smithsonian. First room with double bed, Tom refused. Second room very small with twin beds. Upon our return from sightseeing, Tom asked about a better room. We know have huge interior courtyard room with wooden mantle fireplace, 2 story high ceiling marble columns in wall holding arch, couch and 2 large stuffed chairs, huge bathroom. Party in courtyard makes it a little noisy with band beating drums and horns.

First stop, Nero's Restaurant downtown for lunch. Very clean. Large selection of Indian, chinese and continental foods. Finished at 3:00pm. Drove into old city, walled through 1 of 7 gates. All buildings pink. Wide streets. Sat off activity. Many bicycles, rechshaws, motor scooters carts pulled by camels, elephants. All government workers on strike. Most of area very flat. Second set of walls along tops of hills. To Amber Palace about 5k from old city. Two forts built along walls. Amber Palace built in stages beginning about 250 years ago. Very much the same architecture and design of Muslim palaces with intricate series of passageways to aid encounters.

Took elephant ride up to Palace. Monkeys along the way. As we stood in the Hall of Public Audiences my attention was attracted to the re of elephants and peacocks. see replicas of living in Muslim Palace. Explanation, they were built for Hindu. Had 12 wives with for each and access by to each area. Very elaborate cooling system. Beautiful inlays and paintings.

2/12/89

Arrived Bombay about 5:30am Bombay time. About 3 hours after scheduled hour, all due to delay in departure from New York. Flight with Air India pleasant particularly because in Business class we sat in second level dome with about 16 others. Food presented in large portions - either Indian or English style, tasty. About 27 hours from time we left KC to Bombay and 20 hours on Air India.

Met at airport by Apte driver. Immediately struck by difference in airport. Now, new large modern with conveyors for luggage and carts for carrying through customs to street. Old airport now used for domestic flights with bus to shuttle people between airports or to city. Although only one immigration officer on duty at first, others joined shortly. Baggage a little slow in getting off plane. No obvious military presence.

Still dark as we drove into city. Stench from open sewers clogged my nostrils in area between airport and city. Many people up and about even though it was Sunday. Many cars on the road but very few motorcycles, motor bikes or bikes. This was early Sunday morning and not much traffic in city. We are staying in a corporate apartment, ninth floor, near Peddar Road. Apartment mainly used by TI corporation which deals in (manufactures or distributes as licensee of foreign corporations) industrial products used in factories. There are four bedrooms and a staff of servants to clean and furnish meals. Comfortable with exposure in three directions; East, North & South, so good breeze. Basic furniture, some wood paneling. Each bedroom with own bathroom. Staff made us breakfast; orange juice, coffee, scrambled eggs and toast. marketing man with TI had rice cakes and hot spices - will try tomorrow.

2/12/89

By 9:30am the sun is well up in the sky but the air pollution is such that very little could be seen. Until then even the sun could not be seen. Man from TI spoke of huge increases in Bombay population with many more sleeping in the streets & construction of high rise buildings.

I took an hour walk. Tom went to sleep. Called Milind he had waited at airport until 3:30. Could not learn of delay. During my walk, I noticed many small shops - even one about 3'x3', a few people sleeping on sidewalks. Many cars of all countries except the USA. Into a Jain temple - beautiful family group in middle with lights and cameras. Vegetables look good. Several men being shoved on the street. Numerous little shops selling tobacco. A few nice children shops, clothing shops. Took a two hour nap.

By 1:00pm the haze has burnt off. Could photograph lovely tall buildings, cricket game in slum, race track. Vamon called, will be here at 3:00pm.

Took a second walk toward the ocean and race track. Past a temple in the ocean, reached during low tide only. Found a golf course - later learned this to be Wellington

Club. Aptes are members. Mainly japenese golfing. Has tennis courts and swimming pool. Milind here when I returned sweaty. Milind has put on weight, added a mustache, looks different but sounds the same. He is sales manager for Packaging Products Co. which company has 65% of national sales. His 4 state territory has 100 million in sales. Staff made lunch of baked chicken, peas & carrots, potatoes.

2/14/89 TUESDAY

Driver took us first to Woodlands to watch as women began traditional ceremony of decorating hangings. A green type of substance was applied in decorative designs more or less intense by women's favorites. After it dries, it is washed off and a red design remains. Sunita, Shir's wife, (Shir is Vamon's cousin and lives on floor below) took us to Paja, a contemporary costume jeweler nearby and a crafts shop. Bought several items at crafts shop. Would have purchased some earrings, about \$60 apiece, from jeweler but shop keeper required Indian Rupels only. Returned to Woodlands when dye was still being applied. Buffet lunch. Met Rhoda, a Phorse, unmarried, who works in design for Apte. She lives near Molabar Hill, complex of large apartments built nearby occupied by newly rich many of whom made their fortunes in diamond black market. She had a friend who was principal of the Jewish school and volunteered to help find Synagogues.

The first synogogue we went to was on Buccyla near the Victoria & Albert Museum/Bombay Zoo Area. To reach it we drove through the Muslim part of the city. The contrast with the part we had been in was quite noticeable. While this part has abstracted much western influence. The in this part was distinctly middle eastern - several women wearing _____, so that body and face was completely covered. In fact, one way of distinguishing between Muslim and Hindi women is that even though wearing contemporary dress, the Muslim women show no legs or arms, certainly no midriffs as do many Hindi.

The most distinguishing feature of the Buccyla synogogue - it was another name - is its huge steeple clock tower that rises above the surrounding area. Unknown how long it will last because they are allowing trees to grow out of it. The synogogue was being kept open by 3 men. It was well maintained. Funds for maintaining all Jewish institutions in Bombay are from Sasson Charitable Trust. Large synogogue with wide side area for numerous . Now 2 or 3 for evening prayer with barely as many on Friday night and Saturday. Large beautiful ornate hand covered cabinet in small room - now used for storage but formerly used for

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safer Torahs before building inlaid in 1912 to build ark. Only 6 Torahs now, most taken to Isreal. School operated now with open enrollment.

Drove on Muhommed Ali Street to downtown along edge of Chor Bazaar. Muslim extensive. Sidewalks crowded with merchandise displayed on both sides of sidewalk. Other synogogue located downtown about 50 yards from large intersection with JEHANGIR Art Gallery on same side. In separate building on Meadowlane, on first floor, not ground level reachable by stairway from street, no guard, gate, wall, etc. Found man half asleep in sanctuary. This had a beautiful interior - stained glass windows over , decorative floor, beautiful iron work throughout with Star of David in corner of each archway. Smaller. No maybe 2/3 daily for prayers.

Visited Jehangir Art Gallery. 3 different artists on display in separate rooms. Paintings available for purchase. Oils and water colors - nontraditional art. Priced from \$150 - \$350, higher than expected. Several shops including antiques. Bought sandelwood carving of Vishni, (\$60), goddess of wealth, painted intricately on ivory (\$60) and an elephant carved from stone (\$15).

Took Rhoda to office. Showered. Then to small gathering around swimming pool at Wellington Club. Visited ar length with a cousin sho is seventh generation OB GYN. He and his cousins maintain private hospital along main drive where most of upper class Bombayans have been . He lives on one floor and has his clinic on another floor. Two floors are private rooms for in-patients. Six story building - cannot enlarge of location. Also sees and treats patients in Trust Hospital and Boot Hospital. Trust hospitals (those supported by private endowments) have the finest of equipment. Both have well trained staffs with many residents doctors. Abortions routinely performed through the fifth month, banned thereafter. Sex is one criteria. Rare for a family to have more than 2 children. Very expensive to have girls because of dowry.

2/16/89 THURSDAY

Third new driver in three days. This one had a better idea of where places were located. First stop, Amerson's department store near Breach Candy Hospital/US Embassy area - not far from Peddor - to buy fabric for Puta & . Brought with me the originals received by Tom 15 years ago, now looking soiled and yellow. Saleman could tell fabric - bleached cambric - better than poplin - cost 22 rubes per meter - needed 5 meters per outfit - all white, also bought

poplin red stripped poota material. Poplin is 20 rubes per red strip, 45 rubes per meter. Amerson did not have enough bleached combric, so next door to Brenson which did not have enough for one outfit. Then to Vogue tailors recommended by Milind - around corner from Woodlands across from Paja. They will do tao;promg fpr 200 rubes per outfit and will have ready tomorrow evening - would have preferred working in advance so shrinkage could be had but time did not permit - expect very little shrinkage. Tom not feeling well so he went to apartment for quick visit. I found new for camera. Then into "in style" modern looking store with children and women's clothing. Bought Justin a cute outfit - pay cashier, get delivery, no long lines like downtown - avoid shopping downtown, best shopping in this area. Then to Paja, jewelers for contempary jewelry recommended by Sunita. Bought black onyx earring for Roshann, cost 960 Rubes (\$60). Then to Vamon's office and lunch at Cricket Club - had a chicken dish & consomme. To Milind's office, he was tied up so Vinita took us to their R & D office on 13th floor, to of new building in Nauman Point - large area recently recovered from sea with tall buildings jammed thereon - even had a terrace. Vinita took us to new Olseror Shopping Center, in search of Punjabi dresses but too expensive and Tom in hurry to return to apartment. I went to master squash tournament.





JOHN Y. BROWN JR.

GOVERNOR

To all to Whom These Presents Shall Come, Greeting:

Know Ye, That HONORABLE BARTON P. COHEN, SHAWNEE MISSION, KANSAS

Is Commissioned A

KENTUCKY COLONEL

*I hereby confer this honor with all the rights,
privileges and responsibilities thereunto*

Is Commissioned A

KENTUCKY COLONEL

*I hereby confer this honor with all the rights,
privileges and responsibilities thereunto
appertaining.*

*In testimony whereof, I have caused these letters to be made
patent, and the seal of the Commonwealth to be hereunto af-
fixed. Done at Frankfort, the 19th day of MAY
in the year of our Lord, one thousand, nine hundred, and 83
and, in the one hundred, and 91st year of the Commonwealth,*

John Y. Brown Jr.

By the Governor.

Francis Jones Mills
Secretary of State.



THE COALITION GAZETTE

SPECIAL ISSUE

LOUISVILLE, KENTUCKY

SUNDAY, MAY 29, 1983

DEMOCRAT AND REPUBLICAN UNITE TO FORM NEW PARTY



FIRST CAUCUS

THURSDAY, MAY 26, 1983 7:00 P.M.

Casual Supper at Parris home, 1602 Dundee Way

PRESS ROOM

FRIDAY, MAY 27, 1983

Parris/Cohen Hospitality Room - Featuring Food and Drinks - Always Open!!
Contact Front desk for Suite number.

HITTING THE CAMPAIGN TRAIL

FRIDAY, MAY 27, 1983

Free afternoon for sightseeing (Churchill Downs, Speed Museum, etc), shopping in the Galleria, golf, tennis or swimming.

POLITICAL FUNDRAISER

FRIDAY, MAY 27, 1983 7:30 P.M.

Cocktails & Dinner - Home of Shirley and Bert Geer, 2906 Falmouth Drive
Hosts: Shirley Bederman, Ruth Cantor, Frankye and Harold Gordon, Dena and Irvin Glazer,
Rene and Ivan Greenspan, Shirley and Bert Geer, Florence and Arthur Isaacs, Susan and Larry Schuster,
Sarah and George Shpilberg.

PRIMARIES

SATURDAY, MAY 28, 1983 NOON

Luncheon at Sweeney's Sports Page, 108 So. 4th.
Hosts: Rae and Stan Albert, Ann Leah and Bert Blieden, Sylvia and Phil Bordy, Eileen and Alvin Churney,
Marcia and Donald Gordon, Ruth and Alfred Hirsch, Sylvia and Julius Kozlove, Doris and Ted Meyers,
Judy and Marty Margulis, Roz and Alan Slyn, Mickey and Stuart Schulman, Carol Yamin.

WHISTLE STOP

SATURDAY, MAY 28, 1983 5:45 - 6:15 P.M.

For those of you who wish to join us, synagogue services honoring Roshann and Tom at Congregation Adath Jeshurun, 2401 Woodbourne Avenue.

FINAL MEDIA BLITZ

SATURDAY, MAY 28, 1983 7:30 P.M.

Pre-Nuptial Dinner Dance in the Fountain Room of the Galt House, 4th & River Road (three blocks from Hyatt)
Hosts: Ann and Bart Cohen

AT THE POLLS

SUNDAY, MAY 29, 1983 Between 10:30 A.M. & 12:30 P.M.

Brunch in The Park Suite, Hyatt Regency. Join Tom's Grandmother, Theresa Morse, for brunch at your leisure.

THE ELECTION

SUNDAY, MAY 29, 1983 6:30 P.M.

THE WEDDING
Congregation Adath Jeshurun, 2401 Woodbourne Avenue

VICTORY PARTY

SUNDAY, MAY 29, 1983 7:30 P.M.

Reception, dinner, dancing and celebration!
The Grand Ballroom, The Seelbach Hotel

*****FOR INFORMATION ON TRANSPORTATION TO FESTIVITIES,
PLEASE SEE SIGN IN HOSPITALITY ROOM**

CAMPAIGN ORGANIZATION

BRIDE Roshann Parris
GROOM Tom Cohen
PARENTS OF THE BRIDE Stella and Arnold Parris
PARENTS OF THE GROOM Ann and Bart Cohen
GRANDMOTHER OF THE GROOM Theresa Morse
MATRON OF HONOR Debbie Weinstein
BEST MAN Mike Hoffman
BRIDESMAIDS Karen Bybee
Margo Cohen
Marjy Fisher
Amy Micon
Geri Moskowitz
Carla Tricarichi
GROOMSMEN Neil Borden
David Herer
Steve Hughes
Steve Milender
Harry Parris
Neil Sader
WELCOMING ATTENDANT Robin Moore

PRESS BRIEFS

The candidates and the campaign management take this opportunity to thank all the supporters of the Parris/Cohen ticket. We are delighted that you have joined us at campaign headquarters!!

CAMPAIGN MANAGERS

Stella and Arnold Parris
1602 Dundee Way
Louisville, Kentucky 40205

ASSISTANT MANAGERS

Ann and Bart Cohen
8 Wycklow
Overland Park, Kansas 66207

States	Votes	First Ballot		Second Ballot	
		Ford	Reagan	Ford	Reagan
Alabama	37	-	37	-	37
Alaska	19	17	2	17	39
Arizona	29	2	27	19	66
Arkansas	27	10	17	29	83
California	167	-	167	29	250
Colorado	31	5	26	34	276
Connecticut	35	35	-	69	276
Delaware	17	15	2	84	278
District of Columbia	14	14	-	98	278
Florida	66	43	23	141	301
Georgia	48	-	48	141	349
Guam	4	4	-	145	349
Hawaii	19	18	1	163	350
Idaho	21	4	17	167	367
Illinois	101	86	14	253	381
Indiana	54	9	45	262	426
Iowa	36	19	17	281	443
Kansas	34	30	4	311	447
Kentucky	37	19	18	330	465
Louisiana	41	5	36	335	501
Maine	20	15	5	350	506
Maryland	43	43	-	393	506
Massachusetts	43	28	15	421	521
Michigan	84	55	29	476	550
Minnesota	42	32	10	508	560
Mississippi	30	16	14	524	574
Missouri	49	18	31	542	605
Montana	20	-	20	542	625
Nebraska	25	7	18	549	643
Nevada	18	5	13	554	657
New Hampshire	21	18	3	572	660
New Jersey	67	63	4	633	664
New Mexico	21	-	21	633	685
New York	154	133	20	766	705
North Carolina	54	25	29	791	734
North Dakota	18	11	7	802	741
Ohio	97	91	6	893	747
Oklahoma	36	-	36	893	783
Oregon	30	16	14	909	797
Pennsylvania	103	93	10	1002	807
Puerto Rico	8	8	-	1010	807
Rhode Island	19	19	-	1029	807
South Carolina	36	9	27	1038	834
South Dakota	20	9	11	1047	845
Tennessee	43	21	22	1068	867
Texas	100	-	100	1068	967
Utah	20	-	20	1068	987
Vermont	18	18	-	1088	987
Virginia	51	16	35	1102	1027
Virgin Islands	4	4	-	1108	-
Washington	38	7	31	1115	1052
West Virginia	28	20	8	1135	1060
Wisconsin	45	45	-	1180	1060
Wyoming	17	7	10	1187	1070
Total:	2,259				
Needed to nominate:	1,130				



K. L. BROADCASTING CORP.

Subsidiary of KING LOUIE INTERNATIONAL, INC.

5829 OUTLOOK, MISSION, KANSAS 66202 Area Code 913, HEdrick 2-1480

February 4, 1965

Mr. Barton P. Cohen
7947 Juniper
Prairie Village, Kansas

Dear Mr. Cohen:

Behind every successful community, there are businessmen who provide the leadership for our community.

These outstanding men are selected daily by KBEA as the "Businessman of the Day".

Due to your civic contributions you have been selected for this honor and will be saluted on KBEA (1480) and KBEY-FM (104.3) every other hour throughout our broadcast day on Tuesday, February 9th.

Sincerely,

A handwritten signature in cursive script, reading "Sam Molen", written in a dark ink.

SAM MOLEN

SM:ejk

LARRY WINN, JR.
KANSAS

WASHINGTON OFFICE:
ROOM 1223, HOUSE OFFICE BUILDING
CODE: 202-225-2865

Congress of the United States
House of Representatives
Washington, D.C. 20515

RICHARD L. BOND
ADMINISTRATIVE ASSISTANT
204 FEDERAL BUILDING
KANSAS CITY, KANSAS
TELEPHONE: MAYFAIR 1-0832

January 29, 1970

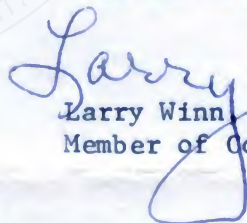
Dear Bart:

I was very pleased to learn of your appointment as Chairman of the Governmental Affairs Council of the Overland Park Chamber of Commerce. Congratulations!

I know you will do a great job, and if I can assist you in any way please let me know.

With all good wishes,

Most sincerely,


Larry Winn Jr.
Member of Congress

Barton P. Cohen, Esq.
7947 Juniper
Overland Park, Kansas

Contact: Bobbie Athon
Kansas State Historical Society
6425 SW Sixth Avenue
Topeka, KS 66615
785-272-8681, ext. 262
Email: bathon@hspo.wpo.state.ks.us

For Immediate Use
October 23, 1998

MARKER FOR STATE'S FIRST JEWISH AGRICULTURAL COLONY TO BE DEDICATED

In the 1880s a group of about sixty Jewish immigrants, sponsored by the Hebrew Union Agricultural Society, left Russia to settle along Pawnee Creek in southwest Kansas. The first Jewish colony in Kansas, it was named Beersheba. Thanks to the efforts of Bart and Mary Cohen of Leawood, a new historic marker will be placed near the Beersheba area. The marker will be dedicated at 12:30 p.m. Friday, November 6, at the Finney County Historical Society, 403 South Fourth in Garden City. A short ceremony will follow at the marker site at the junction of K-23 and K-156, weather permitting.

The marker, "Beersheba," provides information about the colony, founded in the late summer of 1882 in Hodgeman County, north of Cimarron and a few miles northeast of what is now Kalvesta. Although the community died out in the 1890s, the experiment served as a forerunner to other Jewish colonization efforts.

The marker dedication program will include Dr. Ramon Powers, executive director, Kansas State Historical Society; Mary Regan, Finney County Historical Museum director; Randy

-more-

JEWISH AGRICULTURAL COLONY - Add 2



KANSAS
STATE
HISTORICAL
SOCIETY
INC.

6425 S.W. 6th Avenue
Topeka, Kansas
66615-1099
PHONE # (785) 272-8681
FAX # (785) 272-8682
TTY # (785) 272-8683

OFFICERS

D. Cheryl Collins, President
Dr. Jim Hoy, 1st Vice President
Dr. Gary Thomas, 2nd Vice President
Dr. W. Stitt Robinson, Inm. Past President
Dr. Ramon Powers, Secretary
Colene Bailes, Treasurer

EXECUTIVE COMMITTEE

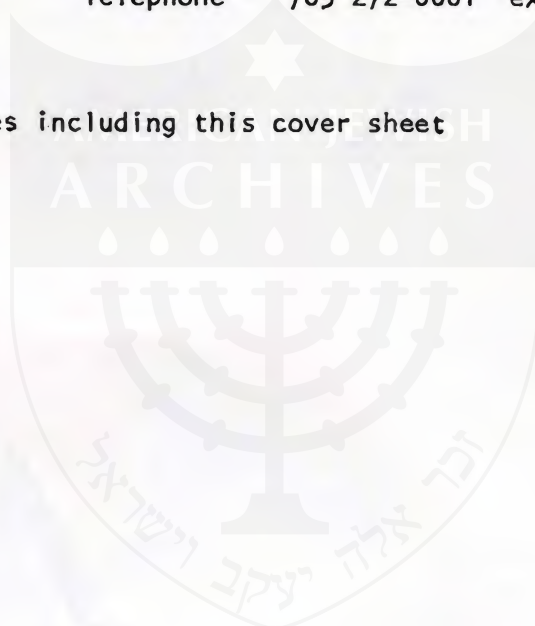
Mrs. Betty Lu Duncan
J. Eric Engstrom
Mrs. Martha Gannon
Mrs. Nancy Holt
Max W. Prosser
Mr. Mark Reddig
Ms. Mary Regan
Carl Sharperson, Jr.
Paul K. Stuewe

November 2, 1998

FAX TO: Bart Cohen
913 696-7070
Blackwell Sanders

FROM: Marj Schnacke
Telephone 785 272-8681 ext. 232

4 pages including this cover sheet



ROBERT F. ELLSWORTH
KANSAS

COMMITTEES:
JOINT ECONOMIC COMMITTEE
VETERANS' AFFAIRS
POST OFFICE AND CIVIL SERVICE

Congress of the United States
House of Representatives
Washington, D.C. 20515

WASHINGTON OFFICE:
HOUSE OFFICE BUILDING

RICHARD L. BOND
ADMINISTRATIVE ASSISTANT
204 FEDERAL BUILDING
KANSAS CITY, KANSAS
TELEPHONE: MAYFAIR 1-0832

August 15, 1966

Stamp Mail

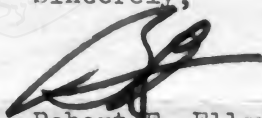
Mr. Bart Cohen
7947 Juniper
Shawnee Mission, Kansas

Dear Bart:

Many, many thanks for your support during my campaign this summer! I really appreciate it, and won't forget it.

Keep in touch, and let me know whenever there is anything at all I can do for you.

Sincerely,



Robert F. Ellsworth
Member of Congress

BARKSDALE, HUDGINS, LEAVER, GILBERT AND FRANK

ATTORNEYS

THIRTEENTH FLOOR

NASHVILLE BANK AND TRUST BUILDING

NASHVILLE, TENNESSEE 37201

JOHN M. BARKSDALE
WARD HUDGINS
WALTER C. LEAVER, JR.
HARRIS A. GILBERT
RICHARD H. FRANK, JR.
DON R. BINKLEY

TELEPHONE:
254-8845
AREA CODE 615

December 7, 1964

Mr. Bart Cohen
Attorney at Law
Huron Building
Kansas City, Kansas

Dear Bart:

Senator Pearson was here Friday night and he spoke highly of you. He made an excellent address before our Bar Association and I was impressed with him.


Steve told me last week that you lost by a paper thin margin in the Goldwater election. I called it that because he was the Pied Piper who led so many fine people to disaster. I am sorry that you lost, but you had good company.

My wife is pregnant, expecting in April, and I am looking for a house, furniture, and new sources of income. It is still better than being single.

If you ever have an occasion to travel near here, please let us know so we can be with you. Let me hear from you from time to time.

Our Baker v. Carr case has sure played hell. I am not sure that I concur in the opinions of this summer of the Supreme Court; but this is what happens when you spawn a Frankenstein.

Very truly yours,


Harris A. Gilbert

HAG/am

9/4/76

Barty- After many hours of searching everywhere I could think of,
I finally found this poem that I anticipated toasting Joe at his
70th birthday party at Oakwood; somehow I was pre-empted by many others
and I didn't get a chance to do it. - Henry

THERE IS NO ONE THAT WE KNOW
THAT IS QUITE AS NICE
AS OUR BROTHER JOE

HE'S KIND TO EVERYONE HE MEETS
AND WARM TO THOSE HE GREETES

THOUGH HIS INTERESTS ARE VARIED AND MANY
HE STILL HAS TIME FOR
ALL HIS FAMILY

GIVING ADVICE AND INSPIRATION
TO THOSE HOE ASK HIS CONSULTATION

SO TODAY WE CELEBRATE THIS GREAT OCCASION
WITH BLESSINGS OF A LIFE
OF LONG DURATION

OUR WISHES ARE THAT ONLY GOOD THINGS ATTEND HIM
AS WE SALUTE OUR ESTEEMED FREIND AND KIN

SO MANY MANY HAPPY RETURNS OF THIS DAY
AS WE DRINK A TOAST AND SAY

MAY HIS YOUTHFUL YEARS OF SEVENTY
BRING HIM CONTINUED HEALTH
AND GRACED WITH HORN OF PLENTY

LA CHAIM

ROBERT F. ELLSWORTH
KANSAS

COMMITTEES:
VETERANS' AFFAIRS
MERCHANT MARINE AND
FISHERIES
POST OFFICE AND CIVIL SERVICE

Congress of the United States
House of Representatives
Washington, D.C. 20515

WASHINGTON OFFICE:
439 HOUSE OFFICE BUILDING

RICHARD L. BOND
ADMINISTRATIVE ASSISTANT
204 FEDERAL BUILDING
KANSAS CITY, KANSAS
TELEPHONE: MAYFAIR 1-0832

February 22, 1966

Stamp Mail

Mr. Bart Cohen
7947 Juniper
Prairie Village, Kansas

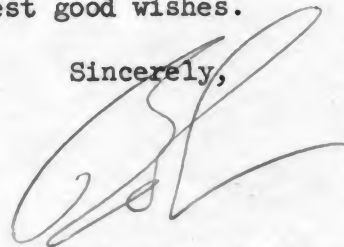
Dear Bart:

Just a note to tell you how much I regret I couldn't be with you at the Glenwood Manor yesterday and to thank you for your support and encouragement on behalf of my candidacy for the Senate. As Dick told you, I was in Wichita working on setting up our organization there, but I hope to see you very soon when I can thank you in person.

I want you to know how much I appreciate your hard work -- it's efforts like yours that will make this campaign a success. Keep up the good work!

Warmest personal regards and best good wishes.

Sincerely,



Robert F. Ellsworth
Member of Congress

RFE:lb

ROBERT F. ELLSWORTH
KANSAS

COMMITTEES:
JOINT ECONOMIC COMMITTEE
VETERANS' AFFAIRS
POST OFFICE AND CIVIL SERVICE

Congress of the United States
House of Representatives
Washington, D.C.

WASHINGTON OFFICE:
1709 HOUSE OFFICE BUILDING

RICHARD L. BOND
ADMINISTRATIVE ASSISTANT
204 FEDERAL BUILDING
KANSAS CITY, KANSAS
TELEPHONE: MAYFAIR 1-0832

September 22, 1965

Mr. Bart Cohen
7947 Juniper
Prairie Village, Kansas

Dear Bart:


Your hospitality and leadership at our meeting on Saturday morning were deeply appreciated by all of us -- we all enjoyed being in your home and appreciated your ideas.

Under separate cover, I am sending along some material from the San Diego and Los Angeles offices of Republican Associates -- along the lines I described to you.

Let me hear from -- best to your family!

Warmest and best as always,

Sincerely,



Robert F. Ellsworth
Member of Congress

RFE:jn

UNITED STATES OF AMERICA



Certificate of Nomination

State of Kansas, County of Johnson, City of Prairie Village

I, William Cook, Election Commissioner within and for said County, do hereby certify that at a Primary Election held in said City on the first day of March, A. D. 1966, Barton P. Cohen received the greatest number of votes cast for the office of ward 4, Republican Unexpired Term (1 year) Councilman

in and for said City, as appears from the official canvass by the Governing Body of said City, sitting as a Board of Canvassers, of the returns of said election, made on the fourth day of

March A. D. 1966, and that said Barton P. Cohen is therefore duly declared the nominee for the office of Councilman as aforesaid.

In Witness Whereof, I have hereunto set my hand and official seal, this Seventh day of March, A. D. 1966

William Cook
Election Commissioner



Telephone
ST 2-0230
Ext. 75 & 76

C. WILLARD COOK
COMMISSIONER OF ELECTIONS
Johnson County, Kansas

Courthouse
Olathe, Ks.
Zip Code 66061

ELECTION CALENDAR

1966

for

Cities of OVERLAND PARK and PRAIRIE VILLAGE --GENERAL - April 5, 1966

General Election -- (K.S.A. 13-301)

- JAN. 3 Begin accepting applications for Absentee Ballots for General Election (April 5, 1966).
- MARCH 3 Publication one time only showing closing of registration books, 9:00 p.m., March 15, both cities.
- 4 Last day to establish ward and precinct residence for General Election, April 5.
- 5 Late registration hours begin Overland Park and Prairie Village. Includes Saturdays. (Closed Sundays)
- 11 Begin accepting applications for Sick and Disabled ballots for April 5, General Election (K.S.A. 25-1231) (25 days)
- 15 9:00 p.m. - Late registration closes. (Ch. 183) (1965)
- 17 Three (3) publications in official city newspapers giving notice of General Election, April 5, 1966; hours of voting, 6:00 a.m. to 7:00 p.m.; polling places and candidates names for various offices and party.
- 24
- 31
- 25 Last day candidates may withdraw. (5:00 p.m.)
- 29 Instruction meeting for Judges and Clerks - Shawnee Mission East High School, 75th and Mission Road, 7:30 p.m. (Tuesday)
- 31 Last day for Election Commissioner to mail out Absentee ballots. Must be back in office mail by 9:00 a.m., April 4.
- APRIL 1-2 may vote Absentee ballot in the Election Commissioner's office, Olathe, Ks.
- 4 12:00 noon, absentee voting closes at Election Commissioner's office, Olathe, Ks.
- 4 (9:00 a.m.) - Last day to receive Absentee ballots. (K.S.A. 25-1106)
- 4 (12:00 noon) - Last day to receive Sick and Disabled ballots. (K.S.A. 25-1232)
- 5 General Election.
- 8 Canvass of votes both cities.
- MAY 5 Last day to receive candidates' expense sheets.

- JAN. 3 Begin accepting applications for Absentee Ballots for General Election (April 5, 1966).
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- 8 Canvass of votes both cities.
- MAY 5 Last day to receive candidates' expense sheets.

NOTE: For General Election. Overland Park and Prairie Village.
Late registration hours - March 5 thru March 15, until 9:00 p.m.
(Closed Sundays)

Registration books are closed March 16 thru April 5.

HARVARD LAW SCHOOL

Examinations

REPORT OF Cohen, Barton Pollock January, 1954

SECOND YEAR

*Accounting **.37-.5.**

Electives

*American Legal History

*Comparative Law

*Jurisprudence

*Legislation

*Soviet and American Law

*World Organization

*Half course

**Three-quarters course

THIRD YEAR AND GRADUATE

*Administration of Justice in
Occupied Territory Sem.

**Admiralty

*American Legal History Sem.

*Bill of Rights & 14th Amendment
Sem.

*Commercial Law Sem.

*Comparative Public Law: Con-
stitutional and Administrative
Law Sem.

**Conflict of Laws

*Corporations II-B

**Creditors' Rights A

*Domestic Relations A

*English Legal History

*Equitable Remedies

**Evidence

*Government Regulation of
Business

**International Trade and
Investment

*Judicial Administration Sem.

*Land Use Planning Sem.

*Legal Prob. of Authors & Publishers
Sem.

*Legal Prob. of International
Regional Organizations Sem.

**Local Government Law Sem.

*Medico-Legal Problems Sem.

*Public Utilities Sem.

*Restitution

*Taxation: Current Tax Problems
Sem.

*Taxation: General Sem.

*World Organization Sem.

*Written Work

HARRISON S. DIMMITT
Secretary

Over for Key to Grades

To maintain satisfactory academic standing a student must receive:

- (a) A general average of at least 58 during each year, and at least one point higher in any year in which he has one full course grade or more below the minimum "D" grade of 55, and
- (b) Not more than one and a half full course grades below "D" in any year, and
- (c) Not more than two and a half full course grades below "D" in his entire work in the School.

Half marks are given for courses of two or three hours credit, but all grades in the second and third years and in graduate work are weighted in accordance with the number of hours in the course.

In the second and third years, a course of four semester hours shall count as a full course, any three-semester-hour course as three-quarters of a full course, and any two-semester-hour course as half of a full course.

The general average is computed by adding the averages of the three years (carried to two decimal points) and dividing by 3. The nearest whole number is reported on the examination reports. A decimal of .50 is reported as the next higher whole number.

KEY TO GRADES

Full Course		Half Course
75 and up	— A —	37.5 and up
74-70	— B —	37-35
69-62	— C —	34.5-31
61-55	— D —	30.5-27.5
Below 55	— F —	Below 27.5

Copy

THE TULANE UNIVERSITY OF LOUISIANA
New Orleans 15

Dean of Admissions

February 20, 1948

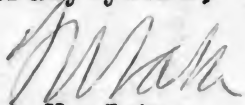
• Mr. Barton Cohen
5412 Chadwick Road
Kansas City, Kansas.

Dear Mr. Cohen:

I take pleasure in informing you that, based on your incomplete certificate of high school record, the Admissions Committee has approved your application for admission to the Literary-Law Course in the College of Arts and Sciences provisionally, on the condition that you complete satisfactorily the subjects now in progress, continue to do the same quality of work, and receive your diploma.

As soon as possible after your graduation, you should have a supplemental statement sent to this office by the principal of your high school giving your final grades, your date of graduation and rank in the graduating class. On receipt of this information you will be notified of the final action of the Committee and the date of registration.

Very truly yours,


Forrest U. Lake,
Dean of Admissions

L:m

cc: The Principal
Pembroke-Country Day School
Kansas City, Mo.

P.S. Your final record has not yet been received. It should be sent to this office by your high school as soon as possible.



THE TULANE UNIVERSITY OF LOUISIANA
New Orleans 15

Dean of Admissions

February 20, 1948

Mr. Barton Cohen
5412 Chadwick Road
Kansas City, Kansas

Dear Mr. Cohen:

I take pleasure in informing you that, based on your incomplete certificate of high school record, the Admissions Committee has approved your application for admission to the Literary-Law Course in the College of Arts and Sciences provisionally, on the condition that you complete satisfactorily the subjects now in progress, continue to do the same quality of work, and receive your diploma.

As soon as possible after your graduation, you should have a supplemental statement sent to this office by the principal of your high school giving your final grades, your date of graduation and rank in the graduating class. On receipt of this information you will be notified of the final action of the Committee and the date of registration.

Very truly yours,

F. U. Lake, D.D.

Forrest U. Lake,
Dean of Admissions

L:m

cc: The Principal
Pembroke-Country Day School
Kansas City, Missouri

Law School of Harvard University

Cambridge 38, Mass.

ADMISSIONS OFFICE

March 26, 1952

KENDALL HOUSE

Mr. Barton P. Cohen
959 Yale Station
New Haven, Connecticut

Dear Mr. Cohen:

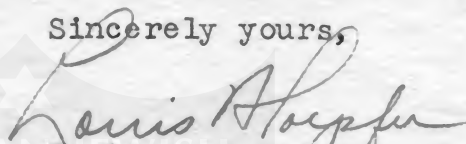
We are pleased to inform you that your application for admission to the Harvard Law School in September 1952 has been approved. In order to hold your place, you must send an acceptance deposit of \$50 before the date indicated on the enclosed card. This deposit represents an advance payment on tuition for the first quarter of the school year. It is not refundable except when military service prevents your entering the School, and timely notice is given. Unless we receive this payment on or before the date indicated, we will consider your application withdrawn.

This notice admits you only to the class entering in September 1952. It is not automatically transferable to any other class. Because of the large numbers of men now being called for military service and the impossibility of accurate prediction as to the time and circumstances of their release from service, the Law School has regretfully concluded that it cannot make any definite commitment regarding the later admission of an applicant who, having been admitted for September 1952, is unable to enter the Law School by reason of military service. You can be assured that if military service prevents your entering in September 1952, your application for later admission upon release from service will be given most sympathetic consideration. It will, however, be necessary to consider it in the light of circumstances which may exist at that time. These will include the number of applicants then seeking admission and their relative qualifications for admission. Other things being equal, men previously admitted but called to service will be given preference.

As you have not yet received your college degree, your admission is contingent upon the completion of the college work necessary for that degree. It is therefore required that you forward a supplementary transcript and evidence of the award of your degree as soon as possible.

The academic year begins September 15, 1952. It will be necessary to register in person during the week preceding that date. The Office of the Secretary will communicate with you during August concerning registration dates and other details. For this and other purposes, please be sure to keep us informed of your address at all times. Should you decide not to accept your place, or accept it and change your plans, please let us know as soon as possible.

Sincerely yours,



Louis A. Toepfer
Director of Admissions



Department of the Army



Certificate of Training

This is to certify that

Pvt Barton P Cohen US55526860

has successfully completed

Eight (8) weeks Basic Training under ATP 21-114

Given at FORT KNOX, KENTUCKY, THIS 8TH DAY OF OCTOBER 1955

Joe V. Langston
JOE V LANGSTON
Lt Col Armor
Commanding

306 YORK STREET
NEW HAVEN, CONNECTICUT

~~OCT 21 1949~~

MY DEAR SIR:

I HAVE THE HONOR TO INFORM YOU OF YOUR
ELECTION TO Life MEMBERSHIP IN

The Mary's Association, Inc.

YOUR ATTENTION IS RESPECTFULLY INVITED TO THE
PROVISIONS OF THE BY-LAWS REFERRED TO ON THE ACCOM-
PANYING PAGES

VERY TRULY YOURS,

C.F. Stoddard, Jr.
SECRETARY.

TO

B.P. Cohen

The Hory's Association, Inc.
(Founded 1849)

EXTRACT FROM THE BY-LAWS

There shall be two classes of Members:

First: Annual Members, who shall enjoy all the privileges of full membership except that they shall not be entitled to vote. The charge for this class of membership shall be five dollars per year.

Second: Life Members who shall pay a membership fee of fifteen dollars and in addition such war tax as may be in force at the time of his election.

Non-Yale members shall have no voice in the management of the club.

DUES SHOULD BE SENT TO

THE STEWARD

306 YORK ST., NEW HAVEN, CONN.

The Mary's Association, Inc.
(Founded 1849)

EXTRACTS FROM THE HOUSE RULES

The election of any candidate shall be void if he fails to make payment of dues within thirty days after notice of his election is mailed, addressed to him at the place given as his residence by his proposer or as printed in the Undergraduates or the Alumni Directory of the University.

A member's bill for house charges is payable within fifteen days from date rendered. If not paid within this time, the name of the members so in arrears, shall be posted and his further credit suspended, and if not paid within two months thereafter, his membership shall cease. Credit for house charges shall not be given to any member beyond twenty-five dollars, and if his indebtedness exceeds that amount, the Steward has the authority to use his discretion in regard to an extension of credit in excess of the above amount.

Any member who shall cease to be a member of the Club on account of failure to pay the amount of his dues or house charges, may be reinstated by the Committee on Admissions upon showing satisfactory excuse for his default and paying the dues or house charges for which he was in default at the time his membership ceased.

Members are required to notify the Steward of any change in address.

Congregation B'nai Jehudah

TELEPHONE LINWOOD 7844



LINWOOD BLVD. AND FLORA AVE.

Kansas City, Missouri

May 9, 1946

SCHEDULE OF CONFIRMATION

CONFIRMATION SERVICES
Sunday - June 9 - 9:30 A. M.
at the Temple

<u>NAME OF CONFIRMAND</u>	<u>Address</u>	<u>Parent</u>
Baker, Marilyn Louise	649 W. Meyer Blv'd	Michael H.
Barmon, Ruth Miriam	427 W. 59 Street	N. Harold
Baum, George Kenneth	441 W. 58 Terrace	George K.
Benjamin, Gertrude Elise	809 W. 52 Terrace	Alfred L.
Cohen, Barton Pollock	5412 Chadwick Road, Kansas City, Kansas	Joseph
✓ Cohen, Carolyn Ruth	1010 W. 70 Terrace	Morris
Davidson, Thomas L.	1232 W. 63 Street	Hyman
Gershon, Sharlene	229 Ward Parkway	Louis S.
Ginsberg, Suzanne	1040 W. 57 Street	Dr. A. Morris
Glazer, Betty	114 W. 68 Street	Louis
Green, Jerry Howard	1440 Brookwood Road	Howard J.
✓ Greenberg, Alana	5600 High Drive	Lee
✓ Helzberg, Marion Ruth	6541 Summit Street	Dr. H. Morton
Holzmark, Julie	1241 Huntington Rd	Joseph F.
Kleban, Donald G.	1267 W. 71 Terrace	Clarence
Koenigsdorf, Leonard	1915 Linwood Blv'd	Morton
✓ Levi, Carol	5318 Locust Street	Philip L.
Mag, Helen Louise	825 W. 63 Street	Arthur
Meyer, Suzanne Ruth	1227 W. 63 Terrace	Leon A.
Platnico, Edmond Roy	2207 E. 38 Street	Raymond
Poisner, Lawrence	1104 W. 77 Terrace	Ben
Rose, Jacqueline	609 E. 74 Street	William
Saffran, James Sanford	3736 Virginia Ave.	Mrs. Bessie
Shapiro, Estelle	7237 Jarboe Street	David
Sight, William Allen	6534 Wenonga Road	Jack
Silberman, Claire Louise	6235 Mission Drive	William B.
Silverforb, Elaine Rae	441 W. 67 Terrace	Jacob
✓ Stone, Beverly Jean	6500 Jefferson St.	Mark
Stratton, Barbara Rose	3237 Forest Ave.	Mrs. C. Strass (grandmother)
✓ Terte, Robert H.	440 W. 57 Street	Harry H.

~~Muskovitz Stanley 905 E. Gregory~~
~~Polakoff Dorothy 559 Freeman~~
~~Rosoff Martin 616 Grand Ave~~
~~Silverman Dorothy 704 Main~~

Leah Eichenberg 3603 1/2 St. John No
 Lona Ray Peltzman 4133 S. Benton

Nov 9, 1918

ROSTER OF CONTRIBUTORS

CONTRIBUTION-BUILDING
 Monday - June 9 - 1918 A. M.
 at the Temple

<u>Name</u>	<u>Address</u>	<u>Name</u>
Michael H.	622 W. Myer Blvd	Barry, Evelyn Louise
M. Harold	127 W. 89 Street	Berman, Ruth Miriam
George H.	441 W. 88 Street	Barry, George Kenneth
Alfred B.	608 W. 82 Street	Benjamin, Gertrude Elise
Joseph	512 Chadwick Road,	Cohen, Gordon Pollock
Morris	Kansas City, Kansas	Cohen, Benjamin Ruth
Hyman	1010 W. 70 Street	Davidson, Thomas B.
Isaac B.	127 W. 62 Street	Deaton, Estelene
Dr. A. Harris	212 Ward Parkway	Elshorn, Susann
Isaac	111 W. 68 Street	Eller, Betty
Howard B.	111 Brookwood Road	Eller, Jerry Howard
Joe	650 High Drive	Green, M. Alma
Dr. E. Jordan	650 Grand Street	Halsbury, Marion Ruth
Joseph B.	127 Huntington St	Holman, Milla
George	127 W. 41 Street	Klein, David B.
Newton	1112 Lincoln Blvd	Konigsfort, Leonard
Philip B.	6212 Louisa Street	Levy, Carol
Arthur	233 W. 32 Street	Max, Helen Louise
Reynold	237 W. 28 Street	Marion, Bernard Roy
Sam	111 W. 27 Street	Potter, Pauline
William	602 W. 24 Street	Ross, Josephine
Mrs. Sarah	378 Virginia Ave.	Sullivan, James Sanford
David	7817 Jumbo Street	Sullivan, Cecilia
John	681 Wagoner Road	Walt, Miller Alton
William B.	6212 Mission Drive	Wolman, Claire Louise
Joseph	441 W. 27 Street	Wolman, Elsie Mae
Mark	680 Jefferson St.	Woods, Beverly Jean
Mrs. E. Strauss	2327 Forest Ave.	Wright, Barbara Jane
(Grandfather)		
Harvey H.	140 W. 24 Street	Young, Robert B.

Author's note

This paper was in all but its final form at the time of Professor Paul Tillich's talk on the "Religious Aspect of Marxism". I mention this fact so that the reader will not believe that his ideas were necessarily incorporated in this paper. On one essential point I found myself disagreeing with him. Mention is made and my reasons for same are thereby incorporated in the body of this work. He as a Christian theologian is bound to some views which I cannot affirm. With all sincerity I hope the reader will not have been prejudiced unfairly by this talk or any preconceived ideas of his own.

An examination of Communist activity today finds it being opposed on all fronts by organized religion. The more tightly organized the religion is the stronger is the opposition. This is particularly true of the Catholic Church which due to its uncompromising stand is regarded by this country as one of its most valuable allies in its fight to stop the spread of Communism.

Likewise, the Communist government wherever it has gotten control has had as one of its main objectives the eradication of all existing religions. One of the cardinal tenets of Marxism is that religion is a means used by a ruling class in a society to suppress the other class. (That with the progress of the dialectic through time the religions of the bourgeoisie, those of the western civilization, will disintegrate and die as their usefulness has been served.) Thus, anyone adhering to one of these religions is supporting the old class-dominated form of society and must be exterminated so that nothing can slow down the progress of the dialectic which will bring with it the true Communist society. A recent example of this was the purging of Rudolf Slansky, the Secretary of the Party, in Czechoslovakia, a devoted Stalinist but nonetheless a Jew as were a number of his subordinates. These

not a sentence

II

men have all been purged not for Titoism, Fascism, etc. as Moscow claimed but because of their Jewish birth.¹

Whyfore this frontal attack on religion? Other political doctrines have existed which did not call for the expulsion of all forms of religion. We find in history that the mass purges of a religion usually came at the insistence of the dominant religion; for example, that of the Jews in Spain around 1500 at the insistence of the Catholic Church. In an authoritarian state only the religion of the rulers was permitted. Granting this and taking at its face value the statement of Lenin that during the dictatorship of the Proletariat the state would be ruled and is being ruled by a disciplined vanguard of the Proletariat then Communism could be considered the religion of the rulers of Russia if it can be shown that in its manifestations Communism follows the outlines of religion as we know it in the western world and if it serves the same function. If it is not possible to remain a Christian or a Jew and still be a Communist (Communism as conceived by Stalin) then the two are in opposition as religions for one cannot adhere to two religions at the same time.

It is time to define what we mean by religion for it means different things to different people. The de-

III

definition we shall use is the following: "Religion is the serious and social attitude of individuals or communities toward the power, or powers which they conceive as having ultimate control over their interests and destinies!"² By attitudes will be meant to include "The responsive side of consciousness which is found in such things as attention, interest, expectancy, feelings, tendencies to reaction, etc!"³ "Thus religion differs from theology, philosophy, and science in that it consciously cares for ultimate cosmic problems not on their own account but from practical and personal considerations!"⁴ Our attempt therefore will be to take Communism as a great human fact quite unconcerned as to the truth of its concepts and determine whether in its manifestations in the thoughts, feelings, and activities of its believers it functions as a religion. Ultimately our decision as to whether Communism is a religion rests on the pragmatic test of the way it works.

A religious person is one who lives vitally basing his life upon an act of faith that life has meaning and then seeks to conform his actions to that meaning.⁵ This is the attitude we referred to above, a positive attitude which is contrasted not with the atheistic⁷ attitude but with the gentle cynic. Therefore, although Communism denies the existence of God, ~~that~~ is no reason to immediately

IV

rule out the possibility of its functioning as a religion. Idols such as nature, the state, a dialectic, humanity, etc. may be put in the place of God, as it is with the confirmed atheist. For as Fromm defined it religion can be "Any system of thought and action shared by a group which gives the individual a form of orientation and an object of devotion!"⁶

Part the Second / ISH
ARCHIVES

The true Communist accepts on faith the concepts of the continuance of the dialectical process resulting inevitably in the victory of the proletariat and the eventual withering away of class distinctions. The class struggle is the significant drama of history and the most redemptive action is, therefore, the avowal of that struggle. As in all great religions the ultimate outcome of that struggle is preordained, yet it is necessary for the individual to affirm what is ordained in the dialectic of history. This dialectic of history functions as does God in the Judeo-Christian tradition. It is the determiner of our destinies. By conforming to its demands our lives will take on meaning and we will assume our proper place in history.

The will of God in the Judeo-Christian tradition sets the norm for human conduct and controls the course of history. A religion acts to set the goals for its believers. These Brightman believes are (1) obedience to God (2) experience of God (3) love of God (4) cooperative service (5) personal development.⁷ An examination of the Marxist philosophy will show that these goals are achieved. The dialectic assumes its place in Marx's philosophy as something immanent and yet transcending human society. It is transcending in that it is above human control and determines man's destiny; that is man can speed it up or slow it down but he can never stop the inevitability of its progress. Its immanence is manifested on earth in the class struggle and thus its power and influence can be seen. The dialectic acts to give a center to man's efforts for the duty of the individual is to affiliate or "get in line" with the process.

(This is the Communists' vertical relationship of which Tillich denies the existence in Marxism. It is only when this relationship proves unsatisfying or unrewarding that a person disavows Communism. To say that such a relationship does not exist because people have turned away from Communism without discovering it does not follow. This is comparable to saying that God does not exist because some people, having ^{in experiencing God} not been satisfied, turned away from

prophetic

VI

Christianity disillusioned. For those who have been rewarded it is a very real fact; an experience from which they never recover. The quotation later on from Koestler should convey the intensity of the experience. It is hard to imagine Professor Tillich having a more moving experience with his God)

The Communist must obey the sacred works of Marx, Lenin, and Stalin in which is written the will of the dialectic. Their approach to these writings resembles that of the Protestant fundamentalist or the Orthodox Jew who unquestioningly takes each word as the eternal law. Any deviation from that law is a sin and results in expulsion of the sinner from the community. Whereas the Jews have their Moses who gave them the will of God as embodied in the Ten Commandments and the Torah, and as the Christians have Jesus Christ whose every spoken word as recorded in the New Testament is God's will, so have the Communists their prophets-Marx, Lenin, and Stalin who gave them the laws that must guide their lives.

Communist
oral
law

The second goal of religion, the experience of God, is the desire of man to come into harmony with the ultimate. Once this identification is made man feels himself a part of a greater whole rather than an isolated figure in a hostile world. His mind is at peace for his life now has

VII

a positive meaning. The experience the Christian desires is union with God. The Communist, on the other hand, aims for identification with the dialectic and by so doing with the class that is to be the ultimate inheritors of the earth. His personality will be that of a greater entity than of a given individual.

The love of God is that of a son to his father. In the Judea-Christian tradition God is always spoken of as Father. He has created us; He has protected us; and He will lead us in the path of righteousness to eventual happiness. The dialectic has performed and will perform the same function for the proletariat. It was through the dialectical process that the proletariat was created; due to the mode of production we must remain; and through the inevitability of the continuance of the class struggle until the victory of the proletariat we will be led along the paths that end only in our final happiness; we will be restored to that "Garden of Eden" from which we have fallen but in a higher state than when we left.

The fourth of these, cooperative service, is as inherent a goal of Communism as it is of Christianity and Judaism. In the latter we are all creations of God and what we do for ourselves must also be done for our neighbor. In the former ~~you~~^{one} must cooperate with the other members of

VIII

his exploited class to rid the world of its distasteful members. In this way, the Kingdom of God or the classless society can be brought to earth. More will be said on this point later.

Brightman's final point, the goal of personal development, is exhibited by the Christian in his belief that faith in God is the highest form of life on this earth. The Communist speaks of man in his present state as being alienated from himself; that the fruits of his labor rather than belonging to him are now the possession of the bourgeois capitalist; that he will become a unified person when the fruits of his labor go to society rather than to his exploiter. The height of personal development is achieved when each man is joined to every other man in a society where the fruits of all their labor go to each man according to his needs. Then man will have time to give full vent to his potentialities as a human being. Marxism and Christianity have a fundamental faith in man; that man is good and needs only a change of circumstances to exhibit this.

At this point one distinction must be made clear which may have been confusing to the reader up to now; that between the ideals with which an individual tries to identify himself-the dialectical process and humanity.

IX

They can be distinguished as the abstract and the material. Many people are so constructed that their ideal must be something they can picture, that has a real place in their experience. For that reason we find God or Jesus described as a personality with truly human features, and it is in His personality that we wish to embody ourselves. Likewise the orthodox Jew desires to live in the law. For the Communist mankind takes on this ideal personality and the individual then desires to identify himself and lose his personality in that of the group. Thus to the group he gives up all signs of his own personality, ie worldly possessions. The power of Communism lies in ~~the~~ maintaining that individual in the group or cell. As long as this is done that individual is happy. A good example of this is given by Arthur Koestler in his description of his association with the Party. He says that the happiest times he had were while working with the cell and that his disillusionment resulted from being forced to work on his own.

However some people desire an ideal that is beyond their everyday experience. (One that is sufficiently abstract so as not to suffer the discomfortures of ordinary happenings.) Thus we find in Christianity a concept of the Holy Ghost or Spirit that permeates the universe and with

*not a
Sentence*

which the individual wants to associate himself. The dialectical process is just such a spirit. Although it is a result of the change in the mode of production it is nonetheless an inevitable result. Man cannot change it; he can only associate himself with it.

"Gradually I learned to distrust my mechanistic preoccupation with facts and to regard the world around me in the light of dialectic interpretation. It was a satisfactory and indeed blissful state; once you had assimilated the technique you were no longer disturbed by facts; they automatically took on the proper color and fell into their proper place. Both morally and logically the Party was infallible; morally because its aims were right, that is, in accord with the Dialectic of History, and these aims justified all means; logically, because the Party was the vanguard of the Proletariat, and the Proletariat the embodiment of the active principle in History."⁸

Part the third

By itself this philosophy of Marxism would be a moderate one for Marxism lies at the basis of the Social Democratic Parties of Europe which are only politically oriented. What gives it its tremendous dynamic quality is its messianic zeal with the accompanying demands for revolution. "The revolutionary theory transforms it into a dynamic religion producing fanatical adherents with a burning passion for social justice and reform, a deep concern for the poor and oppressed, and a high ideal of the brotherhood of man."⁹

The drive for a perfect society, one with perfect justice to all, has been an inherent idea of all mankind and is especially strong in the western tradition of which Marx was a part. It is an interpretation of history in which history has a beginning and a definite end and this gives it a direction and a meaning. History is seen as a struggle between two opposing forces, one good and the other evil, in which the good or ideal eventually wins. The Jews have long awaited the coming of the Messiah who would lead them to this utopia on earth. Christ came but the Jews refused to recognize him for he held out no hope for the ideal society on earth although he gave to the world the means for attaining a better existence than it possessed. By the time Marx wrote Christianity, the most influential religion, had proven ineffective in bringing

about a better existence of earth. By turning man's attention away from this world it had diverted man from this life. To Marx it had become a means used by the ruling class for keeping the other class subjected. Being a product of his age Marx turned toward science -- the prestige method of his day. Consciously he based his philosophy on science but it was too new in his "collective unconscious"¹⁰ to give his philosophy anything but a superficial veneer. Basically he was an inheritor of the Jewish tradition and exhibits in his ideas many of the characteristics of Judaism-absolutism, messianic expectations, and the chosen people concept.

In an age when Darwin's proof of evolution was revolutionizing the thought of the intellectuals producing theories of spontaneous generation and degeneration without any preordained aim, Marx maintained his faith that the principle of the progress of the dialectical process through time was the absolute truth and the future it foretold was the inevitable consequence of the present. Although accepting evolution of society up to now he did not believe that it would continue past the time when the victorious proletariat would wither away.⁷ His doctrine has now been accepted as the absolute truth by his followers who go no further than a priestly elaboration of the gospel. He and his followers have never been able to get away from

their faith that the eternal truth can (for Marx) or has been discovered.

Secondly that a messianic age will be ushered on to earth with the termination of the class struggle. This offers for the proletariat the ideal for which to apply their efforts. Their faith in its inevitability is what keeps them from losing heart in spite of their present condition. That God will send them a messiah to lead them from their present sufferings has been the hope of Judaism through the ages.

Working for the class, the people, the community or humanity has been a driving force in many religions. This is based on the optimistic faith in that class, humanity, etc. as possessors of a quality which they were given by God or the dialectic to give to the world; that by acting in the interests of the class, humanity, etc. they will be acting in accordance with the will of God; that by doing so they will receive His Grace. Thus, social action becomes for the actors a sacrament, a means for attaining Grace.

This leads to the third concept of Judaism which exhibits itself in Communism—that of the Chosen People. The Jews as a people were loved above all others by God and it was through them that his will would be brought to earth. Marx substituted a chosen class for a chosen

Ref. 100

The Messiah? Who is to be

*Some
purging
of time*

people-a class untainted by the sins ^{of} the exploiter. Marx was a moralistic, never applying the terms-good, justice, or love-to any object for consciously he was trying to devoid himself of value~~d~~ judgments. However "There is evil and injustice and they arouse indignation and hatred. This is a curious kind of moralism. He believes in an original sin lying at the basis of human society, the sin of one man exploiting another which always takes the shape of class exploiting class!"¹¹ A moral judgment is made by saying that exploitation is practiced. The proletariat is the chosen class for it is innocent of exploitation. It is predistined to be the liberator of mankind. He identifies it with true humanity because it is able to outgrow its class consciousness and become society itself. In doing so it will free the oppressed and bring social harmony to the world. Its triumph will bring with it the final rationalization of life-the obscure and mysterious will vanish. The Jews could not have wished to do more than to have this Kingdom of God on Earth recognize their God. Only faith, not science, could have conceived of this.

Part the Fourth
 But what is this appeal to the individual of submerging himself in this chosen class to gain an end which he must take on faith to be inevitable? The fact that this Communist doctrine has achieved such wide acceptance can only indicate that it appeals to the basic goals of those attracted.

The neo-Freudian, Erich Fromm, attributed this willingness to submerge one's personality to a group to the desire to escape ~~xxx~~ from a world of frustration and anxiety. The individual grows up in a society in which an exertion of his personality results only in frustration producing feelings of inferiority, powerlessness, and insignificance. His position in that society is insecure. Thus he is willing to give up this individual personality if he can obtain security and power. Through a fusion on the individual with something outside of the self these goals are satisfied.

By accepting the Communist doctrine of the inevitable victory of the proletariat and its promise of a glorious future and thereby becoming a part of a power which is felt as unshakeable, strong, eternal, and glamorous one participates in its strength and glory. He feels that he ~~is~~ now can exert a power which as an individual he was unable to do. There is a feeling of security because his efforts are being directed by a force greater than himself-one that will inevitably be successful. He has been saved from the torture of doubt. "The meaning of his life and the identity of his self are determined by the greater whole into which the self has submerged."¹²

This act of acceptance contains all the aspects of a religious conversion. The divided self becomes a unified being. "The new birth may be away from religion into

incredulity" or vice versa but no matter what the direction it brings with it "A characteristic feeling of relief typified by a state of firmness, stability, and equilibrium succeeding the period of storm and stress and inconsistency."¹³

Arthur Koestler ably describes this experience as it happened to him. It is worth quoting at length for by so doing a better understanding of the deep psychological effect the acceptance of the faith can have.

"By the time I had finished ~~xxx~~ 'Feuerbach' and 'State and Revolution,' something had clicked in my brain which shook me like a mental explosion. To say that one had 'seen the light' is a poor description of the mental rapture which only the convert knows (regardless of what faith he has been converted to). The new light seems to pour from all directions across the skull; the whole universe falls into pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to every question, doubts and conflicts are a matter of the tortured past—a past already remote, when one had lived in dismal ignorance ~~of~~ in the tasteless colorless world of those who don't know. Nothing henceforth can disturb the convert's inner peace and serenity."¹⁴

The means to be used to accelerate the inevitable-revolution-is a manifestation of a basic symbolic tendency in man. Freud would explain it as a manifestation of the death instinct. In a free people the life instinct has mastered the death instinct for their personalities have

XVII

been able to develop with only nominal restrictions. However in an anxious and frustrated people the symbolic representation of the death instinct and thus a new life through death will become apparent. In the Christian world the resurrection Christ is that symbol. But in an oppressed people the vicarious satisfaction of that desire is not sufficient, they demand that death or extinction of the individual self. This they can do by identifying themselves with a class, accelerating the coming of the final destruction of the capitalist-the Last Judgment-and through it they are given a new life. The revolutionaries would suffer-bear the Cross-so that others after him could be saved. Thus Communism has taken on to itself the most dynamic and moving of all symbols-that of resurrection or life through death. It represents the power that can be attained by destroying the individual personality by submersion in a group which alone is able to bring real life to the world.

Marx, himself, but even more so Lenin, recognized the necessity of incorporating revolution in the doctrine. Without it action by the proletariat could never be completely successful. Therefore, he insisted upon total destruction of the bourgeois state and its machinery of government rather than mere proletariat control of existing machinery.

XVIII

Part the Fifth

The desire for a Living Church which exhibits itself so clearly in Catholicism is ~~is~~ also an essential part of Communism. The function of the Living Church is to give continuous revelation of the eternal truth. It acts as the necessary immediary between man and ~~the~~ divine spirit. By so doing it controls not only his thoughts but his actions. Only when a man is free to communicate directly with the determiner of his destiny does he have control over his actions.

In this respect Communism resembles Catholicism over and against Judaism or Protestantism which recognizes the efficacy of personal communication with God. The difference between them is that between a priestly and a prophetic religion. In a prophetic religion one individual dares to set his intuitions and visions up against those of another person and thereby tends to undermine existing institutions. On the other hand the priestly religion stands for discipline and fixed codes of conduct with authority ~~vested~~ in a hierarchy. ||

Communism and Catholicism both have their hierarchial systems for without them an institution could not remain unified. It is necessary in a hierarchial system that one man be the recognized head for without that the system would break in two or fly in all directions. "The oneness

of leadership personifies the certitude of the creed. The leader stages the world of make-believe so indispensable for the realization of self-sacrifice and united action. He evokes the enthusiasm of communion—the sense of liberation from a petty and meaningless individual existence."¹⁵

For the Catholics the Pope functions in this role and for the Communists, at present, it is Stalin. They are the only ones who can understand and interpret the divine spirit. In order that this doctrine may be passed on to the mass of the people a hierarchy of priests is employed. They see to it that the doctrine is followed with ^{out} deviation. Deviation leads to chaos and anarchy, the negation of the principle of social unity. The masses, on the other hand, must be willing to accept this goal of unity of thought and action as being of higher value than individual expression.

The willing subordination by the individual to the dictates of society requires an attitude diametrically opposed to that of individual expression or self-interest. It must be that of an organized religion or movement for no mass movement could stay organized for long if each individual felt himself to be the highest authority to which he had to appeal. An individual willing to accept the dictates of some other authority on all matters of thought and action must be one who does not want the responsibility himself.

Part the Sixth

Through this maze of seemingly unorganized material it should be becoming clear that Communism fits the prescribed definition of religion and thus can be considered as such. Beyond this we have shown that its power encompasses the whole of life and that its adherents are expected to have a particular attitude toward life—that of the willingness to submerge the self in a group and accept its authority. This attitude is due to feelings of insignificance, barrenness, and frustration which arise in the individual as he faces the world and which he tries to relieve in the group. An authority has vested itself with the power to keep this group unified by not permitting an independent center of thought and action to exist.

When this independent center does exist the organization is in continual danger of losing its members to another center that will relieve the frustrations of the individual more satisfactorily than does Communism. A person becoming disillusioned with Communism when it is no longer satisfying his needs will change to another organized religion that does provided the person still feels the need to "escape from freedom" and responsibility. This explains the common phenomenon of men like Louis Budenz, Nicolas Berdyaev, etc. renouncing their Communism and accepting Catholicism. This also explains why Communism

in Europe recruits its most loyal followers from among former Nazis, fascists, and ardent disciples of other mass movements. On the other hand, those who no longer have this intense need will affiliate themselves with less dynamic and radical movements such as Protestantism, Democracy, or even become mere skeptics. It is the practical and personal considerations of needs, drives, and goals that Communism must satisfy in order that it may exist as a potent force. As long as it serves this function as well as it presently does it will continue to be a religion with which to reckon.

In Conclusion it can be said that the position of Stalin rests, on the one hand, upon the maintenance of frustration for the individual in exercising his will and, on the other hand, of maintaining the group in which these frustration can find relief. The former he does by punishing individual expression or deviation and the latter by eradicating any group or center of thought and action which may exist to challenge the position of Communism. If the power of organized Communism should wane Stalin and his immediate subordinates ^{would} ~~will~~ find themselves in a very precarious position; therefore it is up to those leaders to keep it strong for their position depends upon just that.

Marx said that "religion is the opiate of the people" and the ruling class uses it to keep itself in power. Could

it therefore be said that Communism is the opiate of the people and the means whereby the ruling group holds on to its power?

Well done.

This is a very interesting paper. Though some of your points parallel those made by Tillich, you have also brought out comparisons which he didn't make.



1188

1. In a talk given by Mr. Ducachék, head of the Czechoslovakian Desk for the Voice of America, before a class in Political Science 37. Yale University January 1952
2. James B. Pratt, The Religious Consciousness N.Y. MacMillan, 1951, P.2
3. ibid p.2
4. ibid p.6
5. John Lewis, Christianity and the Social Revolution article by Reinhold Niebuhr London, Victor Gollancz Ltd, 1935, p. 461
6. Erich Fromm, Psychoanalysis and Religion New Haven Yale University 1950 p. 21
7. Edgar Sheffield Brightman, "Goals of Philosophy and Religion, East and West" Philosophy, East and West U. of Hawaii Press Vol. 1 No. 4, January 1952
8. Richard Crossman, The God that Failed article by Arthur Koestler N.Y., Harper & Brothers, 1949 p. 34
9. D.R.G. Owen Scientism, Man, and Religion Philadelphia Westminster Press 1952 P. 49
10. a term used by Jung to distinguish the totality of experiences of mankind throughout its existence which act as forces in the unconscious mind of the individual
11. Nicholas Berdyaev The Russian Revolution London Sheed & Ward 1932 P. 68
12. Erich Fromm Escape from Freedom Farrar & Rinehart N. Y. 1941 P. 156
13. William James The Varieties of Religious Experience N.Y. Random House P. 172
14. Richard Crossman The God that Failed article by Arthur Koestler N.Y. Harper & Brothers 1949 P. 23
15. Eric Hoffer The True Believer N. Y. Harper & Brothers 1951 P. 111

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6. ~~Eric Hoffer~~ ^{Hoffer, Eric} The True Believer N.Y.
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12. Gurian, Waldemar "Totalitarian Religions"
The Review of Politics South Bend The University of
Notre Dame January 1952
13. Brightman, Edgar Sheffield "Goals of Philosophy
and Religion, East and West" Philosophy, East and West
Honolulu University of Hawaii Press Vol 1 No. 4
January 1952

If we want intellectual security then Christianity offers it to us. If we believe that it is an inherent part of man's nature to demand security, then we will lose our freedom to ^{whatever} whatever man-conceived absolutes will take it. However, if we believe that man was created free, that man was ^{not created just} not created ^{to seek} to seek a place where he could ^{lose} lose this freedom, then man ^{must} must continually strive onward using his freedom for a ^{purpose} purpose—that purpose being to ^{bring} bring the Kingdom of God to earth. Thereupon, the spirit of Judaism, its encourage to ^{go} go forward with the goal in mind, can have lasting value in this world. Then we can not sacrifice our intellectual integrity for the material and temporary advantages and security offered by Christianity. The dilemma of the young American Jew revolves around this.

We see all about us the feeling of meaninglessness of life. Is it because the true, universal meaning for man's life on earth is yet to be found?

75

One outstanding characteristic portrayed in both Slade's The Triumph of Willie Pond and Bakke's Citizens Without Work was that public relief was taken only as a means of last resort after every other possibility had been exhausted. Once there was any chance of self-support it was immediately taken being greatly preferred to remaining on relief. However, it is to be noted that in Willie Pond the case and circumstances were so extreme and unusual that the family had ~~to~~ come to accept relief as their due course. As given in Bakke's book such circumstances as those which faced Willie Pond were rare so that the material given in Slade's book should be all but discounted when making a sociological study of the situation. The sociological factors involved in the acceptance and rejection of relief shall be the subject of this paper.

A reliable survey taken of the people of this country asking the question, "To which class do you consider yourself a member--upper, middle, or lower?", showed an overwhelming percentage of the people favoring the second of the alternatives. Most of the people that answered otherwise said "the upper" while a very small percentage considered themselves members of a lower class. In other words, the cultural heritage of this country favors the average or middle class while rejecting the extremes especially the lower class. Evidently, there is some stigma attached to considering oneself inferior to others; to not being

able to live up to the standard. Even worse to our people than being termed lower class is the absolute loss of respectability when one becomes a public charge; that is to accept public funds because of the inability to support oneself.

Our so-called great middle class society is founded on one all important principle-the worth of the individual. That when this individual falls all value disappears and man is worthless. All of our religions glorify the individual and make him feel as though he is the paramount entity. With all of our cultural forces directed in this line society cannot help from expressing this idea. One's place in society is lost if he goes contrary to its accepted mores. Acceptance of aid from outside sources shows a loss of individuality--that characteristic without which we are inferior to the group and thus we lose group status.

People's actions are motivated and reinforced by rewards and the rewards society give the individual are great. The feeling of being accepted although it implies conforming builds a man's personality. Man is always eager for these rewards will do all in his power to maintain his status in the group. The idea of keeping up with our neighbors is an integral part of our culture. Pride in our accomplishments and a satisfied ego form the basis for successful associations in society.

When speaking of individuality the concept of complete independence is usually synonymous. We all want to be

absolutely free to do what we want when we want and to thing what we want in order to satisfy our ego and show that we are self-sufficient. Yet, conforming to group standards has made us modify these ideals. Economic factors have forced the working man to accept conditions that his inherent desire for independence wouldn't have let him. However, he must eat and so now finds himself in the position where his survival is dependent on someone else giving him the opportunity to earn wages in order to buy the food. Although he must accept this degree of dependence on others he still retains the feeling that through his own efforts he is providing for himself. He and his whole society have modified their ideals to the point where their main concern is with self-reliance and it is around this that their group status stands.

Willie Pond like the other members of his society had accepted the fact that he could not be wholly independent but as long as he could provide in some measure for himself then he had still had his self-respect. When Willie, through necessity, had to turn to relief he lost this important aspect of his character. He even lost his position as head of the family. He and his family were willing to live in the squalor of the Beehive and sell everything of value in order to feel sufficient. Once they turned to relief they lost their identity as individuals and were considered merely as a part of that segment of the population known as paupers. They hung onto that insurance policy which would provide for a decent burial through the worst of conditions so that, at least, in death they would not have to accept the stigma of a pauper's burial.

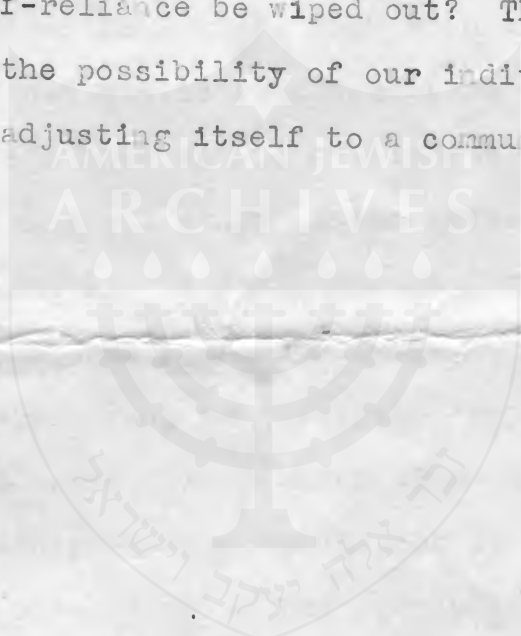
They made a sacrificial attempt to hold on to one last sign of self-reliance.

This characteristic is so deeply engrained into our culture that even after an extended period of public support people will grab at the first opportunity to get along without it; as witness the Pond children who went away from the home in order to make their own lives. The children once more became members of a society which placed a premium on their individuality and self-provision.

Accepting the position as a public charge forces the worker to the realization that everything he has been working toward in life is farther from him now than when he started. He has already modified his degree of independence and his goals to a position that was attainable under the circumstances and acceptable by his society. Now he must nearly surrender or remodify his ideals again. No man's ego will allow him to do this without completely breaking his spirit.

As a pauper he is only given enough to satisfy his basic needs for food, shelter, and clothing. These he must get by pleading with someone else. He must show that he is absolutely unable to provide for himself in order to evoke enough pity to get the things he needs. There is no chance to save a little so that someday he may regain his independence. The realization that he can never be self-reliant and that his continued existence will depend on someone having pity on him is character breaking. Rather than to face this realization and turn to public relief a family will go on living under the worst of conditions hoping and hope that it may once again be able to provide for itself.

Mr. Bakke's book concluded that people on relief still have the desire for independence and self-support. However, his studies were based on people who had only been on relief for a comparatively short period of time. On the other hand the people in Slade's book came to accept relief as their natural deserving. The question then arose in my mind that if conditions were such that relief and governmental interference had to be carried on for a period of a few generations and society came to accept public support--could this cultural trait of self-reliance be wiped out? The question arose when considering the possibility of our individualistic society ever ~~living~~ adjusting itself to a communistic type of society.



80

A Report based on "My Eyes Have a
Cold Nose" by Chevigmy

The problems facing Mr. Chevigmy upon becoming blind are very similar in many respects to those facing all people who find themselves classified in a minority group. The fact that a person has some sort of differentiating characteristic changes society's attitude toward him. Chevigmy's realization of this ~~is~~ comes to him only after he has left that group known as the majority or sighted people. He realizes that the color of a man's skin or the shape of his nose can have the same affect on that person's personality as can loss of sight. People treat him as different although he can find no basic difference between himself and the world. This characteristic changes him from an individual to a type and in the eyes of the world all people of this prototype are to be treated the same. Rather than being treated as an individual with individual problems like anyone else he is immediately considered as one of a group with the same remedy applied to him as is given everyone else endowed with the same characteristic.

As there is nothing essentially different in a negro which limits his ability to contribute to society so there is nothing different in a blind person which makes it impossible for him to contribute his share. A loss of sight is compensated for by the sharpening of the other sensory organs especially hearing. The desire for independence is inherent in all men. When left alone they can lead their normal lives. It is only when society imposes its ideas on them that a real problem arises.

Society's natural reaction to a physically handicapped person is to pity him. Pity implies inferiority and there is nothing which affects a man's personality more than a feeling of insecurity brought on by the ~~idea~~ idea that he doesn't measure up to the rest of the people. The reaction which results is regression or a withdrawal from society completely. This insistent pursuit by society to withdraw one from ~~the~~^a competitive existence by placing him in an institution makes the maintenance of group status an extremely difficult one; one that involves the constant spirit of aggressiveness and opposition to the pressures of society. It is made even more difficult by the common human failing of always trying to conform to the ways of the group. Most people have an intense fear of wandering alone down untried and unfamiliar paths. Only the desire for independence and individuality can counteract this natural tendency *to conform*. An individual is pulled away from the status which he has always enjoyed and is cast into one big, all inclusive group; thus losing whatever individuality he might once have possessed.

If he is blind he is supposed to be completely helpless and his attitude toward life is that of utter tragedy and uselessness. He is supposed to be incapable of solving **everyday** problems on his own; **That** he has no place in business; and most important is the mistaken impression that in losing his sight or his hearing his mental faculties have likewise been impaired. Little consideration is given the fact that the other organs have developed to an extent to compensate for the inconvenience of sightlessness.

If he is a negro he is categorized as lazy, dirty, and ignor-

ant. He is typed as incapable of participatingⁱⁿ or attaining that status which the majority or whites enjoy. He is thus placed in a situation from which he cannot escape unless he shows an unusual drive to leave those confines. Society rarely considers that these characteristics are affects rather than causes and that if a negro were given equality of opportunity such characteristics would disappear. If these preconceived notions could be eradicated then the negro would be free to attain the position toward which he is inclined rather than be subjected into a class which denies his individuality and personality. Society continually imposing its notions on a person can soon defeat him. It takes an extremely strong will to ward off this attempt.

One consideration which must be taken into account when judging a person by the attempt he has made to fight off this desire by society to confine him is the ~~time~~ and previous experience of that particular individual. If a person was brought up in this atmosphere of conforming and knows no other then the chances are very slim that he will try to throw off his "chains". If he was born blind and all through his life he has been pitied and told of his helplessness then probably he will never consider a change. Of if a negro has never experienced anything but squalor and indolence then he may never strive to attain a group or institutional status equal to his potential.

On the other hand, a person recently handicapped of impoverished will have a decidedly greater drive toward maintaining or reattaining his previous independence. His natural inclination is to ~~re~~gain his freedom but the continued pressure of society driving him downward into conformation may eventually cause him to give up in despair.

It is the idea of society that being blind brings along with it an irreparable tragedy and a complete helplessness. This mistaken belief originates through our excessive reliance on sight as the prime means of action. Most all of our traits are developed so that we'll "look good" to our fellows. We judge on outward appearance rather than the more important consideration of a man's character. For a blind person this produces a tremendous amount of insecurity in the feeling that people are staring at him for a reason which he cannot comprehend or change. It created in him a desire to withdraw from society so that his constant fears may be alleviated. Such a reaction on the part of the blind makes that person a parasite on society adding nothing to its furtherance.

Likewise, the fear of a ~~mute~~ deaf person that he is being judged by the tone of his voice which he cannot hear causes various reactions in the individual presenting a social problem. He may withdraw from society or may develop an overly aggressive spirit trying to overcome the inferiority he feels.

When one organism is impaired another or a group of others may improve to take its place and the physiological problem is practically solved. In the intervening time during which the sensory adjustment is taking place another and for more difficult problem arises, that of social adjustment. The desire of the individual is for independence and self-reliance and this desire should be encouraged immediately; otherwise a breakdown of his whole character will result and will make him a legacy on society instead of the free individual he would like to be. He must have

confidence in his ability to meet the new situation and must convince the world that his catastrophe hasn't changed him.

A religion which preaches through ignorance that blindness is a manifestation of God's anger ~~and~~ toward the sinner can only result in loss of faith in oneself. Such a philosophy is indeed unreal and for a newly handicapped person to have to face unreality along with reality is a difficult task, one that may prove ~~extremely hard to~~ overcome. Verily, such a religion which may be fine to keep people from sinning may result in a feeling of insecurity and loss of confidence in self when applied to the physically handicapped.

Also ^{secretly/s} ~~our~~ idea that it is best to break bad news gradually so as to prevent any serious reactions in the case of the physically handicapped ~~can~~ result ^{only} ~~only~~ in a lengthening of the period of readjustment. It is absolutely necessary to rid a person of his hope for one solution in order that he can turn his full attentions toward reorientation. Once this is done readjustment will come easier. For society to realize that human kindness is a hinderance rather than a help toward readjustment is necessary. and must be understood by all. The need for ~~education~~ of ~~all~~ people concerning these social problems is apparent; ~~if~~ education to teach the minority groups how to help themselves and education for all to teach each person how to help ~~his~~ and understand his neighbor.

BIRTH CERTIFICATE

This Certifies

Providence Hospital
Kansas City, Kansas

That Barton Pollock Cohen was born in this Hospital
at 4⁴⁰ A.M. Thursday the 11 day of Dec. AD. 1930

In Witness Whereof the said Hospital has caused this certificate
to be signed by its duly authorized officer and its Corporate Seal
to be hereunto affixed.

Sister Mary Clarissa R.N.
Superintendent

J. H. Raben
Attending Physician



Family History

Father's full name Joseph Cohen
Birthplace Kansas City, Mo. Date _____
Mother's maiden name Margaret Pollock
Birthplace New York City, N.Y. Date Dec. 30, 1908
Date and place of marriage Aug. 21, 1927. Kansas City, Mo.

Form A - Hollister Birth Certificate

Design © 1928, Franklin C. Hollister, Chicago

"Remember thy Creator



in the days of thy youth"

B A B Y ' S F O O T P R I N T S

[UNCHANGING EVIDENCE OF IDENTITY]

LEFT FOOT

RIGHT FOOT



MOTHER'S
THUMBPRINT

LEFT HAND

MOTHER'S
THUMBPRINT

RIGHT HAND

Sex of Child _____

Weight at Birth _____ lbs. _____ ozs.

This Certificate of Birth should be carefully preserved as record of value for future use:

- 1 To establish age to enter school.
- 2 To establish age when applying for working papers.
- 3 To establish legal age for rights of franchise.
- 4 For jury and military service.
- 5 To prove citizenship.
- 6 To obtain passports for travel in foreign countries.
- 7 To prove right to inheritance of property.

Official registration at _____

Hembroke-Country Day School
Kansas City

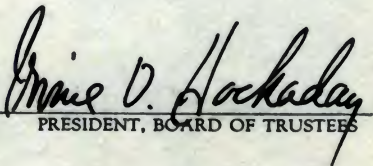
PEMBROKE · COUNTRY DAY SCHOOL
KANSAS CITY

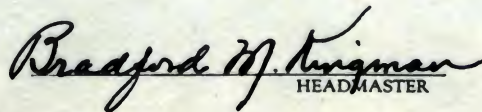
THIS CERTIFIES THAT

BARTON POLLOCK COHEN

HAS SATISFACTORILY COMPLETED THE REQUIREMENTS
FOR GRADUATION FROM THIS SCHOOL, AND IS THERE-
FORE AWARDED THIS DIPLOMA.

GIVEN AT KANSAS CITY, MISSOURI, THIS FIFTH
DAY OF JUNE, ONE THOUSAND NINE HUNDRED AND
FORTY-EIGHT.


PRESIDENT, BOARD OF TRUSTEES


HEADMASTER

DEDICATION

of

BEERSHEBA

HISTORICAL MARKER

Friday, November 6, 1998

12:00 noon

Finney County Historical Museum
403 South 4th
Garden City, Kansas

Kansas State Historical Society
and
Kansas Department of Transportation

BEERSHEBA

In 1882 the first Jewish agricultural colony in Kansas was established when some 60 recently arrived Jewish immigrants from Russia, sponsored by the Hebrew Union Agricultural Society, settled northeast of here along Pawnee Creek. Named for the ancient city of Beersheba, the colony stretched over several sections of land, each family homesteading 160 acres. Dugouts and sod houses were constructed for homes, a synagogue, and school. Cow chips were used for fuel. Wells were dug and the native prairie was plowed and planted. Within the first few months, a wedding took place, a baby was born, and the first death occurred.

Farming proved to be unprofitable and severe winters produced hardships. To supplement their meager incomes, colonists sold their equipment and livestock, took jobs with the railroad, mortgaged their land, and established businesses in nearby Ravanna and Eminence. As the two towns died out in the 1890s after a bitter county seat battle lost by both towns, the colonists sold or abandoned their homesteads. A decade after the colony was established, none of the colonists remained and the land reverted to prairie.

Erected by Kansas State Historical Society and Kansas
Department of Transportation

LUNCH

Courtesy of the Board of Directors, Finney County Historical Museum

12:00 noon

WELCOME

MARY REGAN

Executive Director
Finney County Historical Museum

JESSE SCOTT

President, Board of Directors
Finney County Historical Museum

CEREMONY

12:30 p.m.

MASTER OF CEREMONIES

RANDY THIES

Cultural Resources Specialist
Kansas State Historical Society

REMARKS

RAMON POWERS

Executive Director
Kansas State Historical Society

REMARKS

RONALD BERGLUND

Area Engineer
Kansas Dept. of Transportation

*Beersheba,
The Larger Picture*

DONALD M. DOUGLAS

Historian

REMARKS

BARTON P. COHEN

MARY DAVIDSON COHEN

UNVEILING

(Weather Permitting)

Junction of K-23 and K-156



STATE OF KANSAS,
 COUNTY OF WYANDOTTE, } SS.
 CITY OF KANSAS CITY,

I, HOWARD PAYNE, City Clerk of Kansas City, Kansas, and Local Registrar of Vital Statistics of the State of Kansas, for District 105-A, do hereby certify that Barton Pollock Cohen

was born Dec. 11 1930 and is the son—daughter of

Joseph & Margaret Cohen

as shown on page 185 of Record Book H Numbered 46899

IN WITNESS WHEREOF, I have hereunto set my hand and affixed the official seal of said city this 20th day of August, 1935.

Howard Payne
 Local Registrar, District 105-A.

YALE UNIVERSITY · YALE COLLEGE
 NEW HAVEN, CONN.

Scholarship Report for year 1951-52

For:		Avg.	First Term	Second Term
COHEN BARTON P			85	83
ECONOMICS	37	87		
HISTORY	59	84		82
PHILOSOPHY	23B			82
POLITICAL SCI	36	80		80
POLITICAL SCI	47B			87
RELIGION	31	85		85
SOCIOLOGY	33A	89		

THE POMONA DEVELOPMENT COMPANY
 MISSION, KANSAS

113

Jan. 1, 1962 83-1199
 1011

PAY TO THE ORDER OF Barton P. Cohen, Secretary \$1.00

ONE and no/100 * * * * * DOLLARS

The MISSION STATE BANK
 MISSION, KANSAS

Matthew [Signature] PRESIDENT
E. F. [Signature] TRESURER

⑆ 1011 1199 ⑆

668 932

⑆ E. F. [Signature] ⑆

City of Prairie Village

PRAIRIE VILLAGE, KANSAS

83-1451
1011

041

PAY TO THE ORDER OF	FUND	WARRANT NUMBER	DATE	AMOUNT
BARTON P. COHEN	GI	41	APR 1 68	1.00

PAYROLL CHECK

THE JOHNSON COUNTY NATIONAL
BANK & TRUST COMPANY
PRAIRIE VILLAGE, KANSAS

CITY OF PRAIRIE VILLAGE

SIGNED [Signature] MAYOR
 COUNTERSIGNED [Signature] CITY TREAS.
 ATTEST [Signature] CITY CLERK

⑆ 1011 ⑆ 1451 ⑆

505888 0 ⑈



AMERICAN JEWISH
ARCHIVE

PV Rezoning

(Continued from Page 1)

commercial use had been with-
drawn and would probably be re-
vised and resubmitted later.

Legality of plans for dividing
the building into two use districts
had been questioned by the com-
mission, Cooke said.

If the application is resubmitted
the council will have final say on
this and other zoning matters this
year.

COMMITTEE ON ART

Two plans for an art commission
for Prairie Village which had
previously been submitted by both
Councilmen Robert Hovey and Bar-
ton Cohen were reviewed briefly.
Hovey, Cohen and Councilman
Frank Parrish were appointed to
meet with city attorney James
Hoover to draft an ordinance creat-
ing such a commission.

Dear Dad,

happy birthday!

are you sure you
don't want to go
anywhere for dinner
I'll treat as a birthday
present.

love, [Signature]

STANDARD CERTIFICATE OF BIRTH

DO NOT WRITE IN THIS SPACE

1. PLACE OF BIRTH STATE BOARD OF HEALTH
 County of Wynandott DIVISION OF VITAL STATISTICS

205-44530

Township of 924-1 STATE OF KANSAS
 City of Kansas City, Mo. No. Providence Hosp street, Reg. No. 46849

2. Full Name of Child Cohen, Barton Pollock
(If birth occurred in a hospital or institution, give its NAME instead of street and number.)
 If child is not yet named, make supplemental report, as directed.

3. Sex m If plural births 4. Twin, triplet, or other
5. Number, in order of birth 6. Premature yes Full term yes
 7. Legitimate? yes 8. Date of birth 12-11 1930
(Month, day, year)

9. Full name FATHER
Cohen, Joseph

10. Full maiden name MOTHER
Pollock, Margaret

16. Residence (usual place of abode) 2402 Nat. K.C. Mo.
(If transient, give place and state.)

19. Residence (usual place of abode) 2402 Nat. Mo.
(If transient, give place and state.)

11. Color or race W. 12. Age at last birthday 28 (Years)

20. Color or race W. 21. Age at last birthday 25 (Years)

13. Birthplace (city or place) Kansas City, Missouri
(State or country)

22. Birthplace (city or place) New York City, New York
(State or country)

14. Trade, profession, or particular kind of work done, as optician, lawyer, bookkeeper, etc. Lawyer

23. Trade, profession, or particular kind of work done, as housekeeper, typist, nurse, clerk, etc. housekeeper

15. Industry or business in which work was done, as silk mill, sawmill, bank, etc. 127

24. Industry or business in which work was done, as own home, law office, silk mill, etc. home

16. Date (month and year) last engaged in this work 19

25. Date (month and year) last engaged in this work 1937

17. Total time (years) spent in this work 5 yrs. 18. Total time (years) spent in this work 3 yrs.

27. Number of children of this mother (At time of this birth and including this child) (a) Born alive and now living 1 (b) Born alive but now dead (c) Stillborn

28. If stillborn, period of gestation months or weeks 29. Cause of stillbirth Before labor
During labor

CERTIFICATE OF ATTENDING PHYSICIAN OR MIDWIFE

I hereby certify that I attended the birth of this child, who was Barton Cohen at 4 a. m. on the date above stated
(Born alive or stillborn)

and (did) (did not) treat the eyes to prevent blindness. (Signed) J. H. Rabun M. D.

When there was no attending physician or midwife, then the father, householder, etc., should make this return. or _____ Midwife

Given name added from a supplemental report. Address: Edward Bayne
 (Date of) _____ Filled DEC 22 1960
 Registrar. Registrar.

CERTIFIED COPY

Topeka, Kansas, June 4, 1964

I hereby certify that the above is a true and exact photographic reproduction of the original certificate on file with the Division of Vital Statistics and Records of the Kansas State Department of Health.

Division of Vital Statistics and Records

By Erwin G. Franzen
 (State Registrar)

HARVARD LAW SCHOOL

Examinations

RECORD OF Cohen, Barton Pollock June, 1953

FIRST YEAR

*Agency
*Criminal Law
Civil Procedure
Contracts
Property I
Torts



ADMITTED TO
SECOND YEAR CLASS

AVERAGE 68

Rank in Class 223

Number in Class 501

HARRISON S. DIMMITT
Secretary

* Half course

KEY TO GRADES

MS-778
Box 3
Folder 6

	Full Course		Half Course
75 and up	— A —		37.5 and up
74-70	— B —		37-35
69-62	— C —		34.5-31
61-55	— D —		30.5-27.5
Below 55	— F —		Below 27.5

To maintain satisfactory academic standing, a first year student must receive a general average of at least 58 with no course grade below "D", or an average of at least 59 with no more than one course grade below "D".

For the purpose of determining academic standing, the courses in Criminal Law and Agency are counted together as one full course.

School and Home Card



Primary Grades

1 and 2



KANSAS CITY, KANSAS
PUBLIC SCHOOLS



Cohen, Barton

Name of Pupil

Enrolled 9-13, 1937 in II Grade

Promoted 5-27, 1938 to III Grade

Teacher M. Dorothy Craig

Principal Miss Caroline Drisko

School Mark Twain

Health Work---Social Habits

Six Weeks Periods	1	2	3	4	5	6
Observes health rules	D	D	D	D	D	D
Has good posture	D	D	D	D	D	D
Careful of books and supplies	D	D	D	D	D	D
Is obedient	D	D	D	D	D	D
Is courteous	D	D	D	D	D	D
Is attentive	D	D	D	D	D	D
Works and plays well	D	D	D	D	D	D
Does his best	D	D	D	D	D	D
Weight						
1. Should weigh	48			50		
2. Does weigh	47 ¹ / ₂	51	50 ¹ / ₄	53	53	54

The habits noted above are very essential to successful work. We are trying to develop them in your child and solicit your heartiest cooperation.

Habits well developed are marked "D."

Habits that need your cooperation for improvement are marked "U."

Habits that show improvement are marked "I."

Scholarship

Six Weeks Periods	1	2	3	4	5	6
Reading and Literature	S	S	S	S	S	S
Spelling (Grade 2)	S	S	S	S	S	S
Penmanship	S	S	S	S	S	S
Arithmetic (Grade 2)	S	S	S	S	S	S
Language	S	S	S	S	S	S
Hand work	S	S	S	S	S	S
Days Present	30	27	27	30	29	30
Days Absent	0	0	7	0	0	0
Times Tardy	0	0	0	0	0	0

EXPLANATION OF MARKS

"S"—Indicates Standard Work.

"U"—Indicates Below Standard.

To the Parents:

1. This card indicates to you the progress and development of your child.

Cooperation between home and school is fostered through the visits of parents to the school. Commend the child on his success and talk over with his teacher any disappointment you may feel in his marks.

2. Regular school attendance is most necessary in the first and second grades. A day's absence in the primary grades is as distinct a loss as in any other grade.

3. Please sign your name below. This will impress the child with your interest in his development.

Very truly yours,

F. L. SCHLAGLE,
Supt. of Schools.

Six Weeks Period	
1	Joseph Cohen
2	Joseph Cohen
3	Joseph Cohen
4	Joseph Cohen
5	Joseph Cohen
6	

THIS IS
BARTON P. "BART" COHEN



REPUBLICAN
for
STATE REPRESENTATIVE
13th District

Where does he stand on the issues?

1. **School Financing:** For too long the owners of real property have borne the burden of the increasing cost of educating our children. This must be halted. The State should provide additional financial aid because it has the power to obtain revenue from many sources while the school districts have had to look primarily to the real property owners. He favors the adoption of the school foundation program but he believes that the school districts must be encouraged to do advance planning for the wisest and most effective use of the money. The formula for distribution of state funds should be primarily on a per pupil basis.

2. **Mental Health:** Kansas is in the forefront of the States in its community mental health program. Congress recently passed a community mental health bill to encourage the other states to raise their standards to those of Kansas. Funds are needed by our community mental health clinics for construction of facilities. It should not be necessary for our centers to comply with regulations from Washington in order to construct their buildings. Existing State law can be amended so that these centers are eligible for state funds. Then these centers will retain local control and move forward in their programs to provide better care and treatment for the mentally ill. He will oppose any proposal to bring them under State regulation by such means as requiring them to be licensed by the State.

3. **Taxation:** It is unrealistic to believe that the school foundation program can be implemented without increasing taxes. The sales tax and the income tax produce the most revenue and, therefore, will be looked to for funding this program. The time when the funds will be needed should depend upon the advance planning of the school district. Thus a gradual increase in taxes should be expected. The commencement of the increase will depend on how quickly the advance planning can be achieved.

4. **Intangible Tax:** It should be abolished. This tax penalizes the person who has saved his money and has resulted in the flow of capital outside of this State. This reduces the lending power of our financial institutions and hampers the natural development of our business and industry.

5. **County Home Rule:** The laws pertaining to the operation of our cities and counties should be modernized. The counties should have the same powers to take care of their problems as the cities have under the home rule amendment.

6. **Semi-public private clubs:** These are clubs which have been formed for the purpose of circumventing the liquor laws and which membership can be obtained at the door for a nominal fee. They have become gathering places for our minor children. Legislation to regulate them is necessary.

He has pledged to the people of the 13th District, to the elected officials of the cities and of Johnson County that he will confer with them and keep them informed on proposed legislation.

Born in Kansas City, Kansas 33 years ago, he has resided in Johnson County since 1946. He graduated from Pembroke Country Day, received his B.A. from Yale University, and his L.L.B. from Harvard Law School. He served as an enlisted man in the 3rd Armored Division, one year overseas. Upon release from service he began his . . .

Active practice of law in Kansas. A partner of Cohen, Schnider, Shamberg, and Jenkins. He belongs to the Bar Association of Kansas, American Bar Association, and Kansas Trial Lawyers Association. He . . .

Lives at 7947 Juniper, Prairie Village. His wife's name is Ann and he has two children, Tom, age 6, and Margo, age 4, both attending Ridgeview. He . . .

Assumes community responsibility. Past-President KCK Junior Chamber of Commerce; twice President, Wyandotte County Guidance (Mental Health) Center; Director, Rosedale State Bank; Vice-Chairman for National Legislation, Governmental Affairs Committee, KCK Chamber of Commerce; Board, National Conference of Christians and Jews; Trustee, University of Kansas School of Religion. He believes that the . . .

State Governments must have the freedom to assume and exercise their powers to meet the many and varied problems of the people in an evolving society. The freedom of the States to act creates a responsibility for action and must not be used as an excuse for inaction.

SURRENDER

Death holds no sting for me
Only sweet surcease of pain from my body
And of the pain of compassion for my friends in travail that I share
And of the pain in the eyes of my loved ones I cannot bear.
Perhaps tis a little early that on my journey I must start
And from my dear ones it is so hard to part
But I have loved every moment on this wonderous earth
A privilege it has been to share in its beauty, in its romance,
in its mirth.

Yes, death holds no fear for me
For soon a part of the whole universe I'll be
God is waiting, his pinions open wide
And, there under his sheltering wings I will abide.
How sweet was life with my dear ones all
Sweet passion, sweet love, sweet companionships I recall.

So, death will hold no sting for me
As long as man seeks destruction of humanity
If he would open his heart and treat men like brothers
And search only for the good that he could do to others.

Death, thy sting will be
A sweet release to me.
It will be as a refreshing gentle rain from the sky
As the penetrating warmth of the sun from on high
Or like the glow of a sunset over the crest of a mountain
Or the fragrance of flowers that grow by a fountain
For all these, for my beloved ones, for my dear friends, I am
grateful to God above
And thank Him for his eternal love.

- Margaret P. Cohen

May 16, 1958

Deceased

MARGARET P. COHEN
DAVID ELY LIPSKY
SAM WEINBERG

.....

MAURICE BENKLEY
MORRIS H. BERKSON
ABE BERTMAN
JENNIE BROWN
MILTON B. COHN
BEN DEUTSCH
LEO H. FELD
BENTHA L. FROMM
GEORGE L. GOLDMAN II
ESRAEL GORMAN
MORTON S. GROSSMAN
ROSE GROSSMAN
ROSE HENKIN
ROSE LIEBMAN
SAM LIEBOVICH
BEN LIPMAN
LEO H. LUDWIG
NATHAN E. MAC
DAVE MASELL
NATHAN D. MAYER
ALBERT A. SACKS
MEYER B. SHANBERG
MOLLIE WAGHALTER
CHARLES B. WEIL
ADOLPH WEINBERG
ANNA ZIMAN

First Name: Riwke

Last Name: Pollack

Ethnicity: Russia, Hebrew

Last Place of Residence: Minsk

Date of Arrival: October 30, 1905

Age at Arrival: 23 *Gender:* F *Marital Status:* M

Ship of Travel: Ryndam

Port of Departure: Rotterdam

Manifest Line Number: 0006

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Seen at Ellis Island: Manifest 6

Riwke can read & write
will be staying with E. Elsborg at 145 Madison, N.Y.C.
(Address is under Manhattan Bridge - present location
of N.Y. Water)

(Elsberg could have been Riwke's brother who went to
Soviet City, Iowa - but I did not think he changed
his name until much later)

HARVARD LAW SCHOOL

ADMISSIONS OFFICE

KENDALL HOUSE

Entering students are advised that in many States the Board of Bar Examiners require registration *before beginning* the study of law. All entering students should make certain that they will meet the requirements of the Board of Bar Examiners of the State in which they intend to practice law.

LOUIS A. TOEPFER,
Director of Admissions



HARVARD UNIVERSITY

Whereas the President and Fellows of Harvard College, with the consent of the Board of Overseers, in the year of our Lord one thousand nine hundred and fifty-five admitted

BARTON POLLOCK COHEN

to the degree of Bachelor of Laws

we now give him this certificate, by which we testify that the degree was changed to that of

JURIS DOCTOR

on the seventh day of April in the year of our Lord one thousand nine hundred and sixty-nine and that he was granted all the rights and privileges pertaining thereto.

In testimony whereof, by authority properly committed, we have affixed the University seal and subscribed our names.


David Curtis Bok
Dean of the Faculty of Law

August Kinsley
Secretary to the Corporation