

1 NATIONAL CONFERENCE OF CHRISTIANS
AND JEWS
2 NATIONAL BROTHERHOOD AWARD DINNER
WALDORF-ASTORIA HOTEL
3 NEW YORK, N. Y.
JUNE 28, 1966 - EVENING

4 (Singing of the National Anthem)

5 CHAIRMAN: The Most Reverend Terrence J. Cooke,
6 Bishop of the Roman Catholic Archdiocese of New York, will
7 now deliver the invocation.

8 BISHOP COOKE: Our Father, who art in Heaven,
9 we who are assembled here dedicate ourselves and hopes to
10 you. We ask the fullness of your blessing upon those who
11 are gathered with us this evening and upon all men and women
12 to whom the cause of faith in God is sacred. Our Father, who
13 art in Heaven, bless the efforts of the members of the National
14 Conference of Christians and Jews. May the warmth of your
15 love replace the coldness that springs from prejudice and
16 bitterness. Our Father, who art in Heaven, keep us ever
17 mindful that thou hast destined us to be one family under
18 thee, and enable us to live together as brothers, in dignity,
19 justice, charity and peace. Our Father, who art in heaven,
20 bless us and these thy gifts. May thy will be done on earth
21 as it is in Heaven.

22 CHAIRMAN: Vice President Humphrey, Mr.
23 Donald Cook, distinguished dais, and distinguished audi-
24 ence, this certainly is a notable gathering. I would like
25

INTERNATIONAL RECORDING GUILD - STATEN ISLAND 14, NEW YORK - Gibraltar 2-8262

1 to thank all the members of the Dinner Committee for the out-
 2 standing job they have done, which is evidenced by this large
 3 turnout. (Applause) Since time prevents me from introducing
 4 the entire dais, and as I have already presented one of our
 5 guests of honor, Mr. Vice President, I would like to intro-
 6 duce our other guest of honor, Mr. Donald C. Cook. (Applause)
 7 And I would also like to introduce a man who has been with
 8 the Conference for 23 years. He became President a year ago
 9 and has been doing a wonderful job -- the President of the
 10 National Conference of Christians and Jews, Dr. Sterling W.
 11 Brown. (Applause) Unfortunately, Mrs. Humphrey cannot be
 12 with us tonight. But we are fortunate in having Mrs. Cook
 13 with us, and I would like to present her to you. Winifred,
 14 would you please stand? (Applause)

15 CHAIRMAN: Nineteen hundred and twenty-
 16 eight: Herber Hoover had just been elected President. The
 17 Dow Jones Averages were selling at an all-time high of 254.
 18 1928 -- sleek Auburn convertible was the fashion king of the
 19 highways. 1928 -- Do you remember Al Jolson in "The Jazz
 20 Singer" -- the first talking picture -- a big hit? 1928:
 21 Donald Cook in a raccoon coat and bell-bottomed slacks watch-
 22 ing his Michigan Wolverines take the Little Brown Jug away
 23 from Minnesota (laughter). 1928: And also that was the
 24 year the National Conference of Christians and Jews was
 25 founded. It was started because of the religious bigotry

INTERNATIONAL RECORDING GUILD - STATEN ISLAND 14, NEW YORK - Gibraltair 2-8262

1 | greatest asset of the National Conference is its purpose,
2 | its reason for being -- to bring about a change of heart.
3 | The Conference is in business to strengthen the basic
4 | American principles of the dignity, the rights, and the
5 | equality of man, and whatever we accomplish in the United
6 | States in that regard will have world-wide effects. The
7 | most revolutionary idea in the world today is the idea of
8 | the Brotherhood of Man under the Fatherhood of God, and
9 | there will never be lasting peace nor freedom until this
10 | idea becomes a way of life for everyone. Thank you.

11 | (Applause)

12 | And now we come to the highlight of the evening. We are
13 | about to pay tribute to two highly esteemed Americans,
14 | Vice President Hubert Humphrey and Donald Cook. Each of
15 | these men will receive a Brotherhood Award. Both presenta-
16 | tions will be made by Walter Frank, a partner of Marcus &
17 | Company, and the Chairman of the Board of Governors of the
18 | New York Stock Exchange. Mr. Frank, who was, himself, the
19 | recipient of a Brotherhood Award in 1964, has long been
20 | active in many philanthropic and civic activities. Walter,
21 | please take over.

22 | (Applause)

23 | MR. FRANK: Ladies and gentlemen, distinguished
24 | guests of honor, Dr. Brown, Bishop Cooke, Mr. Chairman, and
25 | members of the dais, Distinguished Business Leader and

1 aroused during the campaign of Al Smith, the first Catholic
2 ever to run for the Presidency. At that time the National
3 Conference consisted of just five men. Now, 38 years later,
4 there are 12 million Americans involved through our offices
5 in 75 major cities across the nation. Five men in 1928 --
6 and here are just a few of the things we are doing in 1966:
7 This summer we are holding Youth Camp Conferences, which will
8 bring together more than 3,000 student leaders from all over
9 the country. This summer we are having over 3,000 teachers
10 attend courses in human relations in colleges across the
11 nation. This year we will have a total of 100,000 educa-
12 tional programs conducted in schools, colleges, churches and
13 clubs. This year we will have 10,000 separate radio and
14 television broadcasts to promote the idea of Brotherhood
15 among Americans. Our Religious News Service, upon which
16 the Protestant, Catholic and Jewish press rely, is the only
17 inter-religious news service in the entire world. There's
18 just no question about it -- we have come a long way from
19 five men in 1928. We do not legislate. We do not propa-
20 gandize. We do not lobby. We do not pass resolutions
21 which view with alarm. But instead, we do educate; we do
22 mediate; we do create a climate for understanding. A climate
23 in which we contrive to bring about a change of heart. This
24 is important -- to bring about a change of heart, for the
25

1 government servant, advisor to presidents, and wartime
2 Special Counsel to the House Committee on Naval Affairs,
3 Donald C. Cook, is a man who has dedicated his life to the
4 betterment of the American community. Born in Esconaba,
5 Michigan, on April 14, 1909, Mr. Cook received a bachelor's
6 degree in economics in 1932 from the University of Michigan,
7 and a master's degree in business administration and finance
8 from that same university three years later. In 1939, he
9 received the degree of juris doctor from George Washington
10 University, and in 1940 received a master of laws degree
11 from the same school. In 1941, Mr. Cook also became a
12 certified public accountant. He was a member of the staff
13 of the Securities and Exchange Commission from 1935 to 1945.
14 He was also Special Counsel to the House Committee on Naval
15 Affairs during the war years of 1943-45. From 1945-47 he
16 continued in government service, and in 1947 practiced law
17 privately. He returned to government service in 1949 when
18 he was appointed a commissioner of the Securities and
19 Exchange Commission by President Truman. In 1950 he was
20 elected vice-chairman by the Commission, and in 1952, he
21 was appointed Chairman of the SEC by the President. Mr.
22 Cook joined the American Electric Power Corporation, New
23 York City, in 1953, as vice president and assistant to the
24 president. In 1961 he became the president and chief
25 executive officer. He is associated with various univer-

1 | sities and educational institutions, among which are the
2 | Harvard School of Business Administration of which he is
3 | a member of the Board of Visitors, and the University of
4 | Virginia Graduate School of which he is a trustee. He
5 | holds the 1965 Herbert H. Lehman Medal of the Jewish Theo-
6 | logical Seminary of America, he is advisor to the Office of
7 | Economic Opportunity, this year he received the C. Walter
8 | Nichols Award from New York University Business School, and
9 | he holds an honorary doctor of laws degree from the University
10 | of Michigan and an honorary doctor of humanities degree from
11 | Pikeville College in Kentucky. A successful business and
12 | professional man, yes. But more than that, Donald C. Cook
13 | is a success as a human being. A man of high ideals, he has
14 | been an inspiration to all who have come in contact with him.
15 | That is why he is receiving this award tonight. Don, it is
16 | with deep respect and great pride that I present this
17 | Brotherhood Award to you, and let me read the inscription
18 | to all of you. "Presented to Donald C. Cook for Distinguished
19 | Service in the Field of Human Relations. June 28, 1966."

20 | (Applause)

21 | MR. COOK: Thank you very much.... It really
22 | pays to have good friends, doesn't it? It's either a very
23 | brave or a very foolhardy man who will appear on the same
24 | platform and undertake to make a small speech in the presence
25 | of the Vice President, who has quite a reputation as an

INTERNATIONAL RECORDING GUILD — STATEN ISLAND 14, NEW YORK — Gibraltar 2-8262

1 accomplished public speaker. It's difficult to draw the
 2 line between bravery and foolhardiness in this kind of a
 3 situation, and I have a little story that I'd like to tell
 4 to illustrate it. You may remember that one of Winston
 5 Churchill's daughters married an actor, and not only that,
 6 he was a comedian, and beyond that he was something of a
 7 ham. His son-in-law took to calling the great man "Papa"
 8 much to his annoyance, and one day he approached Churchill
 9 and said: "Papa, tell me, who was the greatest statesman
 10 of World War II?" and without even a pause Churchill said:
 11 "Mussolini. He had the courage to shoot his son-in-law."
 12 (Laughter) I'm deeply grateful for this very special honor--
 13 one that I will forever cherish. I will treasure it all the
 14 more because I share it with that stalwart champion of
 15 Brotherhood, Vice President Humphrey. The Vice President
 16 is one of that small group of public men who have never
 17 hesitated in taking a stand on the right side, no matter how
 18 unpopular at the time, on issues of social justice, and
 19 therefore, I accept this magnificent award in the name of
 20 all good men like Hubert Humphrey and all our other friends
 21 gathered here tonight who seek, act, and exemplify the Brother-
 22 hood of Man. His and your ideals are channel markers along
 23 the route which enlightened mankind must take. If prejudice,
 24 indifference and ignorance were splinters in a man's foot he
 25 would walk with pain. If they were red smears across a

1 man's forehead he would walk with the brand of Cain. But
2 unfortunately these vices are too often easy to acquire and
3 not uncomfortable to keep, and all the while they breed the
4 hatred which robs us of that single quality from which flow
5 all other gifts to modern man, the quality of civilization.
6 Prejudice, indifference and ignorance make brutes of men,
7 and they brutalize our culture as well. We cannot achieve
8 our destiny as Americans if we accept as inevitable the denial
9 to any man of the essentials of life and opportunity because
10 of the accident of race or of creed. Until all Americans
11 are given a fair opportunity to share in America's bounty,
12 our civilization will necessarily remain incomplete. There
13 are some who can easily drink the sweet nectar of civiliza-
14 tion unjustly denied to their fellows. But it sticks in the
15 throats of those who cannot shut out the vision of denials
16 inflicted upon others. The debt we owe to those among us
17 who have this vision is more than merely for their reminder
18 that equity is still to be done. Perhaps their greatest con-
19 tribution is the reminder that until equity is done none of
20 us has the right to be complacent and all of us must accept
21 some share of responsibility. Indeed, until equity is done
22 the repercussions will continue to reach far beyond our own
23 boundaries. Until the world's people can legitimately be-
24 lieve that elections in every one of our states are truly
25 free they may question the sincerity with which we strive

1 for free elections elsewhere. Until the world can legit-
2 imately believe that the welfare of a child in Appalachia
3 or in Harlem weighs on the conscience of us all it may
4 question the sincerity of our concern for the children of
5 India. As long as a single synagogue can be smeared with
6 a swastika the world may rightly ask whether or not Nazism
7 has finally been stamped out. Until we can demonstrate that
8 the working of our economy is wholly consistent with the
9 humanitarian credo our efforts to do equity both at home and
10 abroad will be suspect. Any economic system can be coarse
11 and hard when it forgets human values, but we know, too, how
12 unbelievably bountiful and productive a system such as our
13 own can be when there is a deep concern for these values.
14 Here is the true foundation for the only victories we ought
15 ever really to desire: Plenty over want, conscience over
16 indifference, enlightenment over ignorance, and brotherhood
17 over hatred. NCCJ is a standing reminder to us that the
18 ultimate aim of human endeavor must be the protection and
19 enhancement of human values. It is because of these values
20 that our vast productivity is not a meaningless spiral of
21 technical achievements, but a bridge toward a future when
22 men's problems will begin, not end, with the absence of want.
23 It is because of these values that our contemporary politics
24 are not merely a mouthing of shibboleths but a vital force
25 in the humanization of our culture. NCCJ is a tribute to

1 man's capacity for a feeling which is essential to his nature
2 as a civilized man. A combination of conscience and a sense
3 of justice and of responsibility. That feeling does more
4 than merely move a man to charitable works or give him a
5 sense of coexistence with his fellow man. It gives him an
6 individual mission and a set of coordinates for the judging
7 of right and of wrong. It teaches him to sense the danger
8 in any philosophy that divides men by teaching pride at the
9 expense of others. It's impossible to talk about human
10 values without finally being challenged to ask: "What serves
11 man best?" We know to our sorrow that-what deprivation and
12 want can do to him, what the scourges of war and pestilence
13 can do to him, what the epidemics of race hatred can do to
14 him. But is there not some reason to suspect that even ma-
15 terial plenty, widely distributed, and perhaps even the
16 great assumptions of social liberalism, may fall short in
17 their service of man? In our present stage of social evolu-
18 tion we seem to be acting on the belief that universal human
19 welfare is the direct aim of organized society. But let us
20 remember that even for us this is a fairly new stage in
21 which we are using traditional mechanisms to accomplish un-
22 traditional purposes. And at what price? The money cost
23 in the long run will not be the most troublesome. We may
24 safely assume, I believe, that the ever-expanding capacity
25 of our people and machines to produce can fill the granaries

1 of a bountiful society. But is there not a danger of
2 erosion of the individual conscience and the individual
3 sense of responsibility in the ever-growing collectives of
4 conscience and responsibility we are creating? We have, I
5 think, good reason to be concerned at every step in our
6 social evolution that in attaining the advantage of collect-
7 ive achievement we do not lose the sense of individual
8 responsibility. How do we avoid this? Well, I'm not sure
9 that I know the answer, but I am sure that no man dares to
10 be content merely because he pays a tax or makes a gift to
11 support a welfare institution. Our ultimate progress to
12 Brotherhood is dependent in the final analysis upon develop-
13 ing better people. And here, in a sense, is the source of
14 the great hope we can all derive from the purposes and works
15 of NCCJ. It is the standing reminder to all of us that in
16 the long run each of us can best fulfill his own individuality,
17 earn his own dignity, and preserve his self-respect through
18 a recognition of the individuality and the dignity of others.
19 As former Yale President Whitney Griswold has said, self
20 respect cannot be hunted; it cannot be purchased; it is
21 never for sale. It comes to us when we are alone, in quiet
22 moments, in quiet places, when we suddenly realize that,
23 knowing the good we have done it, knowing the beautiful we
24 have served it, and knowing the truth we have spoken it.
25 The NCCJ helps all of us to do the good, to serve the

1 beautiful, and to speak the truth. Thank you.

2 (Applause)

3 MR. FRANK: Statesman, humanitarian, eloquent
4 spokesman for human rights, Hubert Horatio Humphrey, through-
5 out his career, is probably best known for his vigorous and
6 uncompromising championing of the American ideal of one na-
7 tion under God, indivisible, with liberty and justice for all.
8 Born in Wallace, South Dakota, on May 27, 1911, Mr. Humphrey
9 received a degree from the Denver College of Pharmacy in 1933
10 and went on to get his bachelor of arts degree from the Uni-
11 versity of Minnesota in 1939, and his master's degree in
12 political science from Louisiana State University in 1940.
13 He was elected Mayor of Minneapolis in 1945 and was re-elected
14 in 1947. He was elected to the United States Senate from the
15 state of Minnesota in 1948 and re-elected in 1954 and 1960.
16 He was elected Senate Majority Whip in 1961. In August of
17 1964 he was nominated as the Democratic candidate for Vice
18 President of the United States and was elected to that office
19 in November of the same year. He is Chairman of the National
20 Aeronautics and Space Council, Chairman of the Peace Corps
21 Advisory Council, Honorary Chairman of the National Advisory
22 Council of Economic Opportunity, Chairman of the Special
23 Cabinet Task Force on Travel U.S.A., member of the National
24 Security Council, member of the Board of Regents of the
25 Smithsonian Institution, and Chairman of the Cabinet Task

1 Force on Youth Opportunity. At the request of President
2 Johnson, Vice President Humphrey has helped coordinate and
3 implement the Federal Government's responsibilities in the
4 area of civil rights and the war on poverty. From the begin-
5 ning of his political career at the municipal level, and on
6 to the time he emerged as a national political figure when,
7 as still Mayor of Minneapolis and only a candidate for the
8 U. S. Senate, he successfully waged and won a floor victory
9 at the Democratic National Convention in 1948 when he forced
10 his party to accept its strongest civil rights platform in
11 history, and on to his present role as Vice President of the
12 United States, he has distinguished himself as a fearless and
13 courageous public servant, dedicated above all to the further-
14 ance of the Brotherhood of Man under the Fatherhood of God.
15 It is not so much because he is Vice President of these United
16 States that we honor him tonight, though certainly that would
17 be reason enough to honor any man, but it is more -- it is
18 because of what Hubert Humphrey has stood for in his career
19 as public servant, for not only the high quality of his work
20 but for his sterling qualities as a human being. He has been
21 and is not only a living example of Brotherhood but he is
22 also a leader in the cause of Brotherhood. Mr. Vice President,
23 I have the deep and profound honor to present to you this
24 award which states: "Presented to Hubert H. Humphrey, Vice
25 President of the United States, for distinguished service in

1 the field of human relations." Mr. Vice President....

2 (Applause)

3 VICE PRESIDENT HUMPHREY: Thank you very much
4 my good friend Walter Frank, the Reverend Clergy, Dr. Sterling
5 Brown and Bernard Lasker, and my friend in this great honor
6 tonight, this distinguished American, Don Cook, and ladies
7 and gentlemen. I believe that Donald Cook is one of the
8 most disarming men that I've ever known. He stood on this
9 platform and only a few moments ago pleaded his incompetence
10 in the art of public speaking and then delivered himself a
11 masterful address. He stands as a man of humility and yet
12 is a man of great ability and competence and distinction,
13 and he leaves me wondering just why I was permitted to even
14 share this dais. But I'm here and I want to share it --
15 and I'm very pleased that this occasion affords me a chance
16 to once again hear applause for Herbert Hoover, a very great
17 American.... (Applause) But I'm not at all pleased that
18 I have to be reminded that in the year 1928 the crash started
19 in the Midwest when Michigan took the Brown Jug away from
20 Minnesota. It seems to me that we could have kept that note
21 out of these proceedings. It's difficult enough to be Vice
22 President without being reminded of these other little
23 matters. I do want to express my very sincere thanks to the
24 National Conference of Christians and Jews for the honor
25 that has been bestowed upon me. I can say to you that all

1 of my adult life I have been much interested -- indeed, very
2 much involved in the work of the National Conference of
3 Christians and Jews, particularly during my service as Mayor
4 of the City of Minneapolis and during the time that I served
5 as a professor in one of our fine colleges out in the Midwest.

6 I went from community to community in those days orating,
7 speaking for the purposes of this organization, and I'm very,
8 very pleased to say that I've been an active member -- even
9 a dues-paying member -- and now tonight to share in this
10 occasion is indeed a rare privilege and high honor. And I
11 know that you feel as I do that it is a very special occasion
12 when one can be present when you honor a distinguished busi-
13 ness statesman, a man whose public and private life has been
14 one of sharing and of service to his family, his friends, his
15 country, and to this world of ours. I know that if the
16 President of the United States were here tonight he would be
17 the first to stand up here and salute his old friend, Donald
18 Cook. And Don, I arrived here tonight a little after nine
19 simply because I was with your friend, the President of the
20 United States, in what he called a Congressional Leadership
21 meeting tonight, and I can assure you the spirit was one of
22 Brotherhood -- all the way. (Laughter) But I do feel
23 tonight that I should observe the biblical injunction -- to
24 give rather than to receive -- and, in fact, to present a
25 Brotherhood award to all of you as representatives of the

1 great religious denominations of America, and, indeed, of
2 the world, and as representatives, too, of our vital, dynamic
3 American free enterprise system. A great American businessman,
4 J. P. Morgan, once said: "Never sell America short." And I
5 want to say that's a good slogan for some of us to take hold
6 of these days -- in the time when many people seem to find
7 more joy in criticism of our land than they do in praise and
8 honor of it. If that sounds like a little old-fashioned
9 patriotism that's what it is. I think this America of ours
10 has accomplished great things, and as I said to a group the
11 other day, when I read about it, I sometimes wonder if we've
12 done anything else but make mistakes. But if it's a series
13 of mistakes, and an aggregate total of mistakes that made
14 America what it is, then that's what the world needs -- more
15 mistakes along the line that we have...(applause)...but I
16 doubt that it is the mistakes that we think of when we
17 think of our country, but rather of its achievements. The
18 members of this distinguished audience and dais are, I
19 believe, like myself, rather bullish on America, and bullish
20 on Brotherhood, and we have good reason for it. We have
21 faith -- yes, faith, and confidence in American goodwill,
22 and this nation has exhibited goodwill as few others. We
23 are, each of us, stockholders in this republic, the one that
24 we spoke of tonight -- one nation, indivisible, under God,
25 with liberty and justice for all. That's this republic,

1 and that great pledge is more than just a child-recital.
2 It is an article of faith and a commitment of every citizen
3 of this land to what this nation means to people now and to
4 posterity. We are people that believe in the future, with
5 respect for the past, and I want to direct my remarks for
6 just a few moments to the American free enterprise system,
7 because this system, while it's a profit system and a loss
8 system, too, this system has played a vital role in making
9 our country the great nation that it is, and in making this
10 world a better world in which to live. So to the leaders
11 here tonight of business and labor and finance, and of com-
12 munity, I say that one of the most inspiring and yet unsung
13 stories in American life is what the American business com-
14 munity and the American Labor movement have done for human
15 rights. I've often thought that we could write a mighty
16 good story on the theme: "The Greatest Story Never Told"
17 about our way of life -- our system -- and what it produces.
18 Oh, I'm not oblivious to its shortcomings; I've been critical
19 myself plenty of times, but I believe that when you add up
20 the balance sheet you come out with a mighty good surplus
21 of good.

22 Now it's not generally realized that few
23 forces in the twentieth century have had a finer effect in
24 liberating men and women from the bondage of intolerance
25 and bigotry than our own dynamic American economic system

1 by its mass production of goods and services, its stress on
2 merit, talent and skill, by its enormous contributions to
3 our rising standard of living. This partnership of finance,
4 management, business, and labor, has immensely advanced the
5 cause of Brotherhood, because Brotherhood seems to thrive
6 a little better in an environment of productivity and pros-
7 perity. Not long ago it was my privilege to address a five-
8 year-old business organization known as Plans for Progress.
9 This is a splendid voluntary group consisting of leading
10 American business corporations which follow exemplary
11 standards in equal employment opportunity. Their goal: the
12 elimination of discrimination in employment. And these
13 corporations, now numbering somewhere around 328, in both
14 North and South, have set the finest of standards in recruit-
15 ment, in training, and in promotion of their employees.
16 They know that equal opportunity in every walk of life is
17 sound business practice, and they know also that it is good
18 Americanism.

19 This, then, I say, is the unsung story of
20 American goodwill, and I wish to commend tonight the leaders
21 of American free enterprise for filling this chapter of
22 glorious history. Truly our economic system deserves a
23 Brotherhood award. Scientific studies have shown conclu-
24 sively that when there is unemployment and depression the
25 level of intolerance tends to rise. But when there is

1 maximum employment, when each man and woman feels that he's
2 getting a fair share or a fair break from life, he is willing
3 to live and to let live -- or to put it more succinctly, he
4 desires to be a good neighbor -- and he learns the practice
5 and acquires the habit of respect for his fellow man. So
6 let there be no doubt that in maintaining America's prosperity
7 and keeping this economic system of ours moving ahead, American
8 free enterprise is giving us a firmer basis on which to build
9 a society of true brotherhood. I guess I could summarize it
10 by saying that so far as our economic life is concerned
11 Brotherhood is good morals, it's good politics, it's sound
12 economics, and it is first-rate citizenship.

13 Now I think also that it's time that we recog-
14 nized explicitly the good work for human Brotherhood being
15 performed every day by our spiritual leaders -- by priests
16 and rabbis and pastors and ministers of this country, and
17 by literally thousands of the laymen of these congregations
18 and faiths, and this great organization is dedicated to
19 tolerance, yes, and understanding, but not the empty toler-
20 ance which prevails when no one truly cares, or the toler-
21 ance that was described by the historian Gibbon, when he
22 wrote: "The various modes of worship which prevailed in
23 the Roman Empire were all considered by the people as equally
24 true; by the philosopher as equally false; and by the magis-
25 trate as equally useful."

1 Where belief is empty and meaningless, tol-
2 erance comes easily. It takes no moral courage. But those
3 who truly believe, who have the fire of their convictions
4 and faith, and those who act on their beliefs, those are
5 the real heroes, and they are bound, from time to time, to
6 be a bit troublesome to some of us, because they may, in a
7 sense, violate some of our own prejudices. Yes, troublesome
8 when they dissent or speak out when in their opinion the
9 shortcomings of law and practice violate the higher com-
10 mandments of conscience and morality.

11 But you and I know that one of America's
12 great strengths has been the willingness to encourage and
13 protect the right to be different; the right of dissent,
14 yes, but the right to be different, to recognize that we
15 want a national unity without having to go through the com-
16 mitment of unanimity -- a unity that is based upon respect
17 for difference, and not a unity that is forced by the power
18 of the state.

19 You see, I happen to believe that competition
20 of ideas is at the very heart of freedom. Freedom in the
21 marketplace of politics and freedom in the marketplace of
22 economics. I remember the words of John F. Kennedy when
23 he said: One of the goals of America is to make this world
24 safe for diversity. I believe that we can apply that here
25 at home -- that one of the great goals of the American

1 society is to make this America of ours a safe home for
2 people who may be different, but at the same time are all
3 God's children.

4 Now the past decade has seen a new awareness
5 that religious faith is barren unless it leads to action--
6 especially on such great moral issues as civil rights, yes,
7 the war on poverty, or helping the deprived, and indeed, the
8 cause of peace.

9 I cherish the words from Second James in Scrip-
10 ture which illustrates this point so vividly -- there are so
11 many interpretations these days, but permit me to have this
12 version:

13 "Suppose a brother or sister is in rags with
14 not enough food for the day, and one of you says, 'Good luck
15 to you. Keep yourself warm and have plenty to eat,' but
16 does nothing to supply their bodily needs. What is the good
17 of that? And then James says: "So with faith; if it does
18 not lead to action it is in itself a lifeless thing."

19 A great and going number of religious leaders
20 and laymen -- yes, citizens -- have given stirring witness
21 that their faith is anything but lifeless, and they've also
22 given witness to their willingness at times to stand for
23 principle even when it is difficult and uncomfortable.
24 Many of them joined in the march on Washington three years
25 ago, which helped immeasurably to bring about a civil rights

1 law. They marched much less comfortably and far more dan-
2 gerously from Selma to Montgomery, and now through Mississippi.
3 They have been at work in remote and downtrodden areas in the
4 South and in the North, in the East and the West. They have
5 braved the degradation and the potential violence of our
6 northern slums. But I submit that these people are the stuff
7 of which saints and martyrs are made. They have borne the
8 heat of the day and the perils of the night. They have given
9 their all, and in some cases, their lives, for the real
10 Brotherhood of Man under the Fatherhood of God. They have
11 truly understood that the way you treat people is the way
12 you treat God, and I've never heard a more succinct and con-
13 cise definition of my religion. If God created man in his
14 own image, then, indeed, the way you treat that which God
15 created exemplifies your respect for your faith--for your
16 religion--for your oneness in God and in the Family of Man.

17 The entry of American churches and synagogues,
18 not only in this struggle for human rights, but for economic
19 and social justice as well, has made a tremendous difference
20 in our America, and it has given us great strength in the
21 world. I hesitate to think where we would be today without
22 this massive injection of activated faith. But we ought to
23 be somewhat frank, indeed very frank, about our shortcom-
24 ings. We are not by a long ways perfect. Regrettably,
25 even some of our local churches still close their doors to

1 many brethren. And some people in the name of religion
2 still utter words of intolerance and bigotry. Some do not
3 speak and act on issues of conscience which arise in their
4 communities. As someone put it, too many people still pre-
5 fer their own ways to God's. It seems easier that way.

6 Yet, having spoken of our tasks here at home,
7 may I say they are very small compared to those that we
8 face in the world -- and we face them in this world. Leader-
9 ship is not a privilege, it is a burden. Wealth is not a
10 luxury, it is a responsibility. Power is not a luxury, it
11 imposes self-discipline. And we have all of it -- power,
12 wealth, and privilege.

13 The late and beloved Pope John XXIII -- what
14 an amazing spirit; what a remarkable spirit!-- stated in
15 his great encyclical, Mater Et Magistra, these words:

16 "The solidarity which binds all men and makes
17 them members of the same family requires political commun-
18 ities enjoying an abundance of material goods not to remain
19 indifferent to those political communities whose citizens
20 suffer from poverty, misery and hunger, and who lack even
21 the elementary rights of the human person."

22 That's not politics, my friends. That's
23 morality. And it is a platform plank that could be sub-
24 scribed to by any decent person.

25 And then he went on to say that....

1 "This is particularly true since, given the
2 growing interdependence among the peoples of the earth it
3 is not possible to preserve lasting peace if glaring
4 economic and social inequalities among them persist."

5 This same beloved spirit said, in that famous
6 encyclical, Pacem in Terris, that "Where there is constant
7 want there is no peace," and this is why I have said so
8 many times, believing in these immortal words, that the
9 quest for peace is more than a hope or a salutation -- that
10 the quest for peace is the work of men and the work of
11 generations.

12 Two-thirds of the human family today -- this
13 family that we talk about in the concept of Brotherhood --
14 exists without much dignity and with small reason for hope,
15 and what this blessed land of ours seeks to do more than
16 anything else on the world scene today is to give some hope.
17 Lincoln said, "We are the last best hope on earth," and he
18 was right, and we seek to make, by our deeds and our actions,
19 human dignity a precept and an example for the entire world.
20 Peace, you see, requires an environment of respect and love.
21 It's a precious and tender plant that cannot grow in the
22 soil of animosity and hatred and prejudice. The task that
23 we face in such a world cannot be met by anything less than
24 the spirit which has been manifested by the National Confer-
25 ence -- the spirit which says, and which you say tonight --

1 that men are brothers. And then I can say that we can begin
2 to feel that our efforts are no longer those of a struggling
3 minority.

4 Some people have accused me of sort of con-
5 genital optimism. Well, I am optimistic. I do not think
6 man was put on this earth to destroy himself. I happen to
7 believe that reason can prevail if there is faith and com-
8 mitment, and I believe that we have many reasons to see it:
9 The United Nations, the improvement in civil liberties and
10 civil rights in this great America of ours -- we mentioned here
11 only a few moments ago -- less than two generations ago a man
12 of Catholic faith could not be elected President, but one
13 has. People of Jewish faith seldom, if ever in public office,
14 but many today. A Negro in high public position -- unheard of.
15 And yet today on the courts and in the Cabinet of the Presi-
16 dent we have made progress. We've taken big, first steps,
17 and these are the longest journeys. So I say there are many
18 reasons for my optimism. But one of the most important to
19 me has been the influence of the Second Vatican Council.
20 Today a new climate pervades relations among Catholics,
21 Protestants, and Jews. The Ecumenical Movement has helped
22 bring cooperation and dialogue in place of what too often
23 in our past was grudging tolerance, at times miserable bigotry,
24 and limited contact. Perhaps, therefore, it's because of
25 the destructive threat which hangs above man's head -- nuclear

1 threat, threat of war -- perhaps because of our growing
2 realization of man's shared destiny either for destruction
3 or for progress, or perhaps because we have attained greater
4 wisdom -- but whatever the reason, I believe there is reason
5 for hope that man may not only survive, but that he may
6 achieve a fuller and happier life on earth.

7 There's an old Hebrew legend that God created
8 many worlds before he finally chose the one in which he
9 placed man. Joining our faith with action, it is today
10 our task -- yes, our responsibility and our privilege, to
11 make that world--this world--that God gave us a world of
12 peace and of freedom, and a world of Brotherhood. That's
13 why we're here tonight, and that's why these medallions,
14 these medals, mean so much to those of us who receive them --
15 not in our honor, but as a recognition of all that you do
16 and all that our nation stands for. I'm proud to say that
17 working for Brotherhood is my idea of being an American.
18 Thank you.

19 (Applause)

20 # # #

INTERNATIONAL RECORDING GUILD -- STATEN ISLAND 14, NEW YORK -- Gibraltar 2-8262

21
22
23
24
25

OFFICE OF THE VICE PRESIDENT
WASHINGTON

Bishop Cooke

*Bernard Lasker
Dr Sterling Brown
Walter Frank
Don Cook*

SALUTATION

Most Reverend Sir (Bishop Terence J. Cooke of
the Catholic Archdiocese),

Mr. Walter N. Frank (Chairman of the Board,
New York State Exchange),

Dr. Sterling W. Brown (N.C.C.J.),

Members and friends of the National
Conference of Christians and Jews:

① M.H. - in Minn

*1928 -
Mech - US Min
Fetile Brown - Jas*

Sterling Brown (Pres)

Don Cook.

REMARKS

VICE PRESIDENT HUBERT HUMPHREY

ON RECEIPT OF BROTHERHOOD AWARD

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

NEW YORK CITY

JUNE 28, 1966

L I thank the National Conference of Christians and
Jews for this honor.

L It is a special pleasure for me to receive your
Brotherhood Award in the company of my friend Donald
Cook, one of America's business statesmen.

L I feel, however, that tonight I should observe the
Biblical injunction "to give" rather than "to receive" and
present a brotherhood award to you -- as representatives
of the great religious denominations of America and

as representatives of the American
free enterprise system.

AMERICAN BUSINESS
AND HUMAN RIGHTS

A great American businessman, J. P. Morgan,
once said, "Never sell America short."

The members of this distinguished dais
and audience are, like myself, "bullish" on America
and "bullish" on brotherhood.

We have faith and confidence in American
good will. We are -- each of us -- "stockholders"
in this Republic; we believe in its future.

May I add ~~that~~ ^{The} American free enterprise
has played ~~the most crucial~~ ^{a vital} role in making our
country the great nation it is today. Represented
here tonight are many outstanding leaders of business, ^{labor}
and ~~a~~ finance.

To them, I say: One of the most inspiring,
but unsung stories in American life is what ^{american} business ^{and}
^{american labor have} ~~has~~ done for human rights.

It is not generally realized that few forces in the 20th Century have had a finer effect in "liberating" men and women from the bondage of intolerance than ^{our} dynamic American ~~business~~ ^{Economic System}. By its mass production of goods and services, ~~to~~ its stress on merit, ~~and~~ talent and skill, by its enormous contributions to our rising standard of living, ~~this~~ ^{the} ~~business~~ has immensely advanced the cause of brotherhood,

Not long ago, it was my pleasure to address a 5 year-old business organization, known as "Plans for Progress". It consists of leading American ~~business~~ ^{business corporations} which follow exemplary standards in equal employment opportunity. These ~~business~~ ^{corporations} some 328-- in both North and South -- have set the finest standards in recruitment, training and promotion.

They know that equal opportunity is sound business practice and ~~an~~ good Americanism

~~Bear in mind that if some major American business had insisted on a policy of discrimination, it no doubt would have made headlines. But, here were the representatives ^{of} / hundreds of businesses, cooperating enthusiastically; and there were no headlines.~~

↳ This, then, is an unsung story of American good will. I want to commend the leaders of American free enterprise. Truly, our Economic system deserves a Brotherhood Award.

But at all costs, good citizenship
Morals, decent politics, but profitable enterprise
~~Scientific studies have shown conclusively that, when there is unemployment and depression, the level of intolerance tends to rise.~~

But when there is full employment, when each man or woman feels that he/^{or she} is getting a fair break from life and ~~from society~~, he is willing to "live and let live", ~~to be associated in office~~ *yes, to be a good*

neighbor's
~~factory, mine and mill with individuals of other races and religions. It doesn't always work out~~

~~this way. There are exceptions.~~

But let there be no doubt that, in
maintaining America's prosperity, American private
enterprise is giving us a firmer basis on which to
build a society of true brotherhood.

~~Brotherhood is not only good morals,~~
Yes, Brotherhood is good
morals, good economics,
and good citizenship.

But

↳ It is time we recognized explicitly the great work for human brotherhood being performed every day by the rabbis, priests, ministers of this country, and by many of their laymen.

↳ This organization is dedicated to tolerance, ^{and understanding} but not to the empty tolerance which prevails when no one truly cares -- the tolerance described by Gibbon when he wrote:

"The various modes of worship which prevailed in the Roman Empire were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful."

↳ Where belief is empty, tolerance comes easily.

~~↳ Throughout history, magistrates and theologians have had a mutual interest in the sin and evil of the world.~~

As Mayor of Minneapolis I spent much of my time
"restraining evildoers" -- to use Martin Luther's terms --
a function which, on occasion, also falls to religion.

↳ But those who truly believe -- and those who act
on their beliefs -- are also bound from time to time to
be troublesome ~~to magistrates and others~~ ^{to some} ~~to~~ ^{you,} dissent
and to speak out where, in their opinion, the shortcomings
of law and practice violate the higher commandments of
conscience and morality.

↳ One of America's great strengths has been the
willingness to encourage and protect this dissent -- to
listen and to learn from those willing to risk unpopularity
in order to express their vision of the truth.

*The competition
of ideas is at the very heart of
freedom. - our goal.*

JEK "make the world safe for
Democracy".

↳ The past decade has seen a new awareness that religious faith is barren unless it leads to action -- especially on such moral issues as civil rights, the war-on-poverty, and peace.

↳ I cherish the words from 2nd James which illustrate this point so vividly:

"Suppose a brother or sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action it is in itself a lifeless thing."

A great and growing number of religious leaders and laymen have given stirring witness that their faith is anything but lifeless.

↳ They joined in the March on Washington three years ago.

↳ They marched, less comfortably and far more dangerously, from Selma to Montgomery and now through Mississippi.

↳ They have been at work in remote and downtrodden areas of the South.

↳ They have braved the degradation and potential violence of our Northern slums.

↳ They are the stuff of which saints and martyrs are made. They have borne the heat of the day and the perils of the night. They have given their all -- and in some cases their lives -- for the real brotherhood of man under the Fatherhood of God.

↳ They have truly understood that "the way you treat people is the way you treat God."

↳ The entry of American churches and synagogues not only into the struggle for human rights -- but for economic and social justice as well -- has made a tremendous difference in our country. ~~I cannot~~ ^{I hesitate to} think where we would be today without this massive injection of activated faith.

↳ But let us also be frank about our shortcomings. ~~Let us in all honesty say that~~ ^{Regrettably} some local churches still close their doors to many of their brethren -- and ~~many more~~ ^{some} do not speak and act on issues of conscience which arise in their communities. ~~as someone put it --~~

↳ Too many people still prefer their own ways to God's.

As the Yiddish proverb puts it:

"If God lived on earth, people would break his windows."

↳ ~~There is still injustice and intolerance to be overcome.~~

↳ Yet our tasks at home are small compared to those we face in the world. As the late Pope John XXIII stated in his encyclical Mater et Magistra:

↳ "The solidarity which binds all men and makes them members of the same family requires political communities enjoying an abundance of material goods not to remain indifferent to those political communities whose citizens suffer from poverty, misery, and hunger, and who lack even the elementary rights of the human person.

↳ ~~"This is particularly true since,"~~ given the growing interdependence among the peoples of the earth, it is not possible to preserve lasting peace if glaring economic and social inequality among them persist."

get Two-thirds of the human family today exists without dignity and with small reason for hope.

Peace requires an environment of respect - not hate + security
of love -

- 8 -

↳ The tasks we face in such a world cannot be met by anything less than the spirit which has been yours for many years -- the spirit which says: Men are brothers.

and, We can begin to feel that our efforts are no longer those of a struggling minority.

LCA, civil rights
JFK catholic
negro in
CA

There are many reasons for this change. But one of the most important has been the influence of the Second Vatican Council. Today a new climate pervades relations among Catholics, Protestants and Jews. The Ecumenical movement has helped bring cooperation and dialogue in place of what too often was grudging tolerance and limited contact. ~~And for this we can be grateful.~~

↳ Perhaps it is because of the destructive threat which hangs above man's head . . . perhaps because of our growing realization of man's shared destiny . . .

or perhaps because we have attained greater wisdom -- but I believe there is reason for hope that man may not only survive, but that he may achieve a fuller and happier life on earth.

↳ There is an old Hebrew legend that God created many worlds before He finally chose the one in which he placed man.

Joining our faith with action, it is today our task to make the world that God gave us a world of peace, of freedom, and of human brotherhood.

#



Minnesota Historical Society

Copyright in this digital version belongs to the Minnesota Historical Society and its content may not be copied without the copyright holder's express written permission. Users may print, download, link to, or email content, however, for individual use.

To request permission for commercial or educational use, please contact the Minnesota Historical Society.



www.mnhs.org