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# *Farley On Manners*

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## Article

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EXTENSION OF REMARKS  
OF  
HON. EUGENE J. KEOGH  
OF NEW YORK

Mr. KEOGH. Mr. Speaker, under leave to extend my remarks in the RECORD, I include the following article which appeared in the November 5 issue of the Elmira Star-Gazette:

**FARLEY ON MANNERS**  
(By Frank Tripp)

Jim Farley made a speech at a college dinner that should ring around the world. He approached his topic, Reaching the Hearts and Minds of Men, from three angles: good manners, good humor, and good memory. He placed good manners akin to morals, and spoke of their place in public life.

Since these three virtues have been the foundation of Jim's career, by admission of even his political opponents, the thoughts he expressed have both sincerity behind them and experience to back them up; for Jim Farley knows politics and Government—inside out. He said of good manners:

"It is something more than knowing how to hold your spoon; much more than mere tact. It is to feel and show a genuine concern in others. It means caring for people, respecting them, treating them as equals, and sharing their fears and earthly concerns and their ideals."

Lest one discounts that definition as an umbrella for a politician, withhold judgment until we see what he said as Jim Farley, American businessman:

"It should always be remembered that men do not live by bread alone," Jim continued. "We are hearing too much in politics about what this or that party or this or that policy has to give toward the material needs of citizens and voters. \* \* \* Farmers, work-

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ers, and others are addressed as if they had no concern in the world other than better prices and higher wages.

"I think the people who are doing that have lowered their sights too far. People are concerned with the finer objectives of human life; with spiritual values such as patriotism, love of home, and love of God.

"I deplore the cynical attitude that prevails in high political spots in this country and in others," Farley declared. "We are told that if the act of a public official is not illegal that it is necessarily proper and always excusable; that there is a fundamental difference between what is illegal and what is improper.

"I do not see this difference, because what is illegal is merely one of the improper things that happens to have been the subject of legislative action. We have got to pass judgment against, and, so far as we can, eliminate the improper as well as the illegal in our public life.

"Our public servants elected to high office have a duty far greater than that of merely enforcing the law and collecting taxes and spending our money. They have the duty of moral leadership in the country. For if they do, or condone, or permit things that are improper they are destroying the very fabric of public morals and the poison moves down into all the ranges of our population." Then Jim said:

"When men in high places make hundreds of thousands of dollars through their improper acts it is hard to maintain purity and integrity in the sports of boys in college and on the sandlots of the Nation.

"Behind all of our relations with our fellow beings there must be a common faith—faith in the fundamental integrity of man, in his constant effort to realize his highest ideals and his essential nearness to God.

"It is that faith that in the last analysis moves the hearts and minds of men. It is

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the faith that makes great people and a great nation."

How a plank like that would click in a party's platform—if put there with sincerity and followed through. It would change the moral code of a nation and be felt around the world. Other peoples would begin to trust us, once we trusted each other.

A Jefferson Democrat spoke what's in the heart of every thoughtful American: That no

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office in the land should be high enough to hide or whitewash improper acts because they're not illegal.

One of the country's foremost politicians put his finger on the vicious spark plug of our dangerously growing national immorality; the business of condoning shady deeds for politics' sake.

Our youth is beginning to think that cute—and moral.

