



1938

Americanism

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court in a civil action for slander, wherein Kirkland appearing for the Tribune Company before the Board of Appeals in a tax matter, was alleged to have made derogatory references about Parker. Parker instituted an action against Kirkland for slander, claiming that the Board of Appeals, being an administrative body, was not a quasi judicial body or a judicial body and that the remarks were not privileged.

The trial court dismissed the petition and the same was affirmed by the Appellate Court, holding that the appearance of a layman before the Board of Appeals, unless the layman appears pro-se or as a witness, constituted the practice of the law, and that the action of the Board of Appeals was judicial in character.

NEWS COMPANY ENJOINED IN PENNSYLVANIA

In the recent action of Kountz, et al, vs. Forum Publishing Company and the Pittsburg News Company, cause No. 193 in Equity, April term, 1939, the Court of Common Pleas of Allegheny County, Pennsylvania, the Pittsburg News Company was enjoined from distributing issues of the Forum Magazine containing items calculated to solicit legal business or practice of the law.

BAR ATTACKED IN UNIQUE ACTION

An unique action has been filed in Los Angeles, California, by one A. A. Golden, arising over the institution of a legal aid bureau set up by the Los Angeles County Bar Association.

Golden alleges that the action of the Los Angeles County Bar Association in setting up the legal aid bureau is violatory of the laws against ambulance chasing and capping.

A demurrer was recently sustained to Golden's petition, and an amended petition has been filed.

INTERSTATE COMMERCE COMMITTEE TIGHTENING UP

The Interstate Commerce Committee recently made the statement that the bonafide officer or traffic manager of a concern may appear on its behalf any number of times without special admission, but he may not appear for others unless he has been admitted to practice.

AMERICANISM

If we reject socialism, communism, individualism, and monarchism, as plans for the bettering of the condition of society, what have we left? I can answer you: We have something better than communism as it has been practised; better than socialism as today taught; better than individualism as it is urged by the class; better than monarchism, always a failure. What we have is so powerful that it will overcome existing evils and cure discon-

tent; it is so powerful that it will remove the cause of unrest and give to the people the justice they deserve—it is Americanism.

Yes, not in a theory of another day and of another country can we find complete relief in this our time of need; but we can turn confidently to Americanism, and in it find the salvation of the nation. How is Americanism made up? From socialism it takes its fine regard for the rights of the minority, the weak, the inefficient. It takes also from socialism its theory that society, as such, deserves the first consideration of its members; its formula that we owe to our neighbors duties the like of which we consider that they owe us—honesty, kindness, love. These things we take from socialism, for they are abiding principles of social happiness and man is a social creature.

From individualism we take the bold initiative that is not bound by tradition, but is continually reaching out to labor into new fields of endeavor. We take, too, the desire to better the condition of the individual, for from such desire springs material and intellectual advancement. We take also, but under control of the state, its system of rewards and punishments attending the success or failure of personal effort. From monarchism we take the prompt and strict enforcement of law, the effective ownership of public utilities. This composite—this blending of the best from all theories of government is Americanism, and when the people awake to the full threat of the danger that confronts them, to the full force of the strength that lies within them, we shall see them triumphant through Americanism.—The Speakers Library.

OUR RESPONSIBILITY

Someone has said that it takes three things to make a great oration: a great occasion, a great man, and a great speech. We do not lack the first of these, the great occasion. Our pride forbids us to think that we lack great men. But we lack the third, great speeches. We lack them because they apparently have gone out of style. We lack them because we scorn them, because we give the measure of our worship to another god. And so in our speaking we find ourselves with plenty of combustibles but no spark, plenty of information but no inspiration, light aplenty but no heat, statistics but no soul.

Whistler was once asked why he painted in the near darkness of late evening. He answered that at twilight one could see the figure and the folds of the garment; but as the shadows deepened, the folds disappeared and the garment remained; and as they grew still deeper, the garment disappeared and the figure remained; and as darkness came on, the figure disappeared and the face remained and finally even the face disappeared, and the soul of the sitter remained; and nothing could change that.

Years do to speeches what darkness does to the sitter. They obscure the inconsequential, the trivial, the transitory, until the soul of oratory stands out in the little that is left. Let us go to that little, let us observe it carefully, let us analyze it to discover