

The National Society Magna Charta Dames

Meeting at the Barelays in Philadelphia

Fortieth Anniversary Luncheon

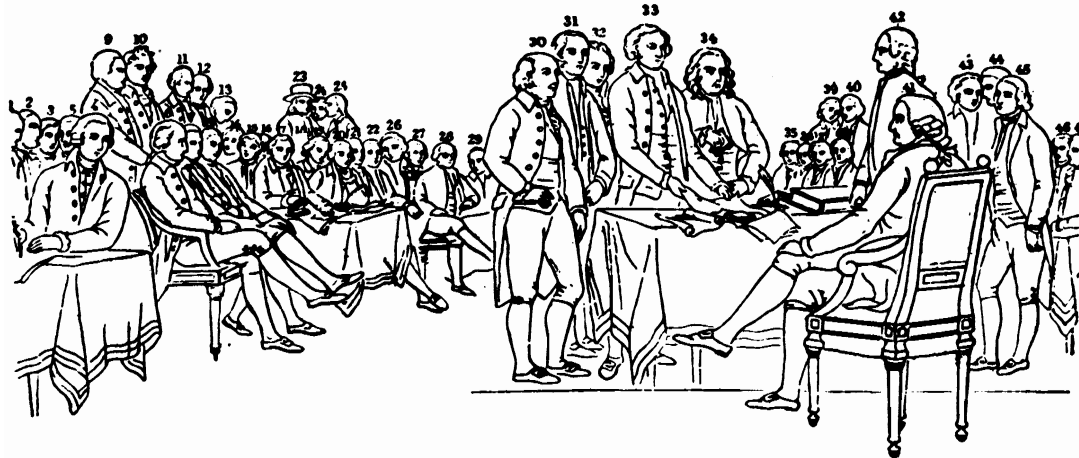
June 14, 1949



Instituted on March 1st, 1909, at the Capitol of the United States, in the City of Washington. An hereditary Order it is directed by a Council and composed of women who are lineal descendants of one or more of the Barons of England who in or before the year 1215 rendered actual service toward securing, and who, after many defeats, finally did secure the articles of constitutional liberty, properly called the Magna Charta, from their sovereign, John, King of England, which he ratified and delivered to them "in the meadow which is called Runnemede between Windsor and Staines," on the Thames, above London, on the 15th day of June, A. D. 1215.

**Additional copies of this Address
will be sent if requested.**

DECLARATION OF INDEPENDENCE
 In Congress, at the Independence Hall, Philadelphia, July 4th 1776.



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|--|--|---|
| 1. <i>George Wythe, Virginia</i> | 17. <i>Robert Morris, Pennsylvania</i> | 33. <i>Thomas Jefferson, Virginia</i> |
| 2. <i>William Whipple, New Hampshire</i> | 18. <i>Thomas Willing, Pennsylvania</i> | 34. <i>Benjamin Franklin, Pennsylvania</i> |
| 3. <i>Josiah Bartlett, New Hampshire</i> | 19. <i>Benjamin Rush, Pennsylvania</i> | 35. <i>Richard Stockton, New Jersey</i> |
| 4. <i>Benjamin Harrison, Virginia</i> | 20. <i>Elbridge Gerry, Massachusetts</i> | 36. <i>Francis Lewis, New York</i> |
| 5. <i>Thomas Lynch, South Carolina</i> | 21. <i>Robert Treat Paine, Massachusetts</i> | 37. <i>John Witherspoon, New Jersey</i> |
| 6. <i>Richard Henry Lee, Virginia</i> | 22. <i>Abraham Clark, New Jersey</i> | 38. <i>Samuel Huntington, Connecticut</i> |
| 7. <i>Samuel Adams, Massachusetts</i> | 23. <i>Stephen Hopkins, Rhode Island</i> | 39. <i>William Williams, Connecticut</i> |
| 8. <i>George Clinton, New York</i> | 24. <i>William Ellery, Rhode Island</i> | 40. <i>Oliver Wolcott, Connecticut</i> |
| 9. <i>William Paca, Maryland</i> | 25. <i>George Clymer, Pennsylvania</i> | 41. <i>John Hancock, Massachusetts</i> |
| 10. <i>Samuel Chase, Maryland</i> | 26. <i>William Hooper, North Carolina</i> | 42. <i>Charles Thompson (Secretary), Pennsylvania</i> |
| 11. <i>Lewis Morris, New York</i> | 27. <i>Joseph Hewes, North Carolina</i> | 43. <i>George Read, Delaware</i> |
| 12. <i>William Floyd, New York</i> | 28. <i>James Willson, Pennsylvania</i> | 44. <i>John Dickinson, Pennsylvania</i> |
| 13. <i>Arthur Middleton, South Carolina</i> | 29. <i>Francis Hopkinson, New Jersey</i> | 45. <i>Edward Rutledge, South Carolina</i> |
| 14. <i>Thomas Heyward, jr., South Carolina</i> | 30. <i>John Adams, Massachusetts</i> | 46. <i>Thomas McKean, Delaware</i> |
| 15. <i>Charles Carroll, Maryland</i> | 31. <i>Roger Sherman, Connecticut</i> | 47. <i>Philip Livingston, New York</i> |
| 16. <i>George Walton, Georgia</i> | 32. <i>Robert R. Livingston, New York</i> | |

By invitation of Mrs. Joseph Welles Henderson
Old World Hereditary Societies
held a reception
at her home
201 West Gravers Lane, Chestnut Hill, Pennsylvania
Four until six o'clock
Monday, the thirteenth of June
Nineteen hundred and forty-nine

Standing with Mrs. Henderson in the Receiving Line were :

Miss Alice Elizabeth Trabue, President, Magna Charta Dames.

Mrs. Robert P. Hooper, Vice President, Americans of Royal Descent.

Mrs. John S. Wurts, Vice President, Magna Charta Dames.

Mr. Erwin Clarkson Garrett, Justice, Colonial Order of the Crown.

Miss Adelaide Milton de Groot, Regent, The Plantagenet Society

Mr. John S. Wurts, Vice President, Order of Washington

Mr. G. Blight Robinson, Vice President, Descendants of Knights of the Garter.

Mr. H. Birchard Taylor, President, Americans of Royal Descent.

1909



1949

In celebration of its Fortieth Anniversary
The National Society Magna Charta Dames
met at luncheon at
The Barclay
Rittenhouse Square, Philadelphia
One o'clock
Tuesday, the Fourteenth day of June
Nineteen hundred and forty-nine

COMMITTEE

Mrs. Charles Henry Arndt	Mrs. Gordon A. Hardwick
Mrs. Peter Arrington	Mrs. Joseph Welles Henderson
Mrs. P. Brooke Bland	Mrs. Robert Poole Hooper
Mrs. Harry Clark Boden	Miss Emily Gilpin Hopkinson
Mrs. Henry Dorr Boenning	Miss Margaret A. Lennig
Miss Cornelia M. Bowie	Mrs. William E. Lockwood, Jr.
Mrs. Walter Dodd Condit	Mrs. Eugene Fowler Marsh
Mrs. Charles Boone Doak	Mrs. Clayton McElroy
Mrs. James Mapes Dodge	Mrs. William Henry Megee
Mrs. William Henry Donner	Miss Mary Winder Morris
Mrs. John Thompson Dorrance	Mrs. Winthrop C. Neilson
Miss Elizabeth Winslow Dulles	Mrs. Alton Brooks Parker
Mrs. Chichester du Pont	Mrs. Thaddeus Rich
Mrs. Laurence H. Eldredge	Mrs. Perry D. Richards
Mrs. Robert P. Esty	Mrs. Thomas B. K. Ringe
Mrs. Percival E. Foerderer	Miss Helen Semple
Mrs. Charles Pemberton Fox	Mrs. Daniel Marsh Shewbrooks
Mrs. George Harrison Frazier	Mrs. Francis R. Strawbridge
Mrs. Alexander Gordon	Mrs. H. Birchard Taylor
Mrs. Thomas Haines Griest	Mrs. Robert R. Titus
Miss Margaret Ridgway Grundy	Mrs. Edward Osborne Troth
	Mrs. John S. Wurts

The National Society Magna Charta Dames

June 14, 1949

Luncheon at The Barclay at One o'clock

Seen at the President's Table, seated in the following order, were:

Mrs. Peter Arrington
Mr. T. Garland Tinsley
Mrs. Eugene F. Marsh
Mr. H. Birchard Taylor
Mrs. Robert P. Hooper
Hon. Joseph Ridgway Grundy
Mrs. Prentiss B. Reed
Hon. Karl Mundt
Miss Alice E. Trabue
Rev. Dr. Andrew Mutch
Mrs. Francis R. Strawbridge
Mrs. James Emack
Col. William Innes Forbes
Mr. John S. Wurts
Mrs. Alton B. Parker
Mrs. William H. Pouch

This Fortieth Anniversary Luncheon was attended by more than two hundred members, their escorts and guests. The colors of the Society, red and gold, were displayed in the floral decorations of the round tables, the ruby goblets and vases, the red and gold ribbon and the lovely flowers, which were the gift of Mrs. Joseph Welles Henderson.

Grace Before Meat

AN INVOCATION

offered by

The Rev. Andrew Mutch, D. D.

of Bryn Mawr, Pennsylvania

Almighty and Most Gracious God, Who art the Author of our life and Giver of all its good; and by Whose kind favor we meet together once again in the happy fellowship and patriotic interests of this National Society, we lift up our hearts to Thee in gratitude for all the blessings of our lot in life. We recall on this Flag Day with renewed thanksgiving our wonderful heritage in Magna Charta and Declaration of Independence blessings, and we praise Thee for our way of life in freedom and other inalienable human rights.

We magnify Thy Holy Name for the high souled patriot men and women who toiled and sacrificed to make our heritage what it is and do Thou deepen in our minds and hearts the realization that all we hold most precious has been purchased at a great price.

As the full and true values of recent struggle and sacrifice have not yet been secured, we renew prayer at this meeting, that the victory of peace may be hastened in terms of rich Magna Charta freedom for all Nations and the establishment of lasting peace among them.

Our Father, make this meeting in all its proceedings a time of inspiration that we may play our citizenship part as we ought, to this high end.

Bless Thy bounty of this table to our use, and may we go forth from this fellowship with pride in the past, with clearer vision concerning the future, and with strengthened purpose to be good citizens, ringing true to our Magna Charta inheritance and our patriotic responsibility against all subversive activities and hostile influences within and without, and so help to bring the new day of Thy redeeming and saving purpose for all mankind, through Jesus Christ our Lord. Amen.



Luncheon having been served, President Trabue warmly spoke the following greeting:

Fellow Members of the Magna Charta Dames and Guests:

Once more it is my privilege and pleasure to greet and welcome you here, in this City of Brotherly Love, and to know and love you as my friends.

It is stimulating and encouraging to see you, and to realize that many of you have come from a distance to celebrate this our 40th Anniversary, which is the 734th Anniversary of the granting of Magna Charta by the tyrant King John, in whom power had been centralized until "The barons of the realm, driven to desperation by outrages perpetrated upon them," met at Runnymede June 15 to 19, 1215, and wrested from him Magna Charta, "by which, ever since, has been protected the personal liberty and property of all free men"

Now isn't it a paradox that although we claim descent from one or more of the Surety Barons who forced the King to sign, yet some of us are direct descendants also of King John. And that fact may account for the warring elements in us for which at times we might not otherwise account. But I am glad that his descendants are in the minority.

Daniel Webster said, "Those who do not look upon themselves as a link connecting the past with the future, do not perform their duty to the world." And another has said, "The consciousness of noble ancestry is an inspiration to noble living."

"Insistent voices call from out the past,
A noble race doth well its own endow.
So pure and fine let all thy actions be,
None can deny, a royal race art thou."

Miss Trabue then introduced the following Distinguished Guests:

Mrs. Peter Arrington, Vice President, National Society of Colonial Dames.

Mrs. John S. Wurts, Vice President, Colonial Dames of America, Chapter II.

Mrs. Charles Albert Cannon, President, North Carolina Society

for the Preservation of Antiquities.

Mrs. James H. Emack, President, Society of New England Women of Pennsylvania.

Col. William Innes Forbes, President, Society of Colonial Wars.

Mr. Erwin Clarkson Garrett, Justice, Colonial Order of the Crown

Mr. Louis I. Matthews, President, The Mayflower Society.

Mrs. William H. Pouch, former National President, Daughters of the American Revolution.

Mr. G. Blight Robinson, Vice President, Descendants of Knights of the Garter.

Mrs. Francis R. Strawbridge, President, National Society of Colonial Dames in Pennsylvania.

Mr. H. Birchard Taylor, President, Society of Americans of Royal Descent.

Mr. T. Garland Tinsley, Vice President, Descendants of Knights of the Garter.

Mrs. Frank Wolfe, President-General, National Society Daughters of the Union.

Mr. John S. Wurts, Chancellor of this Society, and Vice President, Order of Washington.

Also two Senators are with us today: Senator Grundy of Pennsylvania and Senator Mundt of South Dakota.

Responding to the President's request, Mrs. Wurts spoke as follows:

We are missing very much today Miss Elizabeth Fisher Washington, our Regent General, who has been in the Hospital since early December. Miss Washington is one of the very first members of this Society. She has given much of her time and talent to us, and has always been with us at our meetings. She is an eminent artist having exhibited at Carnegie Institute, Pittsburgh, Boston, New York, Washington, St. Louis, Cleveland and at practically every major gallery in Philadelphia. She has twice been awarded the Mary Smith prize for the foremost oil painting by a woman artist at the Academy of Fine Arts in Philadelphia. She has painted portraits, miniatures and landscapes, oils, water colors and pastels.

Some of her oils and pastels are now being exhibited in the Newman Galleries, I am sure that you will all wish to see them.

I move that we send Miss Washington our affectionate greetings and best wishes, through her niece Mrs. Lawrence J. Fuller who is with us today.

This motion was unanimously adopted.

A Familiar Oil Painting

Mrs. Henderson having been called upon by the President to make an announcement, reported as follows:

“Our President refers to the familiar oil painting known as ‘The Declaration of Independence.’ It is the original, not a copy. It is an example of early American art, of the school of Benjamin West, and is thought to have been painted by Trumbull, perhaps as early as 1786, who also made a later canvas for the United States Capitol. This original canvas measures five by three and a half feet, and contains a group of 48 patriots assembled in Continental Congress on the Fourth of July in 1776.

“This valuable painting was formerly the property of Governor Swann of Maryland, by whose family it had been owned for more than a hundred years. The opportunity is given to our Society to acquire this valuable painting at the very moderate price of \$7500, if we act now, I make a motion that we buy this painting and present it in the name of The National Society Magna Charta Dames to Independence Hall in Philadelphia.”

This motion of Mrs. Henderson met with hearty approval, and the Council decreed that all Magna Charta Dames wishing to contribute money toward the accomplishment of this worthy object should make their checks payable to our Regent, Anne D. Henderson, and address them to her, Mrs. Joseph Welles Henderson, at No. 201 West Gravers Lane, Chestnut Hill, Philadelphia, 18, Pa.

Pattern for Leadership

an Address by

Mrs. Prentiss Bishop Reed

*Madam President, Fellow Members of the Magna Charta
Dames, and Guests:*

Last winter while making a series of talks before various groups in different New York cities, I noticed my colored maid's great interest in the circled dates on my wall calendar. Finally, she blurted out

"Mrs. Reed, how do you get these speeches? Do you just have to make them up out of your own vocabulary?"

It is not so simple as that. Many of the things I shall say are not pleasant to hear. Certainly they are not pleasant to say. But I have a deep conviction that neither you nor I have any right to complain of things going on about us which we do not like unless we have the courage to speak out against them; that we have no right to kick against conditions unless we have the hardihood to protest against their causes.

It is to your hardihood that I bring these things. In so doing I should like to feel that they are more than my "vocabulary," that the words are not my words nor the voice my voice but that they are the words and the voice speaking across the centuries to us from men who dared to become the leaders in the world's First Army of Freedom.

In this land of ours today, all intelligent Americans, regardless of what party we vote for, know that never before have we so needed strong leadership; a leadership that is clear, that is definite, that is completely sure of its own beliefs, completely honest in a vigorous effort to lead us through the doubts and uncertainties and confusions which are assailing us on every side. Above all else, a leadership which will lead us toward objectives that are wholly just and wholly American.

Great leadership has been the cornerstone for most of the world's great eras. We cannot think of imperial Rome without great Caesar; of Greece without Alexander; of the Western Empire out of which came modern Europe without Charlemagne; of imperial France without Napoleon; of that amazing Mongol Empire without Genghis Khan.

Of whatever nation, whatever era, those great leaderships had one thing in common. They were primarily military and their purpose was conquest. Their whole incentive was to push forward the boundaries of whatever nation they were leading.

But a little over 700 years ago the urge for another kind of expansion entered into the plannings of men. On the field of Runnymede in 1215 A.D. two thousand knights and barons outfaced a tyrannical king. Mounted on steeds decked out in all the mediaeval trappings of war, their armor flashing in the sun, their banners flaunting their family coats-of-arms, they looked like any other army of that day setting out for conquest. But they were not out for conquest. They were not out to push forward the boundaries either of the nation or of the territories which the barons themselves possessed.

It was another kind of territory whose boundaries they were determined to push forward. The demands with which they faced King John had within them something which men had never seen before. Out of it was born a new thing into the political world.

When those Englishmen forced their King to affix his seal to Magna Charta they wrested from him mankind's first charter of liberty. As pioneers of human rights they had pushed forward the boundaries of freedom further than the world had ever dreamed they could go.

And those barons of England, when they proclaimed human freedom as a new territory for expansion, also brought into the political world a new type of leadership. In their strength they not only forced from the King protection from his tyranny for themselves and all their holdings. They also forced into the written word protection for the lowliest freeman of the land. In this speaking out for those too inarticulate to speak for themselves; in this use of their strength for those too weak to dare stand alone, those English men had also brought into the world a new type of high, clear leadership.

Nearly 600 years after Runnymede still another kind of desire and organized effort came into the political world. In a new land across the seas there was no Runnymede alive with knights and barons. No meadow, no softly flowing Thames beside it.

But the spirit of Runnymede was running through the wilderness; the soul of it was beginning to walk openly and unafraid in little towns and villages 3,000 miles and 600 years away. Even the blood of those men at Runnymede had crossed the seas and ran just as red with the courage of the new world. Those new-world Englishmen were determined not only to protect those rights which their forefathers had wrested from King John; not only to hold unbroken the boundaries of freedom laid down at Runnymede; to keep untouched those guarantees of protection by the government even from the government itself.

They meant to push even further the boundaries of men's freedom. Not only was the individual to be guaranteed protection by the government. He was to have an actual voice in deciding what kind of government it should be, what forms it should take, what powers it should have. That every citizen of a country should be an integral part of the government structure itself was the horizon toward which those leaders were pushing. And on that horizon the American republic was born.

If there is any one single thing which our own generation ought to take up and make its own particular contribution in this steady pushing forward of the boundaries of human freedom, it is that we should pick up and preach and broadcast over and over again:-

1st: That we must have leaders who really lead.

2nd: That every single individual, because he is guaranteed protection by his government, is therefore under stern obligation to turn that guarantee back and to see to it that he, in turn, personally guarantees protection to his government.

We Americans have been saying for over 150 years that freedom is everybody's right. It is high time that we shift the accent to freedom as everybody's responsibility. Only when freedom becomes "everybody's job" can we be sure that anybody will be able to keep it.

What then should we of today demand of our leaders?
What should we demand of ourselves?

In preparing a talk last year for the Washington Day celebrations by various groups in several cities, I made a detailed research into the personal characteristics of Washington the man and of those special qualities of his leadership which led even Jefferson to say: "The whole Union is centered in you." In this study I found one fact standing out again and again, namely, that over a period of centuries straight back to those ten Magna Charta barons who were direct ancestors of George Washington, over and over again some member of this strongly marked family had shown exactly the same kind of leadership. Over and over again some Washington in facing parallel situations had reacted in precisely the same way.

Just what were the things which made our first leader a great leader? The answer to that question can point out much of what we should demand of our leaders today.

First, I should place his complete disregard of his personal popularity if the people's welfare demanded that he risk sacrificing it. In the disgraceful Genet episode, for instance, when France and England were at war, the whole country was so inflamed with pro-French sympathy that it threatened to plunge us into another war with England before we had recovered from the first. Washington's own cabinet was divided and the emotional storm which was sweeping the nation threatened to destroy anybody who opposed it. But that leader did oppose it. Against it he stood, solidly and alone, enforcing our neutrality. And he stood unshaken until one final act of Genet's foreign impudence shocked to a cold sober cabinet and people alike.

Washington Irving wrote of this quality, "He put personal popularity at hazard without hesitation. He set a magnanimous example for his successors to follow."

Just how far have some of these successors followed that example? Any comparison is of value only if we make it completely free of personal preferences, personal prejudices, personal politics. But a cold appraisal of plain facts can give much of value.

You and I have seen, for instance, some of these successors giving top priority to personal popularity. We have seen them cajoling labor leaders, regardless of the principles involved, if only those leaders commanded enough votes.

We have seen them making alliances with the most openly corrupt city machines if only those machines could tip the political scales.

That quality in Washington of putting his popularity at hazard rather than jeopardize some fundamental American principle, that should be our No. 1 demand of our leaders today.

We need not try to dodge behind the sophistry that today's problems are different. Superficially, yes, but fundamentally, many are precisely the same that Washington faced. For instance, what was the problem in that episode known as the Whiskey Rebellion? Congress had levied a tax on the making of whiskey. Western Pennsylvania broke out into open revolt. They not only refused to pay the tax. They actually set upon the men sent to collect it. What did the leader of that day do? Washington saw that the tax was a mere incidental; that the real issue at stake was whether citizens could defy the government and get away with it. He ordered the insurrectionists to disperse. He set a deadline. The deadline passed and they were still collecting in violent groups. Troops were ordered on the march. One look at the armed forces was enough for the rebels. They laid down their weapons and went home.

"If the laws are to be trampled on by a minority," declared Washington, "an end is put at one stroke to republican government." That leader did not sidestep the issue. He did not stop to calculate how many votes these unruly forces and their friends might later turn against him.

"Laws trampled on by a minority?" You and I have seen sit-down strikers take forcible possession of other men's property. They have barred the gates not only to the rightful owners but even to the police charged with enforcing the law. And today's leaders let them get away with it despite their oath of office and their sworn duty to uphold the laws of the land, laws which for more than 700 years since Magna Charta have guaranteed to every man protection for himself and for all his possessions. We have also seen great masses of men refusing to obey a clear, definite order from the Court and openly flaunting their defiance. And today's leaders let them go not only unpunished but even unrebuked although the sanctity of our courts has been the most deep-seated of all our traditions.

In the things we demand of our leaders today, there must be included in the pattern an assurance, a certainty that never again shall any group's voting power take precedence over the enforcement of our laws or the sanctity of our courts.

In our first leader was another quality we should demand today: prompt decision, immediate action, a completely un-sentimental handling of any issue. For example. During the Revolution a plot was uncovered to assassinate the commander-in-chief, kill off the high officers, blow up the magazine, and go over to the enemy. In the dead of night Washington sent a small picked group to break open the houses, capture the plotters and round them up in the City Hall before daylight. There was no prolonged, no deliberately drawnout investigation. All forty were given a swift, clear, immediate trial, were convicted and sentenced. Washington's own bodyguard was courtmartialed, found guilty and sentenced to be hanged. In a most solemn ceremony of slow drums and military units with drawn bayonets marching the traitor to the gallows, the sentence was carried out as an example none could forget.

But you and I have seen an ex-Navy man courtmartialed for his conduct while prisoner in a Japanese camp; convicted on unassailable testimony from fellow American captives that he had helped Japanese officers to starve, mistreat, even beat Americans in the camp. Yet, by resorting to a legal technicality, this lowest of low traitors to American decencies was actually able to carry an appeal to the civil courts, have his courtmartial reversed, his conviction set aside, even his dishonorable discharge from the navy wiped out, leaving the way open for him to enlist again if he so desired!

In the Japanese camp he had boasted to his fellow prisoners that he would get away with it and that there was nothing they could ever do about it. What a sorry commentary the whole dirty outcome makes on the way some of our fundamental American decencies and certainties of justice have been allowed to grow dim in the hands of some of us.

One absolute demand we should write out for our leadership today is that whatever judicial adjustment it requires, some way must be found in which decent men's rights and safety shall in no case be sacrificed to the brazen use of legal technicalities by either the criminal or the traitor.

These are just a few of the qualities which we must demand of our leaders today. What of the things we must demand of ourselves?

We all know that regardless of all elections, we in this country are confused, uncertain, constantly swept by changing currents, constantly stirred by honest doubts. Through all our national life there is a churning up of all our faiths and customs, and even of what we have been taught to believe were our unshakable personal rights. We seem to have lost our sharp, clear seeing, our sharp clear thinking.

Over a period of years, even until the most recent weeks, we stood passive and sluggish while under all our social and political structure there was working a powerful and a poisonous yeast. We allowed it to ferment unchecked, to spread unchallenged in its determination to push its way through all our national living and to force itself up through the crust of our customs.

Whatever it was, this thing that was happening about us, we did not understand it. That in itself should have been warning enough. We are not a dull people. In the War of the Revolution we knew exactly what we had to fight because we were flesh of England's flesh, blood of her blood. Again in the War between the States each section, regardless of political differences, completely understood the other in all things fundamental. They, too, were of one flesh and blood.

But this thing which has been uncoiling itself within the very heart of our country is not of our flesh and blood. It is an alien thing. By its very nature it would sour all that we have held sweet and wholesome. Everything that it touches, it will taint. With its own rot, it would destroy all that we have believed to be sound and healthy in a free living for a just people.

The shots at Bunker Hill and the guns which fired on Fort Sumter were open declarations of what the men behind them believed. They spoke in a voice which none could fail to understand.

But this alien force building its strength within our midst has worked in darkness. It has walked in hidden paths of secret aims and intrigues. Always when caught and dragged into the light it has loudly denied its own nature and its purposes regardless of all proofs against it.

And while we stood by for years, a bit non-plussed, not at all over-concerned, never once admitting it could be of the remotest possible danger to us, that alien thing continued to grow in strength and arrogance until at last it stood forth defiant and raucously articulate, calling itself the American Communist Party. The very name is in violent denial of itself. Nothing that is truly American in spirit can now or ever be communist in purpose.

The most meager survey of the two systems proves this. The whole foundation of the American plan of life is based on certain freedoms for every individual as an individual. Among them note these two:

1st: To let every man worship whatever God he chooses in whatever manner he likes.

2nd: To let every man own and hold for himself and his family whatever he can earn and accumulate by his own effort and labor and thrift.

As a total opposite to this American idea, the whole foundation of the Communist plan is based on the government having complete supervision and control of every individual in everything he does. Among other controls irreconcilable with the American idea are these two:

1st: To wipe out all religion, to allow no man to worship any God or even to believe that any God exists.

2nd: To force every man to give over to the government everything that his own labor produces, to hold back nothing for himself and his family, and to accept without protest whatever the government official doles out to him.

Never in the history of the world have there been conceived two plans for men's living which are so violently unlike. Until recently it had become a near-fashion for some of our intellectuals to talk learnedly of these violent opposites as mere "differing ideologies." For such academic abstractions there is no place in a practical world fighting to save itself. They are but a bandying of words like the driving back and forth of tennis balls on an untroubled day.

No mere wordiness, whatever the philosophical drappings, can cover the real heart of the issue. The realist

sees it. He sees that there is no single point where the two systems touch in agreement. He sees that there is no possible mixing of the two within one nation. He sees that because the American idea is freedom for the individual as an individual and the Communist idea is complete government control of the individual even in his thinking, it is fantastic to speak of an "American Communism." If it is American it cannot be Communist. If it is Communist it cannot be American. It would be easier for the axis of the earth to bend and bring together the North and the South Poles.

It is folly for us not to recognize Russia as a possible menace. It is a worse folly for us to brush aside as something minor and inconsequential that Communism within our own borders; to close our eyes to its growth from 30,000 in 1924, when it had not yet dared stand forth under its own name, to a large part of Mr. Wallace's more than a million. But neither these follies nor any other menace can ever threaten us with so great a danger as our own stubborn blindness which over and over again refuses to admit that a danger is a danger or even to see it.

For some strange reason only a blow directly between the eyes breaks down our wilful national blindness to things we do not want to see. Only a ruthless fist right against the heart jolts us into common sense. Pearl Harbor was our most terrible example of this. But even from Pearl Harbor, we have not as a nation wholly learned our lesson.

There is nothing Americans did 150 years ago which we of today cannot understand. But 150 years from now, when the American of 2100 A.D. looks back at our era, he will find things completely unexplainable to any reasoning mind. He will see, for instance, a nation at last shocked into putting self-preservation first; at last giving to its own safety priority over its long, pleasant self-indulgence in lovely-sounding phrases and sentimental theories. This priority to safety, that American of the future will understand.

He will also see that same nation committing itself to a program involving years of service and billions of dollars poured out to strengthen the front line countries of this new war for survival, our survival as well as theirs. This, too, that future American will understand, this spending for safety's sake.

But one thing will loom as the great historical puzzle, as something no logical mind can reason through. For he will see that nation making sweeping plans for its foreign defenses against communism and yet building not one line of defense against the identical enemy within its own borders. He will note as something completely beyond any understanding that with billions poured out on the foreign line of defense it set aside not one dollar for uprooting the same enemy from its own soil; that only one short presidential term before the Marshall Plan no less a personage than the President of the United States had fought and opposed and ridiculed and used every power in his high office to try to destroy what he was pleased to call the "Witch-hunting" Committee on Un-American Activities. That not until the approach of the 1948 Presidential election did the top leaders of either political party give to the danger any vital attention; that even then they lashed out at each other in violent disagreement not only as to how to handle it but even as to whether it really existed; that one candidate seized on the communist threat as a great political cat-o'nine-tails and the other sidled away with cries of "Red Herring." He will read and not understand, that future American, that less than ten days after the 1948 election two Congressmen publicly announced plans to do all in their power to destroy on the very first day of the New Congress, if possible, the very existence of any Committee on Un-American Activities, to wipe it out completely.

We must recognize that the issue here is absolutely clear and clean-cut to any truly American mind willing to think through to the heart of the question instead of stopping noisily at the surface facts. In its ten years of existence the Committee on Un-American Activities has unquestionably been guilty of gross errors of judgment, mistakes in methods of procedure, some outrageous attitudes and unforgivable improprieties in its publicity by broadcasting names and suspicions before they were backed up by witnesses or proof.

For these things there can be no defense. But you and I and all Americans must hold fast to this central point, that regardless of all mis-managements, all improper functionings, the necessity for such a Committee is basic. It is our one official Congressional Look-out alerted to keep constant watch for internal enemies. Neither Republican

nor Democrat, neither the President nor the Congress, should be allowed to make of it a political football. Re-write its rules of procedure, yes. At long last that is being done. But keep America's self protection against internal enemies and foreign termites above partisan politics and beyond the reach of little men juggling for public favor or position.

That future American will also read, and not understand, how we ourselves, the every-day American citizens, allowed the issue of Communism to become blurred by wild protests that even questioning a man on his communist activities violated his personal freedom; that the demand for such information by even the highest law-making body in the land was an illegal infringement on his Constitutional rights. Since when did any nation guarantee to any man the freedom to try to destroy it? What we need in this country is more talk about protecting the nation and less shouting about the so-called rights of the individual to trample on anything he chooses.

Among all the great peoples of the world it has been left to us alone to blink our eyes at an ugly word; to hesitate and stammer and call by some softer name what every nation in every period of history has known and named for exactly what it is. Freedom of thought is freedom of thought and free speech is free speech. BUT TREASON IS ALSO TREASON and it should not be permitted to mask itself under the cloak of those two great American rights. It is high time that we put the right label on some of the loose talk going on about us.

One reason so many of our people in all walks of life are today so uncertain in their thinking, so unclear in their reasoning, is that never before has there been so widespread a twisting of facts to make them seem to support something which somebody wants to put across.

For example. Before we Americans fight our wars we know exactly what we are doing it for. In the last war we knew we were next on Hitler's list. Our choice was to destroy him or be destroyed. **We went into the fight to save ourselves and we were at that time perfectly honest about it.** On that basis we recruited men and women for the armed services and for thousands of war production plants.

But with the war ended, what happens? All sorts of fancy embroidery begins fastening itself around that honest, clean-cut issue of self-preservation. Some individual or

some group reaching out for privileges not previously held will at the first touch of opposition begin shouting about "Democracy" and our "lack of it."

"We fought a war," they violently proclaim, "to give democracy to all the world. Why don't we have it here?"

We never fought any war to give democracy or anything else to any other nation. And the claim that we do not practice democracy here is on the very face of it disproved by their right so to shout about it.

This one thing we must keep clear to ourselves and to all the world, that what our forefathers called democracy when they fought to establish it and what later generations meant by it when they fought to preserve it, that democracy is not the savage distortion of its meaning too many are now trying to force down our throats.

One last example of this wide-spread effort to twist the fundamental meanings of some of our American articles of faith is even to pervert historical facts in the determination to get an argument which sounds convincing for something which some group or individual wants to get done.

Europe's displaced persons are a problem for all the world. To help solve it is partly our responsibility. There is going on among us a constant agitation to force wide open our doors and admit thousands more than is safe if we are to preserve our nationality balances. In this agitation many perfectly legitimate appeals from perfectly honest angles are being used to put pressure on public opinion. I want to make it absolutely clear and beyond the remotest possibility of misunderstanding that I am not even touching on the question of whether we should or should not admit these people beyond our quotas.

But there is one appeal being used by some in this public-opinion-pressure which you and I and all Americans ought to stamp out. It is insidious and it is inexcusable to any one with even a scant knowledge of history.

"Why should we close our doors to any immigrants?" runs this appeal, "when the early settlers and George Washington himself were all immigrants too?"

Such a statement is a completely unjustifiable distortion of historical facts, an inexcusable twisting of the truth in an effort to win support for something which someone wants done.

Those early settlers were not immigrants in the sense in which we use the word today. They were explorers going out to open up a new country. They were pioneers forcing open the doors which the wilderness had kept closed; Men of religion seeking a soul freedom; Men of wealth and position seeking new homes; Adventurers seeking excitement; Men of vigor seeking wider fields for their ambitions; Men of poverty and of low degree seeking hope in an untouched world. They were all there, all kinds; But they were not immigrants.

In that word "untouched land" lies the key to the distinction. Awaiting them was no land of food and safety. No relative or agency standing by to guarantee against their becoming a public charge. Ready to their hand was neither ease nor plenty nor comfort nor cities built by the labor of other generations nor roads laid out from sea to sea by the sweat of other men. It is to things like these that the immigrant comes.

But those early Americans came to an untouched land of danger, hardship, drudgery. They came as the world's frontiersmen. But they were not immigrants. And their high achievement is one which you and I should not permit any group to use as a distorted argument in any problem or in any pressure movement to sway public opinion. This stand, all Americans of today in all decent loyalty to those first Americans, should take strongly and outspokenly, and this regardless of any personal feeling we may have as to whether we should or should not accept more displaced persons than our quota permits.

I have touched on only a few of those qualities which we must demand of our leaders in shaping the pattern for today's leadership. I have touched on only a few of those things which we must demand of ourselves in our job of clearing up some of the confusions about us. But over all and through all let us set for ourselves as a personal slogan: "Speak out, Americans." The people who speak out are the people who mold public opinion. And public opinion is the pressure which controls what our leaders today will do.

Unless you have tried it, you will be surprised to find how interested your butcher, your grocer, your taxicab driver is in these problems that are confusing us; how alert

he is to your opinion of them; how open he is, surprisingly often, to accepting your point of view, your arguments given from a strictly American angle. How else can we possibly combat the propaganda poison of the enemy within our gates?

We must keep hammering it in, that this American freedom of ours is not an unproved experiment; that its foundation dates back 700 years to Magna Charta; that it is not, therefore, a soft and uncertain thing to be twisted and re-shaped with every political surge in this or any other part of the world.

That "Speak out, Americans" is the most immediate, the most imperative need in all our personal service to our country today. Unless citizens like you and like me do speak out, we shall find ourselves at last deafened by the noise of strange voices shouting strange things.

This is the way, and the only way I know, in which we can shift the accent from Freedom as Everybody's Right to Freedom as Everybody's Responsibility.

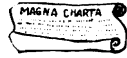
That responsibility rests on the shoulders of every American today. On no shoulders does it rest more surely than on yours and mine, whose English forefathers wrested freedom from their King and wrote out its guarantees in mankind's first Charter of Liberty; whose American forefathers, against terrible odds and under terrible conditions, set up that Freedom in the wilderness, as a living Freedom, not to be undermined by intrigue, not to be destroyed by a vicious distortion of its meaning.

Today's Challenge to Freedom

An Address by

Hon. Karl E. Mundt

Senator from South Dakota



*Madam President, Distinguished Guests at the head table,
and Fellow Americans All:*

After having listened to that very eloquent and logical and persuasive address by Mrs. Prentiss Reed, I feel that really all I should be required to do is get up and speak out with a long series of ditto marks as my address, because certainly I underscore and emphasize and reinforce every statement that she made in her very remarkable speech to which you have just now been privileged to listen. I think that her theme "Speak Up, America" is an excellent one, and I think she has properly and correctly and plausibly identified the issue of the day, because the issue today is as surely tyranny as tyranny was the issue confronted by the barons whose descendants you are, as members of this great patriotic organization. It differs primarily I think because you and I somehow have failed to recognize as clearly as your baronial ancestors, the fact that the issue is before us and that it is going to take just as direct and just as emphatic and just as courageous action now to win as it required 734 years ago when they first called old King John down from his ivory towers and compelled him to meet them in the meadow preparatory to signing the Magna Charta.

I told your president early in the luncheon, I thought that really an organization which relied on such an exclusive ancestry as yours and consequently cannot become large,

might give itself a new breath of life and a new surge of strength by bringing into its membership en masse the population of the State of South Dakota. We have on the state emblem the motto of that very young state which is slightly over 50 years old, and the words, not new to you but very important to all, are - UNDER GOD THE PEOPLE RULE. That, after all, was the thing that your baronial forefathers were trying to impress on the unruly English king some seven centuries ago. I want to pick up the theme where Mrs. Reed left off and discuss this challenge of freedom, because she certainly has identified and defined most accurately the source of perils we confront in referring to Communism and the things for which Communism stands, with the false goals which Communism has set up all over the world. If we are to have freedom continuing for another six, seven, or eight hundred years, somehow or other we are going to have to find a way to grapple with the challenge of Communism and to surmount it. I think any clear-thinking American these days must realize that either we are going to have to surmount Communism or surrender to it. There is no half way station. We have unfortunately in our midst many who would surrender, and many, many, many more who fail to identify the threat, to recognize the danger or to define the issue.

I am greatly disturbed these days as I sit down occasionally to figure out the present size of our area of freedom, the precise dimension of our area of freedom, because the area of freedom in which we now live has been steadily shrinking for a long time and has reached such a comparatively small size, that anyone acquainted with the facts must be disturbed as he or she tries to consider the future, to determine whether or not we can retain this last bastion of freedom and make it impregnable.

Running the risk which runs with over-simplification, I think perhaps by breaking up the history of the world into three great segments, we could bring before our eyes dramatically, the exact challenge which Mrs. Reed has been speaking about. Political history began when man first, there on the banks of the Nile in Egypt, started practicing the ancient art of hieroglyphics and began developing the arts which we call civilization. Even the historians are in doubt as to the beginning of civilization but some place it

three or four thousand years before the birth of Christ. And that era of history continued without any great or important changes or development or alterations right down to the day which means so much to your organization - that June 15, 1215, when the discussions began which eventually ended in the signing of the Magna Charta. That first and longest segment of history found man making his slowest progress toward anything resembling human dignity. Throughout all those years and centuries man was pretty much the creature of the state; he was the tool of his king or his prince or his potentate or his military leader; everything he had could be acquired by the state, by the fine art of simply going out and acquiring it without benefit of law or without necessities for repayment. So man made little progress politically or industrially or sociologically or economically or ethically or any other way, because the individual throughout the world played such a small part, an insignificant part in the determination of his destiny and the future of the environs in which he lived. Then came that day in 1215 when a group of noblemen in England decided that that era of intolerable circumstances could no longer exist, so a king who could neither read nor write was compelled to affix his royal seal on a parchment guaranteeing that man himself has certain inalienable rights which even the state cannot take away. Certain rights to speak up; certain rights to have and to hold pieces of property; rights to freedom; certain rights that if he be sent to jail he must first be tried by a jury of his peers. Having those steps enunciated in the Magna Charta, we enter the second era of world history and that period continued for 700 years. Man made his greatest amount of progress in this second historic era and you could measure his progress in terms of education, leisure procured through hard and efficient work, or in terms of conveniences enjoyed by a man and his family. You could measure his progress, if you will, in terms of better health, more freedom, more private positions; you could measure it in terms of the political importance of the individual or the magnifying of human dignity and human importance in a community. Any criteria that you select will find man making his most rapid progress during the 700 years following the signing of the Magna Charta.

Englishmen because they conformed with greater fidel-

ity to the principles of political independence and competitive private ownership, which saw the light of day in the signing of the Magna Charta, became the leaders of the universe. They made more progress from the standpoint of economic and political freedom, education and culture, than people speaking any other language or living in any other region of the world. So that, for that comparatively short segment of history, we lived indeed in a flourishing and glorious era, where people everywhere were moving upward out of the slime of the medieval ages, out of the period when men were the creatures of the state, up to the mountain height where individuals, regardless of color or country, have come to have a significance and importance they had never attained before.

It is not quite as easy to start the third era with an exact date or exact location as it is to put your finger on Runnymede and say there is the spot, there began the second era, or to put your finger on the map down on the banks of the River Nile in Egypt and go back into the centuries before Christ and say that there began the first era of economic and political history in this world. We can't do it that accurately but we can do it with comparative accuracy and we can use the whole world as our locale. Sometime early in the 1930's, all over the world, there came an end to that second and that glorious era of economic and political advance. A little earlier in some countries, a little later in some others, but without exception, in all countries and starting in a span of a relatively few years of the late 1920's, or early 1930's, we find ourselves pushed into this current era of economic and political history; one which is still in the dawn of its existence; one which no man can accurately predict as to its final outcome, but one which has been long enough with us so that all thinking citizens now recognize the trends in which we are moving at the present time.

All over the world we have started turning the clock of human progress backward; all over the world man means less than he meant in 1925; all over the world man's political and economic freedom and political and economic rights are smaller and less well-defined and less secure than they were when the third era began. If someone were to press me and insist that I find an exact date and an exact time when this process of deterioration began, insofar as the

United States was concerned, I think I would select that black day in November, 1933, when the United States officially recognized and placed its stamp of approval on the Godless Communistic Government of Russia. That is the turning point in our history. I think that future historians are going back there to find a change. In some places it may have started sooner and in others later. But looking at the world around, we can convince ourselves that we are moving downhill in this business of protecting the things which first came to be man's as the consequence of the courage of those ancestors of yours whose far-sightedness gave rise in the original instance to this organization which I am now privileged to address.

It may be shocking to you as it is to me to realize that today you can actually count on your two ears the countries of the world which permit private individuals to get together, to organize a company or a corporation which has as its objective the hauling of people and freight by a railroad. Almost everywhere except in the United States, the railroad is considered as much a province of the state as anything else. So too with steamships; so too with the airplane; so too with other means of communication and transportation. You can count on the fingers of one hand the countries where individuals such as you and I can meet in a room and start organizing a broadcasting station. In other places it is considered an exclusive monopoly of the state. When I was in Europe in connection with our VOICE OF AMERICA program, trying to devise a system for getting better outlets for broadcasting programs, we found only one privately owned radio station in Europe, and that was in Luxembourg. Every place we went we were told that the broadcasting is run by the state. We were told "Radio is run for propaganda purposes and propaganda is the business of the state." They were abhorred by the idea that individual citizens could own a radio station over which to broadcast individual points of view. That great new lusty industry of ours, which has perhaps been able to help avert the depression into which we seem to be getting closer and closer, television: all over the world television is considered to be exclusively the monopoly of the state and individuals are not supposed to set up and develop the industry, for perchance they might engage in some kind of educational propaganda televised

over the radio.

We have seen since the last war that ancestral homeland of yours, Britain, skidding rapidly into national bankruptcy because it has taken over Socialism instead of private enterprise as the basis upon which to rebuild a country. We used to so greatly recognize the quality of the Englishman as a tradesman and businessman that we realized that by being Englishmen, they built an empire. Now, what do you see? I have been in England three times during the last five years and have witnessed a noticed diminution in the character of the people of the British Isles, that hidden something which always enabled Englishmen somehow to go through. It has been changing over to a strap-hanging philosophy. We knew the Englishmen as sturdy individuals who always relied on their own ingenuity to develop and strengthen their country. Now you see them asking for pensions, for eye-glasses, or aspirin for a headache, and the welfare state is well advanced in England.

I spoke just a few evenings ago in Washington with a good friend of mine who visited this country from England. I asked him, "How is Socialism working out in England?" He said, "It's a sad spectacle when people in England drink the poison of Communism out of the cup called SOCIALISM." He recognized it as well as the people of England recognized it, but somehow they are caught in the suction of the times and they are sliding toward tyranny because of the trend in which they are caught. You see, Socialism is one form of a planned economy. Another form was Fascism which Mussolini tried; another form was Nazi-ism which Hitler tried; another form is Communism which they are trying in the countries beyond the Iron Curtain; but all forms of planned economy have in common the fact they require a strong centralized authority to make them work.

In Washington, there was a young Harvard professor who debated with me about a planned economy. He was for America adopting planned economy. He gave England as his example. He said to me, "Don't you know, Senator, if you are going to have a successful economy, or if you are going to have achievement and have people happy, you have to have a planned economy. You make a family budget, don't you? You plan in advance what you are going to do with your year's salary, don't you? You have a planned

economy. If you could do it for yourself, certainly a planned economy for the nation is that much better than for an individual." And he spoke with all the persuasive speaking, with the seductive lure of a Harvard accent. (Laughter.) I wonder sometimes how much a Harvard accent has cost this country in the last 20 years? I said, "Let me ask you a few points, Professor. Will you agree, first of all, that a planned economy is of no earthly good to you or anybody else, the planners included, until the plan is put into operation? Will you agree with me that the planned economy for a country can't be of help to anybody as long as it remains on the trestleboard and until you put it into action?" He said, "Of course I agree." I said, "Secondly, will you agree that a planned economy once put into action is of no earthly use to anybody, anywhere, unless someone has the authority to compel the people to comply with the plan? It is of no use to have a plan, no matter how strong, no matter how attractively it is planned, no use having a plan if people can take it or leave it. If your plan is going to work, Professor, you have to have some way of making people cooperate with the plan." "Yes," he said. I said, "That is why all forms of planned economies are tyrannical and all of them eventually wind up in tyranny because, you see, the only entity, the authority, the only power, that could possibly be given the right to compel the people to comply with the government plan is the state, and once you give the state the power to push people into compliance, to coerce co-operation, to compel people to go along, you have then gone back to 1215 A.D., right back to the day of King John, and that is the difficulty in which our English cousins are now finding themselves. That is the difficulty they confront as they face up to the next election and if in the next election they don't vote against Socialism, then I think it is too late. Once you have scrambled the egg, it is difficult to put it back into its economic shell."

Perhaps there is still time with only medicine, transportation, mines, and steel nationalized, perhaps there is still time if the anti-Socialistic forces could win the election to save England, but if they lose there is no turning back.

Now, what is ruining England, and what ruined Germany and Italy, and what is ruining the countries of the Iron Curtain, you may be sure has not left us entirely untouched.

We find ourselves attacked by the same germs and no complete immunization process has been found. We find ourselves in this trend now, using some of the devices I have been talking about, and that is putting the business of home building in the hands of the government and that means home owning in the hands of the state. We have heard from high places in this country since the beginning of 1949, the bold suggestion that the government should take over the steel business. We have a great many people in America advocating that the Congress of which I am a member should give us the nationalization of medicine. We find a tremendous attack upon the whole insurance business, with the suggestion that the government can replace the private insurance companies from the standpoint that it is going to do it on a bigger scale and we could make it cheaper that way. Our experiences with some of the smaller portions of the same kind of planned economy being tried abroad are expensive and disappointing. The thing that made England great; the thing that caused them to respond to the challenge of Churchill, was that English people had private ownership, had the right to hold property and call it their own and will it to their family or friends, and they had the right of political independence, the right to agree or disagree, the right to organize themselves into political points of view, the right to put people in office and the power to take them out again. So many people around the world interpret democracy as the power to put people into office. That in my mind doesn't define the basis of democracy. It is the power to take them out of office, once they put them in that is the real force within democracy. Look at Hitler. They lost the power to take him out again. So political independence and private ownership serve as the basis of the freedom which we enjoy and I think the ladder up which we have worked through the years has rungs marked SECURITY and OPPORTUNITY; and they alternate: security, opportunity, security, opportunity, and so on, up to the plains and plateaus of freedom on which we live. Other people in different areas and different countries have tended to overemphasize one or the other of those two rungs so they didn't have a ladder; they have had a totem pole marked SECURITY, or a flagpole marked OPPORTUNITY, instead of a ladder with convenient hand holds marked OPPORTUNITY and SECU-

RITY. There are countries in the world which give people an immense amount of security but no opportunity; complete security because all the freedom of choice has been taken away. It is the kind of security a prison offers; it is the kind of security a person has working in Siberia for Russia, secured against starvation because they are working for Stalin and a starved individual cannot work; so they feed him; security against the ravages of nature; so they house him enough to keep him alive, but no opportunity.

Then you have areas where opportunities prevail; they predominate, with no security at all: The opportunity to live on an island in the South Pacific which is uninhabited, to live by the law of the jungle; the opportunity which says that the strong can attack the weak; the opportunity which says there shall be no rules of the game, no more laws of any kind. But, in America, we have been able to keep a happy balance; we have been able to keep a ladder before the youth of America. And because we have kept that balance we give people the kind of opportunity and security that comes from a country which is solvent, which comes from a country at peace, which comes from a country where people have political independence and the rights of private ownership, and so long as we can keep that formula at work, I think we will retain the freedoms we enjoy.

As we lose either of them, either opportunity or security, or as we emphasize one to the peril of the other, we approximate some kind of historic form of tyranny. It is disgusting to me to hear intelligent people in high places talking about adopting formulas of state Socialism, which have failed throughout history, in terms which would make gullible people feel that they have discovered some new thing. You could find those so-called new thoughts in the yellowing pages of history where, since time immemorial, man has worked to make them operate. No system that thought to give security alone has ever worked; no system that socialized its economy has stopped short of tyranny, and all we find is a sequence of dismal failures. You tear out such a tattered page of history, you present to the people its writings as something new, modern, progressive, "liberal", and many are gullible enough to believe it. It should be an insult to the intelligence of good Americans.

So I am happy to associate myself with the challenge which you heard from Mrs. Reed, and to talk to you, members of this great patriotic organization, about a formula for freedom which has carried us on a trail so far, and which we seem now about to desert. I agree with Mrs. Reed too that unless folks like you, who carry in your veins the red corpuscles of freedom and in your minds the soundless objects of history, unless somehow or other you exercise influence in your community, an influence far beyond your numbers, an influence which is perhaps commensurate with the prestige and importance which you have in your community, unless you who know these lessons so well, who understand them so fully and believe in them so passionately, unless you do something to bring about a change from the trend we see now, I think then we are going back again to a darker era out of which we can only emerge centuries hence by the signing of an entirely new Magna Charta. I hope that you continue these meetings and that the strength of these individual members may become the strength of a multitude and that you will use your fine influence and positions of importance and your superb knowledge of history to see to it that in our schools and colleges and in our communities and in our private and political life, there develop attitudes which are sound, and support a philosophy of freedom, and that you exercise that influence in your political activities, in your economic and social activities, in conjunction with community leaders, to preserve here what we still have of the freedom which is ours, so that it shall become strong enough and active enough, and that eventually we can start projecting it to other areas of the world.

Among the members and guests present

at these festivities were:

Mrs. Charles O. Alber, Mrs. Norman S. Alexander, Mrs. Victor Anderson, Mr. and Mrs. Henry Lewis Appleton, Mrs. Peter Arrington, Miss Grace Dutton Baylies, Dr. Mary Knott Bazemore, Miss Lilly Beall, Mrs. Arthur Binns, Mrs. P. Brooke Bland, Mrs. Henry Dorr Boenning, Miss Hannah Lowell Bradley, Mrs. A. Balfour Brehman, Miss Hebe Bulley, Mrs. R. D. Bulley, Mr. Arthur Edwin Bye.

Mrs. Malcolm Campbell, Mrs. Charles A. Cannon, Mrs. Isaac Clothier, Mrs. D. R. Cochran, Rev. Dr. and Mrs. William C. Colby, Mrs. G. H. W. Conrad, Mrs. Edward L. Crugar, Miss Marie E. d'Arcy, Mrs. Fred S. Davis, Mrs. Clarence De Armond, Miss Adelaide Milton de Groot, Miss Clara De Puy, Count and Countess de Trampe, Mrs. James Laird de Vou, Miss Mary de Vou, Mrs. Charles B. Doak, Mrs. James Mapes Dodge, Mrs. Juliette Dudley, Miss Elizabeth Winslow Dulles, Miss Julia Campbell Dulles, Mr. and Mrs. William Henry du Pont.

Mrs. William Wallace Eaton, Mrs. Laurence H. Eldredge, Mrs. Newbold Ely, Mrs. James H. Emack, Mrs. Robert P. Esty, Mrs. Percival Foerderer, Col. William Innes Forbes, Mrs. David I. Fort, Mrs. Charles Pemberton Fox, Mrs. Lawrence J. Fuller.

Mr. Erwin Clarkson Garrett, Mrs. Benjamin M. Gaston, Mrs. J. B. Gemberling, Mrs. Theodore S. George, Mrs. Elwood K. Gilbert, Mrs. F. R. Goehring, Mrs. Ellis Leon Goodall, Mrs. William D. Graham, Mrs. John M. Gregory, Mrs. Edmund S. Green, Mrs. John Bancker Gribbel, Mrs. Thomas Haines Griest, Mrs. Warren Griffiss, Senator Joseph R. Grundy, Miss Margaret R. Grundy.

Mrs. Edward L. Haenisch, Mrs. John Lyle Hagan, Mrs. Gordon A. Hardwick, Mrs. Carl Hedner, Mr. and Mrs. Joseph W. Henderson, Mr. Welles Henderson, Mrs. C. H. Hett, Mrs. Hite, Mrs. H. Bayard Hodge, Mrs. Hook, Mrs. Arthur Hooper, Mrs. George Kendall Hooper, Mrs. Robert P. Hooper, Mr. Joseph Carroll Hopkins, Miss Emily G. Hopkinson, Mrs. Joseph Huston.

Mrs. Edmund H. Jewett, Mrs. A. E. Johnston, Miss Mildred Lewis Justice, Mrs. W. R. Morton Keast, Mrs. R. Gans King, Mrs. W. V. Knott, Mrs. Jean U. Korec, Mrs. Charles K. Kruger, Mrs. William M. Lanterman, Miss Alice Gillette Lawrence, Mrs. John H. Lawson, Mrs. Leroy Moody Lewis, Mrs. William E. Lockwood, Jr.

Mrs. Bernice E. Maine, Mrs. Monroe Maltby, Mrs. Eugene F. Marsh, Mr. and Mrs. Louis I. Matthews, Mr. Duane McCoon, Mrs. Samuel McCreery, Mrs. J. Aubrey McCurdy, Mrs. Harley T. McDermott, Miss Edith I. McIntyre, Mrs. William H. Megee, Miss Elise Morris, Miss Mary Winder Morris, Mrs. James Herbert Mullin, Senator Karl E. Mundt, Rev. Dr. Andrew Mutch, Mrs. Winthrop C. Neilson, Miss Martha B. Newkirk, Miss Dolores Van C. Nourse, Mrs. Ernest L. Oulla.

Mrs. Alton B. Parker, Rev. William C. Patterson, Mrs. Bevan A. Penny-
packer, Mrs. J. Howard Pew, Mrs. Paul Maxon Phillips, Mrs. William H. Pouch,
Mr. E. Curzon Poultney, Mr. and Mrs. Fortunato Porotto, Mrs. Francis Prentiss,
Mrs. Walter E. Pridgen, Mrs. Frederick A. Rainey, Mrs. Prentiss B. Reed, Mr.
F. Butler Reeves, Mrs. Thomas B. K. Ringe, Mr. G. Blight Robinson, Miss Emily
Roosevelt.

Miss Helen Semple, Mrs. Josephine Hooper Service, Mrs. Austin E. Sharp-
less, Jr., Mrs. Edwin P. Shattuck, Mrs. William D. Sherrerd, Mrs. G. Howard
Shriver, Mrs. James M. Skinner, Mrs. Maurice W. Sloan, Mrs. Vincent Smith,
Col. and Mrs. Lewis Stone Sorley, Mrs. Mathias Steelman, Mrs. Graham Stevens,
Mrs. Francis R. Strawbridge, Miss Harriet F. B. Stuart, Mrs. S. H. Sutherland,
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Wilson, Mrs. Joseph W. Winter, Mrs. Frank Wolfe, Mr. C. Palmer Woodbury,
Mrs. George F. Wright, Jr., Miss Dorothy W. Wurts, Mr. and Mrs. John S. Wurts.





A POEM

Written for the November meeting, 1934.
By LLOYD HORD, Hereditary Member,
The National Society Magna Charta Dames.

THE MAGNA CHARTA OAK

At Runnymede a great oak stands,
The Barons in its shelter tarry,
Sedate it smiles, and with gnarled hands
Blesses the covenant they carry.¹

The oak tree quivering, blessed this deed,
Mankind and nature both united
In praise of those at Runnymede
Who saw the torch of freedom lighted.

The oak has been a trysting place
And freedom's sign the whole world over.
Beneath it one of Jewish race
Made covenant with great Jehovah.²

That spirit born at Runnymede
Crossed trackless seas and did not falter.
It rose to Hartford's mighty need
And freed it from a monarch's halter.

The oak here played a different part
From all the former roles assigned it,
It hid a Charter in its heart
And King's men tried in vain to find it.³

Triumphant, held by Other Hands,
Though men and nations pass unknowing,
Freedom, in Magna Charta, stands
Like a great oak tree, ever growing.

¹The venerable oak on the field at Runnymede, June 12-15, 1215.

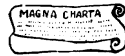
²The Book of Joshua, 24th chapter, 26th verse.

³The Charter Oak at Hartford, Conn., October, 1687.

TWO PERSONS AT ONE TIME

in the same family are included in each continuing membership.

The Magna Charta Dames, ever deeply interested in loyal American patriotic and hereditary movements, feel that these are not only most helpful but quite necessary, especially at the present time and can be used to accomplish much toward establishing a greater respect for constitutional law. In pursuance of this aim the Society has shown itself to be great — great in vision, great in standards, and great in influence. This Society is of service to all its members and each shares alike in its advantages and privileges. And it is not for the members only, but for their children and all those who come after them, and there is a definite place, indeed a real need for the message which it proclaims.



This Society rests upon a provision quite unique in that a perpetual life membership consists of "two persons at one time in the same family". These persons are known as the Primary member and the Hereditary member. While both are members for life, the dual membership itself is perpetual, being carried on by younger members of the family as they succeed to it from time to time, upon the death of the Primary member whose place is then taken by the Hereditary member. The latter thereupon selects one to become the Hereditary member who in her turn will be a Primary member and who will then name someone to succeed her.

As there are two grades of membership, Primary and Hereditary, so there are two classes of members: The Baronage, which is composed of women who are lineal descendants of one or more of the Sureties for Magna Charta, and the Knighthood, which comprises women other than those descended from a Surety, who may be enrolled as descended either from a Baron, Prelate, Knight or other influential person present on the field of Runnemedede or recognized for loyalty on behalf of the Charter.

Each member may nominate eligible friends for membership.



KING JOHN

A Poem by LYDIA H. SIGOURNEY

There stands at Runnymede a king,
While summer clothes the plains,
The blood of high Plantagenet
Is coursing through his veins;
But yet a sceptred hand he lifts
To shade his haggard brow,
As if constrained to do a deed
His pride would disallow.

He pauses still; his faint eye rests
Upon those barons bold,
Whose hands are grappling to their swords
With fierce and sudden hold.
That pause is broke; he bows him down
Before those steel girt men,
And glorious Magna Charta glows
Beneath his trembling pen.

His false lip to a smile is wreathed,
As their exulting shout,
From 'neath the green, embowering trees,
Upon the gale swells out;
Yet lingers long his cowering glance
On Thames' translucent tide,
As if some deep and bitter thought
He from the throng would hide.

I know what sounds are in his ear,
When wrathful tempests roll,
When God doth bid his lightnings search,
His thunders try the soul:
Above the blast young Arthur's shriek
Doth make the murderer quake,
As if again his guiltless blood
From Rouen's prison spake.

But though no red volcano burst
To whelm the men of crime,
No vengeful earthquake fiercely yawn
To gorge them ere their time,
Though Earth for her most guilty sons
The festive board doth set,
The wine-cup and the opiate draught,
Yet say, can Heaven forget?

HELD IN LOVING REMEMBRANCE

MRS. JAMES BLYTHE ANDERSON (Alice Simms)	April 29, 1947
MRS. AUGUSTINE PENNINGTON BADGER (Matilda Phillips Iones)	November 21, 1941
MRS. NATHANIEL BEAMAN (Katherine Lewis Prentis)	June 1, 1948
MRS. CRAIG BIDDLE (Laura Whelen)	October 17, 1926
MRS. CLARENCE ROBERT BRIGGS (Grace Olive Peck Morgan)	October 2, 1947
MRS. WINCHESTER BRITTON (Edvth Clements Shipley)	May 3, 1949
MRS. JOHN W. BROWN (Minerva Stoakes)	September 17, 1948
MRS. JAMES DURETTE CARNEAL (Carrie Lee Beazley)	September 7, 1949
MRS. JOHN CLAFLIN (Elizabeth Hopkins Stewart)	1949
MRS. EDWARD TRIPPE COMER (Georgia Shackelford Collier)	April 13, 1948
MRS. DRURY WALLS COOPER (Esther Stevenson Nicholas)	September 14, 1949
MISS MABEL JULIA CURTISS	June 10, 1949
MISS ALICE CUSHMAN	
MISS MARY LEVERETT DALTON	January 31, 1949
MRS. SCOTT DIBERT (Annie L. Liggett Rosensteel)	March 17, 1941
MRS. JAMES AVERY DRAPER, JR. (Elsie Taylor Ford)	October 14, 1949
MRS. RANDELL T. DUGUE (Susan Marcia Glover)	
MRS. RUFUS FANT (Pearl Rodgers Cochran)	
MRS. STEPHEN CLARK FAY (Mabel Julia Parsons)	October 5, 1949
MRS. WILLIAM McLAIN FREEMAN (Mary Ann Clement)	September 19, 1948
MRS. WILLIAM H. GARNETT (Worthen Fatherly)	June 9, 1948
MISS ELIZABETH POTTER GOODMAN	
MRS. RUDOLPH GUENTHER (Sue Cory)	August 17, 1948
MISS MARIE LOUISE HARRISON	October 23, 1948
MRS. WILLIAM H. ISOM (Hallie Nolen Chittenden)	June, 1943
MRS. JOHN CLARK JONES (Anna Winslow)	
MRS. R. B. JOHNSON (Re Lewis Sutherland)	August 4, 1948
MRS. FREDERICK WILLIAM KENDRICK (Elizabeth Pendleton Slattery)	
MRS. CHARLES I. KENT (Meta Gilpin)	1948
MRS. ALEXANDER HENRY LANE (Elizabeth Selden)	July 28, 1947
MRS. ROBERT JAMES LEA (Georgia Passmore)	June 22, 1949
MRS. GREENLEE D. LETCHER (Katharine Seymour Paul)	December 23, 1947
MRS. NORMAN VAN PELT LEVIS (Grace Royall Tyng)	September 27, 1949
MRS. EDWARD R. H. MAYNARD (Florence Vanuxem)	January 1, 1949
MRS. CHARLES H. MERRYMAN (Margaret Stuart Roller)	
MRS. FREDERICK NASH MORTON (Ellen Harwood Rich)	June 8, 1949
MRS. WALTER RUSSELL NEWTON (Clara Huntington Pease)	
MISS JESSIE ALLEN PAGE	June, 1948
MRS. JOSEPH HERR PARVIN (Mary Louise Cornell)	1947
MISS CARLILE PATTERSON PORTER	October 29, 1949
MRS. FREDERIC M. SACKETT (Olive Speed)	December, 1948
MRS. JAMES FAUROT SCOTT (Jennie A'Delphine Simpson)	June 23, 1941
MRS. WILLIS B. SHELP (Emma Amelia Blood)	September 2, 1949
MRS. NOBLE C. SHUMWAY (Grace Elizabeth McFarland)	September 25, 1949
MRS. THOMAS CURRIE SIMS (Sarah Pauline Johnson)	1948
MRS. CHARLES W. SLAGLE (May Russell)	September 23, 1949
MRS. ROBERT STEAD (Helen Louise Coates)	December, 1947
MRS. BENJAMIN THOMAS TILTON (Harriette Bailey Norton)	August 27, 1948
MRS. CLARENCE TOLAN (Louise Jamart Levick)	September 10, 1948
MISS JOSEPHINE MASON TORRENCE	1948
MISS AUGUSTA TRUE	October 5, 1949
MRS. HENRY POWELL TURNER (Beatrice Brougham)	1948
MRS. JOSEPH ANDREW UHL (Ella Adams)	February 11, 1942
MISS MAUDE VAN HEUSEN	April 4, 1948
MRS. LUKE WALTER VERNER (Mary Grace Murray)	May, 1949
MRS. ARTHUR BRISTOL WADSWORTH (Adell White Adams)	June 27, 1948
MRS. ROBERT HENLEY WHITEHEAD (Susan Thurston)	July 12, 1948
MRS. HENRY BRADFORD WILLIAMSON (May Kirby)	November, 1946

The National Society
An Hereditary Order



Magna Charta Dames
Instituted March 1, 1909

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MISS ELIZABETH FISHER WASHINGTON

MISS ELIZABETH WINSLOW DULLES

For convenience kindly address correspondence to

— — P. O. Box 4222, Philadelphia, Pa. — —



THE DECLARATION OF INDEPENDENCE. SEE PAGE 9