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The National Society Magna Charta Dames

November 9, 1948



"The Great Delusion of the Present Age"

by the

Rev. Carl McIntire

**President, International Council
of Christian Churches**

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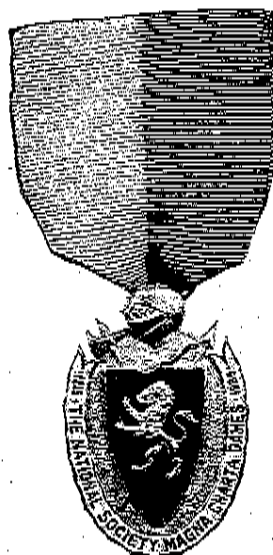
MAGNA CHARTA ISLAND ON THE RIVER THAMES



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The National Society Magna Charta Dames

Meeting at the Barclay in Philadelphia
November 9, 1948



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.

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The National Society
An Hereditary Order



Magna Charta Dames
Instituted March 1, 1909

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MISS ELIZABETH WINSLOW DILLAS

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meeting on November 9, 1948, in celebration of the Seven hundred and thirty-fourth anniversary of that day in the year 1214 when, led by Archbishop Stephen Langton, the Barons took their solemn oath before the high altar in the Abbey at Saint Edmunds-Bury, that they would stand united in compelling the King to restore the ancient liberties.

Luncheon at The Barclay at One o'clock

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

Mrs. Chichester duPont	Rev. Charles B. Du Bell
Count de Trampe	Miss Elizabeth F. Washington
Countess Bartocci-Fontana	Mr. Thomas E. Wynne
Col. William Innes Forbes	Mrs. John Craig Roak
Mrs. William H. Donner	Mr. Louis I. Matthews
Mr. Samuel F. Houston	Mrs. Francis A. Lewis
Mrs. Alton B. Parker	Mr. Erwin Clarkson Garrett
Rev. Carl McIntire	Miss Adelaide M. de Groot
Miss Alice E. Trabue	Rev. Andrew Mutch
Mr. Thomas Hart	Miss Mary Olcott
Mrs. Robert P. Hooper	Mr. T. Garland Tinsley
Rev. John Craig Roak	Miss Cornelia M. Bowie
Mrs. Edward O. Troth	Count Bartocci-Fontana
Mr. William Wurts Harmar	Mr. Joseph W. Henderson
Countess de Trampe	Miss Mildred W. Lee
Mr. George Blight Robinson	Mr. H. Birchard Taylor
Mrs. Carl McIntire	Mr. John S. Wurts
Mr. Joseph Knox Fornance	Mrs. Atherton Macondray

The guests having found their places at the tables, Miss Trabue called upon Mr. Roak to offer the Invocation.

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Rev. John Craig Roak, S.T.B., D.D., a native of Philadelphia; Educated University of Pennsylvania, '21, Divinity School of the Protestant Episcopal Church, '29; Served at St. Paul's Church, Waco, Texas; Established the Church of the Resurrection, Mayfair; Curate, St. Paul's Church, Overbrook; Rector, Gloria Dei (Old Swedes') Church, Philadelphia; Received honorary degree of D.D. from Upsala College, Sweden, in 1946.

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Invocation

offered by

The Reverend John Craig Roak

O LORD, GOD of Hosts, Who dost order all the kingdoms of the world according to Thy good pleasure: We give Thee humble thanks for Thy favor and goodness to our land; for upholding us with Thy mighty power in all the ways by which, from age to age, Thou hast led us; for granting unto us opportunities of service in many parts of the world; and enabling us to extend Thy Kingdom amongst people that have not known Thee.

We beseech Thee to continue Thy loving kindness to us that, united, free and mindful of our stewardship, we may, through Thy grace, so fulfil Thy purpose that our land may be a witness to Thee among the nations of the world, to the advancement of Thy glory and the good of all mankind.

We thank Thee, O Lord, for all Thy mercies to us; for our health, friends, food and raiment. And above all, we give Thee most hearty thanks for sending Thine only Son into the world to redeem us from sin.

Help us, O Father, to know Thy will and, knowing it, to devote ourselves to the advancement of Thy purposes, with that joy which, in Heaven, accompanies the doing of Thy will. And now, as our Saviour, Jesus Christ, has taught us, we say

Our Father Which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

LORD, bless this food to our use and us to Thy loving service. Give us grateful hearts, provide for the wants of those at this hour in need all over the world. We ask it in Christ's name. Amen.

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 Among members and guests present on this occasion were:

Mrs. Norman S. Alexander, Mr. and Mrs. Henry L. Appleton, Mrs. Charles Henry Arndt, Mrs. David B. Arndt, Mrs. John F. Arndt, Mrs. Robert N. D. Arndt, Mrs. J. Paul Austin, Mr. and Mrs. Thomas H. Bateman, Mrs. Harry H. Bates, Mrs. William A. Battle, Mrs. H. W. Bauer, Miss Grace D. Baylies, Mrs. Henry Dorr Boenning, Miss Cornelia M. Bowie, Mrs. Elton J. Buckley, Mrs. Edgar J. Bullock, Mrs. Ralph Cox Busser, Mrs. Howard Butcher, Jr., Miss Elsie Butterworth, Commander Harold G. Carlson, Mrs. John T. Carpenter, Mrs. Emily D. Chamberlain, Mrs. Randolph Chandler, Mrs. John Adams Chapman, Mrs. Gershom W. Clark, Mrs. George B. Clothier, Mrs. Samuel D. Clyde, Mrs. David W. Coates, Mrs. E. Dodd Condit, Mrs. Walter Dodd Condit, Mrs. C. C. Coolbaugh, Mrs. James B. Craighead, Mrs. Edward Creighton, Mrs. Fred S. Davis, Miss Adelaide de Groot, Count and Countess de Trampe, Mrs. Flora K. Dickinson, Mrs. Charles Boone Doak, Mrs. Benjamin D. Doane, Mrs. William H. Donner, Miss Grace Hawley Doyle, Rev. Charles B. DuBell, Miss Elizabeth W. Dulles, Mrs. Chichester duPont, Mrs. H. Belin duPont, Mrs. Jesse F. Durfee, Mrs. George H. Eckhardt, Miss Edler, Mrs. Laurence H. Eldredge, Mrs. James H. Emack, Mrs. Charles Emery, Mr. and Mrs. Lewis H. Esler, Mrs. Laura Y. Finehout, Mrs. Fred Fischer, Mrs. Percival E. Foerderer, Count and Countess Bartocci-Fontana, Mrs. A. Giraud Foote, Colonel William Innes Forbes, Mr. Joseph Knox Formance, Mrs. Charles P. Fox, Mrs. William S. Freeman, Mrs. Lawrence J. Fuller, Mr. Erwin Clarkson Garrett, Mrs. B. M. Gaston, Jr., Mrs. Ellwood K. Gilbert, Mrs. Edwin D. Glauser, Mrs. Thomas C. Grace, Mrs. Thomas S. Greenwood, Miss Margaret R. Grundy, Mrs. E. L. Haenisch, Mrs. John L. Hagan, Mrs. S. Henry Hamilton, Mrs. Gordon A. Hardwick, Mr. William Wurts Harmar, Mr. Thomas Hart, Miss Hartwell, Mrs. George B. Harvey, Mrs. Thomas B. Harvey, Mrs. Luella B. Hedley, Mrs. Helm, Mr. Joseph W. Henderson, Mrs. C. H. Hett, Mrs. N. W. Hill, Mrs. Henry Holmes, Mrs. James Hooper, Mrs. Robert P. Hooper, Mrs. William T. Hord, Mr. Caleb W. Hornor, Mr. Peter T. Hornor, Mrs. William M. Hornor, Mr. S. F. Houston, Mrs. Ralph B. Howland, Mrs. Hoyos, Miss Elizabeth Huggins, Mrs. Joseph M. Huston, Mrs. E. H. Jewett, The Princess Kaplanoff, Mrs. Gustav Ketterer, Mrs. Gans King, Dr. Helen Dean King, Mrs. John D. Lamond, Mrs. William M. Lanterman, Mrs. Landreth Lee Layton, Jr., Miss Marianne Gibbs Layton, Miss Mildred W. Lee, Mrs. Alfred Dix Leeson, Miss Edith Lincoln Leonard, Mrs. Francis A. Lewis, Miss Jeanne Warfield Lewis, Mrs. Leroy Moody Lewis, Mrs. Samuel C. Loveland, Mrs. Edward F. Lukens, Mrs. Atherton Macondray, Miss Dorothy Helm Martin, Mr. and Mrs. Louis I. Matthews, Mrs. William J. McCahan, Jr., Mrs. Samuel McCreery, Mrs. Robert H. McCurdy, Mrs. Harley T. McDermott, Mrs. Clayton McElroy, Rev. and Mrs. Carl McIntire, Mrs. Charles S. Morison, Miss Mary Winder Morris, Mrs. Frederick N. Morton, Rev. Andrew Mutch, Mrs. C. C. Naugle, Mrs. Winthrop C. Neilson, Miss Mary Olcott, Mrs. Charles Palmer, Mrs. Alton B. Parker, Mrs. Edgar Paul, Miss Mary Landell Paul, Mrs. Isaac A. Penny-packer, Mr. and Mrs. John Howard Phillips, Mrs. Paul M. Phillips, Miss Irene M. Pistorio, Mrs. Morton M. Prentiss, Mrs. Walter E. Pridgen, Mrs. Frederick A. Rainey, Dr. and Mrs. Thaddeus Rich, Mrs. Alden B. Richardson, Mrs. Russell Richardson, Mrs. Neville R. Ridgely, Mrs. Thomas B. K. Ringe, Rev. and Mrs. John Craig Roak, Mr. George Blight Robinson, Mrs. Sterling St. John, Mrs. Leonard Schoff, Miss Helen Semple, Mrs. Hooper Service, Mrs. Edwin P. Shattuck, Dr. and Mrs. Daniel M. Shewbrooks, Mrs. Walter Penn Shipley, Miss Florence Sibley, Mrs. Maurice W. Sloan, Mrs. Robert F. Smallwood, Mrs. Arthur Dearborn Smith, Mrs. Vincent Smith, Mrs. Lewis S. Sorley, Mrs. Francis R. Strawbridge, Mrs. Francis R. Strawbridge, Jr., Mrs. E. E. Sullivan, Miss Dorothy W. Taylor, Mr. and Mrs. H. Birchard Taylor, Miss Rose M. Taylor, Mrs. William L. Taylor, Mrs. Benjamin S. Thayer, Mr. T. Garland Tinsley, Mrs. William T. Tonner, Miss Alice E. Trabue, Mrs. Edward O. Troth, Mrs. Harold Tschudi, Miss Marguerite Valentine, Mrs. Robert Walker, Mrs. Warner, Miss Elizabeth F. Washington, Mrs. Joseph E. Wayne, Miss Mary Elizabeth Webber, Mrs. Edward E. White, Mrs. Thomas Roberts White, Mrs. J. Richard Wiggin, Mr. Ira Hampton Williams, Mrs. Richard G. Woodbridge, Jr., Mrs. Arthur Woolley-Hart, Mrs. J. Pilling Wright, Mr. and Mrs. John S. Wurta, Mr. Thomas E. Wynne, Mrs. Farnham Yardley, and Mrs. O. F. Zurn.

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 pleasure and privilege to welcome you, and to meet with you in this historic City, where met the Continental Congress. Here we

refresh Copyright 2012 National Society May the principles of Magna Charta, which are the basis of our Declaration of Independence and of the Constitution of these United States, and of the laws of all Christendom!

It is most appropriate to have with us again the Rev. Carl McIntire as our guest speaker, a minister of the Gospel—for was it not a minister, the Archbishop of Canterbury, Stephen Langton, who led the English Barons in their great uprising and struggle with the tyrannical King John and his centralized power in the year 1215, 733 years ago. Magna Charta was obtained on the Field of Runnemedes by struggle and conflict, and can only be retained by constant vigilance, for today, after all these years, the principles incorporated therein seem in greater peril than for many centuries. We must dedicate ourselves anew to the protection of these principles which are the foundation of our Constitution, and from which some of our politicians are wandering far afield in their paternalistic programs.

We are very happy and thankful in having with us today both Mr. and Mrs. John S. Wurts, as at our last two meetings one or the other of them was unable to be present on account of extreme illness.

We are also delighted to have with us some very distinguished people representing other hereditary Societies, whom I wish to introduce:

Colonel William Innes Forbes, *Honorary President*
Pennsylvania Society Sons of the Revolution

Samuel F. Houston, LL.D., *President*
Society of the War 1812

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

Mrs. Edward Osborne Troth, *Sovereign*
Colonial Order of the Crown

Mr. George Blight Robinson, *Vice President*
Society of Descendants of Knights of the Garter

Mr. Louis I. Matthews, *Governor*
The Mayflower Society

Mr. Thomas Elliott Wynne, *President*
The Welcome Society

Joseph W. Henderson, Esq., *President*
The St. Andrews Society of Philadelphia

Mr. Erwin Clarkson Garrett, *Justiciar*
The Plantagenet Society

Thomas Hart, Esq., *Governor*
Society of Colonial Wars in the Commonwealth of Pennsylvania

Miss Mildred W. Lee, *President*
Colonial Dames of America, Philadelphia Chapter

Mrs. Atherton Macondray, *President*
Colonial Dames of America, Washington Chapter

Mrs. Francis A. Lewis, *President*
National Society of Colonial Dames in Pennsylvania

Mr. Samuel Bunting Lewis, *President*
Colonial Society of Pennsylvania

Joseph Knox Fornance, Esq., *Secretary*
Pennsylvania Society of the Cincinnati

To the President of the National Society of the War of 1812, the Magna Charta Dames and Barons as follows:

Madame President, Magna Charta Dames, and Fellow Guests:

You have graciously asked me here to represent the Society of the War of 1812. While this Society represents a late period in American history, it is the second oldest hereditary Society. The Order of the Cincinnati was founded shortly after the Surrender at Yorktown. Our Society was founded September 14th, 1814, when the ink was hardly dry on Francis Scott Key's immortal lines, "The Star-Spangled Banner."

When War was declared in the summer of 1812, England was straining every nerve in her gigantic efforts against Napoleon. At that time we had a few brilliant and romantic engagements at sea. But in 1814 it was a different story. Napoleon was in exile; the European war was ended.

In August, 1814, the White House had been burned. A British fleet was in Chesapeake Bay. Baltimore was invested.

Our five representatives were in Ghent to negotiate a peace. They were handed an ultimatum that would have practically destroyed the United States. These men, Henry Clay, Jonathan Russell, Albert Gallatin, James Bayard and John Quincy Adams, were at their wit's end to save their country from terrible humiliation and destruction.

All this gloom disappeared on October 17th when news came that General Ross, at the head of the troops attacking Baltimore, had been killed; that his troops had returned to their ships and were sailing away from Baltimore; that the Canadian army following Burgoyne's steps had been routed; and that Captain O. H. Perry had sent his famous message from Lake Erie: "We have met the enemy and they are ours." A just treaty was signed on Christmas Eve, 1814. The crisis had been terrible.

So, Northern Maine; the Great Lakes and their tributaries; the Mississippi River; and the territory between the Ohio River and the Great Lakes, were not taken from our struggling ancestors.

At the end of the War of 1812, and ever after, we have thankfully repeated

"Blest with victory and peace, may the Heaven nurtured land
Praise the God Who has made, and preserved, us a Nation."

To Copyright 2012 National Society Magna Charta Dames and Barons
by President's Introduction of V. M. Williams James Forbes responded as follows:

Miss Trabue, Magna Charta Dames:

I came here with pleasure today as I remember what an enjoyable time I had at your last Annual Meeting.

Having been requested to say a word about patriotism, I would call to your attention that after the Revolutionary War and for an additional one hundred years, patriotism was at a low ebb, except during and for a few years after the War of 1812, the Mexican War and the Civil War.

At the unveiling of the Bunker Hill Monument, on April 17th, 1875, the chairman in his Address said: "All the First Centennial Anniversaries were most auspicious and, as the Battle of Bunker Hill made the Declaration of Independence a logical necessity, so we may trust that this celebration will lead to the still greater success of the National Jubilee of 1876, to be observed in Philadelphia." And the Philadelphia Centennial Exposition did indeed start a wave of patriotism in the United States, such as never before.

This was well shown by the organization, from the Atlantic to the Pacific, of numerous patriotic societies and hereditary orders. The Star-Spangled Banner also gave a new impetus, being played and sung in recent years at all popular gatherings.

Having thus started on a large scale, let patriotism reign supreme as long as the Nation lasts.



Other representatives also warmly and enthusiastically responded to the President's introduction.

Miss Trabue continued:

I will now ask our First Vice President, Mrs. Wurts, to introduce Mr. McIntire.

To this request Mrs. Wirtz responded as follows:

Our speaker today, the Rev. Carl McIntire, is no stranger to us. Two and a half years ago in this room, we had the privilege of having him as our speaker, and ever since that time members of the Society everywhere have asked, "When will Mr. McIntire speak for us again? Can't he come for the next meeting?" Among recent letters from members in many far away States we have this note: "Only distance keeps me from being present on the 9th of November, but I must have a copy of Mr. McIntire's Address as soon as it is printed."

It was my great privilege two and a half years ago to tell you something of Mr. McIntire's abilities and attainments. Born in the great expanses of the West, he very early and continuously has been a strong leader. In college and seminary days he was President of the student body and of his class. His abilities have served an ever widening field.

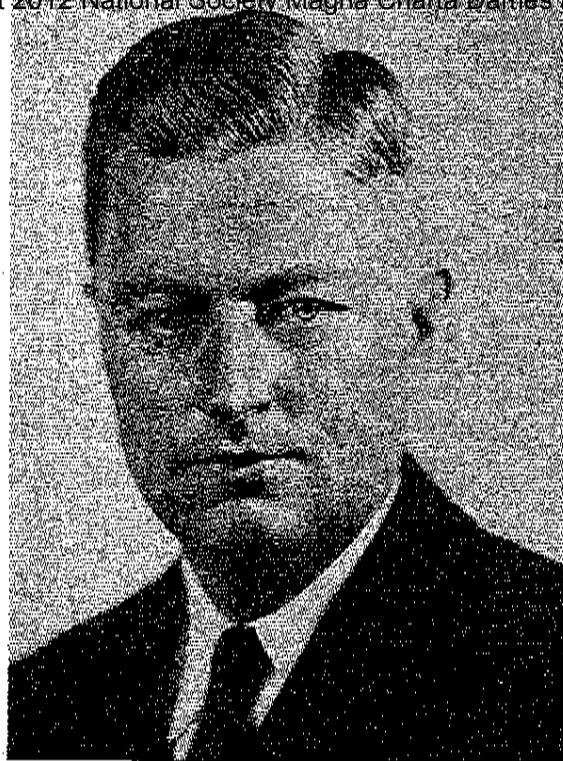
As theologian and executive, he was: one of the founders of the Bible Presbyterian Church; one of the founders of the Independent Board for Presbyterian Foreign Missions; and the first President of the American Council of Christian Churches. He is at the present time: President of the Board of Directors of Faith Theological Seminary in Wilmington; a member of the Board of Directors of the National Bible Institute in New York City; a member of the Board of Directors of the Harvey Cedars Bible Presbyterian Conference at Harvey Cedars, New Jersey; and the President of the International Council of Christian Churches, formed in Amsterdam early in August, of this year, representing twenty-nine countries and sixty-three Protestant denominations.

As a writer, he is: editor of the *Christian Beacon*, a weekly religious newspaper with a circulation of twenty-five thousand copies; the author of several books, among them: *The Twentieth Century Reformation*, *The Author of Liberty*, *The Rise of the Tyrant* and *For Such a Time as This*; in *Best Sermons*, published by Harper Brothers, Mr. McIntire's sermon, *Christ and Him Crucified*, was one of the fifty-two chosen for 1947-1948; in *The National Guardsman*, the official magazine of the United States National Guard, there appeared in the April issue of this year an article, written by Mr. McIntire at their request, on the Biblical basis for the right of defense.

As Pastor of the Bible Presbyterian Church of Collingswood, the largest Protestant Church in South Jersey, with its sixteen hundred members, who subscribed seventy thousand dollars for this year's budget, he is a very busy man. He has repeatedly preached in his own pulpit on Sunday, flown to California for a speaking engagement the next night and, after other flights during the week, returned to his pulpit as joyful and rested as when he started, and he is ever a faithful and devoted Pastor to his own flock.

From such heavy responsibilities as these, he has paused long enough to come to speak to us today, and we heartily welcome him back. Mr. McIntire.

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REV. CARL McINTIRE

The Great Delusion of the Present Age

An Address by the

REV. CARL McINTIRE

Pastor of the Bible Presbyterian Church, Collingswood, N. J., and
President of the International Council of Christian Churches

Madam President, Members of the Society and Fellow Guests:

JUST a few short weeks ago, on September 14th, Mrs. McIntire and I stood on "the meadow which is called Runnemede." I cannot begin to tell you how it made me feel. We walked down to the bank of the River Thames. Not more than fifty feet away, across the clear-running stream, was the small island where, some say, King John met with the Barons in 1215 to seal the Magna Charta. Two large monuments have been erected at the entrance to the memorial park.

While we read the inscription the caretaker stood near by. He came and sat down with us on the steps of a recreation building. There was a question, he said, as to the exact spot where the charter was granted; some thought it was not on the island. No bombs had fallen on The Meadows, but an inn a quarter of a mile up the road toward Windsor Castle had been partly destroyed by a "buzz bomb." Then, without any prompting, he began to tell us about the terrible condition of England. The land had changed, he said. They had fought for freedom but something had happened. He said it is impossible now to do anything without filling out questionnaires, going through all kinds of red tape, waiting at great length for permission, dealing with government agents and being followed by "snoopers." He said that a man up the road had given up his business in despair. Then he added, "We are no longer free as we used to be." Could it be, I thought, that England is turning her back on the principles of the Magna Charta? "There is not much hope," the caretaker continued. Then he told a story of how the river had washed out a portion of the bank of The Meadows. After long delay he had been able to get a little aid, a few pounds, from the government to restore it. The neighborhood boys came down, and just for the doing, they destroyed the replacement. The younger generation, he said, had the idea that everything should be handed to them, the government should take care of them. Nobody wants to work; they all expect the government to provide. To me it all sounded quite familiar.

As I sat there, as I listened, I could see in my mind's eye the barons dealing with King John. Oh, that they would rise again and tell England, "You are selling your birthright for a mess of socialism." England is suffering from the great delusion of this age, the delusion that human freedom and socialism can be united and human freedom preserved.

Today it is the tyranny of Marxian socialism, a totalitarianism, which has enslaved a large portion of the earth. Today it is the tyranny of Fabian socialism, a cousin to Marxianism, which has captured England. The economic principles of both are practically the same—that the means and instruments of production should be taken from private hands and placed in the hands of society for the so-called good of all. When the State controls the means of livelihood, it inevitably feels constrained to use its power to destroy other freedoms.

Mr. McIntire's book, "The Author of Liberty," 233 pages, price \$2.25, and his other books, may be obtained from the Brookfield Publishing Company, P. O. Box 4933, Philadelphia, Pa.

The United States of America is suffering from the same socialism. In fact, she is actually suffering from a "creeping" socialism. Slowly, imperceptibly, irresistibly, we are drifting into socialism, and all under the delusion that government bureaucracy and socialistic planning will not destroy individual freedom. The conflict is on under such slogans as "freedom" and "justice"—"justice" referring to what is called economic justice of the planned and controlled economy, and "freedom" defined in such a way that it is not freedom at all.

I Liberty Is Priceless

Freedom belongs to a very jealous and holy realm. It is priceless and precious. It is of such a nature that it cannot be joined with anything else and be preserved. It is indivisible. To take from it is to destroy it; to add to it is to destroy it. Freedom is fragile. It is such a delicate treasure that it must be guarded and protected by eternal vigilance. The vigilance that protects freedom must realize that freedom is an absolute. It is a gift, an inheritance, a blessing from God. The assertion that socialism and freedom can be in some way combined, and freedom preserved, is flooding the world. Millions who love freedom are being deceived. The issues, as they relate to freedom, I believe, are being deliberately beclouded.

We can see very clearly the issues which are involved when they relate to other realms of truth. Take, for example, a glass of clear, pure water. We do not hesitate to drink it. It will satisfy our thirst and nourish our life. But that glass of clear water cannot be combined and united with a glass of dirty or corrupt water and its purity be preserved. The clear water does not make the corrupt water good. Corrupt water always destroys pure water. It is always so—that is the order of this age in which you and I live. In the terms of glasses of water, we would say the great delusion of the present age is the belief that a glass of pure water can be combined with a glass of corrupt water and the water still be pure. Any such thought is absurd: It is equally absurd as it relates to human freedom and collectivism.

Freedom belongs to the realm of truth. Truth cannot be mixed or mingled with error and remain truth. For this reason we have always insisted in our courts of law that a man take an oath to tell the truth, the whole truth, and nothing but the truth. To compromise truth, like liberty, destroys it.

It is significant that those who advocate socialistic ideas invariably feel constrained to emphasize that liberty attends them. They themselves are aware that such controls and State paternalism do raise the question of liberty. We are being told that England in her "experiment" has preserved her freedom—freedom of speech, freedom of assembly, freedom of worship, and that her "democratic socialism," operating within this stream of freedom, is the answer to the world's need. Nothing could be further from the truth. England has lost and is losing her freedom. A socialist society is a collectivistic jail.

Alcatraz is an island which has been transformed into a prison. The prisoners on that island have freedom of speech, and freedom of worship. They also

have freedom from fear; they are very well protected. And in addition to that they have freedom from want; food is always provided for them on time without too much effort on their part. The only difference between Alcatraz and England, so far as this freedom is concerned, is that England's jail at the present moment includes the entire British Isles. That puts it rather bluntly! The people in the British Isles have been locked into a vise by their collectivist controls. They have become, whether they realize it or not, the pawns and puppets of the socialist bureaucrats. In speaking of Russia, we call it an "iron curtain." There, of course, the restraints of the socialist government have continued until even freedom of speech and worship have been affected. The combination of liberty and security has made man a prisoner in his own State. Life and liberty involve more than the right to live according to the State's direction.

We are constantly in danger of limiting our freedom. Without thought and unconsciously we accept disastrous limitations. It is the individual who is to be free, not the State. The Constitution of the United States limits the powers of government. The tenth amendment reads: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Our State constitutions are likewise limited. That, thank God, leaves the people free. This freedom covers a multitude of privileges, including the freedom of the individual to make a livelihood, to be responsible for himself in our free economy. In the Bill of Rights, the first nine of the ten amendments specifically mention some of these freedoms as a double precaution. The cause of socialism is advanced when we accept a limited concept of freedom. The Atlantic Charter, for instance, which names freedom of religion and freedom of speech, gave to the world a very meager concept.

Then there arise those who offer economic bills of rights which guarantee to every man a job, and guarantee, to all, freedom from want. These bills, because of their subtlety, are even more vicious attacks upon the freedom of the individual. They are not bills of rights at all; they are bills to destroy rights. Their underlying assumption is that the State or the collectivistic group may make possible the condition which guarantees the jobs. Such a position recognizes the authority of the State to assume direction and to establish its regulations.

II The Basis of Freedom

In discussing this great delusion, we must look at the basis of freedom. Freedom as we know it and enjoy it has its foundation in the nature of God and its protection is the Law of God. God created man in His own image. He did not create the State in His image. As created, man was designed to serve and glorify God. To do so requires freedom—personal, individual freedom, which is to be restrained only when it interferes with the freedom of another. This freedom, therefore, is grounded in the demands of God and in the nature of man as created. God has required that each one of us shall give account, not to the State, but to Him.

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 God's law has been summarized in the Ten Commandments. It is impossible to get away from the Ten Commandments if we would protect man and his freedom. Your life, and mine, is protected in the commandment, "Thou shalt not kill." Your good name, and mine, is protected in the commandment, "Thou shalt not bear false witness." Your home, and mine, the family unit, is protected in the command, "Thou shalt not commit adultery." Your property, and mine, is protected in the command, "Thou shalt not steal." Your right, therefore, to own property is a divinely designed right. It is personal property, individual ownership. Property is capital. The use of that property to get gain is what we in America call the profit system, with the profit motive; and a society in which men own property and use it in order to gain food and comfort is capitalism, or private enterprise. We therefore say that our private enterprise system is grounded upon the Ten Commandments, and it is made possible by the freedom of the individual.

The responsibilities of this freedom are great, and its abuse brings its own penalty. For example, the command, "Thou shalt not steal," means that the employer shall not steal from the laborer by withholding from him what he justly and rightly deserves for his service. The Apostle James emphasized this when he declared: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . The hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." Likewise, the laborer cannot steal from his employer by giving unto him less than an honest day's labor!

The State, too, must honor that law and not steal from its people, as it does through the power of excess taxation, taking money from the citizens beyond the legitimate responsibilities and functions of government in order to distribute it through socialistic projects to those who did not earn it. The government has a responsibility, if it would be a minister of God to us for good, as Paul emphasizes, to maintain the freedom of the individual and to protect the equal opportunity of all.

These truths, written in the Bible, are the basis for the declaration that the Bible is the great charter of liberty. Before we can lose our liberty, therefore, these concepts must be rejected or ignored by the people. It is just here that the situation is so serious. Last week one of the powerful religious organizations in this country issued a pronouncement in which it said: "There can be no Christian sanction for one-sided support of either economic individualism or economic collectivism." Christian sanction, of course, cannot be given to economic collectivism. Christian sanction in the name of the Law of

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God must oppose the involved tyrannies. But, when we are told that Christian sanction cannot be given to economic individualism, then we have cut out from underneath our free society the foundation on which it rests. This is a part of the propaganda and scheme to socialize our land. People must erroneously be led to believe that this foundation of the Law of God, as I have here outlined it, does not exist, and that the whole problem is a relative matter, before they will be willing to attempt to combine freedom and socialism.

In one verse of Scripture, Ephesians 4:28, we have all the elements of the Biblical foundation for our free private enterprise: "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Here is a recognition of the ten commandments and the individual's responsibility—we must labor. Here is a recognition that this work must not be wicked or demoralizing to society—we must do the good thing. Here is a recognition that the individual may profit and exercise the profit motive—we may "have." Here is a recognition of man's stewardship and responsibility for benevolence—we may give. Here is a recognition of our responsibility for our neighbor—we give to him who is in need. The entire compass of individual liberty is involved in that one verse from the pen of the Apostle Paul.

Another assault upon freedom at this particular point is the attempt to blame freedom and thereby hold it responsible for the sin of man. Freedom is not sin; freedom is not greed or selfishness. It is true that in the exercise of freedom the sin of greed and selfishness in the heart of man may express itself, but the remedy is not to destroy the freedom of all in order to restrain the greed of some. It is indeed a delusion to think the sin of man can be restrained by destroying the freedom of man. Such restraint only aggravates his sin and involves all of society in the multiplied aggravation. The sin problem can only be met in another way, and it has to be met in another way if freedom is to be preserved. Here the Gospel of our Lord and Saviour Jesus Christ enters the picture to offer forgiveness of sin and salvation by faith in the finished work of Jesus Christ on the cross of Calvary.

III The Basis of Socialism

In discussing this great delusion we must also look at the basis of socialism. Socialism has its foundation in an anti-God system and a materialistic philosophy.

The responsibility of the individual is shifted from God to the State and from the individual to the State. Both God and the individual are under constant attack by the socialist State. Socialism destroys the initiative and individual responsibility of the individual as he sees the multiplying injustice in his own limitation of action, the grossest of inequalities in the circumstances of others, the deception and graft of many in avoiding responsibility, and the duplicity of the government and its agents. Socialism involves an attack upon the concept of property as laid down in God's Law, and as such it is a form of violation of God's Law. It truly can be called a sinful system, and

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God's people must oppose it, not aid and abet it. The community becomes the unit of ownership and not the individual. And since, they say, it is only the community that has the right in the new-formed law of man to hold property, the responsibility of man therefore to make a profit becomes sin and the profit motive is attacked as a wicked thing, which must be done away with by a system which will make personal profit impossible. The socialistic system sees in man a soulless material being for whose material needs the State assumes responsibility, and it attempts to apportion its goods to men according to need, regardless of their merit, ability, or responsibility.

In a very real sense socialism becomes a form of legalized robbery. Society steals from the individual, and not only refuses to give back to him what is lawfully his in the sight of God, but forbids him to get more gain by making it impossible for him to go out and engage in private enterprise.

The anti-God nature of socialism can be seen primarily in its assumption of and usurpation of the position which God alone has always asked and required of men. Socialism does not like God; it attacks Him because He claims to occupy the position which the socialist State also covets. God is the provider, the deliverer, the caretaker; not the State. Thus it becomes jealous of Him and attacks the Christian's God. This can be seen in the Marxian expression of socialism. "The Lord is my shepherd; I shall not want" is infinitely better than "The State is my shepherd; I shall not want." There cannot be two lords; no man can serve two masters. "The fear of the Lord is to depart from evil." There is little fear in the socialist State. Its judgments at most can be only superficial, material, and temporal, and, in most cases, unjust.

The socialist State establishes a moral code of its own and feels free to lie, to deceive, and to mislead its citizens in order to guard its purposes, protect its position, and advance its power. "Thou shalt not bear false witness," another of the Ten Commandments, therefore falls into the discard. In the demoralization which takes place the citizens justify their lying to the State and their participation in black markets for their own personal gain.

Socialism is sometimes called "democratic." It is not! It cannot be! The majority of the people determine the action in over-all planning and control, and the bureaucrats work out the details; but this becomes not democracy but the dictatorship of the majority. Such economic controls admit of no minority difference of position and action. The majority, having been led to think that material advantage can be attained by means of the ballot, use it to oppress, to crush, and to steal from others in order that they may have! This is not democracy, which is jealous of the right of the minority. It is totalitarianism. To admit a minority position or action is to destroy the success of *the plan*; so it cannot be tolerated. Basically, socialism is an unlawful way by which a majority of people may lay hold on the life, liberty, and property of others.

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IV Freedom and Socialism Cannot Co-exist

If liberty cannot be compromised with collectivism, if freedom is based upon God, and if socialism is definitely anti-God, why then do men even attempt to put the two together? That is a part of the great delusion. Why try the impossible? Why try, when the attempt only destroys freedom? That is our sixty-four dollar question. It seems so simple, yet so ridiculous. Why not spend our energies on defending and maintaining freedom and in exposing and destroying socialism, instead of trying to solve the problem by combining the two? This is one of the things we should not even try to do. Referring to my illustration of the clear glass of water and the dirty glass of water, no one ever thinks of trying to combine the two in order to get clear water. We do not bother with such an idea. No lady present would think of attempting to mix good food with corrupt food in her kitchen in order to serve a palatable meal to her family. There are powerful forces in the world, socialistic forces, which want to see our free order destroyed. Such delusion aids their cause in Europe and America. They want us to spend our days trying to combine freedom and economic collectivism. They know it is impossible. Liberty has an eternal and spiritual foundation; socialism has a temporal and corrupt foundation.

Let us answer our sixty-four dollar question. In part, I should say that I believe it is related to the judgment of God upon men. When men depart from His Law and His Word, they become confused. Jeremiah the Prophet said it in these words: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it" (Jer. 6:19). People who have fallen under the yoke of socialism are there because they have turned away from God's Law. The prisoner in Alcatraz has freedom of speech and freedom of worship, but he is behind the bars because of his sin against society. The prisoners of so-called "democratic socialism" may have freedom of speech, but they are under the steel grasp of the socialist State because of their crime in turning away from the Law of God.

There are two major considerations, however, in addition to many lesser factors, which are leading us to attempt to do this impossible. These forces are directing our attention upon this impossible, instead of leading us to the simple solution of the issue by a determination to be done with any such attempt to compromise freedom with socialism!

Our political leaders are in a large measure responsible. The appeals which they have made contribute to the deterioration of morality and encourage the people to press on for the impossible. Most politicians, it appears, have reached the conclusion that they must offer to the people some material possession or gain for their vote. There is much talk about freedom, particularly the freedom to vote, but the issues which have to do with the preservation of their freedom and the handing of it down to their children are very seldom mentioned to the people. A materialistic age has come to look upon the ballot as a material weapon which can purchase material benefits for this or that group or class. It is a crime for a politician to buy votes by giving

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people money, but it is equally an offense against liberty for the same man to "buy votes" by offering to people the promised gain of socialistic schemes. We are offered socialized medicine so that we will not have to pay the doctor's bill. The State pays it for us; other people's money pays for it! We are offered socialized housing, and so on; and with each offer the politician has bait, attractive material bait, with which to lead the people on, in order that he might hold office, and with it an increasing, bureaucratic, centralized authority arises to oppress the people.

In our recent political campaign was there a politician anywhere in any part of the land who lifted his voice against socialism, who denounced its principles in the light of American heritage and history, and then proceeded to point out the dangerous drift in our land? Politicians do not do it. To do so would mean that they would have to quit offering the people some of their socialistic proposals. To do so might mean that they would be accused of favoring greed and defending vested interests! So a good word for freedom is not spoken, and the people are led to believe that there is no conflict between freedom and these socialistic proposals. Politicians bait the people and the people push the politicians on. It is a vicious circle.

What would happen if some political leader appeared in battle and in language which all could understand would lead a campaign, not offering to the people socialistic panaceas, but denouncing and exposing the same for what they are worth, and clearly and frankly discussing the issues of individual liberty involved? It has not been done. Will any man arise to do it? If such a leader would come forth, he would, I believe, be elected, because our people still love liberty. He would be heralded as a deliverer of our land from a strong delusion, a delusion which, like a dense fog, is slowly settling down upon the world.

I also believe many of our religious leaders are responsible. Of all the groups in the land that should be defending and explaining to the people our heritage of freedom and its foundation in the Scripture, it ought to be the religious forces. I am sorry to relate many of them have been led astray by the same great delusion. Instead of recognizing that the Ten Commandments are the basis of our free social order on which our liberties are based, another "moral law," of their own making, has been introduced in which "economic brotherhood"—"social justice," as it is called, repudiates the idea of the individual and submerges him in the group. It is unjust, we are told, for a man to work in the employment of another man where that man makes a profit from his efforts.

"The kingdom of God" even becomes the social order which must be established by political and economic processes. The largest Protestant denomination in this country recently had in one of its Sunday school quarterlies, "The Adult Student," such a statement as this. In discussing the matter of State ownership and control it said: "In confronting all such problems the man of faith will not be concerned about labels of 'capitalist' or 'communist,' 'reactionary' or 'liberal.' He will be concerned with creating an economic order in which all may share in the goods which all work to produce. With

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this principle in mind he will study through each problem as it arises and take his stand accordingly." The appeal is here made to use the ballot as an instrument for social revolution, not for the preservation of freedom. This social change is not progress, but the destruction of that liberty which supports a free enterprise system. People can vote their liberty away when they are under a delusion. The vote was never designed to be used as a weapon for the destruction of freedom. It is all a part of a monster plan, a Satanic plan, to take away our liberty. It is coming upon us like a flood.

This summer in Amsterdam, Holland, the World Council of Churches adopted a pronouncement written by Dr. John C. Bennett, of New York, attacking our freedom and rejecting the ideology of capitalism: "Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise. That, too, is an ideology which has proved false."

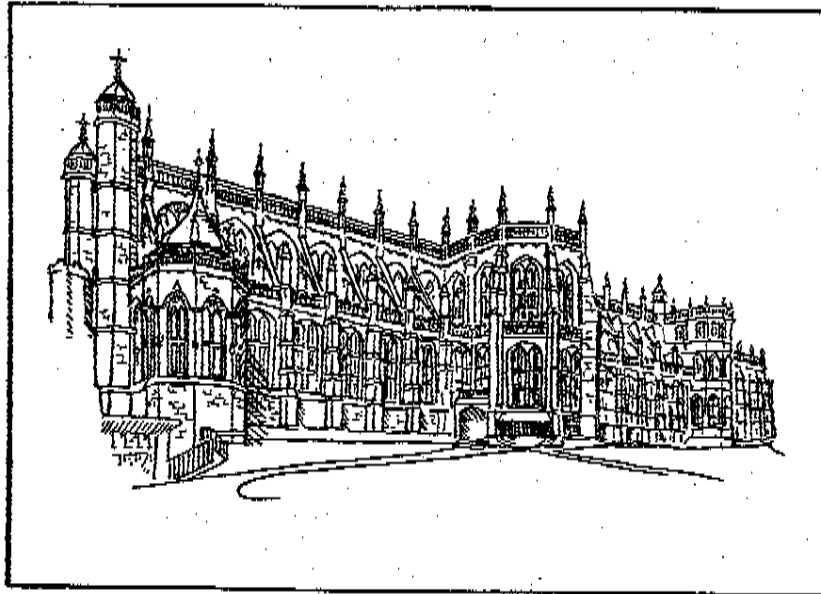
In October, the religious book-of-the-month was Dr. Bennett's "Christianity and Communism." In this book he said: "Communist materialism is not fatalistic. On the contrary, it has been a stimulus to action. Moreover, communist movements depend to a considerable extent upon the leadership of those who are attracted by its social purpose, who are themselves moved by a moral conviction. Marx and Lenin are supreme examples of this. It is true that communism . . . does not understand the full implications of the freedom of the human spirit to make history, which communists themselves often exemplify. But it is misleading to make this criticism of communism a ground for accusing it of denying all human freedom. . . . Engels opens the door to a significant form of freedom . . ."

When a clergyman talks like that, he becomes a missionary for socialism and we are not far from catastrophe. When political leaders and strong religious forces are combined in such a drive, is it any wonder that our people are misled and confused? When people hear these socialistic ideas dressed in the garb of the church and presented to them in the name of progress, when men on every hand speak of them, liberty is in danger; in fact, it is in greater danger at this moment than ever before. Our democratic society, in turning against God's Law, if it does, would enslave us and our children. It is to the inheritors of liberty that this delusion has come, and the people must be delivered from it, if liberty is to be preserved.

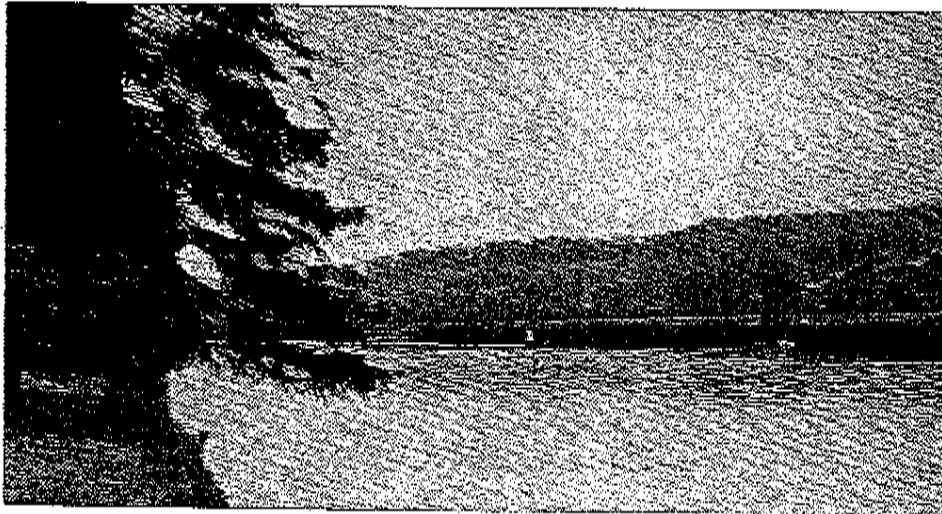
Upon this company, the Magna Charta Dames, in whose veins flows the red blood of those who at Runnemedede in 1215 brought liberty out of darkness—upon this company today rests the grave responsibility of keeping liberty from going back into that darkness, and in this privilege, in 1948, I believe, rests the glory of the Magna Charta Dames.



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GARTER CHAPEL



ACROSS THE RIVER THAMES THE FIELD OF RUNNEMEDE
IS SEEN BETWEEN THE LUSH GRASS AND THE WOODED HILLS

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The Romance of The Great Charter

condensed from

Remarks of John S. Wurts before

THE NATIONAL SOCIETY MAGNA CHARTA DAMES

Meeting Around the Original Magna Charta

In the British Pavilion, New York World's Fair, October 10, 1939

THE ENGLISH-SPEAKING RACE was born free. It never had to purchase freedom from anyone, although it has time and again been faced by the necessity of keeping a tyrant from invading its freedom. Such a tyrant was King John, and Magna Charta was the price he paid for his arrogance and greed. . . .

The story of Magna Charta is indeed a Romance: It is a blending of the heroic, the marvelous and the mysterious, the full significance of which only the imagination can grasp. It is wonderful in its history. It transcends the ordinary: Hence it is a Romance. But who were the heroes? And what was their marvelous achievement?

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In case we have forgotten our English history, let us be reminded that King John was a horrid person, an arbitrary and mercenary ruler, who threw people into dungeons at the drop of a hat. He married off wards of the Crown, young widows and pretty girls, to foreign adventurers and then collected a nice percentage of the wards' fortunes from their husbands. He had a tiresome habit of forcing the peasants to build bridges over streams he might wish to cross while hunting, and at one time he made the whole of England his own private game preserve, so that none of the starving peasantry could kill even a rabbit for supper. He greatly increased the royal taxes and replenished his exchequer with the confiscated property of the clergy. While "a king can do no wrong" he certainly can make mistakes. . . .

Shortly after John became King, in 1199, he quarrelled with the Pope who promptly laid an interdict upon his kingdom, prohibiting services in all the Churches and the administration of the sacraments. The Church bells were not rung. The dead were refused Christian burial. He then excommunicated all England. This lasted over six years, till it was lifted in June 1213, during which time no one had been rightly married, or buried and few baptized. Pope Innocent III found John hard to control, for he was always forgetting the "divine authority" of the Church.

Then the Pope deposed John, proclaimed him no longer King, and set Philip of France to war against him. To checkmate Philip's invasion John, ignoring the deposing, made a gift to the Pope of all the realm, crown and revenue by written indenture dated Monday, 13 May 1213. But John at once received the crown back as the Pope's tenant and vassal, at a ferm or annual rental of a thousand marks for the whole kingdom, 700 for England and 300 for Ireland, payable semi-annually in advance to Master Pandulf the Pope's Delegate. The Pope then must protect John against Philip and instructs Philip to desist but, ignoring the Pope, Philip fights on. . . .

It is interesting to note that the Nobles, ever ready to follow John's banner against any foe of England, now refused to fight for him abroad and because of this refusal, John's tyranny at home knew no bounds. At the battle of Bouvines on Sunday, 27 July 1214, John being utterly defeated, never again attempted to regain his Norman provinces.

For many years, the wretched people had been most unjustly oppressed: first they were despoiled of their possessions, then murdered. Those who had any property lost it by heavy taxes and unjust decrees. Justice was bought and sold; an heir and his land were disposed of to the highest bidder; permission to marry had to be purchased from the king; and the monarch demanded what taxes he thought fit to levy. All this reached its climax in

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the reign of John, a prince "utterly contemptible for his folly." We recall in particular his infamous conduct in Sherwood Forest toward Maid Marion, Baron FitzWalter's daughter, whom he despoiled and caused to be poisoned. When to his exactions he added the debauchery of his Nobles' wives and daughters, the storm burst. . . .

As we contemplate the long struggle and the dramatic circumstances in which Magna Charta was secured, we instantly recall Stephen Langton, one of the noblest men of his time, a wise and learned ecclesiastic, who seemed specially raised up by Heaven to oppose and subdue the King. An English Cardinal was Stephen Langton, Archbishop of Canterbury, a true English Patriot for all that he was appointed by a foreign Pope without consultation of the English Church. He assembled the Barons in conference at the Abbey at Saint Edmunds-Bury to devise means to resist the impositions of King John. And here John reluctantly met them on Tuesday, 4 November 1214, but the Barons got nothing from him except his assurance that he most certainly expected them to pay the war tax he had levied. According to Matthew of Westminster, after the King left the Abbey, the Barons, declaring they had no faith in John's promises, were called to order by Stephen Langton. One by one they took a solemn oath on the high altar that they would stand united and not relinquish their efforts until they would compel the King to restore their ancient liberties or they would wage war against him to the death.



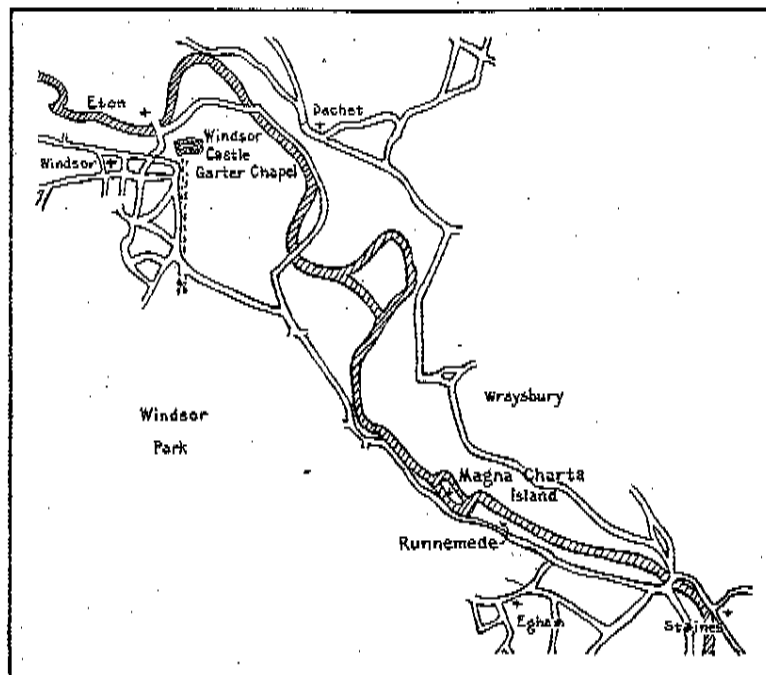
A rough draft containing the principal items they desired had been prepared and this was submitted and approved by formal proceedings. John must consent to its proposals and confirm them by his seal or take the consequences. When shown to the King, his only reply was that as it was a great and difficult thing which they asked, he must have more time for its consideration. Roger of Wendover tells us that when John saw the Articles he swore that he would never agree to such demands or any part of them. . . .

During all this time there was general confusion throughout all England. The Barons had closed all courts. No man was even allowed to serve a writ in the king's name. John was deceived by his apparent successes. He underestimated the powers arrayed against him. The struggle was inevitable; to the modern mind the chief marvel is that it was so long delayed. The causes which led to the charter of English liberties were many, but they all had their root in the intolerable tyranny of the Norman kings. . . .

On Tuesday, 5 May 1215, the Barons chose Robert FitzWalter their leader, with the title of "Marshal of the Army of God and Holy Church." . . .

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The towns of Exeter and Lincoln soon surrendered to the Baronial army. John, now at Windsor Castle, was informed that they were preparing to besiege the Castle and Tower of London, his strongest fortress, where they arrived Sunday, 24 May 1215. Of the Peers who had been neutral or faithful to the King, very few continued to side with him. Virtually powerless, with business of all kinds at a standstill, and with nearly his whole Baronage, and the majority of his subjects of all degrees in arms against him, he seems to have decided to surrender, at least for the time being. He finally called his Barons to a conference. They said, "then let the day be the 15th of June and the place Runnemede."

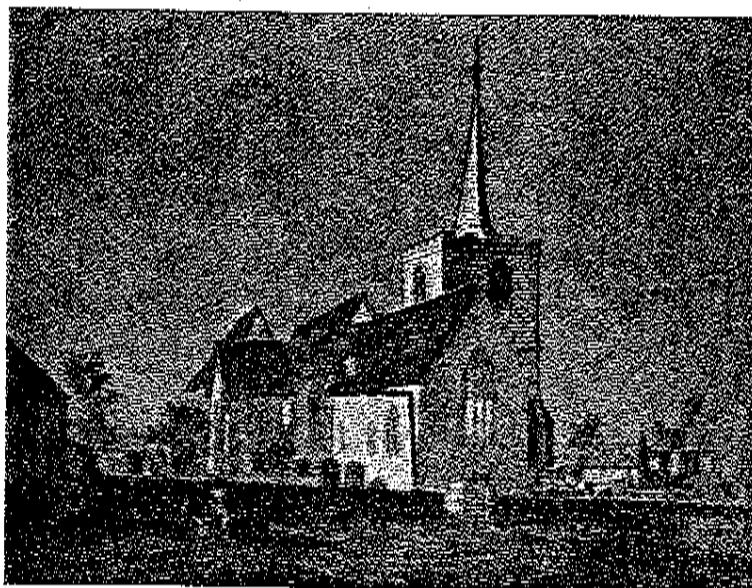


Runnemede is within sight of Windsor Castle and of St. George's Chapel, the shrine of the Knights of the Garter, built by King Edward III about 1344. The towing-path, on the Surrey bank skirting the field of Runnemede, gives a beautiful five-mile ramble from Windsor to Staines. For ages the meadow called Runnemede has been crownland, and rented for pasturage, a portion being reserved in it for a racetrack, where the Egham races were run each year on a two-mile track in August and September, and this has been the only annual celebration on the historic field; but the events of 1215 are recalled by the racing for the "Magna Charta," the "Runnemede," and the "King John" stakes.

On the Datchet Road there is an old farm house, known as King John's hunting lodge, but having no more connection with King John than has the so-called Magna Charta Island, which lies off Wraysbury. At Ankerwyke House near Wraysbury still stands an immense yew tree, said to be older than the Magna Charta. . . .

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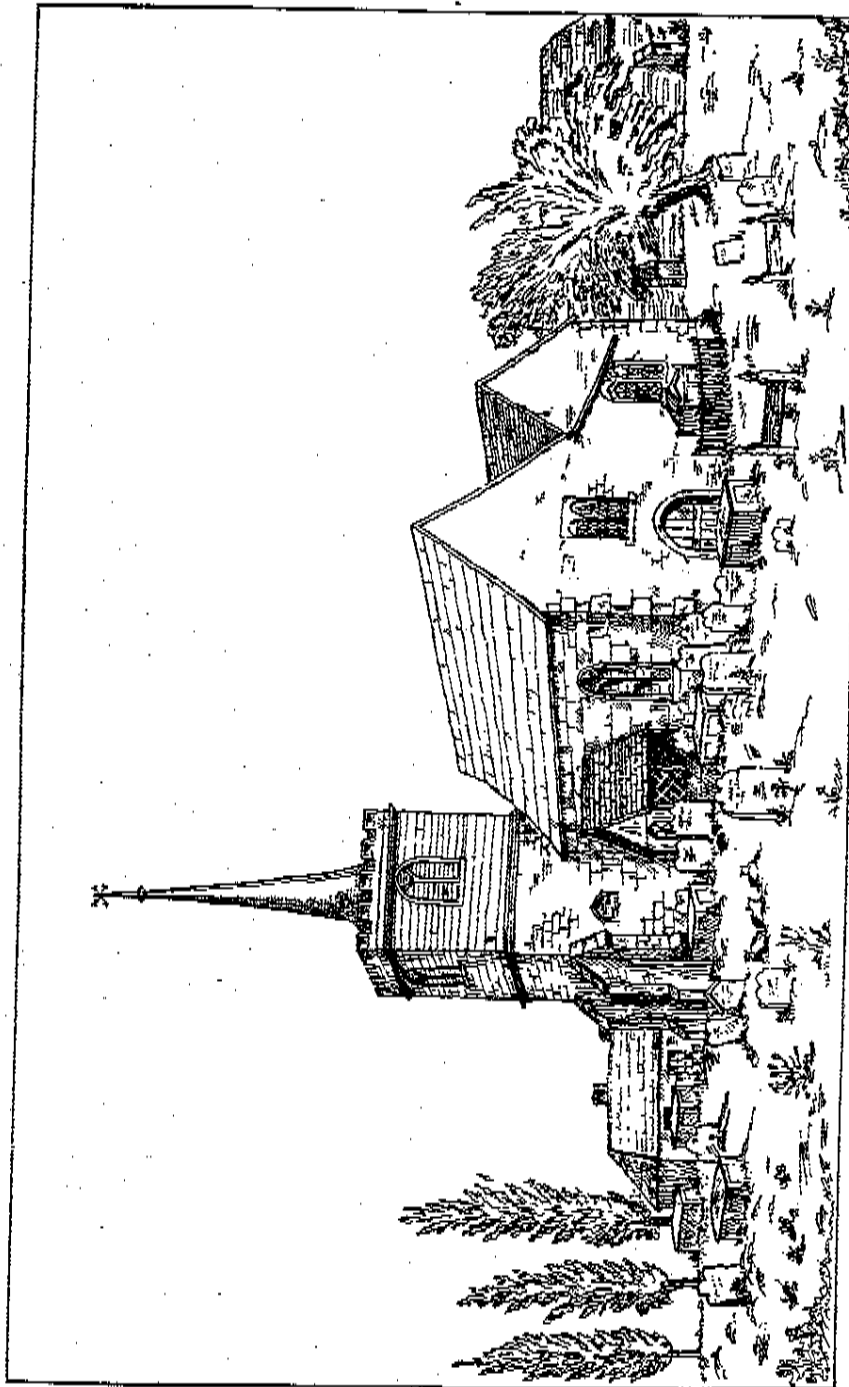
Did King John ride out daily on horseback from Windsor Castle? Or did he travel four or five miles to the scene by boat? If we follow the latter route today, we pass under the turrets of the Royal Castle, and the grounds of Eton College, and drift in the shade of the huge riverside trees in Windsor Park. Navigation shall be free, says the Charter. A quaint thought that the young people now splashing round the bend of the river in bathing costumes or boating in summer dresses, should have a clause to themselves in Magna Charta. Presently we come to Runnemede, a long stretch of green meadow without hedges or fences, lying along the South bank at a curve in the River Thames, about thirty miles west of London. It is indeed a tranquil English scene. In the distance one can see a village and hear the tinkling of the cowbells.



At the tiny Norman church in the hamlet of Egham, Stephen Langton, the fearless Archbishop of Canterbury, gathered the Barons on a June day in 1215 to pray for strength to humble the arrogant King John. Today in the church at Egham may be seen the set of Barons' shields and plaques presented to it by The National Society Magna Charta Dames. . . .

On the day appointed, Trinity Monday, the 15th of June, 1215, King John met his Barons on the field of Runnemede, the ancient meadow of council. His followers were few because John's injustices and selfishness had increased his unpopularity beyond all bounds. With him were but a score

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ANOTHER VIEW OF THE OLD CHURCH

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of persons, most of whom despised him and were his advisors only in form. Encamped on the field of Runnemedede more than two thousand Knights and Barons in arms awaited his coming.

We are told the Barons could at this time have demanded even more from John, for he now was in no position to refuse them anything they asked, but they seem from all that can be learned of them to have been an honorable set of men bent on having only what was just and right, and they simply remained firm to their first demands and asked no more.

The Barons had their demands carefully written on parchment. These John had seen seven months before. From what we know of John's character, he may have argued stubbornly for a time but at all events he now knew that he was there to yield, and that he was opposed by overwhelming force and so

KING JOHN SURRENDERED

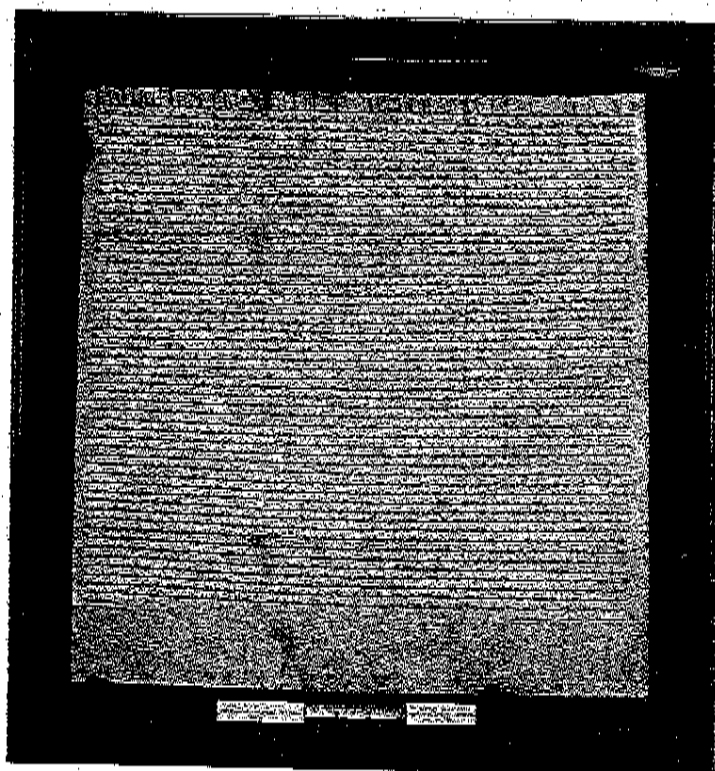
Before the day passed he affixed his seal to the original but preliminary draft known as the "Articles of the Barons." The immediate forerunner of Magna Charta, these forty-nine articles contained the main principles of the Charter. The King has now promised to rule according to law. The King must keep the law and if he will not he may now be compelled to do so. . . .

The exact terms of the Charter itself were decided and engrossed during four subsequent days of negotiation, and it was on the 19th that the great seal was affixed to all copies. Doubtless, twenty-five duplicate originals were made, perhaps one for each of the Sureties. These were all dated back to the 15th of June, and duly sealed by the King. John didn't sign any of them with his autograph. As a matter of fact, he could neither read nor write, nor could the Barons, nor Knights, except a few, of whom was the noted Richard de Gilpin, the scholar. He was the Secretary and Adviser of Ivo de Talboys, Baron of Kendal, whom he accompanied to Runnemedede. No one signed Magna Charta, it wasn't necessary as at common law sealing was sufficient to authenticate any formal document. . . .

Did John soon repent of his act? Did he think better of his bargain? Edmund Burke says of John that, without questioning in any part the terms of a treaty which he intended to observe in none, he agreed to everything the Barons thought fit to ask, hoping that the exorbitance of their demands would justify in the eyes of the world the breach of all his promises.

As a matter of fact, John did not keep his pledges made in Magna Charta and we are convinced he never intended to do so. Promptly on John's appeal, Pope Innocent III formally annulled the Charter and excommunicated the King's enemies and all disturbers of the peace. John with unexpected vigor then proceeded against the Barons who, under the terms of the Charter itself, immediately declared war upon the King who had been false to his promises, and the following spring Philip's son invaded England. A year and four months after Magna Charta had been secured, and while chaos reigned and the future seemed trembling in the balance, the struggle was brought to an end by the sudden death of John.

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A Photographic Reproduction of the Lincoln Copy.
The original, 17½ x 18 inches, was exhibited at the New York World's Fair.

It happened in this way. After one of his masterful retreats from a far superior force, John was feasted by the Burghers of Lynn and at Swinestead Abbey, where the Monks set before him lampreys and cider and, partaking thereof gluttonously, he fell ill from acute indigestion. Suffering for nine days in great agony and fever, he was carried to Newark Castle where he died early in the morning, Tuesday, 19 October 1216, in the 49th year of his age. His body, at his desire, was honorably buried in the Cathedral of Worcester. . . .

Liberty is the keynote of the Charter. Liberty for all Englishmen! To have and to hold, to them and their heirs, for ever! The King is not above the law; the law is inviolable. Magna Charta places the King below the law. . . .

Magna Charta begins and ends with the declaration that the Church shall be free. All that there is in Magna Charta flows out of that. . . .

And the English spirit of fair play is crystallized in the final pronouncement of Magna Charta by which the Barons offered that all the concessions which the King made to them would in turn be passed on to their sub-tenants. . . .

Magna Charta asserts that great and eternal principle that each individual has inalienable rights, of which no government may deprive him, but to secure which all government exists.

Let all tyrants take note: Magna Charta has never been repealed.

Magna Charta guarantees freedom.

Freedom is the lesson which England has taught the world.