

Education Associations is to be a conference devoted to throwing light on the subject, how race and religious hatred may be eliminated, we lose that sense of loneliness, for we observe that the cause which we have sacrificed so much to advance, has gained recognition to the extent that it is regarded so serious that its eradication is deemed an educational matter of vast and immediate importance.

What a wonderful thought it is to know that kindred souls are beginning to put on the armour of truth and are offering themselves for any service required in the battle against intolerance—the monster of ignorance, falsehood, malice and hatred.

What a "lame duck" gospel of Americanization we should preach if we sidestepped the issues of racial and religious intolerance!

What influence for good citizenship could we exercise with the new citizens, or the citizens in the making who feel the sting of ostracism because of religion or race, if we counseled unconditional surrender of race pride, and cautioned abnegation of a religious faith, lest the full benefits of American citizenship might be forfeited?

What a mistake we should make if we become just "nice" conformists and "lined up" with some of the spasmodic and sporadic friends of the cause who assume a patronizing attitude at the start and "drop behind" when they fail to accomplish anything, or fail to put over any of their pet notions of how to fix up the foreigners?

What a miserable excuse for our existence we should have if we compromised in principle and permitted patronage, with its paltry reward, to blur our vision of Washington's and Lincoln's America, and cause us to give the immigrant citizen a wrong conception of true Americanism?

What defense could we eventually set up for having deserted the cause of true interpretation and for having joined forces with those who advocate an Americanism tainted with intolerance and political aspirations?

We may not live to harvest where we have sown—pathfinders seldom have—but we shall be happy to join the immortal host of those who fought wrongs in this life, without adequate reward, rather than sacrifice for lucre one grain of the immortal truth in the belief that represents the ideal—America.

As long as Providence permits us to blaze the trail and preach the gospel of true acceptance of American citizenship to those who are looking for guidance of thought, where there are so many diverging cross currents of hatred and false patriotism; as long as loyal friends will rally for an unadulterated gospel of Americanization, so long will we carry on for that broader and better concept of citizenship which draws no line between Protestant and Catholic, between Gentile and Jew.

AN HONEST FRIEND

IN THE AMERICANIZATION service in this state the immigrants have an honest friend in Fred W. Park, who has been in the state Americanization service since last fall. His work has largely been

confined to Portland where, as an official of the Americanization Council, he has been at work interesting the Americans in Americanization and its needs, while seeking to influence the immigrant people to greater attendance in the adult elementary training classes in the public night schools. For want of that more intimate knowledge of the often complex racial background situations which furnish the first problem in Americanization, many well meaning Americans, with a heart in the cause, have failed to accomplish that contact which is essential to progress in that field. Mr. Park has overcome much of that common handicap by a genuine brand of sincerity and sympathetic earnestness which many simulate, but so few know as a reality. The foreign born can fully trust Mr. Park. He will never violate confidence, his advice will be sound and, as far as he is able, his leadership will never be questioned for want of integrity.

A COMMENDABLE PRAYER FOR AMERICANS

WHILE SOME people fight and quarrel over God and religion with a zeal that harbors fanaticism, it is refreshing to note that three preceptors of religion and the Deity, in Urbana, a little town in the state of Illinois, a rabbi of the Jewish faith, a minister of the Methodist Episcopal Church and a Catholic priest, together have worked out a common prayer which breathes a new precept of tolerance and good will to every citizen of our land, in keeping with the fundamental intent of religious freedom upon which this our nation was founded. For simplicity and directness this prayer has everything in American religious formulas backed off the map, for it surely stresses the point of Brotherhood, of the kind we want among the citizens of this fair land, beyond anything contained in our many denominational formulas. Besides, it puts everybody on the same level, making all confess to the same weaknesses and inducing a common brand of humility and contrition of heart. This prayer, which may well be adopted as the all-American prayer, is as follows:

Almighty God, we who are members of different races and faiths desire together thy fatherhood and kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations, are one. Thou art our father and we are thy children.

We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder. May the light that comes from thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness and walk together in the ways of human friendship.

Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due . . . regardless of race, color or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit, in sympathy, insight and cooperation, may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under thy guidance. Amen.

How is that for a community supplication?

It seems to us that Rabbi Benjamin Frankel, director of the Hillel Foundation, the Rev. James C. Baker, pastor of the Trinity Methodist Church, and Rev. Father John O'Brien, pastor of the St. John's