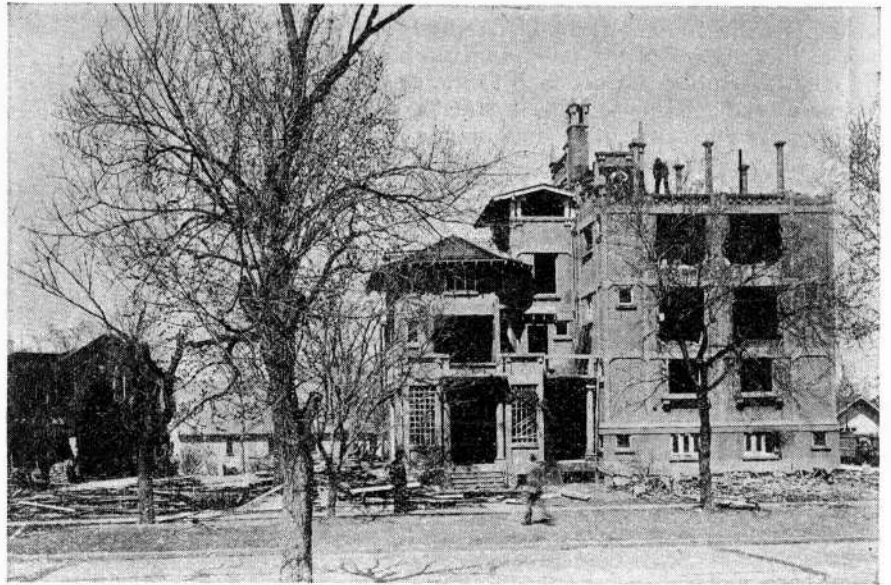


King Hall, long a landmark to Sooners of earlier classes, is a thing of memory now. It has been razed to make way for the new St. John's Episcopal church. The photograph shows the beginning of work on razing

## Exit--King hall

BY FLOREINE SLAYTON, '34



HEFFNER

**K**ING Hall, the first dormitory for university women built in Norman is a memorial in the hearts of many Norman residents. It has fulfilled its purpose and has now given way to the construction of the new \$25,000 St. John's Episcopal church, corner of Asp avenue and Duffy street.

Many personalities have been connected with the history of this old house—its late architect-vicar, Rev. Vincent Colyer Griffith; its beloved house mother, Miss Elizabeth Alice Roscoe, and its innumerable students who have dwelt there, some of whom are now members of the faculty. As it was being razed, friends of the old dwelling recalled bits of the romance with which the house was permeated.

Over twenty-two years ago, the right Reverend Francis Key Brooke, then bishop of the Oklahoma Episcopal churches, expressed the need here for a church home for women in a speech before the Women's auxiliary of a New York parish. Years later he received a bequest of \$3,000 from one of these Eastern members who had taken such an interest in the idea, Miss Mary Rhineland King. The bishop was delighted. This legacy made possible the first payment on the property named King Hall in grateful memory of its benefactress.

King Hall as students knew it this year was not quite the same unusual structure as when it was opened by the Episcopal church in September, 1910. The property first purchased was a frame building owned by Dr H. G. Goodrich, dentist, who vacated, along with the Kappa Sigmas to whom he had let out the top floor the preceding year, to make room for eleven students, Miss Roscoe and a cook. The first dormitory for

women of the University of Oklahoma had opened.

Applications for admission came in fast. The reputation of the house spread. Miss Roscoe's work with the women was remarkable. Charter members of various sororities lived there; other social organizations were drawing upon King Hall residents for membership. By 1914 it became necessary to enlarge the hall.

Happily the chaplain, Rev. Vincent Colyer Griffith, before taking his church orders had ranked as a Fellow in the American Institute of Architects. Co-operating with James Irwin Tucker, then director of the school of civil engineering, Mr Griffith drew up plans for a fire-proof building to be "grafted" on the east side of the frame dwelling. It was built on the unit construction plan in which little use was made of wooden forms, the concrete posts and beams being standardized, cast and assembled, steel hy-rib set and concrete floors and stairs cast directly into place. The total cost a cubic foot of enclosed space—plumbing, heating and electric lighting was twenty-one cents, a very low price compared to similar costs in wooden or brick buildings, according to a bulletin on King Hall supplied by Mrs F. F. Fitch, Norman. One other building constructed under this plan by Reverend Griffith and Tucker was the old infirmary, at one time the home of a geology professor, located at 116 University place.

The corner of the foundation of the concrete wing of King Hall bore the inscription:

*Vincent C. Griffith, F. A. I. A.  
fecit 1914*

His name calls up many memories among professors here. Fredrik Holmberg, dean of the college of fine arts said: "That man was an artist from the very bottom of his feet up to the top of his head. He was an accomplished musician, pianist and organist. My brother Samuel, who started the art department here, and he were close friends. We all used to play violin, 'cello, and piano trios in the Episcopal chapel. Rev Griffith painted well, but above all things besides being a sincere church worker he was a first class architect."

It is said that he was at one time an architect in the Sanford White firm in New York, according to Rev Marius J. Lindloff, present vicar of the church. He was a monumental architect for many years in the New England states, Mr Holmberg said, and was also on the New York art commission.

His health broke and he was sent as a lav reader to the mission church in Norman in 1909, church records reveal. He stayed with Doctor Goodrich, the dentist, until the addition was finished and he moved into the basement there, according to Goodrich.

"Reverend Griffith had an unquenchable thirst for the beautiful and like all genuine artists was enthusiastic over the administration building," Mr Holmberg said. "He was of small build. Physically, he was rather insignificant, but mentally and spiritually a giant."

Dr Roy Gittinger, dean of administration, said: "The Episcopal church has had some remarkable men here and Reverend Griffith was one of the most remarkable they've ever had. I used to visit his basement apartment. He kept so many files of newspapers there that

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But whether or not our scholar enters officially into the political arena, he has an equipment which should cause him to be an interested citizen in the important social and governmental affairs of his country. The mere mention of Russia in any class room is enough to arouse even the drowsy student to a show of interest. This is not strange, for Russia is in the throes of a vast experiment; she is attempting to forge a new life, organize a new order, create a new outlook for the Russian people; and youth is intrigued by the mere adventure of it all. Yet the problem of politics in America is just as closely and immediately bound up with life itself as is Bolshevism in Russia.

We do not ask the scholar to be a reformer in the technical sense; we do not ask that he be a radical, or a conservative; but we do want him to be intelligent. What, for example, will be his attitude toward one of the major questions now before the American people, that of prohibition? It is a question which will never be settled by a battle of words between two sets of extremists.

We anxiously scan the horizon for the appearance of a new leadership, for the man of new power, freed from old familiar futilities which will lead us nowhere. We also realize that democracy is dependent upon a citizenry intelligent enough to recognize and follow right leadership. Is it expecting too much of our colleges and universities to ask that they furnish both the enlightened leaders and an enlightened body of graduates who will be a leaven of high social and political activity in the citizen mass. It is a big order.

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## USING YOUR 1932 LEISURE TIME

(CONTINUED FROM PAGE 317)

zens are prone to blame present conditions 100 per cent upon the stock crash. They forget that hundreds of thousands of men had been thrown out of work by mergers, by new machines and improved industrial methods, many months before the descent in the price of securities.

A report of the National Bureau of Economic Research shows that in the eight-year period from 1922 to 1929 the increase in the per capita productivity in manufacturing amounted to thirty-five per cent. The rise in the use of mechanical power was three and three-quarters times as fast as the growth in population. The horsepower available to the American worker today is three and one half times as much as that at the disposal of the English worker. The thirty-five cent per capita increase in the productivity in manufacturing was achieved by seven per cent fewer workers in 1929 than in 1922.

Direct results of this hectic industrialization may be summarized under the following heads—first, the insecurity of the

worker's job; second, technological conditions which have thrown hundreds of thousands of working men into unemployment; third, the elimination of men over forty years of age from industry; fourth, the fact that too much slack is seen between the displacement of workers and the development of new industries to utilize their services, and fifth and finally, the loss of skill by the worker.

Ray Lyman Wilbur, secretary of the interior, has referred to the 1930 census figures which show 557 major occupations with thousands of specialized jobs, illustrating our modern complexity. He has found that more than 300 occupations have ceased to exist in the past one hundred years. Unemployment today does not present the comparatively simple task of finding another job—it presents the complex task of educating the worker to fit his efforts into another, entirely different line of work.

Millions of workmen, now jobless, are stabbing around in the dark, hunting jobs, living with relatives, losing their initiative and morale, many of them unemployed because they are not prepared for a new kind of employment. Educators have accepted the challenge with the installation of correspondence courses, extension class work and the numerous other activities of Extension Division work as conducted in forty-two state universities. Extension class work increased more than 250 per cent between 1921 and 1929, the enrollment growing from 59,399 to 152,095 students. In addition many correspondence schools offer help to a large number of people.

Other motives for adult education, in addition to the matter of presenting educational opportunities to those who are economically handicapped, are found in the field of working out an adjustment of maladjusted personalities—or taking the round worker from the square-holed job; and also in the field of providing a continuous cultural development medium for the individual. The scope of adult education is vast. Its opportunities are almost limitless.

Thus we find that the big work in education in future years will include attention to the needs of adults. Adult education is an American institution. In Europe and Asia, a man stays in the class where he is born. He receives a rudimentary education in his youth and then his future is fixed. He has no opportunity to change his environment, such as is available to Americans. His level is fixed. In America, opportunity awaits the efforts of the individual. Education late in life may bring as much happiness and worthwhile accomplishment as that secured in early years. Today, a man may study as successfully at forty as at fifteen. He may fit himself for some specific job or he may improve himself in a cultural way for the full enjoyment of life.

The bright spot in the industrialization

of our nation and our workers is seen in the increase in the leisure time. Unemployment has given many men limitless time and opportunity for study. The worker with a job today can use his leisure time, at least partially, in study and self-improvement. He should be keenly alert to these possibilities in his job, and if he views unemployment ahead, prepare himself by means of educational facilities for employment in a better field, or some new field. If he is a round peg in a square hole, he can attain happiness and usefulness by preparation for a more suitable job.

Every American is entitled to individual growth and improvement and the joy that comes from living a useful life to the fullest degree. In the home, this means education for parents as well as for children. It has been said that the ideal home is not a paternalism of parents nor a bolshevism of adolescents but a partnership in which the experiences of the elders are blended with the experiments of the younger.

Education, to be successful, must be considered a continuous process, enduring from the cradle to the grave. The facilities are increasing with the tremendous growth in the extension division of our universities and correspondence schools. The increasing tendency toward purposeful study and self-improvement, definitely exhibited in recent years, brings a hopeful view to the consideration of Mr Babson's statement that leisure time will either make or break America. I feel that we will continue to take advantage of this leisure time and make a new and better America by creating more alert, better informed Americans.

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## EXIT—KING HALL

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one could hardly get into his room. I remember one was the *New York Times* and another was the *Oklahoman*."

E. P. R. Duval, associate professor of mathematics and W. S. Campbell, associate professor of English, remembered Reverend Griffith as a scholarly gentleman of architectural ability.

Mrs Fayette Copeland, wife of Fayette Copeland, associate professor of journalism, lived at King Hall while in school here. "Architecture was Rev. Griffith's hobby," she recalled. "His room was hung with many pictures of fine buildings."

And speaking of the house mother, Mrs Copeland said: "Miss Roscoe was a woman of very high ideals and she, like Reverend Griffith, was very interesting in conversation."

"Miss Roscoe's life had a beautiful influence over those with whom she came in contact," said Dr Lucile Dora, professor of French, and a close friend and admirer of Miss Roscoe. "Sororities were eager to have as their members women

who had been privileged to live near this beautiful character. I know of no one whose ideals of Christian womanhood were higher, more sincere or more helpful. The dignity of her life was contagious; unhurried, always poised, she had time for every plea, every demand. The community has never been able to find a substitute for her gentle ministrations."

Miss Ruth Moore, instructor in piano, recalled her student days in King Hall.

"I lived there in 1917-'18 and '19," Miss Moore said. "During the war they had the Students' Army Training Corps here. The 'war-line' over which the boys were not allowed to cross without permission from the military heads ran along Duffy in front of King Hall.

"We had two dances a year then and the boys would have to get permission from the military heads to cross the street and come to the dances.

"I'll never forget the night some of the men got permission... and some of them were there anyway. During the dance a few couples went down to the Varsity... Oh! My land, yes, it was *the* Corner then. There wasn't any place else to go; it was the only shop we had. Well, they went down in couples and coming back the guard stopped some of them, sent the men back to the barracks and let the girls go home alone.

"One of the funniest things that happened, it was funny to us then, was the time a Spanish professor paid a friendly call and, backing out of the house in polite continental fashion, landed on the lawn."

The way the two houses were put together caused any one who was not familiar with the entrances to think there were steps where there weren't, Miss Moore explained. Even professors are likely to err once in awhile.

It was hoped that a similar house might be built for men, but as time went on, more sorority houses and dormitories were built and eventually King Hall was given over to men. It was so occupied up to the time of its razing this spring.

"Original plans were to build a quadrangle," Mr Lindloff said. "The concrete structure was to have been one unit of it."

Others were to be added later until the four groups of connected buildings with a court in the center made a complete quadrangle. Due to lack of funds this project has been temporarily abandoned and with the gift from undesignated legacies in the east, either a student center or a church could be built. Mr Lindloff explained.

Since Mr Lindloff's arrival in 1930, more seating space in the little St. John's Episcopal chapel was provided, but even that did not accommodate the congregation. Thereupon plans were worked out by Charles A. Popkin, Tulsa, architect;

Rev Thomas Cassidy, bishop of the Oklahoma Episcopal churches, and Mr Lindloff for the new St. John's Episcopal church which will be ready for occupation when school opens in September. J. H. Fredrickson, Oklahoma City, is the contractor.

The junior church composed of children from about four to fourteen years old has increased fifty percent since Lindloff has been here. They shall continue to meet in the little chapel. The Student Forum, a group of university students, which Mr Lindloff introduced this year shall have a meeting place provided them and it is hoped that a student center might be added to the church in the near future.

King Hall memories of student life remain although the building itself has given place to a greater need that the work might move forward.

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### NOTES FROM A FEMINIST'S TRAVEL DIARY: MADRID

(CONTINUED FROM PAGE 316)

expenses by consolidating prisons and abolishing those that were insanitary or superfluous. The good of the prisoner and the good of the state; efficiency and economy: the dual purpose motivates her official life.

"Will you tell the women of the United States for me how touched and surprised I was by their generous enthusiasm when I was named to office?" she asked me. "It overwhelmed me to receive so many messages of congratulation and good wishes from the United States. Tell them," she added, with the sudden warm smile which erases the weariness from her face, "that they gave me a sense of friendship and companionship which has made your country seem very close to mine."

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### THE QUEST FOR UNDERSTANDING

(CONTINUED FROM PAGE 308)

ing—that such a state of affairs is unjust, unchristian, undesirable—has been one stage in my quest for understanding. The other stage, equally important, is of another sort. It is that the Negro is not, as it gratifies the Nordics to think, an inferior species but a man with great abilities, highly desirable qualities, and strengths, which if given an outlet, will do much for the improvement of our American civilization.

This latter point of view was gradually developed in the course of time, chiefly through reading and through conversations with high-minded men and women who had achieved their goal in the quest for understanding. I have learned that in Africa the Negro has a long heritage of high civilization, that though transplanted in the alien soil of America and forced into slavery, he has never-

theless made valuable contributions to our civilization and that he is now entering a period in which, if given the chance, he will accomplish incomprehensibly worthwhile things. I have learned, in brief, that the Negro is a gift-bearer rather than a gift-receiver, as we have too long considered him.

In light of almost insurmountable social, political, and industrial handicaps, the tremendous progress made by the Negro in industry, in education, in art and creative literature, in social and cultural life, in ethical and moral standards, in the past few years will always remain for me an inspiring thing. In literature, I have read the works of such Negro writers as Countee Cullen, Langston Hughes, Rudolph Fisher, Burghardt DuBois, Alain Locke, James Weldon Johnson, and I have developed a great admiration for them. I have heard Roland Hayes and Negro choruses sing, and I have a high opinion of the colored man as a creator and interpreter of music. I have read of the achievements of the Negro in science, in dramatics, in painting, and I have come to realize that he has a powerful intellect and distinct ability as an artist.

Accompanying this cultural advance, I have seen new conceptions develop as to the worth of the Negro among those who are well-informed. I have seen admiration where before there was only indifference or scorn. The better newspapers and magazines, in the wake of this cultural advance, have sought to mold public opinion toward a better understanding of the Negro, and among the educated classes there has been a tendency toward liberalism in the treatment of the Negro, an acceptance of him on his intrinsic merits.

This new attitude has come about because of a new appreciation of the Negro's worth. Outstanding individuals have proved that we no longer can consider the Negro as a superstitious, ignorant, lustful degenerate who must have the fear of the lord and the white man put into him. There has been a new tendency to judge the Negro in the light of the best of the race rather than the worse, as heretofore. Even the poor whites on Southern farms and those transplanted to the cities are no longer flabbergasted when they hear a Negro lawyer, preacher, physician, or teacher.

Such has been my prosaic quest for understanding. I presume that my history can be duplicated by thousands of other people throughout the country who have learned not only to look charitably upon the black man but to admire him as well. If such can happen to us, largely without conscious educational efforts on the part of other people, why cannot well-planned educational methods succeed for other people? Why cannot well-intentioned people who may be in-