

Oklahoma lectures

THE university has realized a worthy ambition in the inauguration of the series of lecture programs established this spring. It is planned to continue lectures for students and the general public next year. It has long been an ideal—the organization of lecture courses which will promote more intimate understanding between members of the faculty having national reputations, and their students, fellow faculty men and the general public of Oklahoma.

This spring, the Washington Bicentennial celebration marked the opening program of the series. Following this Dr E. E. Dale, '11 arts-sc., head of the department of history, lectured on "The Spirit of the West," March 22, in the university auditorium.

Prof. Oscar Brousse Jacobson, '31 art, director of the school of art, nationally known painter and critic, lectured on "The Character of Art," April 12, in the university auditorium.

The last lecture of the spring will be given by Dr Forrest E. Clements, head of the department of anthropology, scheduled to speak in the university auditorium May 10 on "Patterning of Biological and Cultural Factors in Social Institutions."

These lectures are open to the public and are designed to fill a place in university and public activities.

These above members and many other members of the faculty have national reputations in certain fields of study. Faculty men are called upon from time to time to do special work for the United States government or learned societies. These men are frequently better known off the campus than on it. This is not the case at all times, but it is not uncommon. It has been proposed that the university invite intellectuals here who can speak on a subject in such a manner that the layman can understand his theme. The university administration has attempted to meet these demands by engaging its own faculty members upon an enterprise which should interest hundreds of students, faculty members, and the public generally.

Judging by the attendance at the lectures already given, it is apparent that lectures of a highly intellectual character, yet delivered so any student can appreciate them, will be eagerly supported by large

groups. Many universities put on programs of such character and make successes of them. Such lectures are opportunities for the general public to hear men who are specialists and who should be known to those other than the students in their special departments.

Doctor Dale's lecture was in interpretation of the rise and development of the "spirit" of the West, as a product of the frontier, and as it is seen in our economic and social life and institutions of today. Doctor Dale interprets this phase of history as seen by that school of historians headed by Prof. Frederick Jackson Turner, who was the first historian to see the significance of the West in American history. Doctor Dale's wide experiences and travels enable him to treat such a subject far better than can the average historian. His reputation in the field is established.

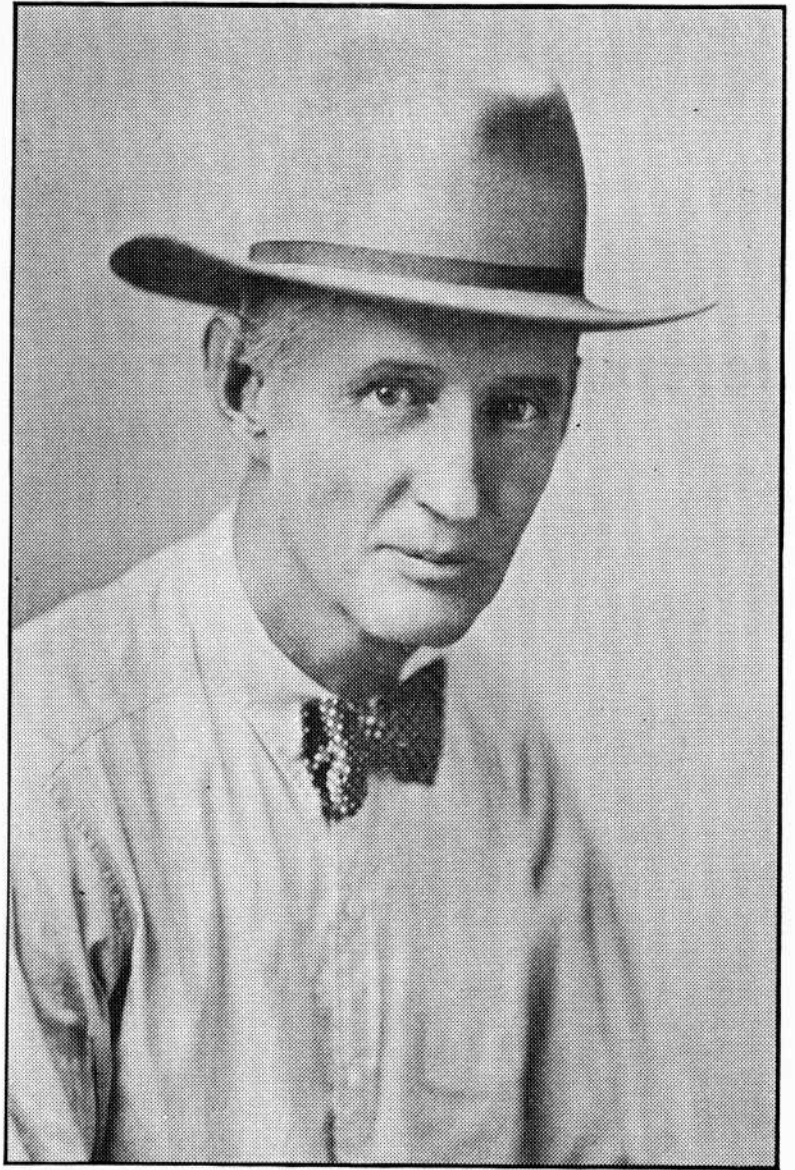
Professor Jacobson is distinguished as an artist, critic, and lecturer. He has exhib-

ited in many of the foremost galleries of the country and has lectured at many major art institutes.

Doctor Clements is eminently fitted to bring to the student of human affairs certain information much needed today.

For the Washington Bicentennial, two nationally known historians were obtained as guest speakers: Dr Andrew C. McLaughlin, professor of history, at the University of Chicago, and Dr Robert G. Caldwell, professor of American history, and dean of the graduate school of Rice institute, Houston, Texas. Henry J. Haskell, editor of the *Kansas City Star* and Lieut. Col. Leslie J. McNair, assistant commandant of the field artillery school at Fort Sill, were also speakers.

The university lecture committee is composed of Dr Morris L. Wardell, '19, chairman, Dr Edgar Meacham, 14 arts-sc., Dr Lloyd Swearingen, '20 sc., M. S. '21, and Prof. Fayette Copeland, '19 arts-sc.



Dr Edward Everett Dale, '11 arts-sc., (whose photograph appears on the opposite page) is head of the department of history in the university and is one of America's best known authorities on the west. He is a former rancher and writes on the west, his «The Range Cattle Industry» published by the University of Oklahoma Press being the definitive study of the range

The spirit of the west

BY EDWARD EVERETT DALE, '11

SINCE the dawn of history the word "West" has been associated with romance and achievement and high adventure. Whether it was the Greeks reaching out to Sicily or the shores of Italy to found a Syracuse or the colonies of Greater Greece; the Phœnicians steering their light galleys over the placid waters of the Mediterranean to establish Carthage or plant settlements in Spain; Columbus in search of a world; Drake sailing strange seas in order to plunder along the Spanish main; the Puritans seeking religious freedom on the rugged coasts of New England; or the more modern immigrant in search of economic opportunities denied him in his old home, it has been toward the West that the people of Europe have sought the fulfillment of their dreams.

In our own country this has been equally true. Whether it was Hooker and his little band moved by "the natural strong bent of their minds" to settle the valley of the Connecticut; Spotswood's Knights of the Golden Horseshoe seeking the crest of the mountains; Daniel Boone passing through Cumberland Gap to Kentucky; the Argonauts journeying across the Plains to California; or the Boomers of '89 settling upon homesteads in Oklahoma, the restless American has always seen his own particular golden treasure reflected in the yellow glow of the setting sun.

More over those who have once eaten of the lotus of the frontier West are never quite content with the social conditions to be found in the more stable East. The West gets into his blood and he feels toward it much as did Kipling's Tommy toward the region "somewhere east of Suez."

*"And I'm thinkin' ere in London
What the ten year soldier tells
If you've 'eard the East a-callin'
Why you can't 'eed nothin' else."*

So does the true westerner feel about his own land. He may leave it for a time but always he hears it calling in tones that will not be long denied.

"Back to God's country" is a favorite phrase of the westerner away from home, and the expression "gone West" used by our soldiers over seas takes on a new significance when we remember that to most of these men the West was "God's country."

The first West in American history was the frontier settlements of Jamestown and Massachusetts Bay. They were established by a few hardy and adventurous souls who sailed across three thousand miles of salt water to plant in the wilderness these far flung western outposts of the British Empire. Here began the process of building in America a western spirit.

The late Frederick Jackson Turner has pointed out in his essay "The Significance of the Frontier in American History" that these first settlers landed upon our shores civilized Europeans and found themselves in the midst of a savage environment. They had come out to conquer and possess the wilderness and this wilderness proved at first too strong for the individual. It stripped off his civilized garb and clothed him in deer-skin shirt and leggings like the primitive inhabitants of the forest. It took from his hands the tools of civilized life and replaced them with the tomahawk and scalping knife. He learned to wield these weapons; to shout the battle cry. He lived in a long house like the Cherokee or a bark lodge like the Iroquois. He depended largely

upon the chase for a livelihood. He planted a small patch of corn and cultivated it with the rudest of implements—a crooked stick or a clam-shell hoe. So in time this man who had been a civilized European became scarcely distinguishable from the aboriginal inhabitants of the region he had come to occupy. Yet he still possessed the instincts of a civilized man and these instincts prompted him to set to work to conquer his environment. He cut down the forest trees and so widened the clearing. He built himself a better log house. He planted more corn. He began to spin and weave. He gathered his friends about him, established towns and villages and took up commercial and industrial pursuits. So at last he emerged from his semi-savage state until he stood forth a civilized man once more. Yet in the process of going down into primitive life and coming back to civilization again this individual had gained some things and he had lost some things so that the new man was very different from the old. This new man was no longer a European—he was an American.

Now the children of these men finding cheap lands and business opportunities lacking in the older settled regions pushed on west into new lands, there again to revert to primitive life and to emerge once more into civilization. Their children in turn journeyed still farther west to repeat this process until settlement and civilization had extended to every part of our country. This constant change, this "perennial rebirth," as Turner calls it, has been the most significant thing in our Nation's history. It has given to the world a new type—the American as distinguished from the European and has given to our people as a whole those qualities which we designate as essentially American.

To quote once more from Doctor Turner:

Into this vast shaggy continent of ours poured the first feeble tide of European settlement. European men, institutions, and ideas were lodged in the American wilderness, and this great American West took them to her bosom, taught them a new way of looking upon the destiny of the common man, trained them in adaptation to the conditions of the New World, to the creation of new institutions to meet new needs; and ever as society on her eastern border grew to resemble the Old World in its social forms and its industry, ever, as it began to lose faith in the ideals of democracy, she opened new provinces, and dowered new democracies in her most distant domains with her material treasures and with the ennobling influence that the fierce love of freedom, the strength that came from hewing out a home, making a school and a church, and creating a higher future for his family, furnished to the pioneer.

She gave to the world such types as the farmer Thomas Jefferson, with his Declaration of Independence, his statute for religious toleration, and his purchase of Louisiana. She gave us Andrew Jackson, that fierce Tennessee spirit who broke down the traditions of conservative rule, swept away the privacies and privileges of officialdom, and like a Gothic leader, opened the temple of the nation to the populace. She gave us Abraham Lincoln, whose gaunt frontier form and gnarled, massive hand told of the conflict with the forest, whose grasp of the ax-handle of the pioneer was no firmer than his