

Manhattan sketch

BY ELGIN GROSECLOSE, '20

THE QUALITY OF TOLERANCE

ALMOST the first thing the countryman is taught on taking up residence in the big city is to discard the small town ideas with which he has grown up. This, it appears, is the antecedent step necessary to prepare him for reception of the greater and broader conceptions of life which are in store for him. It is on the theory, no doubt, that the human mind is a storehouse that must eject its old lumber before the new can be admitted. The neophyte of the city must, in fact, experience a complete rebirth if he is to become a true metropolitan. And since there are some thousands of these yearly, the process of their re-education is an interesting phenomenon.

The first of small town ideas to go is that of intolerance. The narrow conception of life found in so many of our villages, which regards all persons not of Anglo-Saxon blood as barbarians, all faiths not produced by the second Protestant reformation as forms of heathenism, all standards of social conduct that were not approved by Queen Victoria as queer or improper, quickly meets its Waterloo on the sidewalks of the big city.

The Southerner, accustomed to "niggers" in their place, finds himself attending inspiring plays enacted entirely by colored artists, or listening to concerts by such singers as Paul Robison or Jules Bledsoe, and comes to the conclusion—if he is not too warped—that the negro race possesses abilities that would never be guessed from observance limited to a cotton patch. The pioneer descendant of Scotch or English colonists, drifting cityward, rubs shoulders with newer colonists of Magyar, Italian and Slavic strain, and learns that Virginia is not the only soil that grows family trees, and that a hundred year lineage on American soil is no better qualification for citizenship or social position than good intelligence alertly at work. Thus in the big city the astringent acid of small town intolerance is gradually replaced by a warmer milk of human understanding.

Tolerance, in a word, is the mighty influence of the city. It is a blessed word, a

noble concept. America, emerging from its nineteenth century provincialism into the wider responsibilities of the twentieth, could hardly have taken its place in the vanguard of world affairs without the broader sympathies, the fuller views which its cities inculcate among its citizens. And as our responsibilities have grown, so has this spirit of tolerance. It has become the leitmotif to which all other airs and moods are subordinate. It becomes a pervasive atmosphere, penetrating into every corner of the varied life of the city. More, it takes on a positive rather than a negative quality. It becomes a shibboleth—the "Allahu Akbar" of its devotees. The fever for tolerance assumes a fanaticism which beats itself into a rage at the slightest evidence of intolerance within its midst.

The colonist from the rural districts, either from a native adaptability, or from the awe which the Gargantuan dimensions of the city inspire in humbler natures, quickly learns its lesson, and frequently too well. The quality of his tolerance is not strained. From having learned not to stare at women smoking in public, he soon accepts the propriety of maudlin parties making the welkin ring under the effects of gin and soda water, and soon is frequenting, with an air of detached understanding, those divers and sundry dining places where the appetite is diverted from a scanty fare to a scanty display of lingerie on a group of female entertainers.

As the neophyte's residence stretches into a year, and he can vote, he learns to take a broader view of a social system which permits the flotation of spurious security issues and their sale to simple-minded professional people, widows and salaried persons; or the existence of dance halls where fresh young girls, for a nickel a dance, contort their bodies into ugly, vicious movements, and entice schoolboys into thoughts and actions inspired by grossest sensuality; or speakeasies where evening frocked gentlemen and ladies sip illegal liquors purchased at exorbitant prices, and discuss with becoming gravity the duty of the President in these parlous

times. All this he dismisses with the complacency of the sophomore in the school of tolerance.

As a householder he accepts with that expanded view which his advancement in the art of tolerance has taught, the vitiating and demoralizing practice of incessant tipping, the deceitful advertising of department stores, and the discriminatory practices of business in general. As a voter, he watches with judicial understanding the ballyhoo and wild expenditure of political parties engaged in electing a candidate, confident that the source of the funds by which these campaigns are conducted is either honest or not a matter which his tolerance should permit him to question. He accepts tin boxes as a part of the necessary accoutrement of every office holder, regards the tipping of inspectors to obtain his driver's license as necessitated by the natural indigence of public servants, justifies deals between the major political parties over the allocation of judgeships as an unavoidable compromise.

Women, being more conservative on the whole than men, shake off the prejudices of the country less readily, but with the examples set by the advertising and illustrations of metropolitan journals, are less concerned than ever over the matter of display of personal charm, and under the stimulating influence of the contemporary theatre and movie gradually accept advanced views of morality. The Magdalen is no longer regarded as a social pariah, and under the benign doctrine of such plays as *The Greeks Had a Word for It* and *Tonight or Never*—doctrine sure to spread now that they have been transferred to the movies—immorality actually achieves a certain virtue. The precise effect of this influence is, of course, difficult to measure, for our education has not yet advanced to that Periclean stage where women will openly discuss their liaisons.

The baccalaureate cum laude of this curriculum in tolerance is apathy and indifference. The gradual weakening of the forces of prohibition, the constantly growing effrontery of cigarette advertising, catering to youth and womanhood, the growing nonchalance toward municipal and state mismanagement and corruption, the political apathy in the face of great issues, all point to the conclusion that the gospel of tolerance is well learned. The apathy is only too obvious in the response of the New York electorate at the recent elections to a whole series of scandalous disclosures of graft, incompetence and nepotism in the municipal administration. The indifference is evident in the condition of the theatre and the way its worst features are rapidly transferred to the movie to be disseminated into every village in the country. It is apparent in the cold-bloodedness with which our utilities magnates throw debutante parties at a

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HARRIS-KIRK: Miss Muriel Harris, Johnston City, Tennessee, and Darwin Kirk, '23 arts-sc., '25 law, August 14 in Bartlesville. Alpha Tau Omega. Home, Bartlesville, where Mr Kirk is associated with the Phillips Petroleum company in the legal department.

BIRTHS

Dr and Mrs Maurice Halperin announce the birth of a daughter Judith Yvonne September 1 at Boston, Massachusetts. Doctor Halperin is an associate professor in the department of modern languages.

Bennie Shultz, jr., born June 9 at University hospital, Oklahoma City, to B. F. Shultz, '18 sc., M. S. '21 and Mrs Audrey Fritch Shultz, '17 arts-sc., M. A. '18, Norman, Oklahoma.

Martha Jane Ballard, born June 15 at Purcell to State Senator Hardin Ballard, '27 arts-sc., '27 law and Mrs Ballard.

Mrs Ona Huckaby, ex. '23, and G. R. Huckaby, ex. '21, a son, September 11. Home, 726 Monnett, Norman.

Mrs Margaret Dannenberg Muldrow, '30 arts-sc., and O. Fisher Muldrow, ex. '22, a daughter, November 17. Home, 3023 West 18th, Oklahoma City.

Fred Thompson, '22 arts-sc., and Mrs Thompson, a son, November 30. Home, 313 East Duffy, Norman.

DEATHS

MRS EUGENIA BEAIRD GIBBS

Mrs Eugenia Beard Gibbs, '24 sc., born in Altus, Oklahoma, died August, 1931 in a Chicago hospital following an illness which began last December. After Mrs Gibbs' graduation from the university she went to Chicago where she became supervisor of curriculum preparation in the public schools.

LUCIEN B. WRIGHT

Lucien B. Wright, '33 eng., of Sapulpa, was fatally injured early Sunday morning December 6 while en route from Oklahoma City to Norman. The automobile he was driving was struck by a hit-run driver. Mr Wright was found later pinned underneath his car. Nearby was the other automobile which had been stolen Saturday from an Oklahoma City resident. Mr Wright was unconscious when found and did not regain consciousness. He was a member of Bombardiers and Scabbard and Blade. He was twenty-four years old.

MRS E. B. McCLUSKY

Mrs E. B. McClusky, formerly hostess of the Delta Gamma fraternity, died at Oklahoma City December 2 following an illness of ten weeks. Interment was in Davis, Oklahoma.

YEAR BY YEAR

1907

Walter Ferguson, ex '07, vice president of the Exchange National bank of Tulsa, is to be appointed a member of the federal reserve board soon, according to a newspaper report.

1909

Robert Calvert, ex '09, for the last five years chief chemist for Van Schaack Bros. Chemical Works, Chicago, has resigned to accept a position in the patent development department of the Johns Manville Corporation, New York City. He is planning to live in Scarsdale, New York.

1918

Miss Hedwig Schaefer, '18 sc., is assistant professor in the school of home economics this year. Last year Miss Schaefer studied on a na-

tional research scholarship grant at Cornell university and the University of Iowa. She was granted her master's degree at Columbia university, New York City.

1920

Mrs Margarita Gimeno Considine, '20 arts, '22 arts-sc., and Harold Gimeno, '17 mus., '21 arts-sc., broadcast over WKY of Oklahoma City for fifteen minutes starting at 6:45 p. m. on Mondays, Wednesdays and Fridays on the First Pick Coffee hour. Mrs Considine sings and Mr Gimeno plays the piano and accordian.

1923

Lawrence R. Hagy, '23 arts-sc., and his bride have returned to the United States after a honeymoon spent in Europe. They visited Mr Hagy's parents in Oklahoma City December 4 en route to their home in Amarillo.

1924

Mrs Elizabeth Ball Steen, '24 arts-sc., and daughter Jane Ellen, are spending the winter at 1510 West Thirty-eighth Street, Oklahoma City, while Mr Steen is in Detroit on business.

1927

Dr Joe Bird, M. A. '27, who after receiving a master's degree was general secretary of the university Y. M. C. A. for several years, has been appointed assistant to the president of the Missouri Valley college, Marshall, Missouri. For the last three years he has been working on a doctor's degree at New York university. Mrs Joy Pinkerton Bird, '26 sc., will teach Spanish at Missouri Valley college.

1928

Carl Taylor, '28 arts-sc., M. A. '29, has been appointed secretary-manager of the Wisconsin Building and Loan league in Milwaukee with the entire state of Wisconsin as his field. Wisconsin ranks ninth among the states in holdings in these co-operative home financing institutions.

1931

Reginald S. Williams, '31 arts-sc., Bethany, and Waldron W. Cooley, B. A. '31, McKinney, Texas, have been appointed teaching assistants for next year in the school of citizenship and public affairs. They will teach a section in American government and will work in graduate school toward M. A. degrees in government.

David Clarence Frost, '31 arts-sc., is editor of the *Democrat Chief*, Hobart.



MANHATTAN SKETCH

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cost of a hundred thousand dollars while men stand shivering in breadlines and pace the sidewalks without a place to sleep.

It is not to be expected that a righteous wrath will be vented by the native stock of the city. By birth, by training, they have become too inured to the whole system. Besides, tolerance is their virtue. There are, naturally, those in the city itself, of its own stock, who revolt in mental abhorrence of these conditions, but the noblesse oblige of their natures, the finely drawn philosophy which suffers itself to be concerned with the moles in the eye civic only when assured of the impecca-

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WE DELIVER

bility of its own virtue, restrains them from ever uttering a dissentient cry. The fire of indignation within them burns into a bitter ash, and frustrated by the conflicts of their own natures they crawl into oblivion or throw themselves from their penthouse into the streets below.

Nor, in fact, has any cry which can be heard above the cacophony of the street been uttered by the churches, from which in other times issued the fires of moral wrath and righteous condemnation. The largest church in New York of the faith of John Wesley, instead of crying the words of that reformer through the city streets, is preoccupied with the construction of a Byzantine edifice that would appall the spirit of that zealot. The Episcopal builds a great cathedral, while Thomas à Becket is daily murdered by the spiritual followers of Henry II. The Catholic church, with its denial of the individual conscience, is, of course, too far absorbed in abstractions even to take cognizance of the battle of moral values that is in progress.

It would seem to be from the small town, the immigrant from the country, with his narrow-minded and Victorian views, his rude philosophy that knows no inner conflicts, that the first dissentient note in this pæan of tolerance ad cælum might be heard. Unfortunately, these country immigrants upon whom the city relies for its new blood and stimulus are too frequently cowed by its majestic proportions and vast movements to retain their intellectual energies. Indeed, so apt are they, so quick to discard the attitudes of their youth, that frequently they lead the way and set new examples of tolerance for their masters to emulate. Not only do they learn their lessons well, but like evangelists of a new gospel, they spread the message homeward. Aided by the movie, the metropolitan journal, and the hard road, they carry their doctrine back to their villages, with the result that here, as in the cities, the power of indignation, of righteous wrath, the burning fire of moral reform, is gradually dying out.

It is growing evident that the country needs a return to narrow-mindedness, that a certain Victorian conventionalism might not be a bad ingredient in the national potpourri. It is not necessary to make historical or geographical excursions into other lands and times to demonstrate the value of a balance between the rural and metropolitan elements of a society, to dilate on the nourishment given the Roman empire by its countless Iberian villages, or to cite the contemporary influence in French national life of the provincial as opposed to the Parisian. Nor is it necessary to discourse on the headlong rush of country blood to the cities that has been going on in America, or the counter movement of urban civilization, via the movie, the radio and the press, into the country districts. It is apparent to all that America is becoming more

and more homogeneous, morally and intellectually, that the diversity of viewpoint, of mode of life, of expression and attitude, is rapidly succumbing to mass civilization. It is needful only to call attention to the pernicious effects of a single philosophy carried to extreme and universally adopted. We are in danger of absorbing a new Nicene Creed and universal philosophy—without the bloodshed or revolt that accompanied that spread of doctrine—and absorbing it with an ease that too surely suggests a complete stagnation of the national intellect.

We need at least a strengthening of that element which is not afraid of decided views of morality and ethics. It would seem that it is to the villages, the strongholds of conservatism, where travelling evangelists are still known, where mid-week prayer meetings are still attended, that we must turn. The villages can restore this balance to a world gone mad on liberalism by retaining their conservatism, by not trying to ape the ways and manners of the big cities, and by sending forth their sons well equipped with character possessed of iron inflexibility.

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THE END OF A "NOBLE EXPERIMENT"

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reveal one or two other results worth mentioning. Cleveland voters, famed for their socialistic tendencies (they delivered the city to LaFollette in 1924, to their everlasting glory) refused for the first time to approve a bond issue to increase the capacity of the city light plant. But in this respect abuse should not fall on Cleveland voters. Blame, instead, Ohio farmers. These worthy men, controlling the Ohio legislature and taking their cue from their brethren in Illinois have consistently blocked all efforts toward facilitating progressive government in metropolitan areas of Ohio. One of their little jokes has been to require that all bond issues of the type Cleveland was considering, must receive a sixty per cent majority to pass. A majority of Cleveland voters favored this improvement of the municipal light plant, a plant the very existence of which has forced the private utility also furnishing the city with electricity to give the lowest rates extended to any large American city today. But the insidious propaganda circulated by this private company had its effect and the majority fell short of the required sixty per cent.

Masillon, Ohio, attracts the attention of the country by electing as its mayor none other than Jacob Coxey of "Coxey's Army" fame of nearly forty years ago! The man evidently flourishes in time of economic crisis. He waited a long time for his comeback!

In matters of general statewide concern, Ohio voters did a bitterly tragic thing. They defeated by a vote of more than two to one, a \$7,500,000 program to improve the penal institutions of the state, a program instigated as a direct result of the Ohio penitentiary fire in which some three hundred men literally roasted to death. So quickly do men forget! Here is one of the most scathing denunciations of the workings of democracy of which I can conceive. Shortly over a year ago the people of Ohio were shocked by a grim, horrible tragedy and demanded immediate activity in improving the penal institutions of the state. I find it difficult to conceive in what frame of mind these Ohio voters went to the polls. Do such people have a right to participate in government?

Summarizing those phases of the Ohio election on which I have touched, we have poor Coxey as the sole credit, the mayor plan vote in Cleveland, and the defeat of the light plant and penal institution bonds as our debits. With all due respect to Coxey I am afraid that the debits far outweigh the credits.

So functions democratic government in one great American commonwealth.

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SPORTS OF ALL SORTS

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as compared with \$26,000 in 1930 and \$46,000 in 1927. About \$17,000 was taken in gate receipts compared with \$35,000 in 1930.

The attendance follows

	1931		1930
Rice	4,400	New Mexico	4,000
Iowa State	4,400	Nebraska	6,200
Kansas	8,200	Kans. State	8,600
Okla. Aggies	3,500	Missouri	6,500

A contributing factor last year to the smaller receipts is the fact that the gate price was \$1.00 as compared with \$2.50 previously.

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Harrier captain

Ralph Dale, '33 arts-sc., of Enid, was elected captain of the harriers November 19.

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Fencing

For the first time in the history of the university, private fencing classes are open to students. They are being taught by Mr Ralph Shaw, former student of Carnegie Institute of Technology, Pittsburgh. Most of the participants are students in the school of dramatic art.

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Financial situation

The situation of the athletic association was reported to be critical as the new year began. The association must pay a \$10,-