

Charlestown, West Virginia, well out into the Atlantic, some 190,000 square miles. And it is possible that the coastal plain was only one small section of one end of a much greater ellipse—how much bigger no one can tell.

As for anyone who happened to be standing around with his mouth open watching the visitor, well, it was just too bad. Even before the comet hit, the tremendous compression of the air in front of it would have destroyed all life within the area. On the examined part of the coastal plain, almost half of any given area is found to be covered by either a scar itself or its rim. And in addition to heating up the surrounding territory several dozen degrees, the comet probably caused such a rumpus in the old Atlantic that a tidal wave swept around the world and well up into such remote parts as the Australian Bight or the Red Sea.

The geography of the region was much the same then as it is now—after all, what's a million years in the life of a continent?—but since then the old Atlantic swept over the coastal plain for a few thousand years, and then went home again. He pushed much of the rims back into the hole, spread more of it around the landscape, and in addition bashed in the east rims while pushing out the west ones, as can be seen on photographs.

The two professors used a magnetometer to see if there was any unusual amount of iron around the depressions. They found some indications, but it didn't prove anything, they said. In the first place, their tests were not numerous or exact enough to be conclusive; and also, most meteors are ordinary stone, and comparatively few have the nickel-iron mixture which was once thought to be the trade mark of a new arrival.

That many other comets may have hit the earth in the past is a possibility opened up by this find. Before, it was thought that a comet would leave indelible traces, obvious and unmistakable until the end of time, but the fact that men have been living on these marks for some 250 years shows otherwise.

Hitherto Meteor Crater, Arizona, was regarded as the world's largest interplanetary calling card, but whereas it is only about 4,250 feet long, several Carolina scars are all of two miles, disproving for once the theory that out west everything is bigger.

No craters or scars have been found in the tentative ellipse outside the long coastal strip, but erosion would no doubt make life very hard for any such X-marks-the-spot except on the flat coastal plain. Careful aerial maps might show some, but no one has yet seen fit to make such maps, and until they are made, the Uni-

versity of Oklahoma faculty members feel that they have done all they can to prove their theory.

One indisputable fact, however, comes to their support. More meteoric material has been found in the southern Appalachians than anywhere else in the United States. In fact, the density of finds there is several times that anywhere else in the country. And the area is squarely within the ellipse.

Anthropology--what's that?

BY FORREST E. CLEMENTS

IF all the people who have asked that question were laid end to end (and sometimes I've wished it could be done) they would reach nine times around the moon with enough left over to bridge the South Canadian river. These are those persons who have never before heard of the subject. Still others have a vague idea that anthropology is in some way connected with savages and often regard it as mainly concerned with the description of outlandish races and queer, exotic customs in far away parts of the world.

Actually, of course, it is nothing of the sort. True enough, ethnology, which is a branch of anthropology, does study primitive people and because many such people differ from ourselves in both physical appearance and customs they strike us at first as exceedingly queer. But an Oklahoman would seem just as queer to an Andaman Islander.

As a matter of fact, anthropology is the study of man and the cultures which he has created. Culture in this sense has a meaning quite different from that popularly employed. To many people culture means refinement—proper table manners, an appreciation of art, music and so on. The anthropologist and social scientist, however, use the term to mean all the habits, customs, beliefs, arts and practices which are acquired by man as a creature of society. The term civilization could be employed were it not for the fact that this word carries a connotation of value. We speak of civilized nations as opposed to savages or primitive peoples and it would seem odd to refer to the civilization of African bushmen or the natives of Tierra del Fuego. The word culture implies no such valuation and we can think of French or English culture and that of the Austral-

ian aborigines without our terms carrying any judgment as to whether or not one is more complex or "higher" than the other.

Anthropology, then, is the study of human culture. It attempts to trace the history of culture and to understand how cultural changes come about.

Given our basic biological equipment, culture is undoubtedly the most powerful conditioning force which acts upon us. Almost literally, it is culture that makes us what we are. When a baby is born into the world it is culture which determines what language he shall speak, what he shall believe, what he shall do. His cultural environment, acting on him continuously from birth until death, molds him to a particular pattern. It determines whether he shall be a Methodist or a Baptist, a Mohammedan or an atheist. If he turns into an aviator or a miner or a stock broker, the reason is to be found in cultural influences which have reacted upon him. All his beliefs, his activities, the very way he thinks, in short, all that makes him a social being rather than an animal is derived from his culture.

In other words, although man has originated culture, he not only does not control it, but is largely the puppet of his own creation. He is borne along on the stream of culture change and development like a chip in a river and exerts as little influence on his destination as does that chip. It may be that man is cast in the rôle of Frankenstein whose creation ultimately destroyed him.

The physical sciences have developed rapidly in the last five hundred years, and their discoveries have enabled man to exercise a certain amount of control over his physical environment. We no

Rollin D. Hemens. Her husband is assistant manager of The University of Chicago Press, in charge of sales.

1929

Joe H. Kennedy, '29law, 1010 Barnes building, Muskogee, is a member of the board of directors of Senior Chamber of Commerce, also of the board of directors of the Junior Chamber of Commerce and is third vice-president of State Junior Chamber of Commerce.

Kermit Hardwick, '29bus, has been promoted to store manager of Rorabaugh-Brown Company, Oklahoma City.

Russell L. Dicks, '29as, will graduate from Union Theological Seminary New York City, with bachelor of divinity degree in May 1933.

1930

Will Rogers, '30M.A., congressman at large from Oklahoma, organized the caucus of new members of the national house of representatives at Washington before the inauguration of President Roosevelt.

Lynn Abbott, '30as, 809 West Elm, Durant, is field manager for Crescent Oil Company.

Robert Goodman, '31ex, is farm manager for former governor R. L. Williams.

Richard D. Robey, jr., '30eng, and Mrs Mary German Robey, '30as, formerly of Tulsa, are now living in Hutchinson, Kansas, where Mr Robey is in charge of Oleson Oil Company business.

1931

Peggy Maguire, '31as, has a clerical position with H. B. Rutledge in the office of National Editorial Association, Chicago. Her former position was sales work at Marshall Fields.

Raymond Cooper, '31eng, is chemical engineer in Wisconsin and other points north for Skelly Oil Company on a "test-car" advertising tour in capacity of lecturer and demonstrator.

Maurine Louise Rhodes, '31M.A., is teaching English and Spanish and is librarian in Harding college, Morrilton, Arkansas.

Benton Ferguson, '31journ, has transferred from Birmingham, Alabama, to Fort Worth, Texas, and is with the advertising department of the *Fort Worth Press*.

1932

J. Ed Kendall, '32as, of Oklahoma City, sailed from New Orleans on a freighter for Europe January 17, landing at Bremen and is now touring Europe on a bicycle. He has visited the universities of Leipzig and Munich, and after a visit in Geneva and Italy, he plans to tour England, then return home on a freighter.

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ANTHROPOLOGY—WHAT'S THAT?

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longer go to bed at sundown, for electric light has conquered darkness. The automobile, railroad, steamship, and airplane have removed the bonds which formerly shackled us to one small part of the earth's surface. Scientific agriculture produces a surplus of food and thus releases a part of our population for other pursuits than the food quest which absorbs so great a proportion of the time of primitive people. There is every reason to suppose that our control over our physical environment will be greatly extended in the future; new machines and technological processes will still more increase the complexity of our material existence.

On the first of this year President Hoover's research committee on social trends published its findings. Reduced to a few words this 1,600 page report presented a tremendous array of factual evidence to show that the non-material aspects of culture are lagging far behind its material and technological phases. Mechanically, our civilization has developed at an extremely rapid rate but in matters of government, law, social organization and the like it is probably not too much to say that they are a hundred years behind. In other words, these two major aspects of culture, the physical and the social, are getting out of gear. No culture can survive unless it is integrated and the increasing lack of such integration in our own culture is a matter of the gravest consequence.

At present there is a new word running up and down the land inspiring endless discussion. Technocracy is widely touted as a cure for all the ills which beset our civilization but its most concrete suggestions seem merely a means to further increase the efficiency of industry and thus aggravate existing disharmony in the culture pattern. It is a belated recognition by engineers and other technologists of facts that have long been known to the social scientists. The hope for the future lies not in the engineer suddenly grown conscious of the social consequences of extreme mechanization but in the social sciences. Man is becoming conscious of his own culture as an entity and is beginning to study this strange creation of his which shapes and molds its own creator. Physical science in the modern sense is five hundred years old; the social sciences are still in their swaddling clothes. It may be that just as the former have enabled us to exercise an increasing control over our physical environment, so the development of the latter may furnish the key to control of our cultural environment. Anthropology is basic and fundamental to the other social sciences and its methods and viewpoint have already affected them. Within the past two decades history and sociology have been profoundly influenced by anthropology and there seems little doubt but that this influence will extend still further. At any rate, it is only by the objective study of culture that we can hope to understand its complexities. For this reason the social sciences are becoming more and more important as the vital nature of their potentialities is more widely realized. With knowledge of how changes come about may also come a knowledge of control and the discovery of methods and principles of integrating the various phases of culture into a harmonious pattern. When that day comes man will no longer live in fear that his creation may enslave and destroy him for he himself will direct his own social destiny.

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