Intolerance.

Kate Manly

Outline.

Intolerance.

Universality of intolerance, in all classes of people of all times on all subjects.

Vast importance in the world.

Several kinds according to the interests of the individuals.

Race — How the feeling originated.

Old times.

Modern times.

Present time in the United States.

Social —

Fasions in Dress.

Manners and Customs.

Ways of Work and Result

Political —

Based on types of government.

Those based on economic motives.

Examples.

Monarchy, reasons for, interest back of it.

Oligarchy " " " " " "

Both greatly aided by traditions.

Democracy - reasons for, interests back of
Imperfect in all examples.
Examples of intolerance.
Death of Socrates
Death of Savanarola
Annexation of Hawaii
War in Philippines.

Religious -
Between Races.
Between Grand Divisions.
Between Subdivisions.
Intolerance in History.
Between Races - Jews and Canaanites
Reformation
Church and State.

Summary.
Conclusions are to conflict with life, loss of power,
injustice to individuals etc.

Remedy
Liberal education, travel, tolerance by those who have
thought of it.

Our Look for the Future.
Peace, Harmony, Justice.

Intolerance.

Nothing is so dear to the heart of man as a right to his own opinion. Without this, there is no liberty of speech or action. Liberty has been the world's cry for ages. Liberty was the goal for which our forefathers shed their blood; liberty for the down trodden Cubans was the cause for which our brothers, fathers, lovers and husbands only yesterday died. Men rise in the name of justice, and demand liberty; yet few are willing to give it, few are open minded enough to be perfectly tolerant.

Intolerance is found in all times, in all classes and on all subjects. Its manifestations differ with the individuals and the times. In ancient days, if a weaker one differed from a stronger in word or deed, he answered for it with his life. Later, he was physically tortured, but his life spared unless the difference was too great. But in the present he is more often ostracized if not nominally, he is practically. It may be from society, church or home. From the child who looks with disgust upon the companion

that holds there is no Santa, to the gray haired man who spends his latest breath cursing his political rival; from the humble, ignorant cottager who openly asserts that "There aint no body in the whole community who's righteous but my Sarah Ann an' me", to the wealthy man of letters who treats with contempt — tho' elegantly — the opinion of a confederate we find intolerance and bigotry.

Yet what has this narrow feeling done for the world? It has spilled blood, wrung hearts and cramped souls. It is doing it today. This is the great impediment to progress.

Men are intolerant according to their interests. If a man is of high social standing he is very impatient with the uncouth appearance of the laborer; if he is a politician, he hates the party that opposes him; if he is a preacher, he is apt to consider religious opinions differing from his own in an intolerant manner. So we find it a rule that around the dominant center is the line of bigotry.

Race Intolerance.

Where intolerance is most apparent is between the races; this feeling originated in the love of conquest and power. Far back in the dim past, we hear the wail of Assyria's captives as they were tortured in a most inhuman manner. New Rome made slaves of her captives, and thought no

more of taking the life of a useless or disobedient servant than of killing a brute. In more modern times, and at our own hands, the red and black men have suffered much injustice.

Who can study the history of the poor red man with out horror? Who can read Mrs. Jackson's Ramona without feeling the blood mantle his cheek at the thought of the injustice done by the treacherous hands of our own people.

The story of the ever unfortunate black race is familiar to us all. To often, perhaps, we hear those blood curdling stories of the forties, fifties and sixties. This is dead past but there is a living present which should burn the soul of every loyal citizen.

Today the negro is but one step farther than he was in the sixties. He does not have freedom. In the south ern states where schools are provided for the negroes, the term is short and the teachers underpaid. The so called "Jim Crow" cars provided for the colored people are dirty and uncomfortable, tho' the passengers pay the same fare as their white neighbors. The fifteenth amendment of the United States Constitution means practically nothing to them. They dare not vote in opposition to the public sentiment of the place. Too often the negro is deprived of legal trial. He is mobbed and without a chance to confess his guilt or prove his innocence, is hanged. It is stated that they are not educated, and this is the

only way they can be dealt with. Certainly they are not well educated; but can they be enlightened without schools, social privilages or legal rights? Is this justice? Is it liberty?

Social Intolerance.

Social bigotry is found in all races and with all classes of people. The lady elegantly attired for the ball is called a fool and a hinderance to progress by our reform friend in almost the same instant that the one in the evening attire watches the reform lady in her loose gown, and declares that she is unfit to be seen on the street in such a dress. The so called "new woman" has been the cause of much discussion. The woman who values her health and dares appear in short skirt or bloomers is pronounced vulgar; yet is she not partly to blame? Does she not point with contempt to the long skirt? Can the "new woman" reform the world with jeers? She has not yet learned that the world must be lead — not driven.

But I fear this is too wide a contrast. Every day, even in our small villages, among the most common people, one is shunned or laughed at because she wears a last year's hat, or had large sleeves in her gown when small ones are fashionable.

Just as strict are people in the matter of

manners and customs, the young man who is not "up" on the latest rules of etiquette must retire, the young lady who has not been "polished" — heaven only knows why this word was chosen — must not ask the friendship of the social circles.

How quick we are to notice and ridicule the customs of strange people. Yet often customs differing so widely are the means of conveying the same feelings of heart. The yellow man, who rubs his neighbors nose, means good will as truely as the white man who grasps his neighbors hand. There are so many ways of communicating heart to heart, but we do not train our eyes to see the man but observe only his outward manifestations and measure him in our own basket.

The woman in the sweat shop looks with pity or disgust at the housemaid and her look is returned by the servant girl. The washer woman shuts her door in the face of an agent expressing the sentiment that he is a tramp, while the agent turns away thinking "only a washer woman." The wealthy look with coldness on the poor worker wondering why he does not work his way up, yet clears no rounds for the man to step on, while the man below calls his superior unchariable for not dropping down the coin which falling among countless numbers would only be trampled into the mire.

The manual laborer often expresses his sentiment that the author would do better to come down from idealism and touch things with his hands. The author wonders why the laborer does not become educated so as not to be compelled to work so hard, yet never thinks to plead the cause of one who can not plead it for himself.

All are trying to maintain their social standing - what ever their ideal may be, but each forgets that we rise only as we helps others rise.

Political Intolerance

Political intolerance depends on the type of government, and is based upon the economic motive. In a monarchy, there is the social preferment, ah, who would not be called King? The love of power is another great incentive - the power to rule - to govern, to make all things fit one's own ideals. This results in bigotry when based upon ignorance and selfishness, for ignorance practices wrong doings and selfishness works in justice.

In an oligarchy, the same principle intolerance, and becomes intolerable for the same reasons. Both forms are greatly aided by tradition. Kings look back for hundreds of years, and see their ancestors on the throne. Surely their son and their son's son must sit upon it! Then they declare it to be so ordained by God, and claim

divine right of kings, whether the heir is sane or insane, intelligent or ignorant, moral or immoral, the divine right remains the same invariable law. In oligarchal government the intolerance often does to assumed power which is inherited.

There is no pure democracy. Bigotry is practiced for social standing, love of power and of gold. A so called democratic government is greatly run by cliques, bosses etc. These become intolerant, hinder progress, and sometimes cut off the best lives of a nation, as is shown in the putting to death of Socrates by those whose false interests he thwarted—teaching the truth to the young. We observe it again in the burning of Savanrola for his brave attempts to purify government and religion.

But we say this was long ago, we are becoming sympathetic. We have a government of which to be proud. Yes indeed we have— we have a glorious nation and she is certainly becoming charitable. There have been great leaps of progress, but there is room for more. We have a democracy in name, but in reality not as yet fully realized. But one half— one sex— of our people are represented and this half not well represented owing to the immorality practiced by cliques, bosses etc. Yet as much liberty as the Americans have, they prize, and fight and die for more. They have several times shown their sympathy for other people, as they did in the late war.

But alas, while honoring her self by the noble noble work for the cause of justice with the one hand she dishonored herself with the other. While writing high her glory in Cuba, she blotted the page in Hawaii. The Hawaiians are a people intelligent to the highest degree, sympathetic and generous capable of enjoying a government of their own in their little Paradise an island but whose silent tears now fall the faster over their beloved princess' grave because she could never have been nominally queen, tho she ruled their gentle hearts. Why could we not have recognized the love of liberty in these simple people? Why could we not have looked at their hearts, and seen that the same feeling which burns in our bosoms was reflected there? But we did not. We saw no one's love or rights but our own, and a heart broken people are the result of the work of our hands.

Scarcely had the Cubans lifted up their hearts in praise and thanksgiving for the valor of our brave boys, as our soldiers were in the Philippines, shooting down the inhabitants. O! is this the liberty for which we fought! Can we civilize a nation with bullets?

"Go, search the blessed Gospels,
And find me if you can
The white mans special warrant
To hunt his fellow-man.
Proclaim upon new heathendom—

'Blessed are they who slay
For love and for humanity,
The Arab and Malay'

Am I my brother's keeper?
To keep with bolt and chain
To civilize with grapeshot?—
A missionary Cain?
Nay Heaven forbid!—no keeper
Our weaker brethren crave,—
The Malay is our brother,
He may not be our slave.

Call back the conquering armies,
Call back the battleships;
Nor preach a bloody gospel,
With hypocritic lips.
Tis not our God who calls us,
To conquest o'er the sea;
Nor this the voice that sounded
From far off Galilee.

Take up a holier burden,
Bring love, and help and peace
Among these sullen peoples,
And bid the battle cease.

Go in the name of Freedom
And Freedom's mighty Lord—
Go!— bear the cross among them,
And not the gleaming sword!"

D. G. Haskins Jr.

Religous Intolerance

In the religous world, where it seems we should find most tolerance, we find least. Each believing he is right does his neighbor an injustice. So it is the world over. The Christians and Mohammedans are in the deadliest contest, while the Christians divide into the Roman Catholics, Greek, Protestants and Mormons. Each almost curses the others, and even among themselves, are in the gravest dissentions. The intolerance practised on some of the sects today is outragous. To day however we do find a tendency toward harmony between the Methodists, Congregationalists, Baptist, Presbyterian and Christian Churches. Union meetings, once unknown, are now quite frequent, and men are more and more seeing the true spirit of Christ. Yet there is much uncalled for hard feeling, much heresy hunting. One sees absolutly no good in the person who will dance or attend the theater. Thus he may lose a lesson which this person could teach; for there are lessons in nearly all of us. In some line, however small, we approach the ideal.

In looking over the pages of history, we find the most terrible crimes committed in the name of religion. The Old Testament is full of accounts of struggles between the Jews and Canaanites. The Crusades were a web of intolerance between races and few now of those terrible waste of life. These things done in the name of righteousness we now see were done wrongly: that is, wrongly for this time of growing sympathy. During the Reformation, when Protestantism was struggling to preserve its infant life, hundreds of outrages were committed by bigots in the name of religion. Reformers being persecuted by the old Catholic Faith were themselves fighting each other, because their opinions differed. Thus we find Calvin advocating the burning of heretics. The account of Henry VIII's reign is filled with tales of victims to the block or stake, because of their faith. Henry VIII was ever of the faith of the party then in power; his religion varied with his interests. The Massacre on St. Bartholomews Day forms another disgraceful page in history. With the tolling of the bell, August 14th, 1872, began the awful slaughter that lasted three days and nights, and resulted in the death of some seventy thousand Huguenots. Thus during all the reformation it was one continual bloodshed, one faith now in power persecuting the other; now the other in power, scattering death among the ranks of the first.

Science and her advocates have suffered during

all the history of the world; but especially after the fourteenth century, each new doctrine imbibed with some established belief, and the advocates must suffer. Roger Bacon, Columbus, Copernicus, Vesalius, Bruno and Galileo are a few of the great men who have suffered from this warfare of Church and Science. Thousands of books now forbidden by the Index Expurgatorius, some of which are the best and most widely accepted scientific works.

Summary.

Thus we find thru all ages, men intolerant in Social Political and Religious lines. But we find a slow advance. At first there was free and unlimited slaughter, then the occasional loss of perhaps the most useful lives and now very little death. As the world grows intellectually, it must morally, it grows in sympathy for it recognizes others rights and sees that all is not known. The principle difference between an ignorant man and an intelligent one is splendidly expressed when Socrates said in substance this:- "My accusers say I am wiser than other men, I see no difference between my accusers and myself, except that they know nothing and don't know it, whereas, I know know nothing and know it." This is true of nations as of individuals.

So we find with education, greater liberty, the races

are fast abolishing slavery; society is loosening her reins; monarchs are putting the scepter in the hands of the people; religion is beginning to make friends with science and light is slowly dawning on the world.

Remedies

The question, "What shall we do to supplant the childish intolerant feeling with one of fair mindedness and good will?" presents itself for solution. One of the most important steps is liberal education — presenting all sides of the truth and allowing the student to choose for himself the opinions he shall hold. Let the restraints of the old system of education give place to the freedom of the new and ideal method. Every branch of study makes the mind more broad and fertile. The study of Literature chronologically is a most useful one; we find that great men have differed in opinions and yet been great. we see the progress of the past, and have brighter hopes for the future. Astronomy Geology, Biology Sociology (including the nature and history of man from the savage to the highest civilized state) and the study of history of all nations — of their faults and virtues; all these studies broaden the mind. Also the study of Psychology, men would be so much more sympathetic if they knew the motives, surroundings and natural abilities of others. The study has the possibility of doing much to make men tolerant.

Travel is a thing much needed. Wealth is lying useless which might be used for the enjoyment and development of its owners. In travel one becomes acquainted with the manners and customs of foreign nations, and learns to tolerate and sympathize with people in places where he least expected to find good.

But the greatest remedy for bigotry is practice of tolerance by those who have thought of it. Write it, talk it, act it. These are forces, now latent, which could reform the world, enlighten intolerant bigoted nations and give comfort in place of poverty and joy in the place of sorrow.

Our look for the future

As we turn from the past to the present, and see the great advance, we are filled with pleasure; but as we look into the future and see the clouds all rolled away we have inspirations, are thrilled with affections never known before, and a resolute purpose fills us.

So much has been gained in the past, what can we not expect in the future? When by deliberate and unprejudiced reasoning together men have discovered the great underlying truths, for there must be some, and truth can not deny itself, then injustice will cease for injustice and tolerance cannot exist together, and the golden rule will be fully realized. There will be the small differences of

opinion which on the general plans of the great truths, like the mountains and valleys on the general sphericity of the earth, will make, not mar the beauty.