

# TELLURIDE NEWS LETTER

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## Tolerance

Most of us, in our conception of the "ideal Telluride man," include, among many things, the possession of a reasonable degree of tolerance. We have a general idea what we mean by "tolerance." The individual must not annoy us by vociferously shouting his own convictions without being willing to listen to our pet theories. Furthermore, he must not proclaim the propriety of burning Catholics or atheists as such. On these manifestations of intolerance we shall all agree. But concerning the nature and results of tolerance, our opinions, or sometimes lack of them, will differ widely. What I shall attempt to do here is simply to express my point of view.

In any discussion of tolerance it is necessary to recognize that it is almost impossible to abstract the quality from the individuals who possess it. Tolerance is not a force or trend which has evolved unaided through the centuries. It is the attitude of individual men toward truth and their fellow men. In any individual it is constantly changing. War, or a change in fortune, may make radical changes in that strange mixture of love of truth and of men which makes up true tolerance. The degree of tolerance shown by any age or civilization is the effect of the dispositions of the individuals composing it. Tolerance is as much the positive achievement of tolerant men as art is of artists.

As the degree of tolerance varies in the individual from day to day, from year to year, so it ebbs and flows in society. The latter is the result of the former. The history of freedom shows constant change. To many, tolerance may seem particularly a modern attitude. Certainly the conception that it is not only possible but desirable for people of differing habits, opinions, and beliefs to live together in peace and mutual respect has made great strides since Torquemada and Calvin burned their victims at the stake of religious persecution. But intellectual and spiritual freedom, in itself among the greatest goods that man can desire, is still far from secure. The spirit of the Ku Klux Klan is not yet dead. And hate and moral persecution are still the cup which those who differ from the standards of almost any group must drink.

Of the common "virtues," tolerance is almost the only one which is rarely questioned among people of learning. There are good reasons why it enjoys this favor. Its fundamental essence is mutual respect between men. This grants to others, willingly, the right to their own honest opinions. No less

striking in the truly tolerant man is a deep love for truth. Yet this love for truth is kept sane by the realization that truth is broader than any one individual's conception of it, and by a deep respect and love for man. These points of view, in themselves, are valuable to society; and their practical value is no less important. In religious metaphysics tolerance has replaced the horrors of persecution with a measure of mutual respect and even of cooperation and unity. In politics it makes possible freedom of speech and the press, as well as the whole system of majority-rule representative government. No wonder, then, that the increase of tolerant men, the rise of intellectual and spiritual freedom, is considered an advance in any civilization, and that this spirit is a prerequisite of an ideal Telluride man.

Nevertheless, there are many misconceptions of tolerance, many perversions of its true meaning, many unenviable attitudes and practices which find shelter under it generally accepted virtue.

Chief among these misconceptions is that tolerance and positive conviction are mutually exclusive. To me this not only seems untrue, but the opposite, that true tolerance is not possible without positive conviction, comes much nearer the truth. Tolerance assumes opinions of one's own from which those of others differ. This seems evident. Yet many people seem to consider that man the most tolerant who, having no beliefs of his own, naturally disagrees with no one. This misconception leads to a number of unfortunate results. "Tolerance" often serves as a cloak for ignorance, indifference, vacillation, and lack of convictions. It is relatively easy for an individual to cover up these weaknesses of character under the guise of tolerance, while work and study is required to establish, and especially to defend clear-cut personal convictions.

Again, this idea of tolerance may result in inertia and lack of achievement. If all points of view are equally valid, or worthless, what is the use of striving to achieve anything? Why not simply lead an easy life indifferent to society or values? Of course the question may be asked whether achievement or progress either of the individual or of society and civilization is real or valuable. It seems to me that Telluride Association is based on a belief that values are real, and capable of realization in society. Certain attitudes of men toward their fellows, certain types of conduct, certain accomplishments, are definitely more valuable than their opposites. Progress of society in certain directions at least is real. The abolition of

(Continued on page four)

## Herbert J. Reich

December 27, 1930

Dear Editor:

For several years I have observed with some concern the growing tendency to exclude from convention floor discussion of the fundamental purpose of the Association and of its ideals and policies. My concern was not lessened by the events of the 1930 convention. The need for such discussion was brought forcibly to my mind by some of the applications for membership which were considered by the Membership Committee. It occurred to me again and again, as I looked about the convention floor and noted the large number of new members and the very few who were active in the founding of the Association or in its earlier conventions when Mr. Nunn was still with us. The almost complete absence of this type of discussion and the impatience which greeted what little there was served to increase my conviction that we must give some consideration to this important question. For a time I considered risking the danger of being caught in the wheels of ultra-efficiency which so successfully brought the convention to a close in time for the Black Diamond, but finally decided that I might accomplish more by taking refuge behind my typewriter at a later day when time would not be at a premium.

The founder of Telluride Association had in mind certain very definite principles and purposes when he developed and endowed it. No greater misfortune could have occurred to the Association than the loss of the man who conceived it; and now we are obliged to substitute for his personal guidance the interpretation by those who were intimately associated with him of the ideals and plan which inspired him to found our organization. Time and events are apt to alter such interpretations, and, as the Association comes to have a smaller and smaller percentage of active members capable even of playing the role of disciple, we face the very grave danger of straying far from our original goal. It appears to me that one obvious way in which to avoid this danger is to encourage, rather than discourage, discussion in annual convention of the purpose and plan of the Association. I see no better way in which to spend at least a portion of the time of convention. The question as to whether the premise that Telluride trained street-car conductors are necessarily better street-car conductors justifies the annual expenditure of thousands of dollars is, after all, as important as the question of whether or not A. T. & T. common

(Continued on page three)

## TELLURIDE NEWS LETTER

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JANUARY, 1931

## Deep Springs

Deep Springs is an educational institution. On that point all commentators are agreed, but most of them fail to carry this idea to its logical conclusion. For if Deep Springs is such an institution, its purpose must be rather closely connected with one interpretation of the purpose of Education. Philosophers of all ages have discussed at length the purpose of Education. Although they disagree on a thousand and one small points, they all say that the purpose of Education is either to prepare the individual for his economic position in life or to equip him to fulfil his social task. Education throughout the world is generally working toward the first goal, at least in practice if not in theory. However, today there is an ever-increasing group of philosophers, such as John Dewey, that is re-emphasizing and advancing a different type of education, to prepare the individual to make the decisions of life and to become a force for the betterment of humanity.

The expenditure at Deep Springs is certainly very inefficiently spent if we are striving to promote mere economic achievement. And I believe that Mr. Nunn has made it clear in some of his letters to the Student Body that such was not his purpose in the founding of the institution. Such statements as, "It is not endeavoring to prepare its students for commercial pursuits," and "our educational institutions too often prepare their most brilliant students to be the ill-paid hirelings of the avaricious, or, what is worse, participants in the result of an evil system," and "Deep Springs is . . . a pioneer in the method of education which, if successful, should become general," lead me to believe that Mr. Nunn was highly dissatisfied not only with the methods of education but with the purpose of the system that has been built up.

Mr. Nunn has gone a good deal farther than merely disagreeing with the present system, for he really developed a new philosophy of education. Here again he has stated at different times some of his views. Such statements as: "The purpose of Deep Springs . . . is the well-being of the universe," and "The purpose of Deep Springs is to secure in its members complete renunciation of self as the supreme end; the dedication of self and all that one ever can become, all that one ever can acquire, to a just

administration of the values of the universe," and "Deep Springs . . . aims to place the small weight of its influence where it will tend to develop men of fixed purpose and character, who will dedicate themselves to the higher cause of service," seem to be characteristic of Mr. Nunn's idea of what Deep Springs should be.

Now to sum up what I think that Mr. Nunn was driving at in his letters to the Student Body. I believe he intended to state, although he did so rather obscurely due to the pressure of immediate problems, that the purpose of Deep Springs is to educate a small group to the consciousness of social problems. He seemed to hope that there would develop, from among the students that attended, at least a few who would become the leaders in social and political fields, and that the rest would be influences working in society to help these leaders in their task.

Nearly all of the critics of Deep Springs seem agreed that Deep Springs is far from being perfect, and most of them would improve the institution by changing the management. However, I believe that a far more fundamental change is necessary if we are ever to approach Mr. Nunn's visions of what Deep Springs could accomplish. The changes that I suggest do not involve changes in policy or administration, and yet they would seem to help fulfil the purpose of Deep Springs. I would introduce the following subjects into the scholastic program:

1. The science of interpreting facts. In order to put this subject across, it would have to be taught as a special course which presented examples from history, of a scientific as well as of a political nature. The purpose of this course would be to give to the fellows the ability to apply the knowledge of previous generations and to interpret the significance as well as the facts of any question that confronted them.

2. The study of the basic organization of Society. In this course I would like to have brought out clearly the evolution Society has passed through, its present status, and the theories that are being advanced today for its improvement. I would leave the final synthesis and interpretation of the facts up to the students.

3. History. Here I don't mean American History, English History, or European History, but rather the History of Man as a thinking being, with a large share of emphasis laid on the cultural development of the human race. I would like to have brought out clearly some of the fallacies to which experts in the field of science, philosophy and religion have led us. It would like to impress on the students at Deep Springs the idea that human systems are always liable to error, and that in the light of future developments our civilization will appear crude and far from the truth. At the same time I think that it is necessary to instill in the students the idea that society is something that must be handled with

considerable care.

4. Philosophy. This subject has recently been injected into the program at Deep Springs much to the horror of many former members of the Student Body. If there is anything wrong with the present policy of teaching philosophy at Deep Springs, it is merely that it is not taught intensively enough. A general knowledge of the leading philosophies of the past is indispensable in helping a student to formulate his own philosophy of life and of his position in Society.

These additions to the scholastic program in many respects overlap, and would undoubtedly have to be presented in a different grouping. But they are four additions which ought to be injected somewhere into the scholastic program. The problem of choosing teachers to put such ideas across is undoubtedly a difficult one; Mr. Nunn realized this. I agree with him, however, that the question is not too difficult to solve. Steps are already being made in that direction and I think that we can reasonably hope that the instruction at Deep Springs will steadily improve.

The above changes would insure an enlightened, critical and constructive attitude toward social problems, and would undoubtedly be marked by an increase in the responsible governing of the ranch by the Student Body. These changes are found already suggested by Mr. Nunn when he says, "It aims at high scholastic work in ancient and modern language; in history, especially by the study of the lives of those men who in the various ages have made history conspicuous in the great periods of the world's development; in the rise, fall, and general character of government; in philosophy; in ethics, especially emphasizing loyalty to the moral order of the universe."

Many people are of the opinion that the fellows at the ranch are too young and immature to get anything out of a course of study with subjects as I have outlined. But "Deep Springs endeavors to develop and guide the students and not to change him," and "Most of our education, development, and progress must come from yourself. You can obtain help from instructors and superintendents, but superior scholastic results, higher ideals . . . must come from within," lead me to believe that Mr. Nunn expected the student to be of such character and purpose that he was ready to receive a more advanced type of education than is offered in the public schools of this country. That it is quite possible to find such students is undeniable leaving the question up to the designated agencies to obtain for us the best material.

Every year at Convention Deep Springs is dragged out on the carpet and condemned by everyone. Yet no one has ever come out and said what was the matter, and consequently nothing has ever been done. On one point most of the critics seem agreed,

(Continued on page four)

# Cornell Branch Notes

## Vacation Activities

On December 30, Robert Richtmyer delivered a short address on "The Upper Atomic Number Limit of the Satellites of the X-Ray Line LB<sub>2</sub>" before the American Physical Society, one of the affiliated societies of the American Association for the Advancement of Science, assembled at Cleveland for its annual convention. Bob's speech was based on research he had done on X-ray Spectroscopy at Cornell last summer.

Forty-five fencers from thirteen different universities met in a pre-season match sponsored by the New York Athletic Club in New York City, Saturday evening, December 20. Mike Yarrow was the only Cornell man to reach the finals, and, of the six finalists, placed fifth. From December 27-31 he was in Detroit, where he attended a National Student Conference sponsored by the Y. W. and Y. M. C. A., which more than eight hundred delegates attended. Methods were discussed for increasing the effectiveness of the educational system through the co-operation of students and faculty.

## Dr. Haring

"Human Races and National Problems in South America" was the subject of a lecture on January 15, by Dr. Clarence H. Haring, Professor of Latin American History and Economics at Harvard University. Dr. Haring stayed that night at the Branch and after the lecture talked further about South America with Professor Burr and some of the men. Like Dr. Schacht, he was greatly interested in Professor Burr's careful explanation of the origin and development of the Association. The information which these influential men thus obtain and carry away with them to centers of learning elsewhere, and to groups where intelligent understanding of our experiment may be reasonably expected, produces a small but valuable increase in the dissemination of correct knowledge about the Association.

## Dr. Angus

On Monday, December 8, Dr. Samuel Angus, Professor of New Testament and Historical Theology at Sidney, Australia, arrived at the Branch to stay until Tuesday night, when he lectured on "Religion and Culture." Professor G. W. Cunningham, of the Cornell Department of Philosophy, dined with him at the Branch Tuesday evening.

The Branch has received from Miss Lela Osgerby a photograph of her brother Fenton, whose death was recorded in the October issue of the NEWS LETTER.

## Guests

Since the last issue of the NEWS LETTER, the following people have been guests of the Branch: On December 9, Professor G. W. Cunningham, for dinner; Mike Yarrow's father, December 12 and 13; on Sunday, December 13, there were five dinner guests; Professor and Mrs. Homan, Mr. and Mrs. E. M. Johnson, and Dr. Rufus M. Jones, Professor of Philosophy at Haverford College; on December 17, Jose Iturbi, pianist on the University Concert Series; on December 18, Dr. E. A. Kubler, Instructor in German; from December 23-27 Parker Bailey visited the Branch; and for Sunday Dinner, January 11, Professor and Mrs. W. K. Stone, (Professor Stone is Assistant Professor of Architecture here. In the Fall of 1928 he stayed for a short time at Deep Springs, working on paintings of the surrounding country), and Professor and Mrs. Merritt.

Dean Thornhill has continued showing his active interest in the Branch, and has brought four faculty members to luncheon; Professor C. D. Albert, Professor Caplan, Professor Ogden, Dean of the College of Arts and Sciences, and Professor Thilly. Members of the Branch recognize and appreciate the Dean's thoughtfulness in introducing some of the more interesting men of the faculty to the Branch.

The following changes and corrections of the mailing list have been called to our attention.

### Members of Telluride Association

Clark, O. R., 218 W. N. Temple St.  
Salt Lake City, Utah.  
Coville, Cabot, American Consulate,  
Dairen, Manchuria.  
Dann, Roger L., 8924 164th St., Jamaica, N. Y.  
Mansfield, H. C. 51½ Trumbull St.,  
New Haven, Conn.  
Reich, H. J., Dept. of Electrical Engineering, U. of Ill., Urbana, Ill.

### Members of Telluride Association Alumni

Ashley, C. M., 50 Taylor Place, South Orange, N. J.  
Crichton, R. R., Mountain States P. Co., Albany, Ore.  
Ross, A. A., 1461 Burlingame Ave., Burlingame, Calif.  
Twelves, J. A., c/o Utah P. & L. Co., Salt Lake City, Utah.  
Whitecotton, J. A., Bulkley Ave., South, Southport, Conn.

### Friends of Telluride Association

Bailey, C. S., 602-606 Otis Building, 810 18th St., N. W. Washington, D. C.  
Beck, D. H., 1828 N. Argyle Ave., Hollywood, Calif.  
Tomlinson, H. C., 242 East 19th St., New York City.

## Notes and Clippings

Bill Whitney on January first became a member of the law firm of Cravath, de Gersdorff, Swaine & Wood, with offices at 16 Broad Street, New York City. Bill graduated from Yale Law School in 1925. He joined Telluride Association in 1917, was elected president in 1920, and re-elected in 1921.

The following is an excerpt from the New York Times of December 21:

"Mr. and Mrs. Charles F. Herb of Mount Vernon, N. Y., have announced the engagement of their daughter, Miss Dorothy Herb, to Robert Harding Dann, son of Dr. and Mrs. Hollis Dann of Douglaston, L. I. Miss Herb was graduated from Mount Holyoke College with the class of 1927. Mr. Dann was graduated from Cornell University in 1925 and later was graduated from the Law School of the same university. He is now with the law firm of Cravath, de Gersdorff, Swaine & Wood in this city. His clubs and fraternities include the Telluride Association, Phi Beta Kappa, Quill and Dagger, Phi Delta Phi, and the University Glee Club.

The wedding will take place early in the Spring.

In the Phoenix Nest of the Saturday Review of Literature for January 10, 1931, there is a notice of a tea given by the Viking Press, which Tommy Tomlinson attended. It was given for the Grand Duchess Marie of Russia. The Phoenician records the presence of Hendrik Van Loon, Heywood Brown, Andre' Maurois, and Lewis Brown, and in the same breath mentions Tommy: "We were interested in talking to the son of H. M. Tomlinson, who has not followed his father's footsteps as an author, but is a painter and engraver." Tommy was an undergraduate guest at the Branch 1926-1928.

## Herbert J. Reich

(Continued from page one)

stock will eventually again be worth as much as we paid for it.

The suggestion was jokingly made in last convention that it is time for another constitutional convention. I believe that this suggestion merits serious consideration. I would propose, not another constitutional convention, but a convention in which a part of the time shall be spent in the discussion of aims and ideals. If necessary the customary six days should be increased to eight or ten. If we can no longer afford the time and money to discuss as a group the fundamental questions which underlie the very existence of Telluride Association, then it is time for us to turn over our endowment to a worthier institution. And if we do have such a convention, let us hope that it will not be necessary to have a "Plan and Purpose Committee" carry on the discussion for us.

HERBERT J. REICH

Chet Dunn

December 9, 1930

Dear Editor:

With your kind permission I will report the following:

We had a meeting of the Telluride Club here with P. N. and Johnnie Johnson as guests. It was P. N.'s third trip up here from La Jolla for us. Each trip has been a source of joy and inspiration to each one of the group.

I was able to get the following information from those present at the meeting.

ISHAM RAILLEY is on the job at Stanford. He is a graduate student and hopes soon to be an instructor in the Physics Department. He is looking unusually well, everything considered.

WAYNE BANNISTER is just getting under way at Stanford.

FRANK LERRIGO is finishing up his law at Stanford and hopes to join the great ranks of the unemployed very soon.

NICK DINKEL is still with Frigid-aire—the only change being that his headquarters are now in San Francisco instead of Oakland. He is not married.

DON FALCONER is upholding the dignity of the law profession. The firm name is one of those too long for a memory like mine.

EDDIE MEEHAN has a new job—also a raise. He is second in command at the Belmont School. His telephone number is Belmont No. 3

G. OTIS WHITECOTTON is five quarters away from his M. D. at the Stanford School of Medicine. He is out of the hotel business and was looking for a nice easy safe to crack for the necessary "gold-stuck" to finish his five quarters.

HAL OWEN is still our Neon Sign Czar for this part of the country. On the side he is very busy raising three youngsters.

EDDIE WALKER is second only to Hal when it comes to purveying Neon. On the side he is busy feeding an indoor miniature golf course; the biggest and best in town according to Wayne Clark.

WAYNE CLARK by the way, is still something or other with the Pacific Gas & Electric. He appears exceedingly sleek and well fed.

PAUL CADMAN is very busy making his mark on the local stock exchange. As its secretary he just about runs the place.

HENRY HAYES is another young lawyer with one of those long firm names. The salary, I understand, is inversely proportionate to the length and age of the name. His mother and the doctor are here now. Their home is at 1878 Green Street.

CY ROSS, our esteemed President, is waiting anxiously for his third raise from the Board of Underwriters. On the side he still plays polo. Those, Mr. Ed., are all I saw this month. Sincerely, CHET DUNN

Tolerance

(Continued from page one)

slavery, the doing away of the white-slave traffic, torture by the police, and imprisonment for debt—all these steps are of real value to society, fulfilling the highest conception of the moral law so well stated by Kant, "Treat humanity, whether in thine own person or in that of another, always as an end, never as a means." Equally valuable is the great advance in man's knowledge of the world in which he lives. The preamble of the Constitution of Telluride Association makes it very plain that such values are considered real. And there are still greater advances to be made in the future than we have achieved in the past. The question of getting rid of international conflict is yet to be solved. The injustice of an economic system which allows one group to starve while another is bored with excess luxury is a persistent challenge. And our knowledge of our universe, although at present apparently in advance of our ability to use such knowledge, is still far from the ultimate.

But what has tolerance to do with the reality of values and human progress? In answer one might ask what great social advance has been accomplished without the enthusiasm of its early advocates being branded by the majority as intolerance? The abolitionists were termed fanatics, yet their leavening influence had a great deal to do with the destruction of a degrading institution. And similar instances could be multiplied. Progress, in the social realm, seems to require enthusiasm and conviction of the justness of the cause which will be called intolerance. As I have shown above, there is no real conflict between strong convictions and a love for truth and one's fellow man which is true tolerance. Yet many will not admit this in practice, and will brand the man fired with a strong purpose as intolerant. The fear of being called intolerant may provide the force deterring individuals from throwing themselves wholeheartedly into valuable work.

Further, and this is a factor within the experience of all of us, a false conception of tolerance may lead to that paradox, intolerance of intolerance. As long as the intolerance which under this view is not to be tolerated is narrow bigotry, there is some justification for such a viewpoint. But the contempt heaped upon an intolerant individual is often unjustified as well as unwise. His sincerity of purpose and honesty in expressing his opinions should be respected. Persuasion, based on respect for the man, should be the method used to bring the desired breadth in the intolerant individual. The tendency is, often, not only to heap scorn on the man who is actually intolerant, but also to classify the possession of any firm, well-thought-out conviction along with bigotry as

intolerance and therefore anathema. Here lies the great danger, that vacillating lack of conviction should become the accepted practice of a group or of society in general.

S. R. LEVERING

Deep Springs

(Continued from page two)

namely, that Deep Springs isn't what it used to be in the days of Mr. Nunn. For some reason they seem to lament this fact. It is here that I believe one of the worst mistakes has ever been made. We have set up the physical aspects of the Institution during Mr. Nunn's life as an ideal. We have attempted to interpret Mr. Nunn's acts and his writings too literally. In many respects we have overlooked the spirit of what he did. In the future Deep Springs must change if it is ever going to accomplish the task set for it by Mr. Nunn. I would hate to see Deep Springs remain as it is today, for then it could never fulfill its mission of producing leaders of society and others working for the benefit of humanity.

As time goes on, it will be easier to really make out the position that Mr. Nunn occupies in the field of theoretical education. That he is one of the pioneers in the field of education to social consciousness is undeniable. Today in Europe and America, educators are beginning to realize that a social education is vastly more important than one stressing the economic side of life. They are making experiments along this line, and yet Deep Springs, due to its isolation, its independence from outside intervention, is better prepared to carry on experimental work of this kind than any other organization. In proof of the fact that the founder looked upon this venture as an experiment, I can merely quote again the statement that "Deep Springs is . . . a pioneer in the method of education which, if successful, should become general." Deep Springs will only be a fitting memorial to Mr. Nunn if it does succeed in educating its students to social consciousness and if it develops a system for the carrying on of its work.

Now in closing I would like to sum up what I think is the purpose of Deep Springs. The purpose of Deep Springs is to promote the all-round development of a small group of individuals of ability who shall be healthy, strong, active, courageous, independent in thought and action, with a many-sided culture, an efficient nucleus striving in the interest of humanity. Besides teaching the ordinary educational principles, Deep Springs should strive to supply its pupils with certain knowledge and methods which are necessary to help them function in civilized society. In other words, the ultimate purpose of Deep Springs is to promote in each student an active interest in the phenomena of public life and human society. JAMES R. WITHROW, JR.