

fifteen per cent of purchases, he pointed out, are made on the part payment plan.

Admitting that he came to the United States full of prejudices—"in England called traditions"—Diplock said that he had believed the world's greatest mistake was made when Columbus discovered America, and the second greatest when he couldn't keep it a secret.

"But I have learned since my arrival that your society is based on liberty, equality, and fraternity—and the greatest of these is sorority," he continued. "We have been treated like brothers by everyone, except the Bostonians, who treated us like ancestors. As for liberty, since Al Smith has been defeated, I had better keep my opinions to myself.

"You Americans have also achieved equality. You have made the pawn shop respectable—only now it is called a department store, and men pawn their future instead of their watch. Your workmen mortgage their only assets, future earning power, to buy more and more radios, phonographs, and automobiles."

Munson continued the Oklahoma argument by showing that instalment buying allowed the farmer and workman to buy tools when needed and pay for them as they were being used. Meeting the visitors on their own ground, he asserted that it was possible to finance a home complete from baby carriage to bride on the instalment basis.

MACKENNA began the final Oxonian speech with a digression on English and American schools. "Co-education is not unknown in Britain," he said. "We have 700 odd women at Oxford. Even here, however, I see that they are not accepted without protest. The boardings of New York, when we arrived, were plastered with advertisements of *"The Dangerous Woman—One Hundred Per Cent Talking."*

With the prophecy that the end of American prosperity is already in sight, MacKenna cited the recent stock market slump as the forerunner of a real economic disaster. "Jeremiahs are not popular in England, but at least they are understood; here you don't even know what they are talking about. But you will learn. The bootleggers are already beginning to deny credit."

Bob Harbison concluded the negative case with the argument that instalment buying forced disciplinary saving on reckless spenders. "We buy the things we need, and pay for them systematically instead of wasting money on trivialities," he declared.

Called upon to render a decision, the audience, patriotic, voted slightly in the Oklahoman's favor. Chairman Josh Lee, courteous, called the debate a tie. A second verdict to be given by radio listeners had not been compiled by December 12. Among the audience sat some 500 high

school debaters, guests of the university public speaking department.

Speaking informally after the debate, the Oxonians expressed themselves as intrigued with American hospitality, women, and universities, disappointed with American liquor, journalism, and football. Prohibition, they believe, is a failure and an unwarranted invasion of personal rights. American co-eds they have found far better dressed, better made up, and easier to talk with than their British counterparts.

J. R. Campbell as I knew him

By ROY TEMPLE HOUSE

MY FIRST meeting with the fine old educator who launched Oklahoma's third teachers' college occurred on an excessively hot afternoon in early September, in the year of grace



PROF. J. R. CAMPBELL

1905. The place was the little prairie city of Weatherford, then some five years old and for two years the proud possessor of a Territorial Normal School—they had not yet attained the dignity of the degree-granting college. President Campbell had followed the, for territorial Oklahoma, somewhat original procedure of employing as his teacher of modern languages, not the friend of a local politician, some optimistic young person who would be cheerful and willing to teach domestic science or ceramics or invertebrate zoology, but a young man who had majored in college in the subject he was expected to teach. One of the salient characteristics of the even-tempered old gentleman with the extraordinary heavy mustache

The debaters were guests of Acacia fraternity during their two-day visit. A dinner with the Oklahoma City Rotary club and a tour of Oklahoma City and its adjacent oil fields were included in their entertainment.

The Oxford group is one of two teams making debating tours of the United States. Matches in Texas and Louisiana will conclude their trip, which has covered most of the nation west of the Mississippi.

and the love of simple pleasures was that he had a keen feeling of professional and personal responsibility and a good deal of quiet courage in discharging it.

Another of his striking traits was his unbelievable sweetness of spirit. His life had its ups and downs, and I know of one or two particularly exasperating experiences which would have driven any of the rest of us to profanity and despair, but which left him as serene and jovial as if the machinations of tricky politicians and all other human mischances were—as they surely ought to be—the merest incidents in the prevailing pleasant experience of living.

Still another respect in which J. R. Campbell was unusual was his freedom from any sort of self-consciousness. Some of us are over-confident and some of us suffer from an inferiority complex—most of us bump regularly back and forth between this Scylla and that Charybdis—but this honest old gentleman seemed to find it easy to hold his bark to the untroubled mid-stream. In the last years of his life, his friends organized a statewide banquet at which he was regularly the guest of honor. This banquet was the expression of a general feeling that he had been a generous friend to hundreds and thousands of Oklahomans. Yet there was no evidence that this distinction puffed him up, any more than his periods of hard sledding had discouraged him. He was one of the sanest men I have ever known.

There is no need of taking up a great deal of space with statistics. This Ohioan-Kansan-Oklahoman was superintendent of schools in Newton and Guthrie, first and most popular president of the Oklahoma Southwestern Normal School, professor of education in the Oklahoma Agricultural and Mechanical college. He graduated from a small college in Ohio, and took his master's degree with distinction at the University of Oklahoma at the age of about 70—and the age is more significant than the degree. He was stepfather of the well-known novelist

and historian, Walter S. Campbell, whose real name (not his pen-name, as many people suppose) is Stanley Vestal; and one of the most appealing details of J. R. Campbell's life is his tenderness for this boy, who was not a blood-relative at all, but much more than that. There are Oklahomans in all ranks of life, rich and

poor, wise and simple, who remember J. R. Campbell with both affection and gratitude. He was, in the highest sense of the adjective, a popular educator and a popular man.

NOTE—Professor Campbell died after a sudden illness November 30.

Americanization of Europe

More of our optimism needed on continent

An Address By DR. FRIEDRICH SCHOENEMANN

EUROPE needs more Americanization. It is not Americanization as a mechanical or political element that I mean but Americanization in the sense of positive, creative optimism which manifests itself in a belief in what one is doing."

This analysis was made by Dr. Friedrich Schoenemann of the University of Berlin in a chapel address given December 11 on "The Americanization of Europe." Doctor Schoenemann was a visiting professor at Hunter college, New York, in 1912 and at Wesleyan university, Connecticut, in 1912-13. From 1913 to 1920 he was visiting professor at Harvard university.

"This creative optimism is your greatest national asset and yet too many Americans do not believe in their own civilization," said Doctor Schoenemann. "I have worked hard for a year to get 500 students interested in American culture only to have one of your tourists or lecturers come in and label all American ideas as traditional. The reaction of our students is that if your culture is merely 'Britishism' it would be more profitable to study it in England.

"When in doubt call it an 'Americanism' is a phrase too often heard in Europe. We have grown to call all that is cheap and distasteful in our own civilization an 'Americanism.' The cause of this state of mind is the fear complex which obsesses all Europe. We have a deadly fear of your whole civilization. America would be wise to understand this state of mind and to discount our criticisms because of it.

"America has too much of European civilization to go very far astray from us. Your roots are embedded in Europe.

"Europe fears first the economic progress of America. We fear your vast scheme of mass production, mass consumption and mass distribution. We say that we despise this system and yet American methods of efficiency, publicity and advertising have had a great influence on European methods.

"Europe would be wise to follow American methods of work because they have proved successful. She realizes this and is gradually taking them on. Foremost in this adoption is Germany, who has already espoused many elements of the American system.

YET your system of mass production, mass consumption and mass distribution is a thing native to your own soil. It cannot be taken over wholly by another nation. The reason is that America is almost independent of foreign trade. Only from five to seven per cent of your merchandise goes to foreign markets. In Germany approximately forty per cent of our trade is export.

"We have nationalized and standardized so that we are ready for mass production but we do not have your mass consumption. Your answer is the installment plan. Lack of it is our limitation. By using it you have many luxuries. We use this plan of buying in a small way but only for our necessities.

"You have introduced state socialism to the extent that you have public ownership of many of your utilities. Germany has been a pioneer in this practice in Europe and we have done everything possible to protect labor from the agitations of class warfare but have found all our efforts futile.

"Another of our problems is unemployment. We have a system similar to the English dole system whereby hundreds and thousands of working people have lost the desire to work because they are paid for idleness. Naturally this produces a tremendous evil. Its threat is greater than all of the 'Americanisms' that ever were introduced on the continent.

"We will always be jealous of the fact that it is possible for you to conduct your business in a strictly business like manner. All of our business methods are saturated with politics and we cannot rid ourselves of this evil.

"The influence of such American authors as Sinclair Lewis, Upton Sinclair, Jack London and Zane Grey has led the European peoples to think of Americans only as Babbits and boosters. They fail to grasp the fact that America has done away with the dissatisfaction of labor through meeting labor half way.

WHEN the European speaks of 'Americanism' he means actually the machine age. Yet this is not your product alone but the product of the world. The mechanical man and the resulting unemployment is an international situation.

"Yours is a government by democracy but we must ask what is the meaning of democracy? It is government by public opinion and though it may have its handicaps it is undoubtedly better than government by clubbing. It may or may not solve the problems of today. Whatever the results, democracy has come to stay.

"The chief contribution of this system has been the development of civic education. We have tried for years in our universities to develop the civic consciousness and responsibility but have not achieved it as you have with your democracy.

"Our greatest example of this system is found in the masses pouring into our lecture halls. This is democracy in education. Our universities are swamped with hundreds of extra students yet no additional funds have been provided for a larger faculty or more buildings. Accordingly, it is not rare to find a professor, tired of his hopeless task, calling this influx another 'Americanism.'

"We have made the great mistake of calling your mechanical and material products your culture. We have made the further mistake of imitating the bad side of your movies and talkies and factory products. That we have is only a reflection of our bad taste. We should have enough discrimination to select your best rather than your worst.

"The prevailing European philosophy is one of pessimism. What we need to offset it is the positive, creative optimism—the belief in what we are doing—which is America's greatest asset.

"Our appreciation of your values and your tolerance of our fear is not a state which can be achieved by one side. It necessitates co-operation between the two of us. It is for this co-operation and understanding that we are hoping. The academic world can be one of the leaders in promoting such an understanding and it is to you that we appeal in the interests of international good will."