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staff, or mail to Editor at 94 Stu-
dents' Exchange.

TOLERANCE.

Intolerance is as old as the hu-
man race. In the beginning when
men were weak and clung together
for protection, they found that one
who differed from them might bring
death to the whole tribe. Self-de-
fense forced them to kill all such
dissenters, and there evolved a race
characteristic which still exists and
which we know as intolerance. Today,
however, intolerance is no longer
necessary to the life of mankind
and we could live more happily if
we could only get rid of it. Probably
the human race will never be free
of intolerance, but before we can
make a definite decision we should
look through the history of the
world and see what the human
races have done in days gone by—
Not the wars they have fought, or
the conquests they have made, but
a history of those few men who have
prodded the rest of the world into
some kind of action, and just such
a story is told in *Tolerance* by
Hendrich Van Loon.

The book reads more like a novel
than a history, for Van Loon has
a most entertaining trick of bring-
ing out the things that make his-
tory readable. The periods in his-
tory that we studied about but
never really understood are brought
home to us and are orientated so
that we see each of them in its re-
lation to all the rest. Beginning
with the Greeks and their most ex-
traordinary but short lived civiliza-
tion we pass on down to the middle
ages, getting a glimpse of the causes
of the dark ages and the attitude of
men toward each other. During the
period in which the church had
control of the world we get a pan-
oramic view of what happened. The
men who fought against the church
appear to us not as disconnected
names of obscure philosophers, but
as real men who by their revolt
against the established order of
things kept our civilization moving
forward.

We learn that the inquisition was
not solely an instrument of torture
designed by the church to wreck
vengeance upon its enemies, but was
a weapon used in self-defense to
prevent the church's immediate over-
throw by the rising forces of the
times. The Renaissance, a period
in which men restlessly turned from
one subject to another, seeking to
learn more about the world they
lived in, did much to overthrow the
power of the church. Not necessarily
a conscious revolt against the church,
but a continual inquiry into the facts
of life, brought men to a realiza-
tion that the one book that had been
help up to them as inspired con-
tained some very serious geographi-
cal errors. The skepticism thus en-
gendered spread from the geogra-

phy of the Bible to its religious and
ethical teachings, and the day arriv-
ed when a man could doubt all
things and express his opinions with-
out his neck being in immediate dan-
ger.

Soon after followed the Reforma-
tion, which was really a political and
economic revolution with only a
slight bit of theology for coloring
matter. The world was presented
with a book that was supposed to be
infallible to replace the man who
was supposed to be infallible. The
world divided itself into intellectual
prisons, the one Catholic and the
other Protestant, but the Protestant
prison was not so secure and from
it escaped the more determined men
so that soon the whole building
was a ruin. The rest of Van Loon's
story is a narrative of the work of
these very men. Erasmus, Rabelais,
Calvin, Arminius, Bruno, Spinoza,
and several others pass briefly be-
fore us, and we get a connected pic-
ture of their march across the stage
of history in words that are not
often offered to us.

Since the days of the Reformation
we have undoubtedly advanced far,
but as yet, we are only upon the
very beginning of the path that
leads to tolerance. It was only a
hundred and fifty years ago when
the first constitution was written
which allowed a man to hold office
without adhering to a certain re-
ligious sect. Man is only beginning
to draw away from the Old Stone
Age, and the protective instinct of
the herd still sticks close with him.
Fear and ignorance still rule su-
preme and until those two powers
are overthrown and forgotten we
cannot hope for universal tolerance.
When man triumphs over his fears,
then—and only then—can he live in
a state of perfect tolerance with his
fellowman. Most probably that will

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