

# Tulsa Daily World

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The Tulsa Daily World, being duly sworn  
before me, do solemnly swear that the above  
statements are true to the best of my  
knowledge and belief.  
HARRY HOLMES,  
Circulation Manager  
Subscribed to at Tulsa, Okla., in Tulsa, Okla.,  
this 1st day of July, 1916.  
WILLIAM W. WITMORE,  
Notary Public  
My commission expires June 15, 1919.

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### WHAT IS LIBERALITY?

A friend and admirer tells us that our outlook is broad and our religion liberal. We thanked the friend for the compliment and then began to ponder. What is liberality? Are we liberal, and if so, is liberality a good thing or a shortcoming? As defined by many popular writers we are inclined to think it is not a thing to be proud of. Yet in its logical sense liberality is a virtue and we accept the compliment. We are liberal in the sense that we believe every man has the God-given right to settle his own problems with his conscience, free from the dictation or compulsion of his fellow-beings. We are liberal in that we believe people may have widely different conceptions of the truth and yet all be sincere and earnest. We are liberal in that we esteem it more credit to a man to live up to an imperfect code of morals than to make a thinly disguised pretense of perfection. We are liberal in that we honor the man more who is striving to live up to the best knowledge that he has than we do the man who thinks he has a corner on rectitude and must prescribe his individual formula as the only panacea for the ills of his fellows. But we are not liberal if it means to yield up one iota of the divinely revealed purpose of God to his declines with man, nor to modify or evade one lot of the obligation he has laid upon his earthly creatures. We are not liberal if it means a tearing loose from the anchor that holds to the rock of ages. We are not liberal if it means playing fast and loose with conscientious convictions and apologizing for wickedness on the plea that it is human to err. Our liberality is the liberality of Paul, who said, "Prove all things, hold fast that which is good." If that is the kind of liberality and broad-mindedness our friend intended to ascribe to us, we are proud to answer "thank you," and may the light spread until all the earth is redeemed from darkness.

### AN UNRESPONSIVE PRESS.

Speaking of the men who are elevated with the nation as a newspaper's highest mission is to exploit their own peculiar traits and projects, we are reminded of the frequent accusation that the press is "unsubdued." The man with a hobby or an axe to grind is the man who is always howling about the corruption of the press. An honest press, he believes, could do nothing but approve and support his views and plans, and he is pained by the unresponsiveness of the press to what he considers the "paramount issue." Just as we see now Senator La Follette, disgruntled and discredited and no longer able to keep his name on the front page, talking about the newspapers of the country being biased or corrupt. Because they are not amenable to his control he figures that someone has bought them off. And there are thousands such men as La Follette in the country, men who denounce all newspapers as corrupt because he cannot control them his way. We are speaking of a type, not of specific persons, and every newspaper man knows many of this type. Yet the time is gone by when the public taken such men seriously. They know that the press is more often honest than otherwise, and that the man who says the contrary is open to the suspicion that he has tried to buy them and failed, or else that he is down and out in public esteem and blames the press for his condition.

Now, as the New York World recently remarked, nothing in this world is easier than for an excited individual to imagine that his failure to make a profound impression is due to somebody's prejudice or dishonesty, rather than to any shortcoming of his own. Just as the Bible child when blamed for a fault tries to find some other child on which to lay the odium. It is pleading the baby act. Many a humbug gets great space in

the newspapers—for a season. Many a man of one idea figures briefly in the big headlines. But mainly a person profoundly in earnest is taken up and quickly set down again because it is found that, after all, he has no true message.

There is hardly a day that does not develop in some line of thought a man or woman, generally young, who has discovered that the inherited experience of the human race in its social and political relations is worthless. Perhaps he or she has had a glimpse of a great truth that the masses have overlooked, but the new prophet of a brighter day has not the mental balance and the judicial sense of fairness to all truth on all sides of a great question to impress his revelations on the hearts of a reading public—a public which, while constrained by precedent and convention, yet is boldly, critically and discriminating in its acceptance of radical departures from the established lines of thinking—a public, in other words, which has to be shown and is in too big a hurry to pay attention to a long and learned thesis on abstractions. If the humdrum newspapers which, in their important way, deal with life as it is and has been, rather than with what some amateur thinks it ought to be, were to accept all these prophets at their valuation this world would be more of a bedlam than it is.

Truth sometimes has to fight for a hearing, but never hopelessly. Folly and presumption are much more likely to receive hasty attention. In most cases it is when folly and presumption have been found out and dropped that we hear of the unfriendliness of the press and its susceptibility to corruption. Truth recognized and established presents no resolutions of thanks and throws no bouquets. It goes on about its business as a matter of course and is silent. It is the pricked bubble that makes the big noise, and it is the discarded humbug who hollers the loudest about a vernal press and bewails the lack of an organ with which to publish to the world his dissatisfaction and pessimism. But the world soon learns his true measure and the newspapers go on with their work of disseminating truth.

### ENFORCING THE LAW.

The agitation that started with the refusal of a prominent Brooklyn pastor to enforce the rules promulgated by his church against card-playing, dancing, theater-going and the use of tobacco is still going on and all shades of opinion have been aired on the subject. The immediate contention of this preacher is that it is wrong that useless to decree the enforcement of such rules as long as the majority of the membership of that denomination are determined to ignore them. The attempt at such enforcement results in failure and that failure brings the rule itself into contempt, besides creating a sentiment of resentment at what people consider the unreasonableness of the demand which works toward anything but an improvement in spirituality. Just as a child, when he knows his parent has chastised him unjustly, will lose a part of his confidence in that parent's sense of justice and lose much of his voluntary inclination to be obedient, just so the imposition of burdensome regulations upon church members while it may not destroy their faith in genuine religion, will at least impair their confidence in denominational government and create in them a desire to rebel against that government. Many people whose religion is pure and unadulterated will be found among the dissenters for the question raised is not a question of righteousness or morality, but a question of unwarrantable and unchristian interference with freedom of conscience. Not that church members would not profit by a judicious system of church government, but before the decrees of such a government can secure respect and obedience they must revert back to the tenets as taught in the Bible. The time is past when any man can

### ARE MARTIN



William Jennings Bryan speaks at LaGrange, Indiana, next week. He's all right when he's not on his metal. The Mexicans couldn't be worse than he if they kept a phonograph.

### MY PAW SAID SO!

Foxes can talk if you know how to listen.  
My Paw said so.  
Owls have big eyes that sparkle at night.  
My Paw said so.  
Bears can turn flip-flops an' climb elm trees.  
An' steal all the honey away from the bees.  
An' they don't mind the winter, coz they never freeze.  
My Paw said so.  
Girls is askered of a snake, but boys ain't.  
My Paw said so.  
They holler an' run, an' sometimes they faint.  
My Paw said so.  
But boys 'ud be 'shamed to be frightened that way.  
When all that the snake wants to do is to let you believe every word that I say.  
My Paw said so.  
Wolves ain't so bad if you treat 'em all right.  
My Paw said so.  
They're no fond of a game as they are of a fight.  
My Paw said so.  
An' all of the animals found in a wood ain't always ferocious. Most times they are good.  
The trouble is mostly they're misunderstood.  
My Paw said so.  
You can't think what you like, but I stick to it when  
My Paw said so.  
An' I'll keep right on sayin' again an' again.  
My Paw said so.  
Maybe foxes don't talk to such people as you.  
An' bears never show you the tricks they can do.  
But I know the stories I'm tellin' are true.  
My Paw said so.  
—Detroit Free Press.

dictate to the conscience of another. Bible-made rules are not hard to enforce among sincere people, but man-made rules are every year losing in respect and confidence. And the very fact that it is sought to enforce an unjust and unchristianable decree tends to make the enforcement of not only that rule, but of other rules, increasingly more difficult. It is not because people are any less pious, but because they have learned to think for themselves.

Parallel with this church controversy and hinging upon the same principles we have to consider the hysterical attempts from time to time of self-constituted guardians of the morals of the people to enact into law and enforce such regulations as they believe the world needs in spite of itself. Laws are written into the code of the revised statutes of every state in the union which are sometimes an insult to the intelligence of the electorate and often so thoroughly inconsistent with what would appear to the common good that they are by common consent ignored, except on occasion when they are invoked to gratify somebody's personal spite at a fellow-citizen or when some demagogue wants to ride into office on a wave of pretended reform. There are laws for whose enforcement there is no popular demand, and the attempt to enforce such laws often creates more evil than it does good. There are laws, too, which are not intended to be universally and uniformly enforced. This may sound like heresy to some of our extremists, but is so nevertheless, and it is a wise provision. There are laws made not with a view of prohibiting a thing, but to hold in check its abuse or excess. Very many of our police regulations are of this kind, and their usefulness depends upon the discretion and wisdom of the police judge. If they were to be enforced to the letter without discrimination, there would be few even of our best citizens who would escape being haled before the bar. But they are needed on occasion to give the police a power of regulation they could not exercise without them.

To sum it all up, no law, whether it be an ordinance of the city or a decree of the church heads, can be successfully enforced unless a large majority of the people upon whom it bears approve of its purpose. Every law which is so repulsive to the electorate that it fails of enforcement had better be wiped off the statute books. Every time such a law is invoked and is successfully resisted, the people lose that much of their respect for law. That is a condition that is largely contributory to the present tendency to disrespect for law. People have rubbed up against so many statutes that are either manifestly unjust, pitifully foolish, lamentably insufficient or maybe never intended to be enforced at all that they have ceased to look upon law-obedience as a sacred duty of citizenship, and are prone to ignore or evade such legislation as long as possible. The average American does not feel like a law-breaker every time he violates one of these restrictions. He recognizes that, as a general principle, every citizen should obey the law and every law should be either enforced or repealed. Yet his civic conscience has become so hardened against the foolishness of overlegislation that he does not think himself any less a good citizen if he dodges some of them. This is unfortunate, but true. The remedy is for us to have less legislation, fewer laws, less interference with individual conduct that is of no public concern. Let us have laws only that are worthy of obedience, and then let us obey and enforce them.

### ANOTHER FAKE GONE.

Superstitions always die hard. They are not all dead yet, by any means, but they are going. And, by the way, there are more than one kind of superstitions. The regular old, dyed-in-the-wool superstition is a belief that has gained common acceptance without ever having any foundation in fact or logic. Just somebody first suggested an idea, the more mysterious and unexplainable the better, somebody else repeated it, the third party swallowed it whole and subsequent generations swore to its truth and some people made it a part of their religion. Such as these are the beliefs in ghosts, in charms, in luck signs, and planting things in the moon. These are the superstitions of the unlearned people, and there are plenty of them yet in spite of our general enlightenment. No farther away than the Red River bottoms we can find lots of people who still believe the world is flat. Among such people these old-time superstitions flourish. But there is a modern class of superstition, and these are all the more subtle, because they appeal to the educated and intelligent classes and come to us in the guise of half-understood scientific discoveries or unproven theories put out by some dignified man or men who ought to be able to guess wisely and theorize profitably. We are not going to name all these superstitions now current, for it is too hot to fight and we do not want to make unnecessary enemies. For these learned guessers will contend for their little follies with as much tenacity as the old-timer will for his moon-controlled agriculture. But one of these fakes has just been exploded by the Michigan board of health and we are pleased to bid it a fond farewell. That is the long-cherished superstition that hay-fever was caused by the floating pollen of the goldenrod in the air.

Whenever we have any troubles we are partly comforted if we can only lay the blame on somebody or something. The goldenrod has had to bear the odium for this annual affliction for so long that we as a people owe it an apology, if not reparation. Of course, when we come to think of it, the notion that this free-and-easy plant could be responsible for so much misery and inconvenience was supremely silly. The doctors, too, did not really believe it, but when the average doctor is pressed to locate the cause of some mystery he is going to make a desperate attempt to frame up some kind of fish story to quiet public clamor. It is much easier to guess at things and stop questions than it is to really find out the truth. Truth often lies at the bottom of a well, and most of us do not like to get our feet wet. But, notwithstanding that a competent court has decreed the goldenrod not guilty of this heinous offense it remains a fact that we have accepted this canard so long that the sight of the flower will set some people to sneezing. The Michigan folks have done the hay-fever brigade a good turn by telling them where their trouble does not come from, but that will not prevent the veteran sneezer from indulging in his customary autumnal stimulations, whenever he sees a yellow landscape.

### "VERBODEN".

It is unfortunate for the formation of youthful character that, from his earliest remembrances the ordinary child finds himself in an atmosphere of negation. It is the universal tyranny of "don't". In nine cases out of ten the child is not told to do something, but is told to not do it. It is not because the parents are lacking in love or a desire for the best interests of the young person, but they are simply following the easiest and laziest plan to discharge a great responsibility. It may be said that often the child that is raised on a diet of don'ts becomes an obedient and well-behaved person. Perhaps so, but he has grown up with a crooked vision of life and its responsibilities. Goodness to him means something that he must do because it is the best policy to yield to the powers that be and thus avoid as much as possible of mental and physical anguish. This is a very reasonable and profitable conclusion to arrive at, but it does not get at the true essence of goodness. The man or boy who is good for policy's sake may at any time develop into a sneak or achieve the power when he feels able to rebel against restriction. There is no reason why he shouldn't. It is a matter of right making right, according to the way he has been raised, and he has been taught that whatever is pleasant and desirable is the very thing he must not do. Goodness is fastened in his mind as the enemy of pleasure. Is it much wonder then if he takes the bit in his teeth and plunges into forbidden and dangerous pleasures?

The only way to insure a boy or girl being good when out from under the watchful eye of authority is to teach them to do the things that are right instead of eternally hammering on keeping them from wrong. If a child is taught to do the right thing

because it is right, he has a foundation of principle upon which to build his character. Respect of power and dread of physical discipline are all right as far as they should go, but unless they have the backing of the conscientious convictions of the growing mind, they are apt to overshadow the child's consciousness of justice for justice's sake and warp his conduct and his mind by false standards of rectitude. The superman, of which we have read so much—that superior being in the form of a man that is to people this world in coming centuries—will never be a realization until we place the question of voluntary conduct upon the plane of conviction, of conformity to principle, and relegate the rule of fear to the background for a reserve in extreme cases.

We prate a great deal about keeping our children from temptation. We as parents are chiefly to blame if they fall. If we have brought them up without the knowledge and the principle to do right, we can only expect them to yield when no longer subject to watchful restraint. But if they have a settled understanding that certain things are right and certain things are wrong, because they do or do not violate some law of God and nature, not because they are liable to bring punishment, then you may expect them to have a character that will stand the test. Young men are not ordinarily led into temptation. That is the coward's plea in extenuation of his voluntary wrong-doing. The temptations are there in plenty, but only the densely ignorant are led in unawares. The rest of them tumble in for the sake of excitement and novelty or just to show that they are independent of authority and heedless of well-meant warning. It is a mistaken idea of manliness and a false pride in self-will. Better far than abolishing all temptation—which is, of course, an impossibility—is to have instilled in your boy's mind that wholesome determination to keep himself clean from the filth of a depraved world and show the rest of humanity that he has more self-respect than false pride, and that he takes the right from choice, not from policy.

### AMERICAN SCHOLAR PRAISED.

London Critic Says We Have German Industry and English Saneness.  
"The English Hymn: Its Development and Use in Worship," by Louis Benson, D. D., is a favorable specimen of the best American scholarship, which combines German industry with English saneness in hypothesis. In some six hundred pages he traces the evolution of the English hymn from the metrical psalm familiar to our forefathers in the "old" version of Sternhold & Hopkins, through all its vicissitudes among churchmen and nonconformists in England and America, up to its latest development.

On one point Doctor Benson is in error. He claims that the large number of hymns added to the "old" version of the psalms in 1562 was "in expectation or at least hope of getting them sung in church services," and he quotes George Wither as saying that the claim on the title page that they were "allowed to be sung of the people in churches before and after morning and evening prayer, as also before and after the

To market, to market,  
To buy a plum bun,  
Home again, home again,  
There were none done.

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sermon" was a false claim on behalf of the publishers.  
But it was not so. By the queen's injunctions of 1559 it was ordered that "for the comforting of such that delight in music, it may be permitted that in the beginning or in the end of common prayers, either at morning or evening, there may be sung an hymn or such like song to the praise of Almighty God."—London Times.

**From Woman's Viewpoint.**  
One of the queerest things in both national and state legislation is the fact that the lawmakers are so eager to compel the railroads to let them and other commoner-folks ride for 2 cents a mile when the legislators themselves receive 10 and 20 cents from the national and state treasuries for riding expenses. However, this is perhaps one of the laws of the Medes and Persians and cannot be changed. We await with eagerness the name of the man who will first suggest that it be done away with.—Mrs. Walter Ferguson in Cherokee Republican.

**No Disappointment Here.**  
A New York lawyer tells of a man who had been convicted of stealing by a certain "down east" judge, well known for his tender heartedness.  
"Have you ever been sentenced to imprisonment?" asked the judge, not unkindly.  
"Never," exclaimed the prisoner, suddenly bursting into tears.  
"Well, well, don't cry, my man," said his honor, consolingly, "you're going to be now."

**Waste Is Impossible.**  
She—The man from the gas company called to see about the broken pipe today.  
He—What did he say about the gas that was going to waste?  
She—He said it wasn't really going to waste—we would find it all in the bill.

**The Modern Era.**  
"Our candidate wasn't born in a log cabin."  
"No, but it's all right. He comes under the new category—played on the football team in college."