Tolerance And Action

To the Editor,

It is true that "tolerance is a virtue of those who don't believe in very much". Tolerance seems to make an easy task of reason or from indifference. Setting aside toleration based on self-effrontery, let us consider that tolerance is something that reason from. It implies mental self-control acting to moderate emotional reactions. It is that tolerance springs into being whenever one attempts to understand all sides of a question in which he is emotionally involved. It is born of the art of "put yourself in the other fellow's shoes" and of control over oneself to appreciate a different point of view, mentally at least, and to weigh a problem objectively. Tolerance implies dominance of reason over emotions.

Is tolerance "philosophy"? Does one not believe in very much? If "philosophy" is taken to mean unusual, emotional factors that are not to be considered, then that is true, but it may also be true that "philosophy" is a great deal, implying that their rational opinions are subject to modification in the light of further facts. We might summarize by saying that tolerance arises from rationality and is proportional to the ratio of one's own to his emotion in a controversial situation.

Does tolerance interfere with vigorous action? Tolerance, implying evasiveness of factors on all sides of a problem, generally leads to a realization that no side is wholly true or wholly false. If truth be white and falsehood black, then the colors of life are the colors of the world. Grey. To know that one is not very white or very black in holding a certain position will not interfere in our life. Action is held, it is induced, and is vitiated action. "The nature law of resolution is skirted with the pale east of thought."

In general, emotions do seem to be forces far more than reason's opinion. We have not yet achieved the "nation of the intellect." Feelings, I believe, are more vigorous than intellect. At the present state of our evolution from instinct to reason, answer to the question which steers more certainly than those who are more tolerant.

Until we learn to estimate and to accept the active opinions that come from a realization that we are never wholly right, neither wholly wrong in our pursuit to control our emotions because our emotions in controversial issues, we shall not act and be liberalized in our personal lives. And public affairs will be conducted specially when the majority of the individuals of a society (a democracy) cannot be satisfied with these opinions that are taken for granted. We shall be willing to deliberate only in the case where they hold the balance of power between intolerant groups on all sides of a question.

Vernon G. Lippitt, '36

Reviews and Previews

MEMORIAL—Dorothy Parker, the most recent and possibly the most profound material musical. Mad About Music, has been seen for another week, as has Jane Pickens, popular songstress, who heads the stage review.

BOSTON—Sally Blane and Anne Shirley are featured in Casading Women, a prison story of delinquent women. On the stage in Rock and Roll, he is featured in Hamlet from 1936.

STATE AND GREETING—Starting today the new double feature will include Everybody Stupid with Judith Garland, Allan Jones, and Fanny Brice, and Wide Open Places, latest Joe E. Brown film.

PARAMOUNT AND PENWYNE—Hubbard's Eighth Wife, a sophisticated comedy, is a French production, Claudette Colbert, and a multilingual American, Charles Coburn, start at these houses today. Accidents Will Happen sharing the screen.

METROPOLITAN—Deanna Durbin and Ray Milland are featured in Her Jungle Love, Technicolor production of romance in the South Sea Islands. Island in the Sky, with Chris_Price, completes the program.

FINE ARTS—Mayerling, with Charles Boyer and Danielle Darieux, in Technicolor, features Charlie Chaplin, starts at these houses today, and when the majority of the individuals of a society (a democracy) cannot be satisfied with these opinions that are taken for granted. We shall be willing to deliberate only in the case where they hold the balance of power between intolerant groups on all sides of a question.

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