

REBEC SEES FUTURE WARS

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trême forms: the red reaction and the white reaction. Dean Rebec believes that any observer who is not carried away by mere shibboleths and prejudices largely matured in propaganda will assent to the statement that the white reaction and the white terror are more dangerous than the red. The sign and symbol of the present situation are seen in the person of Mussolini.

"Any American can get at his own definition of democracy by discovering what his attitude is toward the Italian dictator," added Dean Rebec. "If he believes in a nationally aggressive patriotism as a substitute for progressive social amelioration and human justice, if democracy means to him merely the right of those who have to hold and to get more, no doubt he will see in the Fascist movement in Italy even a democratic good. Fascism is simply applying strong-armed tactics to the prevention of economic amelioration, and covering the process by patriotism.

"It is true that there was a Bolshevik movement in Italy after the war, but it had subsided a year before Mussolini came into power. The ferment in Italy before Mussolini rose to the premiership had produced a body of social legislation, some of which was not wise or practical, but all of which looked toward the betterment of the condition of the toiling masses. Most significant of all, profound changes in land laws were in the cards."

Dean Rebec pointed out that these movements had brought the much-feared shop committee into the factories and industrial plants; however, the shop committee had not resulted in the working men's obtaining control of these establishments. They had won the mere right of being consulted in matters of "hire and fire," and the privilege also of knowing the financial status of the firm they worked for in order that they might know what wages they were justly entitled to receive. This was not workmen's management, Dean Rebec explains, although it may have meant that to those accustomed to the old industrial regime.

Discussing the effect of the unrest on the landed democracy, Dean Rebec said this class realized that their privileges might be interfered with; though these privileges on the part of men, contributing little or nothing to society, kept the peasant class eternally poor. These "vested interests" found factions at hand wherewith they might crush the actual and threatened encroachments on their prerogatives.

"It is perfectly true that the Bolshevik leaders and done enough crazy and criminal talking against nationalities and patriotism to arouse keen anger; and no doubt they disparaged the armies that fought in the war," said Dean Rebec, in outlining the beginnings of the Fascist movement. "There was a great laxity of discipline, social as well as economic. Crime thrived, and parenthetically, is still thriving in Italy, even under Fascist rule. Mussolini, with his 'Black Shirts,' responded to a call for discipline. All 'vested interests' in the name of 'law and order' got behind him. These interests used the young soldiers as strong-arm squads, and they put down, as they stated it, disorder and disloyalty.

"They put down a real measure of both, it is true, but the question is: Was theirs the only possible method? What price did Italy pay? If Italy genuinely wants social and economic quiet, the old immemorial blood-letting landlordism which keeps the bulk of the population in penury must be abolished. That will, more than any other single factor, bring about 'discipline' in the country. But this is precisely what the landed gentry do not want. Without the backing of the landed classes Mussolini would have gotten nowhere. He has purchased order by reaction. The world has recently had occasion to realize that his patriotic ardors launched into the field of international affairs spell the unregenerate old international passions and injustices."

Dean Rebec believes Italy has merely substituted for Bolshevism of the proletariat of a Bolshevism of the "better classes." Liberty of speech and of the press does not exist in Italy, and papers that are no more radical than the New York Times or the Boston Transcript are censured and even raided. The Oregon dean described the methods taken of the strong-arm squads to enforce Mussolini rule, declaring:

"Democrats and republicans are re-

garded as suspicious characters. Those in power frankly repudiate democracy; republicanism is regarded as treason against the 'divine institution of monarchy.'"

The perils in Europe are seen coming to their clearest manifestation in Italy, and are strangely converging into one; the ascendancy of brutal reaction. The reaction just now, whether in foreign or in domestic affairs, is not so much of the mob as of the "best people."

The producing classes of Europe—peasants, workmen, business men—are hard at work. The nations taken in the bulk, are healing the economic wounds and wastes of the war. The progress made by France in this respect is astounding, Dean Rebec declares. In addition to repairing wastages, the republic of Czechoslovakia is doing striking creative work in many lines, notably those of education and human betterment. Outside of Austria, where things are improving, and outside of Great Britain, the mass of the population give the impression of being on a better level, all things considered, Dean Rebec says, than when he visited Europe in 1908. A better leaven, at least, of self-respect is discernible in the common masses.

"The poverty in most cases is one of special classes and of the government rather than of the bulk of the population," said Dean Rebec. "Great Britain is suffering gravely from unemployment and discontent is active, but at the same essentially temperate and practical-minded. This discontent does not find expression solely in labor unions and meetings of the unemployed; many professional men and 'intellectuals,' as well as members of the old feudal aristocracy are severely critical of the whole economic order. The man of the most forlorn outlook, though not of the most vocal discontent, is doubtless the farm laborer.

"It is important to note that the war has not impaired British political liberty or the traditional British liberty of speech."

Dean Rebec made the prediction that within the next 25 or 30 years England is likely to be the most effective center of social and economic change in western Europe.

ALLEN TELLS OF EUROPE

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of Le Figaro. The latter asked us to dine with him at his club in the evening to continue our talk, and we got a fine insight into circles of French life not usually seen by tourists. The only others in the dining room were Marechal Foch and two young friends. We were not introduced. We understand the general does not speak English and my Figaro friend did not think my French counted as a language. We spent the evening within sound of each others voices, and I got a most pleasant impression of the kindly, gentle faced little man in modest civilian clothes. He reminded me somehow of a Back Bay Bostonian type—a little what I imagine President Lowell might be if he were in a very mellow mood and thoroughly satisfied that he was in the heart of the inner circle of social desirability.

In London we saw few people be-

cause everyone was out hunting return in the London season. We got some very pleasant glimpses of English life, however, visiting a brother of Dr. Sisson at Gloucester and at Cambridge an old associate of mine who is son of the master of one of the great colleges. It was a delight to be shown through by one who was so privileged and so imbued from his youth with the traditions of the place. Cambridge is a princely place to receive one's education, and the banks of the Cam are beautiful beyond words. The splendor of the buildings, the wealth of associations, the beauty of their treasures in glass and wood and stone are simply beyond words.

Yours sincerely,
ERIC W. ALLEN.

SCHOOL GETS GIFT

(Continued from page one)

years ago the general education board, Rockefeller Foundation, gave \$113,000, which was matched by the state legislature, for the construction of the main unit of Mackenzie hall. The same institution gave \$50,000 last October to be used for the maintenance and equipment of the hall. The gift was exceptional in that the University of Oregon medical school is the only medical school to be so recognized by the Rockefeller Foundation.

Generous Response Expected

President Campbell discussed the campaign for gifts with the board of regents yesterday, declaring: "How urgent is the need of a library building at the University, and how important a part the library plays in the intellectual life not only of the campus but of the state, are points on which the campaign will lay especial stress. The desperate need of room, together with the growing realization of the contributions which the university is making to the welfare and development of the state, cannot fail to make an appeal which will meet with generous response.

"While buildings are the principal objective, yet it will be clearly understood that gifts for endowment will be equally acceptable.

The president announced that the total in gifts made to the gift campaign amounts now to three quarters of a million dollars.

Discussing the aid given by the University adviser to students organizing new living organizations, President Campbell pointed out that encouragement to these organizations is important, among other reasons, because of the lack of dormitory facilities.

Organizations House 925

The number of students housed in national and local fraternity and sorority houses approximates 925, the president said. The dormitories required to house so large a number would cost at least \$900,000.

"A few additional dormitories should be provided in time," President Campbell continued, "but the need of new buildings for academic purposes is so great that the possibility is small of entering on a general policy of housing students in dormitories. The cost even now would be close to \$200,000 each year."

Unitarian Faith

The world is living in the dawn of a New Day. We men of earth are even now entering upon one of those mighty periods of transition through which the human spirit now and then passes on its way toward the Eternal—a period fairly comparable to the Protestant Reformation and the French Revolution. Every sign points and every voice proclaims this new Day.

To attain a living religion for the twentieth century.

We must be pioneers, eager to discover and apply new truths. To find them we must be free from prejudice. To live them, we must be free from fear. We must be practical, expressing our faith in our life.

We shall need the fellowship of kindred spirits to make our religion real and persistent. The Unitarian Church offers us such a fellowship of pioneer souls who are together trying to seek the truth and to do the right.

The Unitarian Churches have no dogmatic creeds. They are organized about a working purpose, commonly stated thus: "In the love of truth and the spirit of Jesus we unite for the worship of God and the service of man." Sympathy with this purpose is the usual requirement for membership.

In this freedom every Unitarian works out his own ideas about the universe and man and God, using the scientific method for the discovery of his facts. Most Unitarians, however, agree that:

The universe, including all forms of life, is one.

That its development is governed by law, the same in every part and time.

That evolution is the process by which all forms of life, including man, his thoughts and ideals, have come to be. That therefore all religions, including Christianity, are products of evolution. The Bible is a human product, a record of the religious aspirations of the Hebrew people and of the early Christians. Jesus is the great teacher, leader and exemplar.

That mankind is one brotherhood, and each of us therefore owes justice tempered by love to every human being; that we are mutually responsible for each other and all men.

That evolution has not ceased, and man, by finding and using the laws of life, can build in cooperation with

God the future, better than the past. Each of us is a unique and necessary part of the universe, with a role to play which no other can do, a work resting on us alone. God depends upon our faithfulness.

That the indwelling Law and Life of the universe is God, who therefore creates, sustains and directs it.

God, therefore, dwells in every human soul, the very essence of man's inner life.

God's laws develop the moral and spiritual worlds in accordance with law, exactly as they develop the physical world.

God speaks to man and reveals himself to man in every law and fact of life but most of all in man's own hunger for truth and aspirations towards perfection.

God, who dwells in us, is our Father and our Friend, ever ready in wisdom, strength and love to help us in our upward way.

These beliefs commonly held by Unitarians, are the best we can now conceive of. The Unitarians, tomorrow, may find truer beliefs, and so be better able to meet the challenge of the world.

All the above has been quoted from a statement issued by the Young People's Council of the Unitarian Church. It seems to me to be a fair statement of the general point of view of most Unitarians. I print it here to interpret the beliefs and ideals of our little Unitarian church at East Eleventh Avenue and Ferry Street. We invite you, faculty and students alike, to share our vision, our ideals, and our work. Expressive of our attitude we choose for our slogan: "The Little Church of the Human Spirit."

Services begin at 10:45 a. m. The sermon topic next Sunday will be "Life's Meaning." This little verse discovered in Charles Lamb's Scrap Book will serve as a text:

"Unless to be And to be blest be one, I do not see In bare existence, as existence, sought That's worthy to be loved or to be sought."

Miss Gladys Keeney, soprano, will be the soloist at this service. FRANK FAY EDDY, Pastor. Paid Advertisement.



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