

The Man in the Rut Isn't Necessarily Down and Out

By Leonard Lerwill

Tearing his hair and trembling in the intensity of his emotion, the agitator, on the corner of Main street and Highbrow avenue, jumped on top of his soap box yelling to the assembled mob, "You are in a rut! You follow the path of least resistance! You are a spineless bunch of bores, the slaves of your environment!"

At the meeting of the faculty the dean rose slowly from his chair and remarked, "I wish we could take some action to induce the students to be original in their methods. It's always and eternally the same thing with them—never an idea of their own. All they are concerned with is following the path which has been trod by those who went before them. They are in a rut."

It has taken 200,000,000,000,000 people 50,000 years to build up this civilization of ours and every thirteen minutes some ambitious young upstart comes along and declares his intention of beginning at the beginning and doing job all over again. As a general rule no one offers any particular objection but for some unexplained reason the high minded one seldom goes ahead with his plan. Instead of that he starts making faces at the rest of the populace for following in the rut made by the skidding of their forefathers.

As a matter of fact that rut is the only path the deluded human race has to follow. It is either a case of following the rut or standing still.

Suppose a youngster decked out in his new suit of clothes and red necktie decided he wanted to know why it was a good policy for him to twist his mouth out of shape and show his teeth every time he met a young lady of pleasing appearance. Inasmuch as we are not all model tooth paste ads there certainly is no sensible reason why we should show our teeth to each other every time we meet. It's just a rut we're in—that's all. No sense to it whatever. And yet human beings go on day after day smiling at each other just as though it was the right and proper thing to do. If the modern Sir Gallahad had to figure out a reason for the antics he goes through to win a charming princess he would die a broken hearted old bachelor.

And what about this perpetual cry for originality? Certainly Sir Gallahad is not going to try any originality on a maiden's heart and hand. He will stick to the old tried and sure methods. He will stay in the rut.

Now comes our search for the real college man. What is he? We have only four or five, they tell us, and that's good news, for four or five are enough if we are going to look upon him as that far seeing individual who gazes back through the evolutionary ages and catches an insight of what he is doing and why. But to find the real college man we must first find the real college. What is it and what should it give to its students?

Obviously there is only one thing it can do. It can put them in the rut deeper and keep them there. It can do, perhaps to a greater extent, what all human society does. It can bind men closer to the habits and traditions of their forefathers. It can teach one to follow the beaten path and make it a trifle more beaten so that it may be followed more easily in the future.

What student knows why he came to college? If he did know how much better off would he be? He has a vague idea of course that he will some

day be a doctor, or write a book, or dig a ditch if you see it in the bare materialistic sense. But a University is supposed to give more than facility with a knife, or a pen, or a shovel. It is supposed to influence the social organization.

But the social system is a thing with a tremendous momentum. The 200,000,000,000,000 people who have pushed it along during the past 50,000 years have started it on a course that can be slightly changed by a tremendous pressure. The man who gets in front and pushes backward will be run over. It doesn't pay to be too original.

Sport Chatter

by

MONTE BYERS

What makes a good football team? Upon what does its success depend? Some will tell you that it is all in the men who make up the personnel of the team, but that is only a small part of the making of a good football machine.

In the mad rush for good scoring machine and football championships there is a story often untold, a story which rarely gets beyond the gridiron enclosure, or the shower room. It is the story of the second team, obscure in the shadow of the varsity glory. It is the second stringers who make the varsity a success. Each day sees them maulled, smeared and trampled in the mud by the varsity eleven. Each day they turn out for more of the same treatment, taking it all with a smile and a firm set to their jaws. We read of the deeds of the varsity, but the second stringers never make the columns.

They are the silent heroes, the heroes who get all the knocks and no credit. Speaking of this greater Oregon stuff, it might be well to mention the second stringers. Give them a hand, they deserve it.

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conference football another Oregon gridiron star will pack his moleskins on the shelf and call it enough. Hal Chapman is piloting the varsity in wonderful fashion this year and he will finish in a flame of gridiron glory. Like most of the athletes who come here, he was only mediocre, but everyone knows how he has developed in the last three years. Last year most of the critics of coast football picked him as a close second to Erb, the great California pivot. Hal has kept the Chapman clan on the athletic history of Oregon. His brother, Nish, was no slouch, when it came to football and basketball. We also hear that there is another brother who may surpass his brothers. He has a big job, but we hope he does.

Do-not basketball has started and it looks like a fast and successful season, if the first game may be taken as a criterion. The scores are close and the combinations seem to be in fairly good shape. The race for the flag should be exciting.

Much as we hate to say it, Ray McKeown is lost to the varsity for the season and possibly for all time. The big fellow, though never a star of the highest calibre, was a valuable asset to the team. McKeown injured his knee and a cast has been necessary for the last few weeks. Look back through the files of football and count the men who have had injured knees. Few of them ever played after the injury. A knee never gets well. McKeown is showing rare judgment when he says that he will never step on a gridiron again.

Where are the co-ed archers this fine fall weather? We remember in our green cap days when the feminine bow experts used to miss their targets and come close to puncturing our verdant bonnet.

The Stanford Cardinals are pointing to the Oregon clash as one of their big-

gest games of the season. They have reason to consider it a big game. Oregon is still smarting under that 10-0 defeat the southerners handed them in 1921. Stanford has a big team and a wonderful coaching staff, so that the game will be an incentive for all football fans to make Portland their Mecca on November 10.

Gonzaga routed the Washington State Cougars. They cannot be denied admission to the conference much longer. The shifty attack of the Bulldogs fooled the Maroon and Gray men. Coach Dorias of the Spokane gridsters is a pupil of the great Rockne at Notre Dame and if we're not mistaken Rockne knows a trifle about football. If you don't believe it, ask the Army.

—Say Hello First—

J. H. GILBERT FOUND GOOD AT STRATEGY

(Continued from page one)

in face of them and forcing himself to meet distasteful circumstances.

Blunt in Classrooms
In classroom he is blunt to the point of being callous to the sympathies of the students. His witticisms are directed toward himself as well as those in front of him.

When Gilbert loses his cloak of instructor, he is an individual. Certainly there is no man of keen intellectual in-

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sight, of more vigorous fairness. None can excel him in conciseness of lecture. Monotony is prevented by the use of anecdotes, of exaggerated alliteration. A perfect instructor, an imperfect but likeable man.

Withal the analysis and criticism col-

lected, there is one incident that completes the picture of James Gilbert. As he dismissed the interviewer, he faced the reporter, and James Gilbert began to speak:

"I'm an out and out optimist."
That's James Gilbert.

Modernism-Unitarianism

An Open Letter by Frank Fay Eddy

Modernism in the current usage of the day seems to mean mental adaptation to the scientific interpretation of facts. It is a word which marks the color of modern thought as distinguished from the unscientific credulity which characterized the thinking of all but a few philosophic minds, scarcely more than a century ago. Like a rising tide modernism has spread until it is almost implied as the mental attitude of every educated person and it has almost completely captured all institutions of higher education.

Incidentally but quite inevitably modernism disturbed the ages-old assumptions of religion, particularly that type of Christianity which based its theology on an inerrant scripture. Religious modernism then means a mental attitude which subjects Christianity to the same scrutiny as all other social institutions. In other words, Christianity is not allowed any special privileges. It is subjected to the acid test of scientific inquiry like everything else.

But this scientific inquiry into religion and religious books and creeds and beliefs does not destroy religion; but rather gives faith a new setting.

Now Unitarianism because it had already, on philosophic grounds, broken with Evangelical Christianity, was, when the new facts regarding man in a wider

universe were announced, not only free to accept them but disposed to welcome them. Hence, Unitarianism has provided most of the leaders and practically all of the shock troops in the advance of Modernism in religious fields.

While the more apparent effect of Unitarianism has been destructive, in reality it has been to a far greater degree constructive or re-constructive.

The University is necessarily modernistic in its teaching. It could not be otherwise and sustain a worth-while reputation.

In our little Unitarian church on Eleventh avenue we are striving to give an interpretation of religion which accepts Modernism. We invite all University men and women to its services.

The Morning Service is at 10:45 each Sunday. This is the chief service of the day. We have no regular evening service.

The theme for next Sunday's sermon will be "Lives and Life." The soloist at this service will be Miss Johanna James, soprano.

Because we would be a friendly church and responsive to the noblest ideals of humanity, we like to describe our group as

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