

Feminine Power Thought Rising

(Continued From Page One.)

of feminism. A possible explanation is that women, realizing that opportunity is given them to put their brothers to shame, seize the chance which coeducation affords them to become on a par with men. They are finding that they can serve in those positions which have formerly been men's, and they are making the best of their opportunities. The last grade sheet on this campus showed there were more women getting higher grades than men. Instructors say that girls will work harder for less gain. A difficult task assigned to a class will find women striving to succeed in it, and the men proceeding with a want of vigor, a lack of enterprise.

With their fairer contemporaries giving ubiquitous competition in all fields of life, men are accustoming themselves to this condition, and are rather expecting to be beaten out of their premiership. New generations are reared with the idea that to women must be conceded equal rights with men. Man's share of earthly gain is no greater than woman's.

Furthermore, men, as a rule, have other things to do than participate in the intellectual activities offered by our University. Many are busied with odd jobs, trying to eke out an existence, and support themselves through college. Perhaps fewer women than men are thus engaged. But the numbers of self-supporting women are increasing. Even in this field they threaten to outstrip men. And in addition, the majority of these self-supporting girls manage, despite their handicap, to garner many laurels in college activities.

It is said that the busiest persons are capable of doing the most. Therefore, a man's self-support should not excuse him from doing other things, if he has the incentive.

The question resolves itself, then, into just one answer—or perhaps two:

1. Either there is required for the tasks which our campus activity affords, a special knack for detail work, which the man is un-

willing to undertake, and in which the woman is especially capable; or (2), men are unwilling to work assiduously for little or no reward—all of which resolves into one conclusion, that men are growing fundamentally lazy, both intellectually and physically, and are letting the women carry on their activities, to save themselves the trouble.

A notable fact pertaining to the recent high school convention is that there were more women in attendance than men. In many instances the presidents of high school student bodies, and the editors of high school papers were girls.

Perhaps the University has this condition to face. It is not unreasonable to predict that within a few years both the president of our Associated Students, and the editor of our Emerald will be girls.

Women today are doing things. They are doing more things than the men. Yes, the masculine part of the student body participates in athletics, and brings glory to the Alma Mater. But if this is all men are to do, the women will do all else there is to be done. And by comparison the accomplishments of the men will appear insignificant. Furthermore, women are themselves becoming more athletic, and are rivals of the men in this field.

Herewith is a problem. Far be it from me to be jealous of the women for their successes. But I exhort the men to take cognizance of this condition as it presents itself today, and threatens to be in the future. If men have any sex pride whatever, they will get busy, and find a solution to this problem before they are reduced to the state of an inconsequential sex in comparison with the feminine.

Lotteries and Chances

By J.

Who are these people that are forever inflicting lottery dances upon the docile public? The first thought of a lottery dance arouses the gambling instinct, the belief that this time, by some queer change of fate, the luck may be better. The after thoughts of a lottery are like the morning after an over-dose of lemon extract; dark brown, foggy-eyed and filled with resolutions never to do it again.

A lottery dance is a so-called social function that is obviously and audibly rough-neck; everybody goes with somebody that they wish had stayed at home. The main elements of the dance consist of an over abundance of hopeless Paul Jones', grease paint, wigs, bruised toes, ruffled dispositions, crude attempts to be tolerant, suffering women, suffering men, border onlookers, and suppressed profanity.

The drawing for the lottery, like the under-class mix and a meeting of the discipline committee, is always square; in fact there have

been instances recorded when the drawing was said to have been too square.

Calling up the unknown lottery partner is a thrill somewhat similar to jumping off a cliff, or taking a final examination. Even at that, a hidden voice from an unseen face is sometimes improved by the intervening distance. Of course all of the boys and girls in the University are nice, very nice and they are all thought well of and respected by intimate relatives. However, there are individuals that are liked better after they are known, and most of those whose names appear on lottery sentences are of this nature.

A lottery is a grab box, a prize and usually a "card" with each and every number. The prizes offered are spoken of as a rule in butcher shop terminology, such as "a ham," "an egg," "carload of beef," "huge ox," and "over-grown swine." These prizes are announced in front of the fireplace at 12:45 a. m., following the outrage.

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TWENTY-SEVEN UNITARIANS SAY

In a Letter Addressed to the Ministers and Members of the Free Churches Known as Unitarian

"To the adherents of our Free Churches most of the dogmas now under discussion (Referring to the Modernist-Fundamentalist controversy) have long ago lost all reality and meaning. The theological assumptions underlying them are too archaic, and in no way essential to religious truth and life. Discussions about the virgin birth of Christ, his descent into hell and his physical resurrection, and the defining or interpreting of doctrines that are, for the most part, based on alleged facts or events that are beyond all possible verification, seem to us 'like darkening counsel by words without knowledge.' We cannot but regard an emphasis upon any exclusive dogmatic distinction a curious distortion of religious values and a futile effort to exalt the letter above the spirit of Christianity.

"Shall we not strive to be inclusive in spirit, charitable in judgment, generous in hospitality? Let us guard ourselves against all unrighteousness and self-seeking, and then let us reaffirm our belief that true religion, while, of necessity, guided by clear thinking, is not a system of doctrine, but a way of life that what the world needs to day is not a faith

about Jesus Christ, but the faith of Jesus Christ. Let us make plain our fellowship with all who are seeking to 'do justly, love mercy, and walk humbly with God,' with all who want to humanize the religious beliefs, and democratize the religious institutions, and christianize the religious life of our time."

In the sermon at the Unitarian church Sunday morning the pastor, Frank Fay Eddy, will consider the significant statement from which the above excerpts, signed by twenty seven Unitarian leaders, in comparison with the doctrines of the Fundamentalists, using the topic: "The Lesser and the Larger Faith."

The soloist at this service will be Jane O'Reilly, violinist. There are classes for University men and women in connection with the Church School which meets at the close of the Morning Service.

The Morning Service begins at 10:45 o'clock. The church building is located on East Eleventh Avenue at Ferry Street.

The church which is distinctively modernist in its view-point is known as "The Little Church of the Human Spirit."

—(Paid Adv.)

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