

ANCIENT HISTORY

LOOKING BACKWARD

Items of interest to the Carolina students from the Tar Heel of this date in 1899 and 1909.

TWENTY YEARS AGO

N. C. lost to Princeton 30-0. The New York Herald says: "N. C. played a very snappy game and made Princeton work for every gain. For N. C. Graves and Osborne played a very good game.

The semi-annual inter-society debate for this fall will be held Saturday night in the Phi Hall. The Trust question will be debated; the Phi has the affirmative, the Di the negative. The speakers are Messrs. D. P. Stern and J. E. Avert for the Phi; Messrs. R. R. Williams and W. A. Murphy for the Di. Dr. Battle, Judge MacRae, and Prof. Noble will be the judges. The most hotly contested football game of the season was played last Friday morning by the picked teams of the Meteorites and Tribobites, the former winning 12-10.

The Thanksgiving game with Georgia at Atlanta was won by Carolina 5-0. Carolina rushed 138 yards in 30 downs and punted 440 yards in 14 trials.

Carolina loses Southern Championship to Sewanee 5-0. The game ended with the Ball in Carolina's possession on Sewanee's 10 yard line.

1909

N. C. defeated Richmond College 22-0. The Carolina team worked like clockwork. Carolina had an off day and her playing was far from the best.

V. M. I. 3—Carolina 0

The Athletic Association now has on its roll 400 men who have paid their dues.

Enrollment in 1909—804.

Cameron B. Buxton, '99, formerly of

Winston-Salem, erstwhile Carolina football star, recently defeated Walter J. Travis, the former golf champion. In Newport News on Saturday the Carolina Eleven wiped out the tie score of two years past by defeating Washington and Lee by the score of 6-0. Porter, Venable and Belk played best game for N. C.

The Varsity tennis team left the Hill Sunday morning for a weeks trip to Colleges in Virginia. Fountain and Venable were both in fine condition and a majority of the meets are assured.

The schedule includes, Randolph-Macon, Richmond College, Virginia, and Washington and Lee.

A MID-AUTUMN'S NIGHTMARE (By A. Six)

Dramatic Personal:
Doctor, A Professor, 40 students, and attendants.

Act I

Scene: Botany Lecture Room.

Time: 1:29 P. M.

(Doctor at Blackboard; students at seats in various positions. Both hungry but resigned.)

Doctor—Upon this surface smooth, before me,

Dark from the Blackening brush of some good painter.

I now shall place three questions, Short withal and easy to be answered. (Bell ringing in distance visible excitement among students. Doctor smiles with left side of mouth.)

whereas the bell has just now tolled the hour for us to feed,
Of these three questions take the first alone."

First Student—My finish now I see.

Second Student—No pie for mine.

Third Student (whispering)—How much is given for the pledge alone?

All—Well, I'll be d—

(Continued next week)

300 HIGH SCHOOLS TO TAKE PART IN THE HIGH SCHOOL DEBATING UNION

(Continued from Page 1)

the literary societies of the university at the suggestion of C. E. McIntosh, a former intercollegiate debater of the university. In 1917 and 1918 more than 300 schools in the state debated, and an average of 80,000 persons has heard the debates each year. Durham high school won last year and Wilson has won twice, though not consecutively. A school winning twice in succession obtains permanent possession of the Aycock memorial cup, donated by former intercollegiate debaters of the university. N. W. Walker is chairman of the committee in charge and E. R. Rankin is secretary.

From the library of the late Col. A. B. Andrews, of Raleigh, a trustee of the University for many years and Vice-President of the Southern Railway, the University library has received a gift of approximately 750 volumes and 500 pamphlets. Included in the gift is much rare and valuable material on railroad history in North Carolina, on State history and books written by North Carolinians, and on the early history of the University. The present gift is a continuation of the generosity of the Andrews family which has already enabled the University to complete its files of some of the State newspapers.

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BIBLE STUDY GROUPS

This situation is set forth in the story of the two ranchmen, Abraham and Lot. Abraham brought his young nephew, Lot, with him to Canaan. They became ranchers on the plains. As their herds grew they faced the problem of supply and demand. The water, like the sugar in Chapel Hill, was scarce. So Abraham's men and Lot's men came into conflict over the water supply. One morning Abraham's men got up ahead and got to the well first. Next morning Lot's won out and bad blood was stirred up. The efficiency programme was worked to a finish. Efficiency aims at results, only. It aims at putting an interest across. But life is bigger than any interest and if we stop there we are going to have trouble. The efficiency stage is the stage of drama, with its collision and conflict.

It's this way, our world is a world of types. You belong to your type and have its interests at heart. I belong to mine and cherish its interests. You're a Scotchman, I'm a Presbyterian. You're a Virginian, I'm a Carolinian. Now as long as we don't see beyond our type there's nothing for us but deadlock. I push my interests no matter who or what stands in my way and you'll do the same thing. Hence deadlock. But life includes both your interests and mine, and if we are anxious to live as well as to take sides we will not only push our individual interests but be interested in the other man's interests.

Nature, where only the interests of the type prevail, is the scene of struggle for existence in which one type puts it over the other. The ant fights for its ant hill, the bear for its cubs, the dog for its kennel. But the human being has more in him than his type. In him is life. In other words, the human being, according to Abraham and Jesus and experience, has the God element in him and has the ability therefor to rise above the type and illustrate God as well as the type. That is to say, he can plant himself on what is true and right and lovely. That's God and in that lies the hope of civilization. Life isn't portrayed at its best in the drama for the drama presents us with only types of life in conflict. Our story of the two ranchmen gives us a better illustration of our life for it presents us not merely with the conflict between types but shows us the way out. It leaves the individual happy ever afterwards.

Abraham and Lot had their drama. Their herdsmen wanted the drama to go on and the strong man to win out. Abraham turned the drama into a short story. "Let us live," he said. "Life is bigger than my interests or yours or than both of our interests together. Let us live, e. g., let us get at the true and right and seemly thing to do—that's God and that's living—and then we will fuse our individual interests in the larger interest that blends, transcends them all." It was the get-together, the Jesus principle;

and as in the story always they lived together happily ever afterwards.

What kind of a fan would Abraham be if he were here? He'd recognize that the game was three things—Carolina, the opposing team, and life. Abraham would live the game. If the opposing team won he would get joy out of all the good plays on both sides, wishing all the time that Carolina had won, provided he was a Carolinian. If Carolina won he'd cheer for every good play of the other team. So he'd watch the game not as a sectarian but as a Christian fan. God doesn't take sides. He's the living God and being such He is on both sides. So Virginia has just as good a right to pray as Carolina and as good a right to expect God to help her; and the Abraham man watching the game gets his pleasure out of the game as a game as well as out of the interest he has in a side, and no matter who wins he hasn't lost out.

Your home is allowed so much sugar. The other homes in America are allowed so much sugar. You can dodge the censor and get ahead of the other home. That's to fight for your type of home as against the other type. It's the cat and the dog world you're living in, not the human. Abraham would say: "Let's do the right thing," which would mean "Let's take what belongs to us and leave the other household what belongs to it." He would ask: "Whose sugar is this?" then he would say: "Render unto yourself—you being for the time Caesar—the things that are yours and unto God the things that belong to Him."

A woman wants a cook. So she offers her neighbor's cook a larger wage than she is getting and takes her home. Abraham's wife might do that if she were here. Abraham wouldn't.

You are in discussion with another man. You take sides. Abraham would have his side but would want to get at your point of view rather than beat you out in argument. Truth is three things: your view, the other man's view, and that which is more and common to both. Abraham would work on that. Some folk, like the herdsmen of Abraham and Lot, try to pre-empt the well of truth and shut off the others from getting any water.

Discussions, Does Abraham's point of view call for a weak or a strong man? Take up the phrases "Supply and demand" and "Struggle for existence and survival of the fittest." Who is the fittest? What's efficiency? How about party politics and sectarianism in religion? What is loyalty?

The following men have been initiated into Alpha Chapter of Epsilon Phi Delta: Ben Cone, '20; John Washburn, '20; Skinner Kittrell, '20; Harvey Terry, '20; Nathan Mobley, '20; L. W. Jarman, '20; Prof. C. A. Hibbard.

George Southerland, '20, of Goldsboro, spent Saturday on the Hill.



—and in New York

A fact: New York surely does like Fatima. It is the best seller at fashionable clubs, at the Stock Exchange and even at leading hotels such as these:

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