

In the World of Sport

SOME FOUNDATION OF FAITH

Dr. Francis L. Patton on Christianity and the Modern Man.

At the Christian Workers' Conference at Northfield, Dr. Francis L. Patton, president of Princeton University, spoke in part as follows, according to the Boston Transcript:

"As soon as man begins to think at all about the nature of God and his relations to God he enters the realm of philosophy. Sometimes we are inclined to wish that we could get along without such questionings, and it is very likely true that if we just simply accept our being here and the existence of God as facts, and did not bother ourselves as to what these facts imply or how they came to be, we should be quite as happy, perhaps more so. For most men, however, this docile acceptance of the facts of life, death and the universe is not sufficient and we know that as far back as we can trace the history of human thought men have always had their theories for explaining the nature of God and his relation to the individual and to the universe. In the past, and in some cases even yet, there are men for whom the paternalism of the Lord's prayer is sufficient or whose philosophical creed is limited to the beautiful plan outlined in the sermon on the mount. There are, on the other hand, others who, like Prof. McTaggart of Cambridge University, declare that we haven't investigated for ourselves and of the reasonableness of which we are not entirely satisfied. The worst of this view is that it tears down our belief without building up anything to take its place. For a few advanced souls Prof. McTaggart's plan has in it much which commends itself, but if the great masses of people who now find comfort and consolation in behalf were to apply the test of critical examination and minute scrutiny to their ideas of God and of religion, the result would certainly be widespread discontent and doubt. We must, therefore, dismiss the test of reason alone as impracticable, for no philosophy is worthy to endure which takes belief away from thousands of people who enjoy their belief and gives it to a few metaphysicians who are incapable of enjoying a belief if they succeed in getting one.

Philosophy is no realm for timid souls or for those who do not want their peace of mind, to suffer some rude shocks. Neither can we dabble in philosophy on week days and shed it on Sunday. We must range ourselves frankly on one side or the other; we must be either with those who do not care to think or who prefer not to subject the facts of religion to the processes of the intellect of else we must be willing to face the question boldly though reverently. Some would like to invest a sort of reserve in old-fashioned religion and speculate with the remainder of their capital, if we may borrow a figure from the world of finance, their idea being that they will have a comfortable reserve of religion to fall back on if they get caught in too tight a place in their adventures in the field of philosophy. Recognizing clearly where we stand, let us proceed to see if we can find out what are the fundamentals which philosophy would presuppose in its endeavors to come at something like an understanding of the religions of God to man and the universe and the meaning and nature of a religious faith which will meet and stand the fire of reason.

First, there is the presupposition of the existence of a soul in the human body. There have been countless theories of explaining the soul or accounting for it, and on the other hand there have been about an equal number of attempts to disprove the existence of the soul. Those who deny the existence of the soul are divided into two general classes; those who attempt to show that the soul cannot exist and those who admit the existence but claim that it serves no purpose, that it is a sort of useless organ like the appendix. Then there are others who admit the existence of a soul and that the soul is a part of a divine plan, but who would have us believe that the soul is a sort of free force which is capable of selecting what sort of body it shall dwell in or even of changing from one body to another if it finds one which suits it better than the one it first occupied. These, mind you, are only two or three of the simpler and commoner theories of the soul. There are many others, some of them so complex as to make one think of the saying "a philosopher understood would not be a philosopher at all."

Without going into the difficulties and the obscurities of the subject, there are some things which we can say about the existence, and function of the soul. The chief of these is that there is more reason to believe in the existence of a soul than to deny it. True, we cannot prove mathematically that the soul exists, but neither can we disprove its existence.

The second philosophical presupposition of religious belief is the existence of a God. Here, though the evidence is not much more satisfactory than in our first speculation on the existence of the soul, the burden of proof is very much more clearly on the man who denies the existence of a God than in the case of the man who denies the existence of the soul. We need only examine the magnificent order and plan of the universe to have a well-nigh convincing proof of the existence of some higher power. Creation could not have been the work of any man or even any superman. As far as reason can be applied to things which are not capable of measurement by human measures, the man who denies the existence of a God is going against reason. It is far more reasonable to believe God's existence than to doubt it. Without some such presupposition the whole scheme of the universe falls to pieces and we should be reduced to the point of denying the existence of matter altogether and holding that the world and all the things in it are but matters of imagination. "There are people I know who take just this position, but it is hard to understand how they can doubt the existence of matter or even the great inspiring force which is behind the material world, if they have studied the processes of the evolution theory. The evolutionary theory is the best proof which we have of the existence of a divine directing force. There are other ways of coming at a belief in a God, but whatever the road by which you reach your conclusion, it is fairly safe to say that if you have thought at all, if you have studied the evidence carefully and impartially, you believe in a God and in his guiding power as the secret of our presence here today.

If we believe in an invisible God it is not such a great step to the belief in an invisible soul. We cannot tell what is in God's mind or what was there when he created man, but it is entirely reasonable to suppose that God should have put something of himself into man, that he should have provided some link, some tie, between the eternal and the finite, and what would this link or tie be if it were not the soul? We must close without having proved anything; our ground so far may be called, with justice, made land, a kind of negative foothold, but at least we have the comfort of not having destroyed belief, even though we may not have given belief anything very firm to stand upon.

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THE DRUMMER AND THE MILITIAMAN

Knight of The Grip Would Deny Soldier All That He Receives

"It's going mighty hard with we fellows," commented the kahki-clad militiaman as he entered the "smoker" of an Eastbound Southern train en route to Camp Glenn and the fat drummer-sigher. "We're going up against the Lord knows what but we don't mind it," he continued as he squeezed himself between two travelers.

"We talk of what we are obliged to suffer but look at our forefathers. We want three changes of clothes and we get 'em when our forefathers were obliged to go hungry during the Civil War," he continued. The drummer saw that the young man was obliged to "blow" and because he knew the coaches were crowded decided to remain and listen.

"Why down at camp all of us have three changes of clothes in our locker all the time. A full dress, an olive drab and a field suit-like this" and he held his arm out for the drummer to test the quality of his shirt. "But the Illinois troops ain't got their sweaters yet and we have had ours for a long while. We even have our overcoats on the way," he modestly added.

"I was born in Virginia and I have followed the Virginia troops about quite a bit but I'm sticking to the Carolina forces now. Think I get a bit better treatment with them," he added. The boys at Camp Glenn holler "sore-back" at me, claiming that the Virginians laid down at Gettysburg and allowed the Tar Heels to fire over them but you can't get away with that stuff," he argued. "Why they all fought at Gettysburg," he added, "fought as long as there was any necessity of fighting and the name of Tar Heels and Sore-backs never originated there at all."

"You hear a lot of the fellows who get sent back say they fooled the doctor but don't you believe it. Whenever you fool one of 'em' doctors you're going some. I rather know I have my health and go to Mexico than be turned down and go home believing that I am going to die immediately," he continued.

"When the doctor examined me he said 'your heart is beating a bit slow and I replied 'its taking its time today doctor.'" Even the drummer had to smile at that but when the young man told of his prowess as a football player the frown returned to the older man's face and stayed there.

The militiaman told a full smoking room of the various units he had traveled with or as he put it "followed" but when he told his audience in leaving the train at Selma that he never done actual army service the fat drummer fairly snorted.

But why shouldn't the guardsmen be allowed to "show off" before the public. Heaven knows he gets little enough for his services and why deny him the privilege of appearing before the public as a hero. That boy was en route to Camp Glenn. He had been enjoying a furlough with homefolks and the war department orders had sent him back to camp. He was actually en route to Mexico and while he may not see actual service he is going to furnish himself as a target for some sniping Mexican. The drummer was not going to do anything of that nature and the other passengers were bent on business or pleasure but here was a man who was going to Mexico via Camp Glenn. Going there for \$15 a month—to furnish himself as a target for a mere pittance. And the money was not drawing him. He possessed a deeper love for his country than the disgraced drummer and yet the drummer thought the other should not disturb is summing up of possible customers whom he intended calling on the following day. He would deny the militiaman all that he gets for his service—the glory of being a soldier—a soldier in war times.

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Women Spends Two Years On Her Way From Russia. Sheboygan, Wis., Sept. 19.—After fighting her way to this country from the Province of Vilna, Russia, for more than two years, bound for Sheboygan to join her husband, Mrs. Schouke Goodkin, the wife of a Sheboygan Russian Hebrew, has at last reached Seattle, Wash.

She had \$1,500 with which to start to get to this country which had been exhausted in the effort. She is twenty-five years old. Just before the European war broke out, Mr. Goodkin left for America, coming to Sheboygan. His family did not get away before the war started, and the woman and her two children have been having a terrible journey. For a long time she was held at Vladivostok, Siberia, where she was sent by the Russian authorities with other emigrants.

Licensed Muskrat Farmers. Madison, Wis., Sept. 19.—How licensed muskrat farmers of Winnebago county and vicinity got 58,435 of these animals during the year ending June 30, and sold the hides for \$25,220.60 is told in the records of the Conservation Commission.

The business of muskrat raising is a unique one and this year is the first recognized under the law passed by the government for the licensing of specific premises for this purpose, the taking of the animals to be reported to the commission. The farmer doing the largest business reported the sale of 13,125 muskrat hides for a total of \$6,305.60.

Cross Ties Help. Franklin Press. Cross ties will feed and clothe many a man this fall and winter. They are a product that everyone has and there will be no excuse for anyone not having something to sell to make money.

ATLANTIC COAST LINE The Excursion Railroad of the South EXCURSION FARES From Wilmington OPEN TO THE PUBLIC. WASHINGTON \$16.00 BALTIMORE 18.50 PHILADELPHIA 22.50 NEW YORK 26.00 BOSTON (via Norfolk) 30.50 ASHEVILLE, N. C. 14.05 WAYNESVILLE, N. C. 15.35 LAKE TOXAWAY, N. C. 15.75 BREVARD, N. C. 14.95 HENDERSONVILLE, N. C. 14.05 SALUDA, N. C. 13.50 TRYON, N. C. 13.20

Tickets on sale every day until Sept. 30, good to stop over. Limited returning until Oct. 31. \$50.10 Kansas City, Mo. Account American Bankers Association. Tickets will be sold Sept. 21, 22, and 23, limited returning until Oct. 10. \$30.00 Jacksonville, Fla. Tickets on sale September 26, limited returning until October 3. \$10.50 Tampa, Fla. \$10.50 St. Petersburg, Fla. Tickets on sale September 26, limited returning until October 6. \$11.50 Ft. Myers, Fla. \$33.05 Cleveland, Ohio Account Annual Convention Brotherhood of St. Andrew. Tickets will be sold October 1, 2 and 3, limited returning until October 12. \$41.00 Little Rock, Ark. Account National Congress of Negro Fraternities. Tickets will be sold Sept. 26, 27 and 28, limited, returning, until Oct. 2nd.

\$20.95 Jacksonville, Fla. \$21.45 State Camp, Fla. Account the following important National events: Southern Rifle Association, October 11 and 12. National Rifle Association, October 13 to 19. National Rifle Practice, October 20 and 21. National Individual Rifle Match, October 22. National Pistol Match, October 24. National Team Match, October 24 to 26. Tickets will be sold to Jacksonville and return September 16, 17, 18, 23, 24, 25, 30; October 1 and 2 and to State Camp and return October 7, 8, 9, 14, 15 and 16. All tickets will be limited returning until November 4, 1916. Reduced fares for parties of ten or more traveling together.

PROPORTIONATE FARES FROM OTHER POINTS ON THE ATLANTIC COAST LINE. "The Standard Railroad of the South." PHONE 160.

ATLANTIC COAST LINE Arrivals and Departures of Trains at Wilmington, Effective Sept 11, 1916. Time Not Guaranteed. DEPARTURE: No. 90. 8:40 A. M. Daily Except Sunday. No. 64. 9:15 A. M. Mon., Wed. and Friday Only. No. 51. Daily. 2:30 A. M. No. 48. Daily. 2:40 A. M. No. 53. Daily. 3:45 A. M. No. 62. Now Daily. 3:25 P. M. No. 55. Daily. 3:45 P. M. No. 59. Tues., Thurs. and Sat. Only. 6:30 P. M. No. 42. Daily. 6:45 P. M. TO AND FROM Goldsboro, Richmond, Norfolk and Eastern North Carolina points. Jacksonville, New Bern and Intermediate Stations. Chadbourne, Conway, Florence, Charleston, Savannah, Jacksonville, Tampa, St. Petersburg, Fort Myers Columbia and Asheville, Pullman Sleeping Cars between Wilmington and Columbia, open to receive outbound passengers at Wilmington at and after 10:30 P. M. and may be occupied, inbound until 7:30 A. M. Goldsboro, Richmond, Norfolk and Washington. Parlor Cars between Wilmington and Norfolk connecting at Rocky Mount with New York trains having Pullman Service. Solid train between Wilmington and Mt. Airy via Fayetteville and Sanford. Jacksonville, New Bern and Intermediate Stations. Chadbourne, Florence, Columbia, Augusta, Atlanta and the West. Charleston Savannah and all Florida Points. All Round Pullman Sleeping Cars between Wilmington and Atlanta, via Augusta. Sleeping Cars daily between Florence and Columbia, which may be occupied at Columbia until 7:30 A. M. Fayetteville and Intermediate Stations. Goldsboro, Richmond, Norfolk, Washington and New York. Pullman Sleeping Cars, between Wilmington and Washington connecting with New York trains carrying dining cars; also Pullman Sleeping Cars between Wilmington and Norfolk. ARRIVALS: No. 91. 1:15 A. M. Daily Except Monday. No. 65. 6:15 P. M. Mon., Wed. and Friday Only. No. 5. Daily. 12:30 A. M. No. 49. Daily. 6:05 P. M. No. 52. Daily. 8:30 P. M. No. 63. Daily. 12:30 P. M. No. 54. Daily. 12:30 P. M. No. 60. Tues., Thurs. and Sat. Only. 10:15 A. M. Daily. No. 41. Daily. 9:30 A. M. For Folder, Reservations, rates of fares, etc., call 'Phone 160. W. J. CRAIG, Passenger Traffic Manager. T. C. WHITE, General Passenger Agent. Wilmington, N. C.

CLYDE LINE Last Excursion Of The Season To Asheville, N. C. "THE LAND OF THE SKY." THURSDAY, SEPTEMBER 28, 1916, Via Southern Railway Schedule and Round Trip Fares as Follows. Lv. Goldsboro 6:45 a. m. \$5.00 Lv. Selma 7:40 a. m. 5.00 Lv. Raleigh 8:52 a. m. 4.75 Lv. Durham 9:50 a. m. 4.75 Lv. Henderson 7:00 a. m. 4.75 Lv. Oxford 7:40 a. m. 4.75 Lv. Burlington 11:12 a. m. 4.75 Lv. Greensboro 12:30 p. m. 4.75 Arrive Asheville 8:00 p. m. Round trip fares in same proportion from all intermediate points. Returning tickets will be good on all regular trains leaving Asheville up to and including trains leaving Asheville Sunday, October 1st, 1916. A DAY TRIP THROUGH THE MOUNTAINS THREE DAYS IN ASHEVILLE Giving ample time in which to visit the numerous points of interest in the "LAND OF THE SKY." Most Delightful in the Mountains at This Season. For further information ask Southern Railway Agents, or J. O. JONES, Traveling Passenger Agent, Raleigh, N. C. 9-18 to 9-28 SOUTHERN RAILWAY Effective Monday September 11th, 1916 Southern Railway announces the present Winston-Salem — Beaufort-Moorehead City Pullman Sleeping Car line will be shortened to Winston-Salem—Goldsboro Pullman Sleeping Car line. This car will leave Winston-Salem at 8:50 p. m., same as at present and arrive Goldsboro following morning, returning car will leave Goldsboro 10:35 P. M., arriving Winston-Salem following morning. Present Greensboro-Raleigh Pullman Sleeping Car line will continue to operate. For full details, reservations, etc., address, J. O. JONES, Traveling Passenger Agent, Raleigh, N. C. The Southern Serves the South.

Suburban Schedule EFFECTIVE SEPTEMBER 5, 1916. Wilmington 6:25 A. M. Beach 6:45 A. M. 6:55 " 7:10 " 7:25 " 7:40 " 7:40 " 8:15 " 8:30 " 8:45 " 10:00 " 10:45 " 1:30 P. M. 1:50 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15 " 4:30 " 4:45 " 4:50 " 5:00 " 5:15 " 5:30 " 5:45 " 6:00 " 6:15 " 6:30 " 6:45 " 6:50 " 7:00 " 7:15 " 7:30 " 7:45 " 7:50 " 8:00 " 8:15 " 8:30 " 8:45 " 8:50 " 9:00 " 9:15 " 9:30 " 9:45 " 10:00 " 10:15 " 10:30 " 10:45 " 11:00 " 11:15 " 11:30 " 11:45 " 12:00 " 12:15 " 12:30 " 12:45 " 1:00 " 1:15 " 1:30 " 1:45 " 2:00 " 2:15 " 2:30 " 2:45 " 3:00 " 3:15 " 3:30 " 3:45 " 4:00 " 4:15