

THE TAR HEEL

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EVERYBODY PLAYS THE GAME

For the first time in Chapel Hill history the University becomes the host of the University of Virginia football team and that portion of the Virginia student body that may attend. The new system of playing in alternation at Chapel Hill and Charlottesville is an expression of a strong current sentiment at both Universities that this great gridiron classic should have nothing about it that smacks of professionalism.

Heretofore the good people of Richmond, Virginia, have been the hosts of each team. And who shall deny that the fine, old courtesy of those Old Dominion folks was extended not alone to their own husky warriors but also to their Tar Heel visitors?

This Thanksgiving day at Chapel Hill, our University not only plays the Virginia University, but entertains it. The fine spirit of sportsmanship that has always characterized the attitude of the two student bodies in the past should now, on our home grounds, be emphasized. We are the University student body. We are the University. We are the hosts of the Virginia team and students.

We need no reminder of our duty on this occasion. The gentlemen from Virginia must carry away from Chapel Hill the memory of a visit that will be thoroughly delightful, whether their team wins or loses. They are our guests.

As a practical suggestion, we think it would be an excellent plan if the student body would meet the Charlottesville special (if there is one), and escort the visitors up to the Hill.

It's not a mere matter of two football teams meeting here Thanksgiving day. It is rather the meeting of two great Universities, located in states long known for the excellence of their hospitality.

Team meets team and plays the game.

Everybody play the game!

A GREATER VICTORY

For eleven years, between 1905 and 1916, the Carolina football team and the majority of the Carolina student body journey into Virginia on Thanksgiving day and went down to a football defeat before the Virginia team. Year after year we drained the bitter cup of the dregs and year after year we came back smiling. In our opinion if anything can help the high quality of sportsmanship on this campus it is the memory of those years when we cheered our fighting teams that always lost but were never beat. We lost—but we lost in the spirit of gentlemen. We accepted our defeats without a murmur, without an excuse, and we took the medicine in annual doses.

Then in 1916 we achieved a football victory and another—we found that in learning to lose we had also learned to win. The same fine spirit it was manifest in 1916 that characterized the previous contests.

And somehow that meant more than a mere score that stood for victory or defeat. It published in blazing letters the spirit of an institution that is never conquered; that accepts defeat or victory with the philosophy of clean sportsmanship.

Next week we face the Virginia team again after a gridiron absence of three years. Without a handicap we face them. For we believe that our chances of victory are at least even.

But win or lose the spirit of the University will ever be the same toward its own team and toward the one it opposes.

We have learned to win; we have learned to lose. And in these we have learned to lose. And in these we have found a greater victory!

THE LITERARY SOCIETIES ARE ALIVE!

Elsewhere in this week's columns is found a resolution made at the last meeting of the Dialectic Literary Society in placing the stamp of disapproval on any act of rowdiness by students at public meetings or entertainments. The society thus lends the powerful force of its opinion to the editorial written two weeks ago on the same subject.

The resolution is characteristic of the new attitude of the literary societies; it shows more plainly than words the increased vitality that is once more placing the literary societies in the main current of campus life.

As bodies of opinion the societies realize that their part in campus life is not detached; that they must lend their active constructive efforts to the progression of sentiment on this campus.

This resolution was accomplished in a few minutes but it represents the view of one of our most representative bodies connecting quickly with the swift movement.

The management and the faculty are going to back track athletics this year to the greatest possible extent, and there will be the usual faithful squad of men who will work hard to put out a good team, and indeed this squad is larger and better than usual.

But to put out a track team of the type that the University should put out it is going to require the support of the student body such as is given football, baseball, and other sports. The students should stick behind the track team in spirit just as they do the other teams. But they should not only do it in spirit, they should go out for the team. The size of a track squad is unlimited. Only twenty-two men can play football at one time, but several hundred men could take part in some kind of track athletics in the same field on the same afternoon. So when a call is made for track men we should have over a hundred report.

Furthermore these men should be training now. We have the best climate in the world for track. The weather is very rarely severely cold and there should be a hundred men training on the cross country runs now, then when the call is made after Christmas they would be in good condition, and could be gotten in much better condition for an early meet which it is expected will be arranged for about March 20.

If this editorial is taken to heart and its advice followed, we can put out the champion track team of the South this year. We are going to have a good coach; that has been promised, and the rest is up to the students.

STUDENT FORUM

MANNERS AND ILL-MANNERS

Manners and ill-manners. There is a distinction between the two. An individual is classified by his behavior; a community or an institution by the conduct of its citizens.

The college community that assembled in Gerrard Hall for a musical entertainment of a semi-classical nature. Without further inspiration than the appearance of young ladies in evening dress a number of young men instigated applause of a quality that immediately classified them—also the college, so far as strangers were concerned. Limp-back hymn books were wafted into the air from the balcony and settled among the spectators in the lower pit. It was spectacular—college men hurling hymn books, whistling, romping on the floor with their feet, engaging in boisterous laughter and other forms of applause which are in vogue at a "pep" meeting. This at times when any applause would have been out of place.

The house was dark except for the foot-lights. The vociferous appreciation was of such dimensions as to appear representative of the college community. It was not. For the most part the audience was well bred and of good manners. The exceptions were these human landmarks representing their respective distances from the frontier of barbarism. These brethren showed no lack of manners—they showed ill manners. Had they held their peace we might have been considered an unappreciative audience but not a rude audience.

The misconduct can be explained, as can almost every public offense. Gerrard Hall is the home of "pep"

meetings. Nothing less than a few blood curdling yells is considered indicative of interest in anything taking place in this arena of anticipated victories. It is felt that every one must be "rough and ready" and willing to "split Carolina" for any purpose at any time when assembled here. Anything short of this is considered a mild form of applause. This attitude has created a tendency to ignore the interpretation a stranger might place on our well mean approbation.

Pickwith gymnastics are out of place at such performance as Lyceum attractions and should be suppressed. The varsity squad might corral these yearlings in some convenient place for instruction. This done the Y. M. C. A. or some other motherly organization, could "give them Hell Carolina" for past shortcomings and then a few selections on a Jew's harp or French harmonica by way of cultivating a taste for good music. Following this with a little drill work on getting in and out of the building, after a fashion becoming to men rather than sheep, they should be qualified for another try-out. It would be gratifying to see such an audience comport itself in keeping with the dignity of the University.

RALPH WILLIAMS.

BIBLE STUDY GROUPS

Lot and his family went to live in the south country. They took up their residence in Sodom. The town of Gomorrah was near by. It was a sort of a Winston-Salem or St. Paul-Minneapolis combination, with the objectionable features peculiar to Sodom and Gomorrah thrown in.

These two towns had a hard name. The people there had made money and were now going in for a good time. It was a case of plain thinking and high living, not unlike many an American urban situation. But plain thinking and high living are suicidal. You can't have your bread and consume it and you can't have your life and burn the candle at both ends. St. Paul was thinking of this condition when he gave the Christian interpretation of the destruction of the cities of the plains: "Whatsoever a man soweth that shall he also reap." Sow barley and you reap barley. Sow nettles and you reap a crop of nettles. Sow a habit and that habit you reap. Sow luxury and loose living and you reap a thunderstorm. The devotee of the red light region or the saloon or late hours doesn't need to have the story of Sodom and Gomorrah explained to him. He has had his Sodom and Gomorrah and when he reads that fragment of ancient piety he can interpret it.

Lot and his family finally got out. They did the heroic act of tearing themselves away from their environment. They struck out for the open country. The bible says God told them to go. What other explanation could you give? God is always talking to us. Every fine thing a man is moved to do—that is God talking to him.

The story has its climax in Lot's wife. Lot reached the open country. He threw off the incubus. As the great Apostle would say, he laid aside the weight that was besetting him. But poor Lot's wife! She just couldn't make it. She handled the situation with success for a little while but at last she grew weary of well doing and turned back. The habit had gotten its clutches into her life and as it is naively written of her, she was turned into a pillar of salt. In other words she became petrified. That's what happens to all that kind of people.

She was like the youth who has had the haphazard, slovenly habit of never doing anything on time. He has been living in that pleasant but vicious Sodom a long while. One day the crisis comes. He sees that he can't succeed and be thus wayward in his manner of life. So he decides to beat for the open country of regularity. For a short time he keeps up the gait, gets up early, goes to bed early, applies himself diligently to his task. But it's too much for him and he turns back to his Sodom city of Go-As-You-Please. You see lots of those individuals—the apostolic successors of Lot's wife—petrified on the highway and a warning to the passers by.

My friend, Jack, was smoking too many cigarettes. I made a bargain with him that I would do thus and so if he would break loose from that Sodom of enjoyment and strike for the open country of restraint. He started but not long afterwards turned back. Today he is a petrified object on the highway of life, shriveled, jaundiced, stoop-shouldered, without zest for any undertaking.

A man establishes himself in his pleasant Sodom of belief. He has his creed, within whose gardens he walks and is happy. The change comes. He finds the old environment of the



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