

## THE GUILFORDIAN

GUILFORD COLLEGE, N. C.

PUBLISHED WEEKLY

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THE GUILFORDIAN, Guilford Col-  
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### CALENDAR.

Thursday: 6.30, prayer meet-  
ings.  
Friday: 7.00, Literary Socie-  
ties.  
Saturday: 8.00, social.  
Sunday: Religious services.  
Monday: 6.30, Biblical Seminar.  
7.00, chorus practice.  
Tuesday: Junior class meeting.  
Wednesday: Freshman class  
meeting. 8.00, Science Club.

### CLASS DEBATING.

Some three or four years ago there was a real system of inter-class debating at Guilford. Each class at its second meeting regularly elected three debaters, who were almost immediately called together by the chairman of the committee on lectures and debates. At this meeting they were informed of the rules governing the debates. The dates then open were discussed and decided upon, and all the teams began to plan definitely for the coming debates. Formerly the election of these class debaters was looked forward to with interest and it was considered an honor to be elected to this position. But what about it now?

Last year one class delayed their election, and no meeting of class debaters was called, until so late that one of the preliminary debates had to be postponed until after the Christmas holidays—probably the first time it had ever been necessary to do this. When the debate did come the debaters were made to feel at the time that the class was wishing for them to win but if they lost it was not looked upon as anything of great moment. Win or lose it was soon forgotten. The thing that made the debater realize most that he had done this work was the talk from his professor who lamented

the fact that his work, for the past few weeks, had not been up to the standard.

This year two classes have been unable to get three men who would consent to serve in this capacity. The individuals giving as their reason that the honor does not pay for the work, and no consideration is shown a class debater who is sometimes forced to leave a lesson unprepared. The lack of interest is clearly evident from the foregoing facts and also that those duly elected and consenting to serve have not yet even been informed who is the chairman of the committee on lectures and debates for this year.

If no interest is going to be shown in these debates, what must be done? Are we going to let them drag along and die by bits or would it not be better to kill them instantly and humanely and give us something in their place? Why could not Guilford begin intercollegiate debating? Or if interest is dying in the unspirited formal class debates, why not substitute a more spirited and less formal class debate, by giving only two weeks for preparation, which would force more or less extemporaneous work? *Something should be done!*

### BROWNING'S "ABT VOGLER."

(Continued from first page.)

The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God by the lover and the bard;  
Enough that he heard it once; we shall hear it by-and-by."

Still more in the eleventh stanza there is assurance that defeat is even an indication of future victory, that joy is keener by its contrast with sorrow, that discords only heighten the effect of the harmony.

"And what is our failure here but a triumph's evidence  
For the fulness of the days? Have we withered or agonized?  
Why else was the pause prolonged but that singing might issue thence?  
Why rushed the discords in, but that harmony should be prized?  
Sorrow is hard to bear, and doubt is slow to clear,  
Each sufferer says his say, his scheme of the weal and woe;  
But God has a few of us whom he whispers in the ear,  
The rest may reason and welcome: 'tis we musicians know."

So, passing through the varying moods of ecstasy and praise to pain and doubt, then to submission and perfect resignation, it the level of every-day life by descending gradually through modulation to the common chord.

Thus is typified the daily round of duty, as contrasted with occasional glimpses of higher things, when as to the disciples on the

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Mount of Transfiguration, the Holy of Holies it revealed, but not for long. They, like the inspired musician, might not remain long with the vision—they must descend to the foot of the mountain, where, awaiting their return was the multitude, to whose needs they must now minister.

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