The Guilfordian

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Intercollegiate Athletics

To arrive at an intelligent conclusion as to the merits of the Guilford College Inter-collegiate Athletic Program, both the expen-ditures on the current program and the be-havior of the participants involved must be considered.

For the current year, Guilford College Business Manager David Parsons estimates that total intercollegiate athletic expenditures will slightly exceed \$201,000 including an almost \$7,000 deficit from the operations of prior years of prior years.

Estimated receipts including donations from outside college sources as well as college funds designated exclusively for athlexics amount to slightly over \$93,000.

The remaining \$108,000 of the budget must be funded by the college itself each

year.
A sizeable amount of this budget is spent on athletic grants.

This year the college allocated \$55,600 for this purpose although approximately \$15, CCO of this sum was from funds clearly designated for athletic grants. The \$15,000 estimation is included in the \$93,000 figure of estimated receipts.

It is worth noting that this \$55,600 worth of athletic monies was awarded to athletes in programs involving approximately 120 students while the \$122,000 in academic monies was awarded to participants in nonathletic programs encompassing 930 students.

The average participant in intercollegiate football at Guilford has a lower quality point average than the average nonparticipant male and is more likely to be dismissed from college for academic reasons than the average Guilford male student.

In addition the Guilford football player is more likely to be convicted of an MIG violation than a non-player and approximately 5 times more likely to be convicted of an Honor Board violation than the average Guilford stu-

Although it must be realized that the marest of Guilford football players like the rest of Guilford's student body are good college citizens, these statistics do provide some comparison of football player and non-football player behavior.

Thus while we urge caution in the use of statistical information in determining the merits of a program involving people as par-ticipants, we do believe that such evidence is worthy of serious scrutiny in determining which aspects of Guilford's Intercollegiate Athletic Program are in need of an overhaul.

Democracy For Greensboro?

By supporting the Modified Ward System on November 4, Greensboro voters will have an opportunity to institute democratic government in our city.

Under the Modified Ward Plan, Greens-boro would be divided into eight equal pop-ulation districts with each district electing their own city councilman. Two other councilmen and the mayor would be elected at

The outdated method of electing all city councilmen by voting at large is largely responsible for the failure of the present form of Greensboro city government to respond to the needs of its citizens. This method of biased government has enabled residents of Northwest Greensboro City consistently control the Greensboro City

to consistently control the Greensboro City Council which elects one of its members

as mayor.

However, residents of other sections of the city have found themselves unable to get streets paved and receive other governmental services.

It is not surprising that Greensboro City Councilmen have established the custom of running for office devoid of campaign platform or sensible proposals.

Unfortunately many voters have become so frustrated by their inability to elect representatives who truly reflect their interests that they have lost hope in the democratic political process.

We urge the voters of Greensboro to end this frustration, which is the end product of an unjust and undemocratic form of city government, by endorsing the Modified Ward Plan on November 4.

Last year we were told The Best Plan is worth waiting for.



The Human Condition

By DOUG SCOTT

"Idiot: a member of a large and powerful tribe whose influence in human affairs has always been dominant and controlling."

Ambrose Bierce, "The Devil's

Dictionary"

America was started by cynics. America was started by cynics. The first government (The Confederation) was totally cynical in nature. The constitution was written by cynics (notice how very little they trusted government). Why doesn't anybody trust a cynic? cynic?

Bierce, a great 19th century American cynic, defined cynic as "a blackguard whose faulty vision sees things as they are and not as they ought to be." College students and teachers

understand. Popularly thought of as cynics, they are the living example of the power of edu-

cation. The more you learn, the less you understand. When you know the magnitude of the problem facing you, it's easier to be a little leery of it. God knows, we have the problems.

But cynics can be realistic. Witness our leader, Dick Nixon. Then look at Hubert Humphrey. Not much difference? Who won?

Aside from the two isolated facts that Hershey bars are still a nickel (smaller, but still a nickel) and LBJ's back on the farm, the cynical mind is the last reassuring sign in America. Who said never fight a land war in Asia?

Activities At Guilford This Week

November 2-Sunday Special-2 p.m. to 6 p.m.

November 4- Soccer at home with

November 4-Soccer at home with

November 6-Revelers' Club Production-one act play in Dana-"The Boor," by Chekov Soccer game with Erskine

November 7-Revelers' Club Production-one act play in Dana-"Dark Lady of the Sonnet," by

November 8-Home football game with Emory and Henry College. Revelers' Club Production-one act play in Dana-"The Death of Bessie Smith," by Edward Al-

Africa, India Superstitions Same In N.C.

Superstitions concerning the spirits of the dead are much the same in North Carolina, West Africa and West India. says a recently published article.

The article appears in the November issue of "North Carolina Folklore," a publication of the N.C. Folklore Society.

The article, entitled "Parallels in West African, West Indian and North Carolina Folklore," cites the similarities in such beliefs as the existence of persons with second sight, methods by which spirits make their presence known and measures. presence known, and measures to ward off evil spirits. The authors conclude that "the

persistence of these beliefs, down

through the centuries, is living evidence of the reluctance of man to shed folklore that offers him some measure of comfort and psychic-protection."