

**THE GUILFORDIAN**

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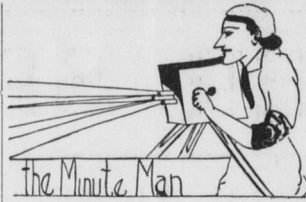
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Thanksgiving in the offing and the spirit of the times of Priscilla and John. In the old version Priscilla said to John, "Why don't you speak for yourself?" But in this modern day and age it's, "Pat, I think we should go to Danville." Witnesses said they didn't go because it was too cold for a rumble-seat ride. "If you can't be good, be careful; if you can't be careful, call it Priscilla." . . . "And so does Mary Priscilla."

The play lived up to its name, "Ice-bound." But by action it prompts:

**There are some things forbidden upon this campus green; But they're considered art's young dream if on the stage they're seen.**

**YANKEE YIPS**

Cowboy Bartlett was intrigued by fair orchestra member, G. C. him go! Newkie writes of new addition to family, causing anxiety until explanation of only a pooch. . . . Is our ex-sports writer RINGing her in? . . . Is it proper to Locke the Wolfe out? If he tries any of that Bucky stuff she will probably B. Locke him. . . . Tough luck, Kelsey. Better luck next time. You should remember the old platitude, "Great is the force of habit." . . . Prompted by Rhett Butlerism of "Gone With the Wind," "If you love me like I love you, then shame on us."

Who saw him Wheeler out of the Physics laboratory window? Also no dates with girls while under influence. . . . Alcohol! . . . Sniff!!! . . . Willie (Lochinvar Beau Brummel) Grigg late to choir rehearsal on a Thursday night (as usual) tried to excuse himself (as usual) by saying that he got his bells mixed (as usual). The howling tenor who spelled it "belles" was probably right.

**QUAKERISM**

If the wall in that certain little office on the left of Founders could only talk, it would run the gamut. Place the episode, witnessed by freshman girls on the second floor, that took place between two members of the Biology department. My, my! Such actions from seniors! And did the color of her face match the color of her hair when it was called to her attention! . . . Is that red-headed guy interested in voice, Donnell? . . . Stableford talked to boy waiting for class, pecked in keyhole, class 25 minutes over.

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**UNMENTIONABLES**

How thankful our Quaker ancestors would have been if they had known that 300 years later their progeny would have been celebrating Thanksgiving in exactly the same manner that the first Turkey day was celebrated!

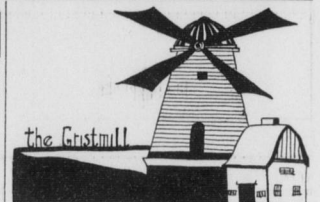
In 1620, on the first Thanksgiving, our placid ancestors arose before daylight, shivered as they hurried into worn clothes, and then hurried out across the cold, white way in search of something to eat. With an empty stomach they returned home to prepare the Thanksgiving dinner. Then they trailed out across the snow to the little old meeting house, never knowing when wild animals would meet them and enjoy a Thanksgiving dinner not planned by the grateful Quakers. In the chapel they sat serenely meditating while stealthy-footed Indians crept up behind them, desiring a new head dress with which to adorn their belts on Thanksgiving day. In the afternoon they stood in the shadows of the great forests with an undiscovered, uninhabited America all around them and gave roast turkey to some aspiring stray Indians who had sneaked up to take a look around. In the evening they knelt at the side of their corn-husk mattress in the corner of a barren room devoid of all luxuries, and gave thanks for all the blessings of life.

The Quakers of 1936 find themselves in almost the same situation. They arise on Thanksgiving morning before daylight, shiver as they hurry into worn clothes, and then trail out across the cold white walk in search of food. With an empty stomach they return to their rooms, which are devoid of luxuries, and dream of the Thanksgiving dinner. Later they hurry across to little old Memorial hall, in constant danger of some uncontrolled and uncontrollable freshman accosting them on the way, where they sit silently in chapel, trying unsuccessfully to think of something on which to meditate while the stealthy-footed professors creep in behind them, seeking head numbers with which to adorn their double-cut book on Thanksgiving day. In the afternoon they stand in the shadows of Guilford's six trees, with an ungrateful discovered America all around them, and roast the aspiring stray Christians who have sneaked up from Elon to take a look around. In the evening they kneel in the corner of their barren room, at the side of a corn-husk mattress, and hunt for that nickel they were so sure they lost, promising fervently to be very thankful if it is found so that sandwich, which is so much needed, can be bought.

It is of interest to Guilfordians to learn of the engagement of Miss Martha Taylor, '35, of High Point, to Mr. Henry Turner, '35, of Winston-Salem. The wedding will take place in December.

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**TO THE TEAM**

Crouched on the line, flank to flank, Pounded, or pounding unmercifully, Far from the towering goal-posts, Or in their blissful shadows, Panting, swallowing, gulping The frosty autumnal air, You for a flying moment, Crystallize Guilford.

Swift in attack,  
 Or with your backs to the wall,  
 Undismayed,  
 Watching it!  
 Watching it!  
 Leap at it!  
 Plunge through  
 And follow the ball.

Fair play, if you please,  
 But no quarter,  
 Either to him or to you.

Harsh but sublime Law of Life:  
 Body and soul are welded,  
 In Strife.

—Russell Pope.

**Food for Thought**

The problem of greatest relevance to the ideal of fruitful living is that of striking a proper balance between our uses of companionship and solitude, the two greatest avenues of growth and culture.

When Jesus got it into his head that he was the son of God, he next set about proving it. Perhaps he did prove it for all men, but this does not necessarily mean that the burden of proof does not lie also with the rest of us.

**Free the Slaves!**

What's the use of compulsory chapel?

We asked that question several times, in different places on and about the Guilford campus, and the consensus of the three replies that were decent enough to print was that compulsory chapel (1) broadened the student's cultural horizons, and (2) helped to integrate the student body. So we, in the manner of the best politicians, proceeded to "look at the record," and this is what we found:

(1) As regards horizon broadening. Nine-tenths of the off-campus speakers who have addressed the student body in past years have been Christians, pacifists, or both. So far as we were able to discover, there is no case on record of an atheist or a militarist speaking in chapel. Presenting one side, and one side only, of the principal question discussed may be very broadening, but . . .

(2) Concerning integration. The great majority of all chapel audiences is sharply divided into three groups—the absentees, the sleepers, and the studiers. There is an extreme minority group of listeners. The two things common to nearly all are a complete lack of interest in the programs and a hearty dislike of the system. Integration?

With these facts in mind, we are more strongly than ever in favor of voluntary chapel. The only coherent argument that we have heard against the system of free choice is that of small audiences; and we maintain vigorously that it is far better to have a small, genuinely interested group involved in any undertaking than a completely uninterested mob—if the undertaking is to be a success.

**"Water, Water Everywhere . . ."**

In the days of our grandmothers, boys and girls were not allowed such fellowship and freedom as students now enjoy. They were not allowed to sit alone nor were they (boys and girls) granted permission to leave campus unless the reason for leaving was extremely important. "The old order changeth" and girls and boys become college men and women.

They are trusted to take certain responsibilities but this does not seem to be the case on Guilford's campus judging from the lack of doors in the student parlors. However, this is a minor point when compared with the lack of student parlors for social engagements or dating. This is a problem which has long confronted the students and administration but so far no effort has been made to remedy the situation. The problem has been discussed but it cannot be discarded nor solved by discussion.

Out of the 200 men on campus there are three who are not eligible for dating as they have already made their choice. In round figures there are 100 women who could be dated, but try and seat comfortably a hundred couples or half that number in the four parlors set aside for this purpose.

We need more space for social engagements and we can see no reason why some action is not taken in this direction to make for more wholesome dating arrangements.

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