

February 19, 1982

# THE HOUGHTON STAR

Vol. 74 No. 13



# The Houghton Star

## Swamp Spawns Insight

In the swamp of junk mail the *Star* receives weekly, I found a book of some interest. *The New York Times Selective Guide to Colleges* claims to give the inside report on the approximately two hundred and fifty colleges you are most likely to consider attending. Of course, this is of little use to me or anyone else already attending college, unless one considers either transferring or using the information to enlighten high school age brothers and sisters as to their best educational choices.

The book is, however, interesting in that it allows one to read a disinterested but subjective account of the benefits of other institutions of higher learning; a good look at the "other" school you considered attending or perhaps the truth about that school at which your friend parties constantly and still manages to make the Dean's List.

Of the Ivies, author Edward Fiske considers Yale the surest bet for a first-rate education in the liberal arts for the "average super-achiever". Princeton is called an "undergraduate community *par excellence*" and Harvard, while acknowledged as perhaps the "best school in the nation from which to graduate...is not necessarily the best school to attend," because of what Fiske feels compassionate to call a "laissez-faire" attitude toward undergraduate progress.

For those who lament the Houghton dating scene, be consoled in that Fiske reports a similar atmosphere at the prestigious Georgetown University: "While there is no shortage of things to do, getting a date may be tough." But if it's the social life you seek, try Trinity College in Hartford Connecticut, where a jaded student comments: "A student who is very interested in his or her studies will do well here. A student who is very interested in partying will probably do better." Bryn Mawr College, while having the highest average verbal SAT scores in the nation, falls sorrowfully short in this area as students are "willing to sacrifice their social lives at the altar of academia."

In the Christian college report, Calvin rates high for sincerity in integrating Christian faith and the liberal arts but is noted for commonplace beer consumption off campus ("frowned upon by some students"). Gordon is praised for making major strides toward establishing itself as a "major intellectual bastion of Protestant evangelicalism." Wheaton, although used as a standard of Christian college excellence elsewhere in the book, is somewhat made fun of in its own brief article. The pledge is viewed as protection against "manifestations of the Devil", such as alcohol and cheating, and the description of mandatory chapel makes the student body sound somewhat dim and imposed upon. Fiske does acknowledge the high percentage of National Merit Scholars and a first rate collection of "modern mythology", including C.S. Lewis.

As for The King's College, Roberts Wesleyan, Messiah, and Geneva—none are commented on in this "selective" listing, which is, perhaps, a comment in itself.

Finally, if you are wondering how good ole H.C. fared in Mr. Fiske's opinion, the answer is—surprisingly well. Many of the things he tried to make Wheaton look silly for, he upholds at Houghton. The number of chapels he points out, was determined by the student body, which out-voted the faculty suggested decrease from four per week to three. Fiske states that "there's much more to this Christian college than mandatory chapels" anyway. We are pictured as "committed to the integration of faith and learning," and as valuing "academic freedom and scholarly excellence." Houghton is reportedly known as one of the liberal Christian schools, although Fiske notes the absence of beer bashes. And for those of you who think you can't get a date here, Mr. Fiske informs us that "there is plenty of healthy interaction between the sexes, but not much privacy." (He must have walked through the Campus Center lounge.)

The library is termed adequate though "pretty noisy". And did you know that the nearest stoplight is a half hour away? Mr. Fiske knows it, and makes no mistake in pointing out this crucial fact.

Fiske's book is well researched and written with insight and humor, although some of his impressions of different schools are questionable (his statement, for example, that grace is said before every meal at Houghton is misleading, but a moot point). Now, if the *Times* would consider a similar publication dealing with grad schools...

Linda Ippolito

There are, indeed, but very few who know how to be idle and innocent, or have a relish of any pleasures that are not criminal; every diversion they take is at the expense of some one virtue or another, and their very first step out of business is into vice or folly.

—Joseph Addison

Front Cover: Gerry Moraes

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages free exchange of opinion in the form of letters, articles, advertisements and guest editorials in student and faculty columns. Opinions and ideas expressed herein do not necessarily represent the views of the editorial staff or of Houghton College. Those with differing opinions are invited to express themselves in a letter to the Editors. The Editors reserve the right to edit, due to length, or reject, due to professional decorum, any contributions. The deadline for all letters is 9:00 am Tuesday. The Star subscribes to the National News Bureau and United Features Syndicate.



# Soviet Pentecostals Persecuted

by David Seymour

After enduring nearly twenty years of persecution for their religious beliefs, in 1978 eight Soviet Pentecostals made the 2000 mile journey from Chernogorsk, Siberia, to the U.S. Embassy in Moscow to make a final, desperate effort to emigrate to the West. Although officially invited into the embassy complex, Soviet guards outside the building refuse the group passage. Determined, these few from two larger Pentecostal families, the Vaschenkos and Chmykhalovs, reportedly ran into the waiting room. John, the Vashchenko's young son, did not make it and was beaten severely and sent back to Siberia."

The perplexed Americans in the embassy kept them in the waiting room for two months, and then moved the "Siberian Seven" down

to a one-room basement apartment in the compound, where they have spent the last three and one-half years. The group has refused to leave the embassy until their government grant exit visas for all twenty-two members of their families. The Soviets have maintained that they must return home before their requests will be reviewed.

The Vashchenkos had originally requested permission to go to the United States to practice their religion openly in 1963. They received sentences in labor camps and psychiatric hospitals instead. Thus, they did not dare walk out of the U.S. embassy—which has served as a sanctuary because it is American territory—for fear of immediate arrest.

Frustrated by their own government's intolerance and the lack of

firm American response, Augustine and 31-year-old daughter Vashchenko at Christmas time launched a hunger strike to call attention to their plight. The two persisted in refusing food despite personal pleas from President Reagan and former President Carter, and on January 30 American officials transported the weakening Lidiya to Moscow's Botkin Hospital for treatment of severe weight loss and dehydration. Embassy physician Dr. John Schadler had determined the need for better medical care than what the consulate's limited facilities could provide. This was given precedence over the likelihood that Soviet authorities would not allow Miss Vashchenko to return to the embassy nor to leave the country. (Embassy officials had asked to move her to a hospital in the West, but were denied).

According to the *New York Times*, the problems is that the Americans had granted the seven refuge but not political asylum, as would be the case if they had managed to cross a Soviet border. Despite Lidiya's condition, the Soviets "had given no assurances about her treatment or future." Almost shockingly, however, the Russian guards stood by quietly last week (February 11) when she was driven back through the embassy gates in an American vehicle following her release from the hospital. The Soviets' seemingly indifferent new attitude may have encouraged Miss Vashchenko, for she now plans to return home and apply for exit visas with those still in Siberia, while the remaining six wait at our embassy.

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## Campus News Briefs

by Karen Blaisure

U.S. Congressional Representative Shirley A. Chisholm will lecture and discuss the condition of blacks in the state of the nation in a seminar at 8 pm in Wesley Chapel on Friday, February 19.

Three black alumni will discuss "What Being Black Means to Me" on Saturday, February 19, at 10:30 am in Fancher auditorium.

The Wiz will be shown at 10 pm in Fancher Aud. on Friday, February 19, and again at 10 pm on Saturday in Wesley chapel.

The Lanthorne will sponsor an informal poetry reading on February 23 at 7:30 pm in Fancher Auditorium. Bring your own verse to read. Refreshments will be served.

C.A.B. presents Servant and Petra in concert at 8:15 pm on Tuesday, February 23 in Wesley Chapel.

On Monday, February 22, at 9:00 pm, *Killing Us Softly* will be shown in Fancher Auditorium. This movie deals with the exploitation of women in advertising.

Kodak's newest multimedia travel show, *The Alps—A discovery in Pictures* will be shown Saturday, March 6, at 8 pm in Wesley Chapel.

The production blends movies, panoramic views and multi-image montages into a seventy-five minute sampler of the Alpine way of life. The show swirls through the mountainous regions of Austria, Germany, Italy, Switzerland, and Yugoslavia.

The tickets are free and will be available at lunch and supper beginning March 1.

## Gibson Attends Conference

by Chris Campbell

Mrs. Elizabeth Gibson, a member of the National Association for Remedial/Developmental Studies in Post-Secondary Education, an organization founded in March 1977, is conducting a workshop on word choice in basic writing and freshman composition courses at the Association's next conference March 4-6.

At previous conferences, she has noticed that although the meetings were helpful, they tended to be too general and theoretical and not practical enough. She believes it is important to zero in on basics of writing that have been neglected, and is concerned with accurate, concrete writing that is appropriate for every audience and occasion.

In her workshop, Mrs. Gibson will address the importance of teaching diction and precise word choice in basic writing courses. She will demonstrate that it is possible to teach diction in a lively way by letting the people participate in the same activities that her students do.

"I am concerned with diction because sloppy word choice not only shows a lack of education, but it sometimes betokens dishonesty," Mrs. Gibson said as she cited the example of a politician "mispeaking" instead of lying. Whitewashing the truth does not behoove Christians. Hence Mrs. Gibson will stress everyone's moral obligation to speak and write clearly. She recognizes



Mrs. Elizabeth Gibson

the place for technical language and is not against it, but she is against people inventing language to make something sound more scientific than it actually is.

Approximately 300-500 colleges are represented by NARDSPE and most are four-year, public institutions, with some professors from junior and community colleges. Mrs. Gibson expects an average number of fifty people in each workshop, and when she is not teaching hers, she will be attending others' on tutor training and management. She says the conference will be a hectic, but exciting two days. ★

## "New Right" Fascinates

by Carol Allston

One could spend the entire afternoon at the John Caldwell/ Eric Stedfield show in the Wesley Chapel Gallery, leave for dinner, and upon returning, discover something previously unnoticed. That is the nature of an exhibit of this caliber.

Another characteristic is its almost magical ability to draw people downstairs to ponder over it before worship services, chapel, recitals, and films.

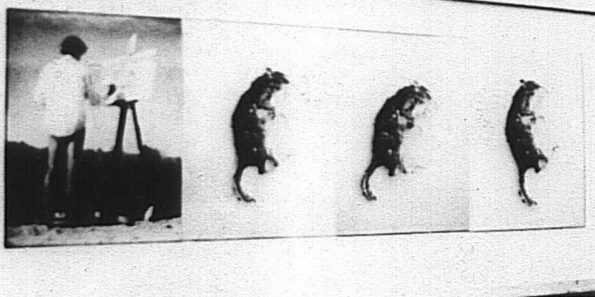
Extremely fascinating to me were Caldwell's photo "narrative studies," especially "Untitled #2, #3, and #4," which correlated objects from nature with mechanically produced objects. Other montages which incorporated Houghton students and buildings seemed to have much more meaning and interest because of a certain familiar-

ity to, and yet distance from, the subjects.

Stedfield's series of recent self-portraits done in various mirrors seemed to have an almost humorous effect when viewed in fairly rapid succession. They reminded me of a child getting his picture taken several times, and, wanting more, exclaiming, "Now look what I'm doing." This light touch of humor carried through in many other pieces, including the "Cracker Jack Collage."

When Caldwell began teaching here last fall, I, along with others, looked forward to his show with an eager anticipation. I have not been disappointed.

"Art and the New Right" will continue to be on display through February 23. ★



## Raking

When I first heard them say  
They ought to rake in all  
New England's leaves —  
Fiery eruption and fallout from every hot  
Volcanic tree in Massachusetts —  
I laughed the madness of it  
After leaves were soaked and sodden,  
But raked beside them anyway  
Cooled coals in the rake's dark teeth  
On the cloudy coldness of a sullen,  
Snow-driving Thanksgiving  
With ashy whiteness in my heavy,  
leaf-brown hair.

And now the clear October ten years on  
Sees me rise to this autumnal ritual  
I was not born to, raised to  
Under the damp, knobbed trunks of  
English lindens  
Lined lovely in a leafy row down  
Derby Road,  
Where leaf led to loam beneath in days,  
not weeks.

Men sapling son, still seed then  
In another's body, unopened acorn

Then unknown in the branch of my own,  
Now also laughs the folly of it —  
Leaps, shoots leafily  
As we rake the conflagration of all of  
New York's leaves.

I bend to the sweat of them  
Making blazing mountains, raking  
Wetly clinging leaf on leaf  
Shining with showers, still — light,  
Frosted frigid by night on night,  
Parched paper-thin by molten  
sun on sun.

My mouth opens round crisp air  
As I rake to the rasp and gasp of it,  
And my arm aches to the heave  
of leaves  
In the barrow.  
Now my back breaks to the turn  
of the steep shovel  
In the black clay of the autumn day  
As I furrow  
In this year's glory for  
next year's plenty.

Elizabeth S. Gibson



"Society's Worst Kept Secret"  
by John Caldwell

## Baxter Presents Recital

by Jeff Cox

On Monday, February 8, Miss Linda Baxter presented her senior recital in Wesley Chapel. Her program consisted of works of four composers: Bach, Mozart, Scarlatti, and Chopin.

Baxter's playing was solid technically as well as musically. Her performance of the Mozart *Concerto in D minor, K. 466*, was a combination of technical brilliance and grace. She was assisted in the work by Mr. John Roseti, who played the orchestral reduction. The sense of ensemble between the two was superb. Musically and technically it was an exciting part of the evening.

The high point of the recital, however, was the Chopin *Ballade in A-flat major, op. 47*. A work of many different characters, it requires much of the pianist. Baxter played it with musicality and flair. Throughout the whole evening Baxter played with a beautiful relaxed technique which met the challenge of each work.

## Marson Graphics Exhibits Art

A special exhibition and sale of Original Graphic Art will be presented on Wednesday, February 24, in the Campus Center from 10:00 a.m. to 4:00 p.m.

Marson Graphics of Baltimore, Maryland specializes in exhibiting for sale a distinguished collection of original etchings, woodcuts, lithographs, and serigraphs. Featured will be works by Chagall, Daumier, Fantin-Latour, Maillol, Rouault, and Whistler. A fine selection of works by noted contemporary artists such as Baskin, Coughlin, O'Conner, Kaczmarek, and Eggers will also be included in the collection. The collection is affordably priced with prints beginning at \$5. A representative will be present to answer questions about the work, the artists, and the various graphic techniques employed. The prints are shown in open portfolios in an informal atmosphere and the public is invited to browse through this fascinating and well described collection. ★

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Friendly Warren couldn't make it for his picture this week, but his deal on the best pizza in town still holds:

## Pizza Barn

gives ten percent off on all orders made on Saturday, February 20 from 9:30pm to close.

This offer is good for all purchases except soda, candy and deliveries.

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## "Another One Bites the Dust"

The men of Davis House reluctantly announce their second engagement of the year:

Thomas McIntyre  
and  
Donna VanCamp  
congratulations and good luck  
from Jeff, Jamie, Wes, Jack,  
Tedd and Mark.





## More Print Wasted

Dear Linda and Glenn,

I would like to know why so much good print has been wasted on a second rate band like Genesis.

Despite a lengthy career, they have still not been able to become more than a regional attraction. In most of the South and West, the name Genesis still only refers to the first book of the Bible. In some larger record stores, you can find their albums in the section labelled "Miscellaneous".

They are not only regional, but they tend to be placed in a category of music which could at best be called "look alikes". I have often heard people say that they sound like King Krimson [sic], Jon

Hammer or Yes. Granted, Yes is no longer in the forefront of originality; but was Genesis ever?

I think a true sign of Genesis' demise has to be the three previous viewpoints you published. In general, a band has a bright future when it has a strong, unified group of fans. The fans believe the music still has some redeeming value despite a few bad songs. If these articles are typical of fans, then the days of Genesis are numbered and they will soon become a vestige of the music industry, much the way Boston, Fleetwood Mac and others have gone.

Chaney

Dear Linda and Glenn,

I suppose I should be addressing this to the readers of the *Star*, for that is who I am writing to, but at any rate, some things need to be said about the three to four week furor over Peter Hitch's review of the then new *Abacab* album by Genesis. My comments have nothing to do with Peter himself, or with the album, but rather with the fine and hallowed art of the reviewer.

To begin with, when a reviewer approaches his mark, he does so with a large parcel of personal likes and dislikes which we call biases. A good reviewer can attempt to lessen the effect of these by creating and delineating certain criteria on which he/she judges the given work, weather [sic] it be recording, con-

cert, theatre, or cinema. However, it must be recognized by both the reviewer and his readers that these biases can never be totally shaken off.

Secondly, no reviewer presumes to dictate where or how the consumer can spend his/her money or get his/her jollies. The reviewer's value is a direct function of his reputation, which is, in turn, a function of his knowledge and/or experience. Thus, we usually encounter two kinds of reviewers: the first, whose experience gives him special knowledge which makes his opinion more valid or precise than the average person; the second, whose long experience as a reviewer has allowed people to decide whether or not his opinion is valid.

## Official Blues

Dear Linda and Glenn,

As officials of intramurals at Houghton this year, we'd like to comment on some attitudes and actions of some players towards the officials.

We have noticed in women's as well as in men's games that some player's are always yelling and complaining about calls and fouls to the officials. Some complaining is understandable because it is natural for players to get caught up in the excitement of competition. But we would like to remind the players that we are only *student* officials, not professionals. Many of us only learn the rules for some of these sports in a few weeks or even just a few days prior to the beginning of competition. Most of the officials wouldn't be officiating at all if we weren't Physical Education majors fulfilling a requirement of officiating for two semesters.

As Christians we should realize that people aren't perfect. This is no different for officials, amateur or professional. Some officials have been ridden so hard by teams, that they refuse to ever ref them again. Officiating should be a learning experience for us, not a hated duty. Remember, if these students didn't officiate, there would probably be a very limited intramurals program, just for the fact that it may be difficult to get enough student volunteers to officiate games.

If someone feels the need to always yell and complain to an official, just stop and think how you would feel on the other end of that whistle.

Jane Hautzinger  
Mitz Hostetler

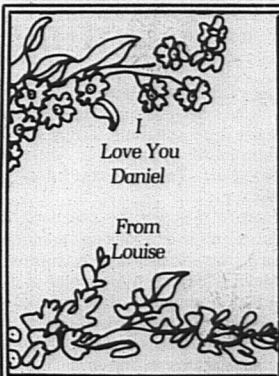
Lastly, it is the reviewer's job to record his impressions of a work, valid or not. It is the general public's job to accept or reject these impressions. This does not entail any feeling about the reviewer whatsoever. If a liberal arts education does nothing else for us, it should train us to be able to disagree with someone and still like them. Again out of deference for the reviewer's sometimes unpleasant task of laying bare his gut reactions for what might be public ridicule, we ought to reserve our evaluations of his opinion for private, and allow the reviewer to do his job.

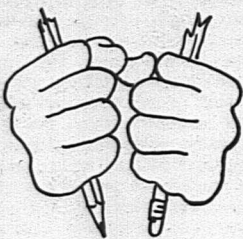
Extinguishingly Yours,  
Richard P. Walton

Dear Linda and Glenn,

Suppose you lived in a world where to be a part meant to pretend, honesty meant rejection, and authenticity was a vice. This world would allow you to take up space in its mind, but only if you were willing to be contained within a few brief perjorative categorical statements. Suppose this state of affairs did not suit you. Suppose that you were convinced that friendship and community and Christianity really are the antithesis of pretension; that your life's meaning was hinged upon a courageous affirmation of your stigmatized inner identity; that there was a holy and happy life for you beyond the perimeters of this carefully homogeneous world. Suppose also that you loved Christ, and were also very devoted to his children, many of whom lived in the homogeneous world. What would you do if you were a gay student, staff or faculty member at Houghton College?

Consider the words of C. S. Lewis: *Of all tyrannies a tyranny exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated, but those who torment us for our own good will torment us without end for they do so with the approval of their own conscience. To be "cured" against one's will and cured of states which we may not regard as disease is to be put on a level with those who have not yet reached the age of reason. You start being "kind" to people before you have considered their rights, and then force upon them supposed kindnesses which they in fact had a right to refuse, and finally kindnesses which no one but you will recognize as kindness and which the recipient will feel as abominable cruelties.*





# LETTERS

## Junior/Senior Reaction

Dear Linda and Glenn,

I couldn't hardly wait to say how excited I am about the plans for the Junior-Senior banquet this year. It sounds so meaningful. I mean, well, you know, it's neat to let the Lord be in charge of these things. After all, he is going to have to plan the heavenly banquet. I thought WOW! You know, I think it will be a meaningful experience to share our centerpieces and, you know, things like that. And boy, what a neat idea to have communion at the end instead of doing something secular like bowling or going to a movie. I can't think of a more, you know, meaningful place to have communion. It's neat that we don't have to dress up, you know, because God doesn't care, you know, what we look like, you know?

Anyways, you know, ummm, I hope that, well, some of this good Christian spirit, well, it would be a neat idea to have a real worship service where we could glorify God, you know, like after basketball games and senate spots. Wow. You know, we could really praise the Lord or sing some choruses and, you know, share something that's meaningful to us where we are at. We need more meaningful times like this, you know. And, you know, it would be a good chance to witness and, you know, share with visitors at the game and lead them to the Lord. Wow. We could even cheer "Praise the Lord!" during the game to show them that we are Christians. They would really be neat.

Anyways, I can't wait to go to a real Christian banquet.

Keep on trustin',  
Bernice Bobzerhair

Dear Linda and Glenn:

This letter is in response to the recent announcement of this year's Junior-Senior banquet.

In talking to classmates and friends, I have found that I am not alone in being upset about the arrangements for this year's banquet. We feel that our "rights" have been infringed upon. Why all the sudden changes from tradition? Tradition can be nice at times. The idea of a community banquet with a religious emphasis is a good one, but why not have a separate occasion for this?

Since I came here in 1978, the Junior-Senior banquet has always been the banquet that students wanted to go to. This year I hear more people talking about not going, or going somewhere else with their friends.

From what I have heard, and someone please correct me if I'm wrong, Student Development had a lot to do with the changes in this year's banquet. I can appreciate their concern for the student body; that is why they are here. But I think they are choosing the wrong time and occasion to try to help us.

In conclusion, I would like to ask a couple of questions. First, was anyone in the Senior class asked about this year's banquet, and if so, what kind of feedback did you get from them? After all, this is as much our banquet as anyone else's! And secondly, is there any possibility of changing this year's format? I realize the banquet is only a month away, but I think you would have a lot more people in attendance if you did.

Sincerely,  
Gil Warren

Dear Linda and Glenn,

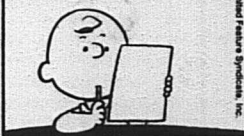
What ingenuity! The class that brought us Little Buddy T-shirts now brings us the Spiritual Life Emphasis Junior/Senior Banquet.

Bemused,  
Shawn Manningham

To the Editor,  
I think it is time  
for all of us to be  
more positive.



We must stop  
allowing others  
to speak for us!



Each of us needs  
to stand up, and  
be counted!!!



Sincerely,  
Name Withheld



## A Dating Challenge

Dear Linda and Glenn,

It has come to our attention that there is an appalling lack of social interaction between the sexes at Houghton. This is neither healthy nor fun.

Since it is socially more viable for the male to approach the female in matters of dating, we propose a challenge to the male sector of our college community. Our proposition is that each man ask out seven different women over the remaining course of this semester.

College is a time of breaking loose of those stereotypical dating patterns. Our challenge offers you the opportunity to gain a broad perspective of male-female relationships.

So, men of Houghton (and we do believe there are men in Houghton), accept our challenge and explore the untapped resources of the female population of Houghton.

Sincerely yours,  
Gayle L. Irwin

on behalf of the women of Houghton

## PEANUTS®

Nancy and Janice are proud to announce  
the engagement of

Suzanne "Suzanna" Hulbert '84  
to  
Daniel "Danny!" Graham



## Dishonorable Satire

Dear Linda and Glenn,

Regarding your article on humor (*Star*, February 12, 1982), I agree that satire may be a good thing. However, I think that not all satire has as its object something as honorable as detecting logical error. At times the satire I have observed at Houghton consists merely of a misrepresentation or caricature of a position, causing it to look absurd. The actual message of a Senate Spot skit is seldom an attempt to correct false reasoning. It is more often something similar to, "The college really expects us to abide by the pledge! Isn't that ridiculous?" I fail to see the value in either the motivation or the outcome of this type of humor.

Sincerely,  
Faith Brautigam

## Discouraged Writer

Dear Linda and Glenn,

I wish to protest over [sic] your handling of the humorous essay contest. I think that your feeble attempt at humor in announcing the lack of a winner was very uncouth. I know the real world will treat us writers nastily, but do you feel it necessary to ridicule those of us who wasted time to write for your contest? If we failed to meet your standards, I cannot see how you can blame us! You did not set up any guidelines for us to go by, as any professional contest would do.

My advice to you about next year's contest is this: Don't bother. Due to the shoddy treatment of those who entered the contest, I would suggest that anyone who is a writer should avoid sending any entries. You say that people have a hard time writing humor; I say that is only because you have a warped sense of humor, if you agree with Mark Twain that humor comes from sorrow. If you need to find your humor in the sorrow and suffering around you, there is obviously something wrong.

However, if you persist on [sic] holding another contest next year, here are some helpful suggestions:

1) Define your view of humor prior to the contest, and set up the guidelines that we may go by.

2) Pick more qualified judges (no offense Dr. Basney). There are faculty (i.e., Profs. Sayers, Leax, Tyson, etc.) who are more humorous than those students who acted as judges.

## LETTERS



I think it would be a more fair [sic] contest if members of the faculty did the judging.

3) Do not be so abrasive and harsh in your response. Show a little Christian courtesy. After all, the *Star* is located on a "Christian" college campus. You don't have to be like the non-Christian world around you.

In case you can't see, I was slightly offended by the last issue. I hope you understand my point of view; you have clearly shown yours. I'll leave you with a second piece of advice: Don't discourage students who want to write for the *Star*, especially those who put alot [sic] of effort into their work. After reading through the last issue, I can see that you need writers who can do it properly.

In Christ,  
Charles Beach

## Warped Editor Replies

I will respond to some of your protests in light of the two entries you submitted.

You claim to have wasted your time writing for the contest. First, I know that your submissions were originally class assignments and not written for the Essay Contest. Therefore, you cannot blame the waste on the Contest. Second, may I ask why you consider the time spent a waste? Perhaps because you didn't win? You have written an essay and a short story, and if you are confident of their quality, take satisfaction in that. Don't consider it a waste because neither won a contest.

As for setting up guidelines, as you claim a "professional contest would do," may I ask when, for example, you have seen a professional poetry contest that defined "poetry" in its rules? We did not have to tell the entrants of the Photo Contest what a photograph is. The Contest provided two categories for writers to develop topics of their choice. While it is difficult to define humor, as Mr. Burlingame pointed out, I believe that "standards" for humor should have something to do either with making people laugh or with creating appreciable wit. Little of the former and none of the

latter was evident to the judges. You claim the entries were not to blame. Shall we instead blame the judges for not laughing? I think not.

Next, you attribute us with a warped sense of humor for citing Twain's quote about the source of humor. You further conclude that if we need to find humor in sorrow, there is something wrong. Perhaps, but allow me to remind you that the short story you submitted featured an adulterous wife, an ignorant husband, a lying friend, a duel, a murder and a suicide. Are any one of these elements outside the realm of sorrow or suffering? Maybe you ought to re-think either your humor or your conclusion.

Having already addressed the first of your "helpful suggestions," I will now comment on points two and three.

In point two you object to the qualifications of the judges. May I suggest that you missed the point of the Contest ad. The qualifications listed were ridiculous and meant to be. Humor is a matter of opinion. Who is "qualified" to judge something based on opinion? You called for more faculty judges. Are you implying that the possession of a Master's degree makes one more qualified to recognize humor? The *Star* ("voice of the students") sponsored this contest, not the faculty. Your assessment of the student judges as not being humorous is quite unfounded since you don't know any of them personally. Also, you knew who the judges were before you entered.

In point three, you recommend that we not be abrasive and harsh, and show Christian courtesy. Frankly, I find this an ironic plea from someone whose essay compares women to geese, pigs, rabbits, and horses and has women come out on the short side. I find that extremely harsh and abrasive and question whether it is an example of the Christian courtesy you demand.

As for your comments on Christian standards as opposed to non-Christian standards, "... the real world will treat us nastily. . . the *Star* is located on a 'Christian' college campus. You don't have to be like the non-Christian world around you.", I fear that your use of the term "real world" sets us a disturbing dichotomy. If the "real world" is, as you imply, the non-Christian world, may we thus conclude that

Christians, or more specifically, Christian college students, live in a rose-colored, make believe world? Are you suggesting that because we are Christians, and not real anyway, we should lower our standards? More to the point: since when is accurate and honest criticism not Christlike?

It is regrettable that you were slightly offended by the last issue of the *Star*. However, in reference to the Contest, all judges were in full agreement concerning results and, as we stated, all decisions are arbitrary and final.

Finally, in regard to your closing: please, please don't link Christ's name with your disgruntled feelings or personal opinions. The Lord has nothing to do with either, and it does Him a disservice to be associated with them.

L. Ippolito

## Caustic Humor

Dear Linda and Glenn,

I agree with you that there is a problem concerning humor within the Houghton community. It is not the lack of quantity, but rather lack of quality humor, that makes that problem noticeable. Humor can be a useful tool in relieving tension, and in drawing attention to moral shortcomings and logical errors, to reiterate a few of its virtues. I think that quality humor should be encouraged and promoted as a characteristic of a Christian community. Quality humor for the Christian community should be that which tends to promote healthy attitudes between members.

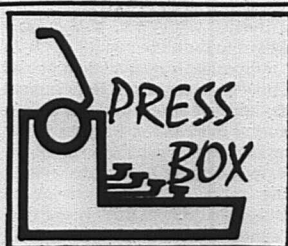
However, it has come to my attention that there exists a particularly caustic brand of humor within the community that does not tend to promote healthy attitudes—spiritual or otherwise. I'm referring to that type of humor that consistently emphasizes the infirmities of others. (This is not to be confused with constructive criticism which has as its goal the correction of some alterable characteristic.) I'll refrain from labeling this brand of humor, but relate it to children making fun of quadrupeds or so many dogs barking. I'm humbly offering a suggestion to those with distinguished wit to direct it along more constructive channels or towards themselves.

The human predicament is pathetic; we are all terminally ill. It would be better to let the laughter that results from quality humor be the best medicine.

Sincerely,  
Grace Glick

# Sports

Ps. 37:23



## Cinderella Strider Captures Race

by Bob Sanson and Mike Chrzan

Last Saturday, February 13, the 85th Annual X-Country Ski Races were held. Fielding well over 150 entrants and a dog, some of the favored contenders included; Julie "Swamp" Sawyer, Ken "Come From Behind" Miller, Larry "E + M" Denham, Rich "Where's Margaret Mead?" Perkins, possibly Bob Sanson, and the heavily favored Mike Chrzan.

Thousands were on hand to view the start of this most grueling race once described by John McNamara as, "a fair trot." At the gun Chrzan and Sanson took a blistering early lead with the other striders shuffling far behind.

But even this seemingly secure lead did not undermine the adept poling/striding technique of the unknown black horse of the race, Kenneth Miller. This silent Cinderella strider effortlessly overtook Sanson who had quickly tired of his Olympic pace. Bob was reduced to a sniveling slob who screamed

with tears streaming down his face, "we're done for, we're done for!" Chrzan was next...

Chrzan presented a bit more of a challenge than Miller had foreseen. But he quickly covered the distance sending Mike into a state of desperate panic. The top seeded Chrzan was closely tailed for the next eight miles.

Meanwhile, in the intermediate race, Rich Perkins was overheard muttering, "I must stay on the path or I'll lose sight of the goal." Denham and Perkins jockeyed for the lead over the entire 14 mile course. In the women's division, "Swamp" Sawyer was an easy shoo-in, capturing first place by outdistancing all of her opponents with meticulous ease.

Now with less than 1 mile to go, Chrzan's legs buckled. Visions of the gold melted through teary eyes as the steady methodic continuum of Miller's Nordic machine rolled tirelessly by.

Ken Miller finished in record setting time, quite the man of form and grace. Chrzan, a very pathetic sight indeed, stumbled lifelessly into second place, while Sanson crawled in for a disappointing 158th place.

In the intermediate division, Denham won, "by the tip of my ski." Perkins and Putt the Mutt tied for second.

Among the huge bank holiday crowd were such celebrated faculty as; F. Gordon Stockin, who cheered, "Carthage must be destroyed!" and Brian Sayers who continued to tell lies to his flock of fledgling philosophers.

With this unique and large crowd of spectators, and the intensely competitive spirit of the skiers, the 85th Annual X-Country Races were no less than successful.

Prizes were from the Winter Runner X-Country Ski Shop in Filmore and Friendly Warren at the Pizza Barn. \*

Question: When is a student not a student?

Answer: When he's an athlete!

For a student with athletic talents there are long hours of pre-season and season training, at least two hours a day, five days a week, and sometimes more. During the season there are frequently three games a week for the duration of the season. Away games during the soccer season, usually played at 4:00 p.m., sometimes demand class absences and always disrupt afternoon and evening studies. Away basketball games, usually played at 8:00 p.m., also occupy a whole night.

More than students, our athletes are unpaid public relations ambassadors. On the road they act as an "admissions outreach team" representing Houghton. At home they encourage unity and inspire school spirit. As our ambassadors they should maintain a Christ-like composure as Christian witnesses and we should understand and support them in their work.

Ann Major-Stevensen

## Hot to Trot

by Rob Coy

Mark Anderson and Colleen Manningham took top honors for couples and Rob Coy won the individual contest in the first annual Heartthrob Trot last Saturday.

Anderson covered the 2.5 mile course in 14:46, 44 seconds behind overall winner Coy. John Yarbrough was third in 14:51, closely followed by Willard Hutton (14:58) and Dave Riether (15:13).

Manningham was the first girl across the finish line in 17:33. She was followed by Laurie Morris (17:48) and Becky Hutton (21:05).

Fourteen men and seven women participated in the race which was sponsored by the Angus MacMillan Club. Although the roads were slippery from a light snowfall and the temperature was only 20 degrees, the runners had an enjoyable time.



Anderson crosses finish for Heartthrob Trot

## Indoors Beat Garbage

by Dale Wright

The indoor soccer leagues had a relatively light schedule this week. The Great Indoors triumphed twice, defeating Accumulated Garbage 4-1 and beating The Schmids by the same score. Jon Irwin continued his hot streak by netting 4 balls as Boc scored a 7-5 win over CCCP. The Bushwackers edged CCCP in a close defensive game, 2-1. Key Grip ended the week with a 5-4 victory over Nuclear Waste.

Only two women's games were reported this week. EEK beat the Thumbies 5-3 and the Cosmos forfeited to Schmidlaps. \*



continued from p. 2

Two Christian colleges in this country, Wheaton College in Illinois and Lee College in Tennessee, have in recent weeks run public campaigns to show their solidarity with the Siberian Seven and their cause. The Wheaton Student Government drafted and asked students to sign a letter to President Reagan, urging him to make a public statement supporting the Seven and calling on the Russians to "grant emigration for the Vashchenko and Chnykhalov families both the the embassy and in Chernogorsk." The letter also asked Mr. Reagan to contact the families personally and promise to negotiate with President Brezhnev on their behalf.

Lee College has published an information sheet which summarizes the Pentecostals' predicament and outlines steps we can take to help the group, including daily prayer and written protest. Those concerned should write to: Ambassador Anatoly Dobrynin, Embassy of the U.S.S.R., c/o Parade Magazine, 750 Third Avenue, New York, N.Y. 10017.

The Siberian Seven are part of the estimated 150,000 Soviet Pentecostals who have consistently refused to be controlled by the Council of Religious Affairs which governs most religious organizations inside the Soviet Union. This time, however Moscow may have found that repressing religious freedom can be more trouble than it's worth. \*

## Nolan Conquers Slope

By Rich Strum

Walter Nolan edged out Andy Topolnycky Monday afternoon at the Houghton ski slope to take first place in the season's first Intramural Slalom Ski Race. Topolnycky took second place and Steve Lamont came in third out of eight racers turning out for the event.

Nolan had a .8 second advantage over Topolnycky following the final two runs of the afternoon. Topolnycky was close behind Nolan all the way down the hill, with Nolan crossing the finish line .3 seconds ahead of him in the first run and .5 seconds in the second run.

Lamont placed third, finishing a total of 51.5 seconds ahead of Bob Sanson in the final two runs.

Organizers Mike Day and Paul Bussi plan to hold another Slalom Race next Monday afternoon at 3:30 p.m. and would like to see more competitors racing. The races are open to all Houghton students and will continue through the end of ski season. \*

## Is It Time To Mourn, Or Time To Dance?

"We ought to dance with rapture that we should be alive and in the flesh..."

D. H. Lawrence

Some people will be relieved to learn there was no dance last weekend. It is curious to know that this small announcement (with humorous intent) caused some people to be offended.

Attending a small, Wesleyan college that prohibits dancing presents a curious dilemma for me. I happen to find many types of dancing to be exhilarating, interesting and even spiritually moving. First I must clarify the meaning of dance. In Western culture and history, professor Huizenga tells us, there are three basic types: folk dance, social dance, and art dance. I will not go into these; professor Huizenga has a very good essay on dance in the book *The Christian College and Community Standards*, available in the campus bookstore. Suffice to say that different purposes and connotations are connected with various modes of dance.

The Wesleyan tradition opposes dance, and I am willing to abide by these auspices while here. Before enrolling at this institution I was an avid square dancer (considered a social-folk dance) and I thoroughly enjoyed it. I have also danced rock, waltz, and polka without any ill effects, enjoying each experience. I cannot help but wonder why John Wesley was against dancing. Perhaps he had "two left feet?" More likely, he was against it because some dancing leans toward eroticism, or at

least sexual arousal. While it is true that some forms of social dancing can be abusive and lead to arousal, I do not believe this is always the case. Social dancing is fun and invigorating; if done with a mature attitude I think there is not a thing wrong with it. Folk dance goes the same way, which leaves the art of dancing in question.

Professor Huizenga tells us dance "... is the oldest space-time art, transcending geographical and temporal boundaries." Dance is an art, though we usually think of ballet, modern (interpretive) dance, and musical theater when talking of the art of dancing. I never have done ballet, though I have attended several. I did not find this form of dance repulsive or arousing (in a negative sense), rather it seemed to inspire me — to lift me up. I have also attended musicals in the past (*Godspell* among them) with choreography. Experience indicates a close relationship between music and dance, and the history of the two supports a theory of mutual development. Music concerns rhythm that is heard or felt, dance is the visual expression and interpretation of that rhythm. The two work together, forming a balance of sound, sight, and motion into a creative expression of emotion. Tennyson caught this parallel in this poem:

*All night Have the roses heard  
The flute, violin, bassoon;  
All night has the casement  
jessamine stirr'd  
To the dancers dancing in tune;  
Till a silence fell with the  
Waking bird,*

*And a hush with the setting  
Moon.*

Music and dance are so integral that I find it difficult for Houghton to place such a great emphasis on one, while ignoring and prohibiting the other (I do not count either roller skating or aerobics with dance). This not only seems contrary to the idea and definition of liberal arts, but contrary to the art forms themselves. Music and dance are closely tied to any culture; to tout one and suppress the other seems awfully inconsistent.

Contrary to what some believe, dance does not lead to worldliness, sensuality and sin necessarily; professor Huizenga comments, "... the Bible neither commands nor condemns dance." Dance is not inherently evil, and the Bible realizes this neutrality. It can be a tool expressing joy, or a tool expressing carnal lust; the individuals ultimately determine which. It appears John Wesley and the administrators of Houghton prefer to avoid dance, thereby avoiding any possible temptations. Fine, however they might be depriving students of a valuable means of expression and inspiration.

Finally, I must say that dancing causes happiness. No one that I know can watch or participate in a lively dance without feeling elation and exhilaration. In Ecclesiastes, the opposite for a time of mourning is a time for dancing. I am reminded of one of Snoopy's happy dances. We could all use that. Care to dance?

Michael R. Childs

## Twain and Poe Share Billing

by Karen Hecht

"Double Billing," performed by the Boston Chamber Theatre on the evening of Friday, February 13, was enjoyable because it was superbly done. Four actors and one actress performed some of Poe's tales of the grotesque and arabesque during the first hour, and a selection of Twain's humorous sketches during the second hour.

The stage set was simple — there was not a lot of changing of props. Only the face in the glow of candlelight was visible when the narrator introduced each Poe tale, and each act was performed in the shadows of cobwebs and deteriorating walls. The "Cask of Amontillado" was the first short act, in which a man was buried alive in a cavernous cellar. That was followed by "Never Bet The Devil Your Head," which was introduced by an excellent panto-

mime of a man hanging on the gallows—a scarf around his neck was the only prop. It was a humorous yet devilish story of a man who bet the devil his head, and the devil took it. The actress in the "Tell Tale Heart" vividly portrayed her horror to the audience, which was added to by the sound effects of a booming heartbeat. The final tale of the series was the "Black Cat" in which the pantomime of the invisible cat was part of an excellent act in which two actors dramatized a split personality, portraying the good versus the evil of one man.

A more light-hearted show of Twain's sketches followed the intermission. The backdrop pictured a steamship, and the only props were boxes and crates. A young man waiting for his ship attempts to start a conversation with some locals, but has little success until he

suggests that they put money down for the funniest and most extraordinary tale. In the "Genuine Mexican Plug," the traveler had bought an auctioned horse only to find that its supposed high breed did not exist. "What Stumped the Blue-Jays" followed, and the main "blue-jay" was pantomimed in a very realistic way. The well-known "Notorious Jumping Frog of Calaveras County" introduced another pantomime of a frog with bloated face, arms, and legs, whose movements made everyone smile. The final Twain act, "The Invalid's Story," brought a combination of emotions. The death of a close friend caused a sobering and reverent attitude, but the way in which the two men in the train tried to expel the smell of supposedly decaying flesh, which was actually the acrid smell of limburger cheese, was hilarious. \*

# PEANUTS



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## Servant

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