

The Houghton Star

November 16, 1979

The voice of the students at Houghton College, Houghton, New York 14744

Volume 72, Number 8



Burke Joins Rank Of Indoor Soccer Team

by Adele Anderson

Steve Burke, number one draft choice for the Major Indoor Soccer League (MISL), has been chosen to play for the Buffalo Stallions. Next Monday, when the Houghton soccer season ends, Steve will start working out with the Buffalo team. He will commute to Buffalo daily while finishing this semester of school.

"I really like the Stallions' organization," said Steve. They're high class and a good team."

The MISL consists of ten teams. Each team "drafts" sixty topnotch players from all over the country. Out of these players, Steve ranked the highest.

Steve hopes the North American

Soccer League (NASL) will draft him as well.

"Many professionals play for both leagues since the seasons don't overlap," he added, "but I'll have to see how things go." He hopes to use the MISL as a "stepping stone" by earning publicity and recognition now.

Steve has been playing soccer for about ten years. "I started to play because of my dad. He let me play with the college kids when I was little," he said.

Steve first played in a team in high school. After playing soccer at Wheaton College, he transferred to Houghton for his sophomore year. Now Steve plans a career as a professional soccer player.

Improved Computer Programs Give Students New Opportunities For Study

by Glenn Thibault

With the onset of the "Space Age" came the familiar "bleeps" and "buzzes of space toys and games. Along with the toys came pocket calculators (now selling for under \$10.00). Finally we see dramatic improvements in computer technology, with the end result of: computer assisted instruction, right here at Houghton College.

The thrust of computer-assisted instruction is for the individual student to use the computer as an aid in studying. The student has a choice of drill & practice programs, tutorial programs, or problem-solving programs, in the following subjects: music, chemistry, biology, physics, English, accounting, math, and foreign languages.

Joanne Fagerstrom and Ron Quay, students who have used the system in studying music theory, both expressed that it did help them learn.

Originally, said Mr. Roeske, director of data processing, we encouraged game play on the computer terminals (on the first floor of the Science building) to attract students to and familiarize them with the computers. Now, however, game play has placed too much load on the terminals, to the point where it is being restricted to a certain few hours a night. This restriction will allow students doing academic work to find free terminals.

Mr. Norton, a music professor who wrote numerous computer programs in music and other areas, while on sabbatical last year, said, "I want to encourage people to use the computers academically, rather than just playing games."

Mr. Norton also noted that some of the computer study helps are themselves games. An example would be spelling practice using the game "hangman".

One important point to note is that the directions for running the computer terminal are taped to the outside of each terminal, the computer tells the student about itself and gives more details on how to plug in to a program.

The computer terminals are free for use by any student (even eighth graders have been using them).

Before attempting to use the computer for study in a particular

area, one should first check with a teacher of the subject to get an "account number" and "password" for that subject, (this is all explained by the computer in the instructions for use).

A few of the teachers who are making computers available to some of their classes for study help are: Ms. Gibson—Intermediate Studies; Mr. Jacobson—Math 105, Linear Algebra; Mr. Fraser—Accounting; and Mr. Trexler—Physics.

If the computer does not have a program suitable for your studying purposes, the computer also gives instructions for writing your own program, as many students have already done. The individual can then drill himself on any type of information he wants to.

Professor ("Jake") Jacobson described how students can learn

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Catholics at Houghton Form New Fellowship

Several Roman Catholic and Episcopal students have founded a new organization on campus: the Anglo-Catholic Fellowship.

According to group spokesman, Todd Casper, ACF has three purposes. First, the group attempts to provide a chance for students from liturgical backgrounds to share their traditions with one another. Second, ACF wishes to promote a positive view of the Catholic tradition as equally Christian and as an alternative to the evangelical mainstream. Finally, the group plans and organizes rides to Masses at local churches and to other worship activities.

ACF began last semester as a result of conversations among a number of Catholic and Episcopal students. The students were concerned about their identity in a largely evangelical community.

These conversations led to a organizational dinner, at which they discussed the possibility and purpose of organization. Those gathered decided that they needed to organize to "preserve our traditions" without closing them-

selves off to the rest of the community. For this reason, the group has included non-Catholics in its activities.

Besides a number of dinner meetings, ACF has been arranging worship activities. On Nov. 1, All Saints Day, several ACF members attended Mass at St. Patrick's Church in Belfast. An even larger party of Catholics and Protestants visited a Benedictine monastery, Mt. Saviour, on Nov. 4.

The group plans to make future trips to religious festivals and invite special speakers for all interested persons. ACF also intends to fulfill its second purpose with possible involvement in a liturgical chapel planned for the second semester.

"In general," says sophomore Todd Casper, "We are looking for activities than can include other students so they can have a chance to learn about the Episcopal and Catholic Churches. ACF is seeking official recognition from the Student Development Council, pending acceptance of a written constitution."

Houghton Sacrifices 200,000 Dollars To Maintain "Distinctive Character"

by Cynthia Martin

In these days of rising tuition costs, Houghton college remains ineligible to receive over two hundred thousand dollars worth of state financial aid.

For a number of years, the State of New York has assisted private liberal arts colleges under a program popularly known as "Bundy Aid." The purpose of this state aid is to maintain the vitality of private colleges and universities, given the competition created by substantial state aid already received by public institutions.

Officials at Houghton are of course highly interested in receiving such aid; however eligibility is not a straightforward matter. The criteria are not published by the State Board of Education; therefore, these criteria must be inferred from an examination of schools which presently receive aid and those which do not.

On the basis of this inference, however, Houghton College president Dr. Daniel Chamberlain, is convinced that the issue revolves around the way Houghton's board

of Trustees is chosen.

In a recent interview, he pointed out that board members have historically been tied in specific ways to the Wesleyan Church. It appears evident to him that Houghton would receive Bundy Aid only if it adopted "an independent, self-perpetuating board of trustees," a change that is not very likely. has founded a number of schools and has, in a sense lost most of them. Wheaton, for example, used to be owned and operated by the Wesleyan church and is now independent. Thus, the Wesleyan church has resolved to retain those (like Houghton) which it still controls.

The aid Houghton loses is considerable. Bundy Aid is administered to eligible colleges for their running expenses on a per graduate basis. This amount is \$950 per degree granted and is expected to go up to \$1,350 per graduate.

Other private schools in the state—many of them "religious"—are already receiving Bundy Aid. This creates a financial discrepancy in-

creasing competition that already exists between Houghton and other area schools.

In place of state aid, Houghton receives an annual sum of \$138,000 from the Wesleyan church. The advantage of not receiving state aid is that the school does not become financially dependent on the state, and is therefore free of possible state regulation. Houghton, thus, does not risk losing any of its "distinctive character."

"Tuition Gap" Widens; ISC Seeks Aid

Students at New York independent colleges and universities have faced an 8 percent tuition increase over last year. In the past six years, tuition charges at independent institutions have risen an average of \$1,178. At SUNY, the increase has been only \$250 in the past seven years.

According to John Howley, director of the Independent Student Coalition (ISC), students from moderate and low income families hit hard by tuition in-

creases, are also affected by the so-called "tuition gap." This gap, representing the difference in tuition at government financed institutions and independent colleges and universities, has grown 55 percent in the past six years. The tuition difference is now an average of \$2,685, yet the income level of students in each sector is approximately the same. Tuition at both SUNY and CUNY is only \$900. The average independent sector tuition is \$3,585.

To offset the widening gap, the ISC will be urging legislators to expand TAP and HEOP awards and eligibility during the 1980 session. Howley noted, "Unless steps are taken by the Legislature to increase financial relief to students, thereby minimizing the effects of the tuition gap, access to higher education will diminish and students will experience decreased freedom of choice among the diverse institutions of high academic quality."

Editorial

NBC news analyst Edwin Newman would call it rape—rape of the English language. You can hear it everywhere in Houghton.

We students must carry most of the blame. Next time you talk to someone, count the "you knows" or the "it's likes" in your conversation, and you'll understand what I mean. These useless phrases annoy the ears, but they're harmless. Another common misuse of language in Houghton is not harmless.

What am I talking about?—the constant use of a meaningful word until it no longer means anything. Unfortunately, not only students practice this abuse. The word "community," for example, is in our pledge, our Master Schedule (course #360-357), and almost everywhere in between.

When searching for a quick label to hang on a section (large or small) of Houghton, we often choose "community." We think it's a safe word that everyone understands. Actually, it's fuzzy. My Webster's Dictionary shows three main definitions, and twelve sub-definitions for "Community." Because of this variance in meaning, ambiguity reigns, and issues remain unfocused. How can we understand each other when this overworked word means anything from "A unified body of individuals" to "social activity: FELLOWSHIP?"

Ah, "fellowship," now there's another example. I seldom hear this word alone. It's usually "funandfellowship" or "atimeoffellowship." These conjure up pictures of a church youth group sitting in a circle singing "We Are One in the Spirit" to guitar accompaniment. (Please don't think I'm condemning church youth groups or "We Are One in the Spirit.") If we all wanted "fellowship" to mean that, there would be no problem. But some think "fellowship" means a discussion on important issues, or two Christians going to a movie together. The point is, "fellowship" no longer has a clear meaning.

We've squeezed the life out of these words (and others like them). Yet, worse than that, we continue to use them. As a result, we've allowed our thinking to remain vague. We've become mentally lazy in defining our stances. We've resorted to bland clichés as our statements of belief.

The recent effort to find meaning for the word "holy" deserves praise. (For more on "holy" see December's *His* magazine, p. 16.) This beginning shouldn't satisfy us. The next time someone uses "community" in his conversation, have the audacity to ask him to be more explicit. Better yet, when you use it, back up and explain what you really meant. After all, if we don't say exactly what we mean, how will people understand?

Douglas Roorbach

Deal With Offenders Personally

Dear Kay,

As one of the "newscasters" in the last Senate Spot, I feel that perhaps it is my duty to respond to the criticisms that have been raised about the news broadcast.

To begin with, I'd like to apologize for offending anyone. I didn't feel that the material in the skit was offensive, but apparently others did. What bothers me is that

Musing Over Amusement

Dear Alan Blankley,

I am writing to you through the *Star* because I wanted to thank you publicly for your letter last week. The distinction you made between something being funny in itself and something not being funny in itself saved me from the abyss of relativism. PTL! And I know Mom will be grateful to you, too, because I won't be telling dead-baby jokes anymore. But I have a problem, and I thought that maybe you could help me since you were an English major, and you'd know about these things. My problem is this: I can't think of anything that is in itself funny. What do I do now? Give up telling jokes?

Signed,
Dying to Laugh in
Houghton
(Tim Craker)

Gao Thanks You

Dear Kay,

The residence staff and residents of Gao would like to express our appreciation and gratefulness to the faculty and staff for becoming acquainted with us and for caring about us, as you (faculty, staff) expressed by taking time to visit us in our dorm Sunday evening.

Gao Dorm Staff

although many people have been quite vocal in their complaints about the skit, not one person has personally spoken to Dan or me. The Bible clearly instructs us to deal with offenders personally and in love (Gal. 6:1; Matt. 18:15-17). It does not tell us to publicly rebuke a person, but rather to confront an offender in a much more effective way of obtaining a reasoned explanation for his action than publicly embarrassing him.

The part of the newscast that dealt with two believers offending a weaker brother was hardly a type of "mock out" humor. The skit was intended to poke fun at an issue, (namely what I consider to be the increasingly judgemental attitudes of many Christians at Houghton), and at the same time, cause the audience to think a little more seriously about their attitudes towards "offenders."

An Anonymous Supposition

Let us suppose that a new student came to Houghton College. The new student was a hard worker; he (or she) was very sociable, and thus, well liked; he (or she) was interested and involved in many activities; he (or she) was a sincere Christian; he (or she) ate three meals per day, slept about seven hours per night, and showered once per day; he (or she) required oxygen to breathe, and bled when he (or she) was cut. He (or she) was also a homosexual. And he (or she) was struggling to find Christ as the answer to this problem. Dare he (or she) seek the support and encouragement of the Houghton community in this struggle? Dare he (or she) seek your support?

Anonymous

Senate Spot Satire Strengthens the Weaker Brother

Dear Kay,

Recently I've noticed several people in Houghton distressed over humorous portrayals of what they consider to be sacrosanct aspects of Christianity. I would like to address myself to this matter.

First, we need a distinction between "mock-out" humor and satire. Mock-out humor uses the faults and weaknesses of people or institutions to make us laugh. People use mock-out humor because finding others' faults and presenting them as ridiculous isn't difficult, and often they intend to belittle or "get back" at someone.

Satire also employs the faults and weaknesses of people or institutions to make us laugh, but not with the purpose to mock or belit-

tle. People use satire to show how these faults and weaknesses are wrong by making them appear silly. Satire deals with matters that people take so seriously that they usually don't even consider they could be wrong, and shows them how funny they look to other people. Satire can be mistaken for mocking if people don't understand its intent to point out the faults with an eye towards change.

We think of our Christianity very seriously—sometimes so seriously that we don't actually allow for the possibility of error (error of our opinion or doctrine, not of scripture). A light, jesting portrayal of some of the positions we hold should cause us to consider the legitimacy of the basis for these positions.

"Cults" Topic Lacks Energy

Dear Kay,

I was angered when I learned that the topic for next semester's Current Issues Day was cults. The "controversy" over cults is not a valid topic for Current Issues Day. Cults are no longer a current issue since they have existed since long before the time of Christ. Cults are relevant, but they are not a current issue.

The alternative topic, which was nuclear energy, is one that effects

each one of us as individuals and our nation as a whole. It is a timely issue in the light of the 1980 presidential election, and is controversial in respect to the energy situation our nation is now facing. Not only is nuclear energy a relevant issue, but it is one in which we as individuals have the responsibility of determining the future.

If, in fact, the senate vote concerning the topic of Current Issues Day was representative of any one of the following:

- a.) the student body's lack of interest in nuclear energy
- b.) the student body's fear of nuclear energy, or
- c.) the student body's attraction to the sensationalism of the cults,

then it shows a negligence to confront an issue which will have and inevitable impact on our lives.

Furthermore, I feel there needs to be both a redefinition and a re-evaluation of the purpose of "Current Issues" Day.

Thank you,
Candra A. Huston

Stalking the Tame Squirrels

Dear Kay,

Today, on the grass by the science building, I watched two sophomores brutally kill a tame squirrel. They stood on either side of the tree it was in, waited for it to come down and then chased it, pelting it with rocks. At least one hit the animal in the head. The squirrel leaped about in the grass for about a minute, its beautiful

tail swishing wildly. Then it dropped and lay still. There was blood on its face, and its eyes were glassy as its tail slowly went limp on the ground.

I cannot believe it. This animal had learned not to fear us; its reward was a violent, terror-filled death. And who did this to a tame squirrel? Two students at a college that is striving to be known for outreach to those in need.

God saw that incident. He loved the poor animal more than I. And He never forgets.

Barbara Trudell

Four Cheers for New Art Major

Dear Kay:

It is with deep joy that I welcome our long awaited and prayed-for art major! Representing Tryptich (our local artists' association) and myself, I extend gratefulness to Dr. Bailey for his perseverance, Mr. Mellick for his energy, Mrs. Stockin for her patience, my many friends and co-workers for their many prayers, and our Mighty God for doing the impossible. He obviously does have a desire for artists in his Kingdom, which makes our every artistic effort valid.

Genuinely,
Cheryl A. Semarge
Tryptich President

Monty Python's *Life of Brian* is a good example of this. Every Christian could learn much from *Life of Brian* if he realized that it is a portrayal of how the world sees Christians (not Christianity). Have you ever wondered how the world sees the Church? Here is a movie in which we could see that perspective. But, as soon as we hear that our faith is being observed by the world in a manner which makes people laugh, we assume that it is "Mock-out" humor and not satire.

In a recent Senate Spot, the "Houghton Evening News" reported a fictitious story about a certain security officer enforcing the Biblical maxim of not offending a weaker brother. Some people became upset with this, thinking that it mocked our convictions and principles of Christianity.

The Houghton Evening News wasn't mocking Biblical standards, but was satirizing people's (especially Houghton people's) predilection to enforce the unenforceable Biblical standards; in particular, that of offending weak brothers.

First, the idea behind (or spirit of) not offending a weaker brother is to not damage his faith. But our responsibility to a weaker brother doesn't end with only not damaging his faith. We also have a responsibility to help him transfer his faith from depending on others to depending on Christ. Shielding him and making him think it is his right to expect everyone to act as he believes they should keeps him weak and hinders him in developing a faith in Christ alone that cannot be damaged by others' actions, no matter how disappointing.

Secondly, this standard isn't a sort of Biblical elastic clause whereby, if you can't find anything specific in the Bible to condemn someone's actions, you can invoke the "you're-offending-a-weaker-brother" injunction.

Finally, the spirit of not offending a brother, weak or other, is an exponent of love—a concern and desire for the other's well-being, felt by and demonstrated through love. How can that be enforced? You can make rules that, if people follow them, their actions seem congruous to those of love. This has been done. A long time ago, some people made "a hedge about the law" to keep other people from sinning. That attitude still prevails in the church today, and at Houghton. This was the point of the news comment.

Scott Meyers

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Tom Key's Dramatic Performance Brings C. S. Lewis to Houghton



by Graham Drake

On Nov. 27, actor/playwright Tom Key will bring Oxford to Allegheny County with "C.S. Lewis on Stage." He will speak in Tuesday's chapel. The same evening, Key will present "In the World But Not of It: The Reflections of a Jaded But Converted Author" at 8 pm in Wesley Chapel.

Key's one-man show is based on readings from some of the Magdalen College don's more popular works, such as *The Screwtape Letters*, *The Great Divorce*, *Letters to an American Lady*, *Surprised by Joy*, and *The Poetry of C.S. Lewis*. The play introduces the audience

to the character behind these works: a paunchy, balding English professor who likes to be called Jack. Puffing on a pipe, he reads from his own works, interjecting a witty comment here and there.

Key's interest in C.S. Lewis began when a friend gave him *The Chronicles of Narnia* as a wedding present. At the same time, Julie Harris' *The Belle of Amherst*, a one-woman performance based on the poems and letters of Emily Dickinson, "mesmerized" him. Key decided to adapt Ms. Harris' medium to a study of C.S. Lewis.

In two months, Key had written a 48-page script. In six more days, he

had it memorized. He also devised special methods for reproducing Lewis' unique Irish/English accent.

The trial run of the play took place at a small theater in Birmingham, Alabama. Despite a lack of widespread publicity for the event, Key packed the theater out. Not long afterwards, Key resigned the directorship of Atlanta's "City Lights" Cabaret Theater.

With no job, little savings, and a family of three to support, Key's commitment to the play made his immediate future uncertain. But with further performances, Key built up enough contacts, through Christian drama workshop director, Jeanette Clift George and others, to launch a full tour schedule.

His impersonation of the man William F. Buckley, Jr. has called "the most persuasive apologist of his generation" has taken Key to both Christian and secular universities.

Forty pounds lighter and two decades younger than the character he portrays, Tom Key was a Phi Beta Kappa scholar at the University of Tennessee, where he earned an M.A. in Theater Arts. He has performed in *Oedipus*, *The Fantasticks*, and *The Bloodknot*. In addition, he has directed a play based on *Pilgrim's Progress* and children's theater in New York and Birmingham.

Not Private Complacency, but Public Indifference

Dear Key,

May I take issue with Mr. Toman's slanderous response to my letter of Nov. 2, 1979?

I. Mr. Toman charges me with legalism because I accept the notion that God has expressly forbidden some actions (e.g. idolatry, incest, murder, etc.). By his reasoning, then, it is legalistic to regard murder as always wrong. I do so regard murder; Idi Amin apparently, did not. So, in this matter, Mr. Toman would think more highly of Idi Amin. Well, okay! However, I cannot help but feel that the logic of this argument is not exactly overpowering.

II. As to the charge that "public indifference in most matters" would lead to withdrawal from public discussion; I plead guilty. I find most public debate to be useless, Mr. Toman does not. I am occasionally willing to engage in it anyhow (i.e. this letter), but I would prefer not to "debate" about another Christian's personal holiness, which was what the original letter was about after all.

However, even if the topic is a more legitimate one for public inspection I still often favour public indifference. As a professor of philosophy I am not indifferent to intellectual complacency, ignorance, or willful misunderstanding, but these matters (which generally underlie social and ethical issues) are better handled privately—which leads me to my next point.

III. As to the charge that "public

indifference on most matters" commits me to (a) "mediocrity of conviction" (a barbarous phrase) and (b) the belief that "ethical and moral judgements are impossible for a Christian," I reply that this is a mere confusion between private indifference and public indifference. I may have strong convictions and make numerous moral judgements while still favouring public indifference. (It might, for instance, be a matter of not wanting to cast pearls before swine.) In passing, I note that one of the problems with "prophets" is that they see precisely what they want to see, whether it is there or not. The matter of "reliably ascertaining" what is the case is not restricted to personal holiness but extends also to what another person is really saying.

IV. As to the pseudo-argument advanced in the rhetorical question, "Are we left to fend for ourselves...?" one is not forced to think "No, of course not." One could simply claim "Yes, we are left to fend for ourselves." Ultimately, we are alone before God. In fact, this may have been one of the main points asserted in the Protestant Reformation.

V. With regard to the alleged problem of widespread moral indifference in our society, I can only suggest that this is false. People may be morally corrupt, but I have run across very few who are genuinely indifferent. Just try to take something that belongs to

them and you will find that out.

VI. I do not know what to make of the thesis that a "prophet" functions as a stimulator of discussion. (I think I can hear Moses and Elijah chuckling over that one. It is a bit like asserting that God wants respect. Somehow, I thought that there was more to it!) It certainly seems the case that many modern-day prophets must have rather unusual notions of discussion then. I guess Mr. Toman has me on this one. I really would prefer to "avoid altogether" the debate to which a Jones or a Khomeini invites me. Exaggeration aside, however, I have nothing to say on this point other than to plead massive historical evidence that "prophets" do not foster debate over ethical/religious issues.

VII. Finally, my most important point. Mr. Toman believes that I was expounding a particular position—one with which he disagrees. However, I was doing no such thing. I agreed to offer some unsupported opinions about personal holiness (this is not to say that they are unsupported). What I did not do was advance what would properly be termed a position. Your reaction to such opinions should be uniform. That is, the opinions in themselves do not count for much, they are worth very little precisely because they are what most public discussion is like. They lack reasoned support; (a position does not) they are merely assertions as they have thus far appeared in this paper. Consequently, you should feel quite free to be indifferent towards them, and, of course, to Mr. Toman's assertions also.

After all, it would hardly do for me to be a prophet campaigning against prophets.

Brian Sayers

Would you like to contribute to an A.C.O. child's Christmas by bringing back a present after Thanksgiving vacation?

If so, please go the Christmas Booth in the Campus Center lounge for more information.

National and International Starvation Relief Stalled

by Ed Zehner

The Cambodian government seems to have changed its mind once again on the issue of famine relief. The government announced last week that it would allow Western nations to send food by air and by ship up the Mekong River, but, it again vetoed American plans to send supplies by truck convoy across Thailand's border.

The supplies are needed to end the widespread deaths from famine according to Western officials who estimate that out of 4.5 million Cambodians, three million may die unless massive aid reaches them soon.

The Vietnamese and the Vietnamese-backed Cambodian government complain the Western press has exaggerated the seriousness of the famine. They claim that aid from Soviet-bloc countries should be enough to deal with the food shortages.

Western countries charge that the aid is not getting to the people who need it. Analysts have also charged the Cambodian government of callousness toward the needs of its own people.

The offensive against the Khmer Rouge guerillas continues, adding to the flow of refugees flocking to Thailand. The government appears to be trying to isolate the guerillas to starve them into submission.

In any event, with the air and river supply routes open, the Cambodians now have some hope of relief.

US—Iran Relations Decline

The occupation of the American embassy by Iranian students last week has brought US-Iran relations to a new low. Students occupied the embassy after the former Shah moved to a New York hospital to receive treatment for cancer of the gall bladder. The Iranian government refused to reject the students and supported their call for the extradition of the ex-Shah. The Iranians would like to try the Shah for murder and Thievery.

The students occupying the embassy hold thirty people hostage. They say they will only release them in exchange for the Shah. The United States, which has no intention of sending the Shah back to Iran, is negotiating for the hostages' release, but is making little headway. Iran threatened to execute the hostages if the US took and military action. They seem unwilling to compromise in any way.

Meanwhile, reaction brewed in the United States. Iranians who wanted the Shah extradited were attacked in some cities by hostile Americans.

At the present time, the situation remained at an impasse. Some hoped that the Palestine Liberation Organization would use its influence with Ayatollah Khomeini to mediate in the negotiations. The PLO, which has been in contact with Iran's ruler, said it was not mediating because neither country had asked it to mediate. The US may be forced to abandon its policy of refusing to speak officially with the PLO.

In an unusual development Monday, President Carter placed an embargo on oil shipments from Iran. He said that he wanted the world to know that economic pressures could not force the US to change its position. Shortly thereafter, Iran announced that it had decided to cut off all shipments of fuel to the United States.

Communists Stage March

by Susan Facer

Three-hundred and fifty irate communists staged a funeral march in Greensboro, North Carolina Monday for five comrades killed in a shootout between Ku Klux Klansmen and Nazis.

An honor guard of three men and seven women carrying unloaded rifles, led the five coffins on a two and one half mile procession before more than 700 national guardsmen and police.

Thirty-four people were arrested during the march, most of them on charges of violating a special state of emergency declaration banning the possession of weapons outside the home.

Aid Bill sits on Carter's Desk

A bill authorizing up to \$60 million designed to feed millions of starving Cambodians is on President Carter's desk.

The legislation, approved Friday by the House and the Senate, would authorize \$30 million in new funds as well as the transfer of up to \$30 million from other programs to the famine relief. The \$30 million in new funds is part of the \$69 million Carter has pledged to the international relief effort to help save Cambodian lives. A separate bill, stalled in a House-Senate conference committee over unrelated matters, would appropriate more new money.

Brown Bids for Nomination

Governor Edmund G. Brown Jr. announced last Thursday that he will make a bid for the 1980 Democratic presidential nomination.

Brown's Campaign Manager, Tom Quinn, told reporters Wednesday that Brown would propose "restructuring the oil industry" in his statement declaring his candidacy.

The 41-year-old governor of California suggested he had a way to "stabilize OPEC oil prices." He offered no specifics, saying he was saving them for later. By linking the announcement to a speech about oil prices, Brown hopes to attract support in New England where the high cost of fuel in a sore issue with voters, and particularly New Hampshire, site of the first statewide Democratic primary. Brown, noting the leads of President Carter and Senator Kennedy, called his campaign a David against Goliath candidacy.

Lecture Series Features Dr. Paine

The Houghton College Lecture Series in conjunction with the Annual Fall Meeting of the American Scientific Affiliation, Western New York Section, will present Dr. S. Hugh Paine, Houghton College Emeritus Professor of Physics and Earth Sciences, in a lecture series November 16 and 17 in Schaller Hall of the Science Center. Theme for the weekend meetings is "The Bible as a Source Book in Creation Theory."

The Friday evening lecture entitled "Six Classes of Creation Theory" will meet at 8:00 pm. Saturday morning's lecture—"Creation Theory and the History of the Spiritual Realm"—begins at 9:15

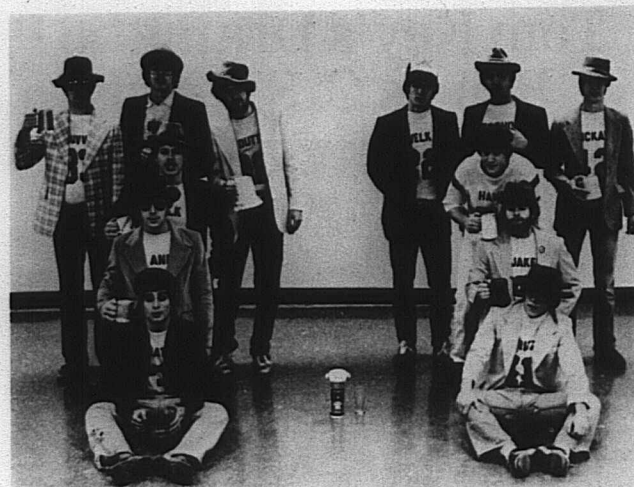
am. ASA Conference activities—a panel discussion and affairs session—will conclude the weekend.

A Wheaton (IL) College graduate, Dr. Paine headed Bell Aircraft's Heat Treatment divisions in Buffalo during World War II and served as trustee, board secretary and maintenance engineer at the former Buffalo Bible Institute. Moving to Chicago, he spent 15 years at Argonne National Laboratory as Senior Metallurgist and Research Group Leader. He prepared some 50 professional papers, participated in the first United Nations International Conference on Peacetime use of Atomic Energy and was a

member of the Atomic Energy Commissions's Technical Mission to England.

The American Scientific Affiliation is a fellowship of Christians in the sciences committed to understanding the relationship of science to the Christian faith. Local sections of the ASA are organized to hold meetings and provide an interchange of ideas at the regional level. Members wishing to attend this conference should contact Dr. Bernard Pierma in care of the college.

The Friday evening and Saturday morning lectures are open to the public at no charge.



Intramural Football Champions; The Tea-totalers in their Famous Split "T" formation.

Review: Syntagma Musicum

by Roderic Hutton

This past Friday night, the Houghton College Artist Series presented Syntagma Musicum, five instrumentalists and two vocalists from Amsterdam, in a program of fifteenth-century Dutch music. Using the Wesley Chapel stage as their workshop, these seven old world craftsmen skillfully wrought, polished, and

Debaters Win Trophies

The Houghton College Forensic Union returned triumphantly from Thiel College's Novice Debate Tournament this weekend. They brought with them four of the seven possible trophies.

Brian Haynes and Ann Snowberger won the first place affirmative team trophy and Jerry Bevens and Steve Brinkman won the trophy for the negative team. In overall records, the Houghton teams placed first and third.

The members of the first place team Brian Haynes and Ann Snowberger on the affirmative and Lois McAleer and Harriett Olson on the negative. The third placed team was: Mark B. Anderson and Danette Hildebrandt, affirmative and Jerry Bevens and Steve

caressed their work, however intangible, to create a masterpiece of rare and delicate beauty.

The Syntagma Musicum's artistry lay not in the immensity of sound or complexity of rhythm, but in control and blend. In medieval music, each instrumental or vocal line is independent of all others, but none is more important than any other. To achieve the proper equality of voices requires great

Brinkman, negative.

Harriett Olson, the Forensic Union President, was the second placed negative speaker.

The team's total record was 13 wins and 3 losses which pleased even Mr. Rozendal, the most optimistic of coaches. Speaking of this weekend's record, Mr. Rozendal said, "it shows that we've made a lot of progress. This semester has been a valuable learning experience for the team, and we're looking forward to a good record next semester, as well."

Later this semester, the Forensic Union will be judging the Argumentation and Debate Class's intramural tournament, and the group is considering another competition or two next semester.

Senate Report

At this week's Senate meeting, secretary Lois McAleer proposed that Senate donate the proceeds from its upcoming Charity Drive to World Vision International's Cambodian relief effort. A consensus vote approved the proposal. No date has been set on the Charity Drive so far.

Doug Roorbach then presented a motion to amend the by-laws of the Senate.

Originally, Senate elected one member to serve on the Academic Affairs Council. Then earlier in the semester, Senate decided to elect an additional representative.

At the same time, the current representative to Academic Affairs suggested that the two representatives come from separate divisions of the college. For example, the pair could include a music major and a chemistry major. It could not,

however, consist of a music major and an art major. Senators felt this provision would produce a balanced perspective on various fields of learning. The Senators, however, decided to delay any action on this second matter the diversification until the Board of Trustees had approved the request for the additional representative.

Now that the Trustees have accepted the first request by amending the college constitution, Senate is considering the diversification question. In accordance with the procedure for by-laws amendments, Senate must postpone voting on the issue until the next meeting on Dec. 4. At that meeting, Senate will vote for the additional representative to Academic Affairs Council. Senate will also select a delegate-at-large for the Student Activity Fee Review Committee and set up a Winter Weekend committee.

control and constant awareness of the whole sound. The Syntagma Musicum achieved an almost perfect blend and made it look easy besides.

Especially noteworthy were the vocalists. Assuming their proper roles as equals of the instruments, tenor Marius van Alten and mezzo-soprano Rita Dams sang in a straight tone appropriate for medieval music, but without the harshness one often associates with that style of singing. They were also able to maintain crisp diction without manhandling the delicate sonority of the instruments. In her exuberance, Rita Dams had an occasional attack of vibrato, but for the most part, the singers showed uncommon sensitivity to the simple, quiet beauty of the music.

The instrumentalists played with the same control and blend. To produce a pleasant sound on some of their crude medieval instruments is, in itself, an accomplishment; to play perfectly in tune and with such balance between parts is truly remarkable.

Director Kees Otten's explanations of the music and instruments showed the Houghton audience, unfamiliar with such fifteenth-century giants as Ockeghem, Josquin, and Obrecht, that the music Syntagma Musicum presented was meant to be light and humorous. The group's informal manner illustrated this and also conveyed the ease and confidence with which they went about their task.

If there is a revived interest in medieval music, the Syntagma Musicum is one good reason for it.

Computers; from page 1

linear algebra using the computer: "There is a technique that they have to learn in order to solve the system of linear equations. The computer takes them through it step by step and they follow along to see how they are doing."

To clarify a little bit of computer terminology, a "program" is an individual quiz or set of problems under a general subject, or group of programs written by one person, called an "account". If one person writes five vocabulary quizzes, for example, that means he has five programs in his account.

Houghton's Digital 11/70 RSTS/E system was purchased in the summer of 1978.

Joel Rocks the Aud

by Denise Woodin

Out in the real world lies the multitude who has never heard Keith Green, never memorized John 3:16, and who flock by the thousands to hear Billy Joel do a number or two. That's not to say there aren't Joel freaks at Houghton; on the contrary, several of them broke away from the island last weekend for Joel's second concert at the Buffalo Memorial Auditorium, leaving many envious students on campus.

For sure, no one expected this performance or any other secular concert to turn into a worship service, at least not in the sense Houghton knows. But Joel and his band did pump a different kind of adrenalin into their fans' veins. Joel appeared before a sold-out audience at the huge, stadium-like Auditorium. As the crowds flowed into their colored sections, the puzzled ushers replied, "No, you don't need your I.D. cards."

Blackness fell abruptly over the audience, who promptly held hundreds of tiny flames high in the sea of darkness. Billy Joel bounced out on stage in Tretorn tennis sneakers, jeans, and a yellow sports coat and rarely stopped bouncing for the remainder of the show. Hit after hit filled the room until he reached his ever-popular "Piano man." The audience erupted as he touched a nerve with the lines, "It's a pretty good crowd for a Saturday (Yeah!), and the manager gives me a smile. 'Cause he knows that it's me that they're comin' to see, to forget about life for a while. (Yes, yes!)"

Though the show also belonged to his five-piece back-up band, the

flavor was definitely Billy Joel as he moved from rock and roll to ballads to blues that were made to sway to, taking control of everything from the mike to the piano. Joel vibrated with energy, leaping, high-stepping and animated, crazy dancing. The man also proved himself a talented piano and harmonica player.

He launched into "A New York State of Mind," featuring a tremendous sax section that stunned its listeners. The lights on stage which flashed from white to yellow to red and the clouds of smoke rising from below lent an almost surrealistic atmosphere to the room. "It's just a fantasy. It's not for real," Joel wailed.

The music, however, and the excitement outweighed the disadvantages so often found at secular concerts. One man sat in the balcony, seemingly drugged by the strange incense floating by. If the music failed to jar him, Billy Joel's constant action should have. "You may be right. I may be crazy. But I might just be the lunatic you're looking for!" Joel yelled, dragging the mike stand across the stage.

Billy Joel almost didn't return for an encore, but a persistent audience brought him back twice, the first time to play "Scenes from an Italian Restaurant." That song, coupled with the absolutely incredible sax player, provided the needed climax for the show. The auditorium lit up once more like a Christmas tree dressed in hundreds of tiny candles.

You may not find beer bottles and joints being passed around at a Houghton concert, but then again, you won't find Billy Joel at Houghton, either.

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