



# The Houghton Star

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## Students receive recognition

by Glenn Burlingame

Six Houghton students have recently won scholarships or prizes.

Robert E. Wilson, a senior chemistry major, and Timothy L. Carr, a senior mathematics major, have won New York State Regents Scholarships for medicine and dentistry respectively. Wilson is one of fifty winners statewide, and Carr is one of twenty.

Sophomore German major, Cynthia Chamberlain was recently awarded a \$500 merit scholarship for the Central College (Iowa) German Study Program in 1981-82. Although a number of Houghton students have participated in Central College overseas study programs in previous years Chamberlain is the first to win a scholarship. Chamberlain will be studying in Germany and Austria next year.

Senior history major and Student Senate President Lois McAleer has received this year's Bruce Merritt Memorial Scholarship. This scholarship is awarded to a student outstanding in service and scholar-

ship who plans a career in law. The scholarship is given in memory of Bruce Merritt, a '79 Houghton graduate who had planned a career in law before meeting a tragic death in a canoeing accident only a month after he had earned his degree.

Gayle Hower, a senior Christian Education major, received the Paul Timothy Anderson Scholarship. The Division of Religion and Philosophy chooses the recipient of this scholarship on the basis of strong academic performance and a desire to enter church or parachurch work. Next year, Hower is planning to be a Christian Education Consultant in Myerstown, Pennsylvania, for her denomination, the Evangelical Congregational Church.

Robert Songer, a senior religion major has been presented a looseleaf New Testament with parallel Greek and English (*Today's English Version*), awarded by the American Bible Society for his outstanding work in Biblical studies. Songer will attend seminary next year.



Scholarship winners (left to right): Bob Wilson, Gayle Hower, Lois McAleer, Cindy Chamberlain, Bob Songer. Not pictured: Tim Carr

After months of planning, organizers for Houghton College's March 23-27 phonathon are pleased with the results their five-night phone blitz is achieving. Phonathon Director David Jack said at the end of the Wednesday

night calling period that \$101,300.38 had been pledged toward liquidation of the debt on Houghton's recently completed physical education center.

Among the nearly 80 volunteer callers are administrators, faculty, staff, trustees, alumni and other friends. About 20 persons a night are manning 15 specially installed lines between 5:30 p.m. and 9:30 p.m., calling alumni and other donors in all 50 states and Canada.

After "busy signals" and "no answers" were deducted, 1,265 of the 22,000 calls placed through Wednesday night were completed. Nearly 42 percent of those contacted pledged, while another 28 percent were undecided.

Mr. Jack said that the work of the receptionist, refreshment, secretarial and computer service support staff has been outstanding-making possible next-day mail acknowledgement of each night's pledges. He is optimistic that the \$150,000 Phonathon goal will be met by the weekend, but to complete calls not made this week a wrap-up effort will be made on March 31 and April 1.

## H.C. plays patchwork

by Jim Pinkham

"American Music: A Patchwork Heritage" brought a wide range of composers, periods, and styles of indigenous music to the Houghton campus last week. The chapels featured sacred music such as John Briggs' arrangement of "California Mission Music"; the evenings focused on native works made famous outside of religious context, works like Gershwin's "Rhapsody in Blue."

When the music department began to plan this festival last May, the faculty decided not to center on any portion of the American tradition but rather to cull many features, to make a "patchwork." Nor did they want only the commonplace: many of the selections were pieces that have not been performed recently in this region.

"I'm not saying that everything we played was what we want American music always to be," commented program chairman Dr. Harold McNeil, "But what we played was part of our heritage."

The music of the Fine Arts Festival also displayed a part of Houghton heritage, the compositions of Dr. William Allen. Dr. Allen wrote the four chapel postludes, the "Diferencias for Orchestra" played Monday evening, the Wednesday chapel prelude, "Alfred Burt Carols" and the "Suite for Woodwind Quintet" done in the Thursday evening performance.

Another highlight of the festival appeared in the third visit of Dr. James Neilson to Houghton. Dr. Neilson, a guest conductor by profession and recently distinguished by his induction to the Conductors Hall of Fame, led the college choir both Friday mor-

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Spring weather and a minister's conference still in progress kept Houghtonians on the chapel steps for a while last Wednesday morning.

## Houghton students present papers

by Glenn Burlingame

On March 28, two Houghton history students, Graham Drake and Ann Morris, presented papers at the Regional Conference (Western and Central New York) of Phi Alpha Theta, the international history honor society. The conference was held at St. Bonaventure University. Dr. William Doezeema, history professor at Houghton and advisor for the Omega Delta (Houghton) chapter of Phi Alpha Theta, served as one of the judges.

The conference was divided into four sessions: two simultaneous

sessions in the morning and two simultaneous sessions in the afternoon. Eleven papers were read in all. The papers spanned a variety of topics, such as Eighteenth Century France and America, Local History and Varieties of Communism.

Each paper was followed by commentary from the professor in charge of the session. The comments were not so much critical as instructive; a general discussion of the topic of the paper was supplemented by intermittent references to the paper.

In between sessions, the con-

ference-goers attended a luncheon faculty lecture entitled "Fiction Distorting Fact: The Prison Life of Jefferson Davis." Before resuming their scholarly activity, the conference goers got a glimpse of "Merton's Heart, a clearing in the woods just above St. Bonaventure. Local 'legend' has it that Thomas Merton, the celebrated contemplative and poet, frequently meditated at this site. In his moments of intense contemplation, Merton shed tears which cleared the land forming the present heart-shaped or triangular clearing.

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Freshman John Roseti plays the allegro molto from 'Excursions' by Samuel Barber at last week's Fine Arts Festival.



## War, the military and the Christian

Christians have never agreed on issues of war and military service. They probably never will. Since the beginnings of the Church, Christian thinking on the subject has been divided into two streams. **TWO SCHOOLS**

Both "schools of thought" have a long history of scholarship, reflection and tradition. Both rely on the Bible for their primary arguments. Both cannot be correct at the same time since their claims on many points are diametrically opposed. But both are worthy of profound respect among contemporary Christians who wish to understand the issues of war, peace and military service.

### PACIFISM

Historically, the Pacifist position has rested its case squarely on the Sermon on the Mount and the clear command of the Lord Jesus Christ to "resist not evil" and to "turn the other cheek." The argument for comprehensive non-violence is bolstered by the fact that the clergy of the Church (who were often thought, however incorrectly, closest to Christ) have been exempt from military service. This was true both in the Christianized Late Roman Empire and in the Medieval Church.

The Pacifist position has been sustained by dedicated men and women throughout the centuries of Christianity's existence who have insisted that "the sword" ought to be replaced, at all times, by prayer. It is impossible to ignore the potency of their arguments.

I have tremendous respect for the Pacifist position. I am moved, as any sensitive person must be, by the emotionally powerful imagery that often strengthens the Pacifist case. And I will always have a tremendous respect for Pacifism and Christian Pacifists in particular—even though I disagree with them.

### MUTUAL RESPECT

Mutual respect is proper. Unfortunately, the respect I feel for Pacifists is rarely reciprocated. In fact, I often sense that I am accused, at least implicitly, of some kind of moral dishonesty! Against such charges I will never raise a personal defense.

Instead, while continuing to respect my Pacifist brethren, I shall attempt to elucidate the opposite Christian view on war and military service. For the sake of clarity, and to highlight the distinction from Pacifism, I shall call this the "Just Use of Force" argument. It is a view that, in some senses, has the stronger history of scholarship and tradition—even if it is seldom heard in any cogent form on the Houghton campus.

### JUST USE OF FORCE

According to Just Use of Force, Pacifism reads the Bible too narrowly. It focuses on certain favored passages to the exclusion of others. We need to examine the full breadth of Scripture if we are to answer a first crucial question: Is it ever legitimate, in God's eyes, to use force?

We must turn first to the Old Testament, and insist that violence clearly had no place in Eden. But the Fall—and the resulting rupture in human nature and human society—brought a critical change.

### OLD TESTAMENT WARS

In the Old Testament, God commands the Israelites to occupy the Promised Land by force. Further, during the period of Judges and beyond, it is the Lord of Hosts (literally, "of armies") who commands and sustains the military force that subdues Israel's enemies. However uncomfortable this may make us, we cannot get around the fact that the Old Testament record is equally inspired with the New.

The Pacifist sometimes dismisses the Old Testament wars by invoking the concept of Progressive Revelation. God revealed his holy character and law progressively through Biblical history. The practices of early Bible times are not always normative. If God's full revelation had been present from the beginning, certain practices would have been forbidden.

Progressive Revelation explains, for example, why we find God's servant practicing polygamy in the Old Testament, even though we know now that monogamy is God's explicit order. Despite his several wives and many concubines, King David remained in fellowship with God.

But the contrast is obvious. God never commanded David's polygamy; He only tolerated it. God commanded David to use military force. God would not command something that is intrinsically, inherently wrong. As James says, "God tempts no man with evil." Thus, while they give no definitive answer, the Old Testament wars do lead in a clear direction: In God's eyes it is at least possible for force to be used legitimately by men and societies.

If Progressive Revelation cannot explain away the use of force in the Old Testament, the argument may take another turn. Even admitting that force had a place in the Old Testament, a Pacifist might argue that force—however just—has no legitimate place since the coming of Christ and the establishment of the New Covenant.

The strength of this theory should not be underestimated. Nevertheless, it was rejected by St. Augustine in the 4th century, by Luther and Calvin in the 16th century and by C.S. Lewis in the 20th century. These men based their positions on the scriptural testimony of both the Old and the New Testaments.

### NEW TESTAMENT

In the New Testament, the place to start is the Biblical account of the Cleansing of the Temple. There is no ambiguity here. Jesus used physical force: "Making a whip of cords, he drove them all, with the sheep and oxen, out of their tables (John 2:15ff)." This is shockingly contrary to the kind of behavior preached by Pacifism.

If Jesus were some kind of magical aberration, we could safely make him a "special exception." But he was fully God and man. He

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## "Catholic Chronicles" don't tell whole story

Dear Graham,

I am writing concerning the recent series of articles by Keith Green called "The Catholic Chronicles," the first two of which appeared in the *Last Days Newsletter*, Nov.-Dec. 1980; the third was printed in the Jan.-Feb. 1981 issue. As a student trying to integrate faith and learning and rightly divide the Word of Truth, I must speak out against what I shall show to be a weak criticism of the Roman Catholic Church.

Keith Green's overall motive for writing the articles is to help his Catholic readers become aware of the problems in their church, of which there are many as there are in any church. While this is a noble goal, he fails miserably by destroying his "critique" with logical fallacies and the practice of playing on his readers' emotions.

It is a monumental task to write a critique of an institution whose traditions and ideas extend back some two thousand years. Whole books and multi-volume collections have been devoted to the study of the Church and her doc-

trines. Yet Keith Green presumes to write such a critique in a few months, a task that would make the greatest scholars' heads spin.

Not only does he presume to complete such a work in so short a time, he even admits that he is "no expert on the subject...In fact, nothing at all qualifies me for this task—except for this one fact: I am sure God has told me to do it!" (Nov.-Dec. 1980, p.12.) This statement makes me wonder why, if he is not qualified, is he writing it? The "fact" that he is acting under divine guidance serves the purpose of making his words virtually infallible, for no one would dare question one who is following the Lord's leading. (A similar argument was used by Joseph Smith.)

"The Catholic Chronicles" are classic examples of circular reasoning. Green's presupposition that the Roman Catholic Church is wrong is shown clearly in his "thesis question: 'Are the heresies of Romanism that brought about the Reformation still alive in the

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## It's a Fallen shame!

Dear Mr. Ain't:

Once again you have corrupted our beloved STAR.

And to think that two—yes, two of our professors wrote letters of sin as if we students couldn't think of enough sins of our own to commit! And two students also-SHAME, SHAME on you boys!

Another thing, pal. How can you make fun of the Preppy look? How can you dare make fun of those cute alligators and let the fish people off the hook? I know for a FACT that one person on this campus wears a fish on his shirt.

Just one more comment and I'm done. It is in regards to our cults on campus, our new art deco look and the Worldly Scene. I'm truly amazed that you could take time to report something of grave, intense importance. It's always nice to see that the Star, no matter how Fallen, can report things of such worth.

Flaneur Sunderbunny

## Gym was built at the wrong time, financially speaking

Dear Graham,

Recently I read, "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?" (Luke 14:28.)

Over 75% of the money for the gym still needs to be raised. Fund-raising drives before building the gym seemed to be falling short of goals. The gym was built during a recession, even though it was already becoming difficult to persuade the government to maintain its financial aid programs.

Why did we build under such conditions? Who decided to build, and whom did they consult?

The addition of the gym debt to Houghton already outstanding debts brings the college's total debt to near six million dollars. That's six thousand dollars per student. Compare this with a college endowment of less than \$2 million and an annual operating budget of \$6.5 million.

The interest alone is likely to cost the average student \$600 dollars a year extra. To cope with this problem, the college has been paring services (maintenance, food service, career placement, etc.) to the bone and overworking staff and teachers to keep tuition costs down.

Despite these efforts, the college was saved financially only by a sudden increase in enrollment this year that was largely due to an admissions official who (among other things) deliberately overspent the restrictive budget set for him by financial administrators. If this had not happened, the Trustees would now have to choose between charging an extra ten dollars a credit hour or allowing the current debt to increase by a quarter million dollars per year.

The Trustees were told ahead of time that this would probably happen but they decided to build anyway without the money. (Remember that the Century Two fundraising program was way behind schedule at that time, and that a year and a half later it has still raised less than 20% of its target amount.) While we may

thank the Lord for bailing us out, we should not applaud the actions of those who got us in such a fix.

I suppose all this was being done "in the best interests of the students" (after all students wanted a better gym). But students rarely have a say in this sort of thing. If administrators had admitted publicly the college's financial straits and openly welcomed outside suggestions, the community might have suggested viable alternatives to the currently unfunded puzzle palace. But we'll never know what might have been because we didn't have the chance.

The Financial Affairs Council was never consulted in the plan-

ning of the gym. Even if it had been, our lone student representative could scarcely have influenced matters much, especially since he would probably have been asked not to consult the Student Senate.

If the Houghton community is kept ignorant of all but the most superficial details of financial plans, one must wonder how much the Trustees find out. Even if they are told all the details, one wonders how much the Trustees understand of what they are told or of the impact of their decisions on individuals at Houghton. This is the sort of understanding that cannot be gained simply by going to periodic

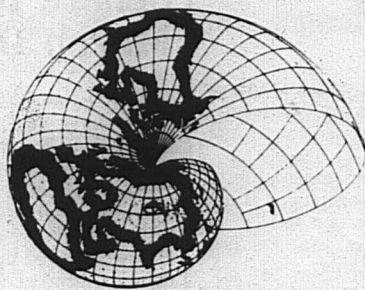
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## The Houghton Star

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The Houghton Star encourages the free interchange of opinions and suggestions in the form of letters, articles, guest editorials, and advertisements. Students are especially urged to participate. We also welcome the viewpoints of faculty, staff, townspeople, alumni and all others having an interest in the Houghton community. Ideas printed herein do not, however, necessarily reflect the view of the editorial staff, or of Houghton College. The staff reserves the right to omit or reject any contributions for reasons of professional decorum. Deadline for all letters is Wednesday at 9:00 a.m.





## World Scene

by Ann Morris

### Soviets threaten Poland

Last week the State Department reported that Soviet military activity around Poland had reached 'unusual levels' which would allow the USSR to intervene at any moment. Twelve to fifteen army divisions were reportedly ready for immediate deployment along the Polish border. Moscow has also reportedly established an autonomous communications network that bypasses Poland's military command.

The White House stressed that President Reagan was fully briefed, and spokesmen repeated warnings of the grave consequences which would follow from a Soviet invasion. Meanwhile, the Russian Communist Party paper, *Pravda*, repeated strong attacks against both the Solidarity union and Poland's national leadership.

A power struggle within Solidarity continued last week as the moderates continued their efforts to retain the upper hand in negotiations with the government. Evidence of the inside conflict was the dismissal of activist Anna Walentynowicz, who has advocated direct confrontation with the government.

### Obote revives rule of terror

Milton Obote's three-month-old government seems to be responding to unrest in Uganda in a manner very similar to that employed by former dictator Idi Amin. At least fifty bodies have been found in and around the capital of Kampala during the past ten days. Amin's State Research Bureau, a headquarters for torture operations, has been reestablished.

A guerrilla leader, using his fictitious name, Harry Freeman, said in a recent interview, "What is happening now is exactly what was happening during Amin's time. The people don't mind suffering to see Obote go out. They are suffering now. They forgot long ago about salt, sugar and soap."

An American official acknowledged, "A lot of people are saying that Amin learned everything from Obote. [Amin was Obote's military commander until 1971, when the former staged a coup to come to power.] What we have now is a case of the master taking over from the pupil. I'm afraid the pattern is set."

### Reagan, others recovering well

President Reagan continued his steady recovery from a bullet wound to the lung last week despite running a low-grade fever periodically. Doctors treating the President said his breathing exercises were being increased, and that Reagan could resume his activities on a part-time basis in the Oval Office on a part-time basis by April 13.

The President has been kept informed on events in Poland. He recently met with both Secretary of State Haig and Secretary of Defense Weinberger before they left for meetings abroad.

James Brady, Presidential Press Secretary, has also made an astounding recovery, although his condition is still regarded as critical. Arthur Cobrine, the neurosurgeon who operated on Brady, reported that Brady could move the right side of his body almost normally but still had only limited response on the left. He estimated that about 20% of the tissue on the right side of Mr. Brady's brain had been removed in the operation but said that "under the best of circumstances, Brady could end up with no mental impairment." A hospital spokesman said it would be a year before a complete assessment could be made to determine the extent of permanent damage.

Two other men wounded in the assassination attempt, Secret Serviceman Timothy McCarthy and D.C. policeman Thomas Delahanty are also recovering from their wounds.

John Hinckley, Jr., the man formally charged with attempted assassination of President Reagan, was moved to a federal correctional facility in Butner, North Carolina last week to undergo up to three months of psychiatric examinations. The court-ordered testing will attempt to determine Hinckley's state of mind at the time of the shooting.

## Is New Oxford affecting H.C.?

part two of a series

by Linda Ippolito

On Sunday morning the majority of Houghton students attend the local Wesleyan church. They sing three hymns, read responsively, give their offering, listen to a lengthy sermon and, once a month, participate in communion.

A minority of students, however, including Catholics and Episcopalians, find their way off campus to attend area churches. Members of these groups may not realize it, but they are part of a growing trend in evangelical settings of people searching for a more traditional, liturgical form of worship.

If the term New Oxford Movement can be applied to Houghton ("Several students attend [St. Philip's Episcopal in Belmont]," quipped Professor Jim Gibson, "but I didn't know this was a movement"), it should include Catholic Christians that come to Houghton as Catholics. It is a relatively new development—that Catholics can call themselves evangelical, come to a place like Houghton and profess the same type of Christianity anyone else here would profess and still retain their Catholicism.

The New Oxford Movement has had a somewhat sporadic history at Houghton. In the early '70's there were several students that graduated from Houghton and became priests, including Gordon Finney, '73, now an Anglican priest in Toronto, and Dan Riggall, now an associate rector in Chapel Hill, North Carolina. These men are examples of those coming out of the dissonance and rebellion of the late '60's and early '70's, who were trying to find a new means of defining a relationship with God, and for whom evangelical categories of faith and practice didn't fit anymore.

Like many in the New Oxford Movement, Riggall was searching for a greater sense of order and tradition. He attended Gordon Seminary but left after one semester citing among his reasons for leaving a course in church history that jumped from the early Church

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## War, the military and the Christian

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is our pioneer and example; we are to be imitators of Christ (Hebrews 12:2; 1 Corinthians 11:1).

Jesus' Cleansing of the Temple, it turns out, is not an isolated example. Take the case of the soldiers who came to John the Baptist repenting of their sins. "What shall we do?" they asked.

John's answer is revealing: "Rob no one by violence or by false accusation, and be content with your wages (Luke 3:14). Commenting on this incident, St. Augustine emphasized the obvious: "Certainly he did not prohibit them to serve as soldiers when he commanded them to be content with their pay for the service (Augustine, *Letters*, CLXXIX, 4)."

Then there is the centurion, who explains that "I am a man under authority and have soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes (Matthew 8:9-10)." Christ gave due praise to his faith. There is not the slightest hint that the Lord would have preferred that he leave the military. Again, consider the righteous Cornelius, to whom it was said, "Your alms are accepted, and your prayers heard (Acts 10:4). This was not on the condition that he change professions.

Clearly there is scriptural warrant for justly used force. But under what conditions? Martin Luther and John Calvin found in the scriptures themselves a sharp, clear and illuminating answer.

The non-violent precepts of the Sermon on the Mount, they insisted, must be upheld, preached and obeyed. The command to "resist not evil" applies without exception to every child of God. We are enjoined from using force when it is a matter of protecting our own person or self-interest.

Another set of God's commands, just as inspired as the Sermon on the Mount, applies to those who are responsible for the interests and security of others. God has charged fathers with responsibility for their children and commanded them to use "the rod (Proverbs 13:24, 23:14, etc.)" when appropriate.

God has made the police authorities responsible for public safety and conduct, commanding them to use force to carry out their charge. The "magistrate," as the Apostle Paul says, "does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer (Romans 13:4)." And just as the magistrate uses the sword to prevent crime, so rulers—like King David—may use military force to ensure the security of society as a whole.

### NO CONTRADICTION

The word of God does not contradict itself. It simply establishes two sets of divine commands that individuals must obey in two very different types of circumstances. Although he is free to surrender his own rights as a private person, a ruler is not free to surrender the rights of others committed to his care.

In this context, the full scriptural record makes sense. God commanded David to conduct war for the sake of Israel. But David "turned the other cheek" when Shimei slandered him, cursed him and threw stones at him (2 Samuel 16:5-14).

Jesus overturned the sellers' tables to make His Father's House the "house of prayer" it was meant to be. But he did not resist his own arrest in Gethsemane. He told Peter, who was ready for a fight, to put his sword back in its sheath.

John the Baptist implicitly declared the soldier's profession valid; nevertheless, each one of them was obliged to follow King David's example. John insisted that their swords should never be used for personal gain. As Augustine put it, John knew that their "actions in battle were not murderous, but authorized by law, and that the soldiers did not thus avenge themselves, but defend the public safety (Augustine, *Contra Faustum*, XXII, 74-79)."

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Construction workers began clearing away the remains of Bedford Gymnasium on Tuesday.



## War, the military and the Christian: a debate with a long history

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### RULES FOR FORCE

If the Bible upholds the use of force, it also commands that its use be just. God surely judges fathers who get carried away with "the rod." He surely forbids police brutality. As we have seen, He judges policemen or soldiers who use their arms for their personal benefit.

He also judges nations for their unjust wars. His judgment applies to both ends and means. The Lord condemned Assyria even though it was "the rod of my anger," for its self-aggrandizing arrogance (Isaiah 10:5-12). He condemned the greedy cruelty of the Chaldeans' warfare as well as "Gog's" inhumane and evil military strategy (Habbakuk, chapters 1&2; Ezekiel 38:10,11).

Precisely what constitutes a "just war?" This has been debated for centuries. The Bible, for this as for other subjects, is not a systematic treatise. Still, although precision is out of reach, we can at least say this much: war is just when a ruler uses military force to turn back a genuine threat against the safety and security of those for whom he is responsible.

Arrogant national pride and lust for new territory are clearly out. But just as God commands "magistrates" to wield the sword against burglars and thieves, so rulers justly use force to protect their people from international "thieves."

C.S. Lewis draws the same parallel, bringing it down to the personal level of the individual soldier. It is, he says, "perfectly right for a Christian judge to sentence a man to death or a Christian soldier to kill an enemy....All killing is not murder any more than all sexual intercourse is adultery (*Mere Christianity*, Book II, Chapter 7)."

The real evils lie at a deeper level. Augustine cites love of violence, revengeful cruelty, implacable enmity and lust of power (*Contra Faustum*, XXII, 74-79). Lewis concurs: "We may kill if necessary, but we must not hate and enjoy hating." Further, this kind of Just War attitude, which God requires of both ruler and soldier, must include post-war mercy and benevolence to a vanquished enemy.

### JUST WAR TODAY

Is a just war possible in the twentieth century? The moral ambiguity of Vietnam makes us hesitate, and rightly so. But I believe the answer is yes. Turning back the threat of Hitler and Nazism was the only moral option in 1939. The mute testimony of the remains of Auschwitz and Belsen argues this more poignantly than any words.

After the war, the victorious Allies demonstrated post-war benevolence on a scale unprecedented in history. U.S. Marshall Plan aid flowed generously to our former enemy. Official friendship replaced hostility as West Germany's "economic miracle" healed the scars of war.

Let us move to the present. Would it be just for Poland to use military force to resist invading Soviet troops? What about military actions that the United States might become involved in during our generation? Could these be Just Wars? Such questions are open to debate.

With regard to the threat to our society posed by the Soviet Union, I recommend an honest review of Soviet actions worldwide and a thorough reading of *The Gulag Archipelago*. Further, I would say that the issue of nuclear arms is important but not decisive. There may be values important enough to warrant the limited use of low-level weapons. In any case, some experts predict that the most likely war scenario—Soviet invasion across the North German Plain—would remain below the nuclear threshold. But to analyze these knotty issues exceeds my present purpose.

### THREE CHRISTIAN OPTIONS

The individual Christian facing the question of military service has several options. First, he may choose Pacifism. And I will respect him for it—if he chooses it for the right reasons.

On the other hand, his study of the Biblical record may lead him, as I have suggested, to recognize the validity of military force. In this case, he might choose a second option: to serve in the military, as did the soldiers who came to John the Baptist, but on the condition that any eventual war be, in his eyes, a Just War.

He would make this a point of Christian integrity, determining within himself to suffer the consequences, as a servant of Christ, should he feel morally obliged to withdraw from the military. This is a position both intellectually and morally sound.

Biblical evidence, however, may compel us to go a step further. Consider the soldiers who came to John. They served in the army of Imperial Rome. So did the centurion whose faith was praised by the Lord and Cornelius who received the Apostle Peter. If any army was likely to break the rules of Just War, it was the army of pagan Rome, whose arrogant national pride and lust for territory are well known.

Yet the Lord Jesus Christ himself—and the Apostle Paul—ordered that tax money be paid to Caesar—the very same money with which John tells the soldiers to be content (Matthew 22:21; Romans 13:6,7). For Roman taxes went, in part, to support ancient Rome's equivalent of the "military-industrial complex."

Honesty, then, compels us to consider a third option: to recognize that military service is legitimate in itself, regardless of how the individual soldier views the justness or unjustness of any particular war. The military life is legitimate and honorable in God's eyes; for the soldier, it is simply a matter of duty. It is the ruler, not the soldier, whom God holds responsible for the justness of military policy. Augustine explicitly concurs in this view; C.S. Lewis upholds it implicitly (*Contra Faustum*, XXII, 74-79; *Mere Christianity*, Book III, Chapter 7).

### THINKING FOR OURSELVES

These, then, are basic options that present themselves to the thoughtful Christian. There may, of course, be a wide variety of variations and refinements. But any variation will likely rest its cause, at base,

on either Pacifism or Just Use of Force.

Happily, there is no need for a Christian to feel either shame or guilt in following either school of thought. Both views are "Christian." Both rest their cases firmly on Biblical scholarship and moral integrity.

I have highlighted the one rather than the other for two reasons. First, I am convinced by its arguments. Second, and more importantly, it is Just Use of Force that is currently unfashionable in certain intellectual evangelical circles—just as, perhaps, fifteen years ago, Pacifism was unfashionable. And "fashion" distorts genuine thinking.

The trouble is that Christians let their thinking be "squeezed into the world's mold" rather than seeking out a solid Biblical basis on their own. When it comes to political issues such as war and peace, American Evangelicals are prone to two equally grave errors. In the past, many Christians simply followed the world around them in an automatic promilitary attitude, insisting on an obnoxious "godly patriotism."

Today we face the opposite—Christians who self-righteously adopt the fashionable post-Vietnam anti-militarism, baptizing it with convenient "proof texts." (Remember, I am not speaking here of genuine, thoughtful Pacifists.)

What I said in the *Houghton Star* two and a half years ago perhaps bears repeating:

*It used to be, in Evangelical circles, that everyone had to be a conservative Republican, and stand up for flag and country. "Conservative in theology, conservative in politics" was the watchword.*

*Those days are gone, especially on the campus of a Christian liberal arts college. We have come to realize the broad political diversity genuinely possible among Christians. But now I fear a new political wind is blowing from the other side...with a new political straight-jacket for Christians just as restrictive as the old one (STAR, April 14, 1978).*

I hope that—on the war and peace issue at least—we will avoid the errors of the past. Whichever position we adopt, let us refuse the temptation to press our brothers and sisters into self-righteous "straight-jackets" of either mistaken variety.

Graham H. Walker

Graham H. Walker, a 1979 graduate of Houghton College, is presently preparing a thesis at the Graduate Institute of International Studies, Geneva, Switzerland.

The April 24 *Star* will present an opposing viewpoint in "The Violent Christian: To Be or Not to Be."



Recorder Consort members (left to right) Craig Mix, Graham Drake, Gordon Braun, Diane Galloway and Steve Moore begin a baroque pavane.

## Consort to play recital

by Jennifer Campbell

Since last spring, a small group of musicians have been meeting on Monday nights to rehearse and enjoy the art of playing the baroque recorder.

The group, led by Diane Galloway, '76 Houghton grad and Math and Science Division Secretary, was formerly under the direction of Professor Edgar Norton. After several recordists transferred or lost interest, the group faded out of existence.

Then last spring, Dr. Bruce Brown rounded up several recordists to play in Benjamin Britten's opera *Noye's Fludde*. Out of these players interest in a formal Consort group developed.

Last December, the group played with the Chamber Singers at madrigal dinners in Houghton, Buffalo and Cuba. The group also played for a service of Holy Eucharist at the Church of Our Savior in Bolivar on March 29. They are now preparing for their first public concert, which will take place April 28, 1981 at the Village Church. The concert will

consist of medieval and Renaissance literature from France, Germany and Italy and will include some vocal accompaniment.

The members of the Recorder Consort want to show their appreciation and admiration for medieval and baroque music. They hope to revitalize an interest in this music style through their performances. They feel that Baroque music requires an attentive audience, but it also provides an enjoyable and relaxing atmosphere for the audience as well as the performer.

The Recorder Consort, according to soprano recordist Graham Drake, has three goals. They hope to "keep an interest in medieval and Renaissance music alive, to become a source of cultural enrichment and glorify God in each performance."

The members of the Recorder Consort this year are Craig Mix, soprano; Graham Drake, soprano; Gordon Braun, alto; Diane Galloway, tenor; and Steve Moore, bass.

## Senate Report: March 31

by Meg Martino

The March 31st meeting of the Student Senate tied up the loose ends of the old administration.

The major item was the consideration and revision of the Student Activity Fee (SAF). The Senate approved the fee with the following changes:

1. The portion of the fee for the *Lantern* was suspended for next year because the publication has not been submitted to students for the past three semesters.

2. The Senate voted to move the money originally allotted to the *Lantern* to the intramural sports program, due to expanded teams as a result of the new gym.

3. Senate approved WJSL a SAF allotment for first semester only, with a motion to form an ad hoc committee for the study of WJSL and its function as a student organization specifically in regard to its Constitution. The appropriation of the SAF for second semester will be contingent upon the institution of a WJSL Constitution acceptable to the Student Senate.

The Senate also heard a report from the Athletic Committee. The committee had prepared a sports package to be sent to faculty, which included the following recommendations:

1. To drop the baseball program
2. To upgrade the women's softball team to varsity status
3. To add men's and women's varsity swimming for the 1982-83 season.

Rationale for dropping baseball included the problems of the decreasing number of local colleges who have teams; the lack of suitable reliable weather conditions; the length of the season which extends past graduation time; and the relative expense. Even with these points, the Senate passed a motion, initiated by Pat Smith, recommending that the Athletic Committee, along with the baseball coach and some senior members of the baseball team, further study the baseball situation.

The topic of Nuclear Energy proposed by Tim Edwards and Elaine Shank was chosen for next semester's Current Issues Day over a topic submitted by Naomi Ruder on homosexuality.

The Senate approved honorariums for the Secretary and Treasurer and gave permission for the annual Old/New Cabinet luncheon at the Glen Iris.

## Fine Arts

(continued from page one)

ning and evening in Randall Thompson's "Antiphon."

In the evening concert, Neilson followed by leading the combined college and chapel choirs in selections from Rogers and Hammerstein's "Oklahoma." He concluded the concert and festival by leading both choirs and the wind ensemble in the Wilhousky-Neilson arrangement of the "Battle Hymn of the Republic." It was a fine concert, many thought. As Dr. McNeil later put it: "Dr. Neilson was a genuinely charming guest conductor."

The concert ended to a standing ovation, a recognition of an evening and a week of quality music.



## Green's articles commit logical fallacies

(continued from page 2)

modern Roman Church...? (Ibid., p. 13.) This statement clearly says that the Catholic Church was heretical then, and it implies that no doubt they haven't changed. But one must realize that the Catholics of that time firmly believed that indeed it was the Protestants who were the heretics. Many went as missionaries to the Protestants. And the "oceans of martyrs' blood" (Ibid., p. 13) were shed equally by the Protestants.

In the conclusion to his most recent article, Keith Green writes about the Catholic Church: "Never has something so black and wicked gotten away with appearing so holy and mysteriously beautiful... for so long." (Jan-Feb. 1981, p. 20.) Any argument that begins and ends with such clear statements of a presupposition must be seriously questioned.

The articles are also replete with name-calling. Green writes that Catholics have never "questioned the fact that Jesus Christ, Himself, was actually in their mouths" during the Mass (Nov.-Dec. 1980, p. 15.) Here he portrays the Catholics as unthinking, for, as he assumes, they never question the beliefs they are taught—another statement that could easily be debated.

Again he implies the ignorance of Catholics when, discussing the Roman view of the authority of tradition, he writes, "Any thinking person can see how such a mode of interpretation can be dangerously used to manipulate Scripture to mean absolutely anything at all!" (Nov.-Dec. 1980, p. 17. Italics mine.) Keith Green makes the Catholic Church an equivalent of the cults (Ibid., p. 17.) It is interesting that the cults he cites—Moonies, Mormons and Jehovah's Witnesses—arose from the Protestant ideal of individual interpretation of the Bible, not the Catholic dogma of viewing the Bible in the light of tradition.

One other example of name-calling appears in Green's discussion of the sacrifice of the Mass, a doctrine that can be debated from both sides quite easily. He writes, "Every true believer loves the sound of these words: 'It is finished!'" (Ibid., p. 25. Italics mine.) Such an assertion is very accurate, but in it he implies that Catholics neither love the sound of those words—because they believe in the sacrifice of the mass—nor are they true believers.

To complement the name-calling and circular reasoning of the articles, several emotive illustrations are used. In Chronicle III (Jan.-Feb. 1981), the reader casually flips through the Newsletter and sees the following: a monk, complete with robes and rosary, struggling up to heaven under the weight of a gothic cathedral, candles, a chalice, a crucifix, and a statue of the Blessed Virgin. What does the average reader of the Newsletter think upon seeing this picture? Since most of what they know is from antedated concepts of the Catholic Church given them by their pre-Vatican II parents and pastors, these are exactly the pictures that are conjured in their minds when one mentions the Catholic Church. Keith Green plays on the presuppositions of his readers; in other forms of communication, this is called deception and misrepresentation.

Keith Green also displays his lack of preparation in at least four places. His inclusion of Tertullian in the Middle Ages (Ibid., p. 17) demonstrates his lack of a proper historical perspective—or at least his reliance on faulty sources. Later, he retracted the mistake.

On the next page he demonstrates his lack of the proper knowledge of Greek. In trying to prove that Christ meant the Communion to be just a symbol, he writes, "Jesus did not say *touto gignetai* ('This had become' or 'is turned into'), but *touto esti* ('This signifies, represents' or 'stands for')." (Jan.-Feb. 1981, p. 20.) It is very true that Christ did not say the first; He said the latter. Unfortunately for Keith Green's argument, the translation of the second is nothing more or less than "this is," words familiar to every Christian. The argument thus is lost, and the debate continues.

The quotations from the Council of Trent are laudable, but Green should have relied more heavily on the documents promulgated by the Second Vatican Council, since he is dealing with the Catholic Church of today. The Protestant world must examine the Roman Catholic Church in light of Vatican II and the changes made then (1960-64). From a historian's point of view, the fact that he uses a secondary source as a "valuable" reference work (Ibid., p. 20) decreases his credibility. It is unknown whether he has consulted the original documents of either Trent or Vatican II.

His claim to have "thoroughly examined the doctrine of transubstantiation" (Nov.-Dec. 1980, p. 25) in the first Chronicle—a total of six pages—is rather unbelievable when one considers that it took St. Thomas Aquinas eighteen pages to cover the topic in his *Summa Theologica*, the eleven it took the older edition of *The Catholic Encyclopedia* and the many books written on the subject.

It is refreshing that at the same time that Keith Green is calling the Roman Catholic Church the "whore of Babylon" (Jan.-Feb. 1981, p. 20), HIS magazine printed an excellent and rational article with a reasonable comparison of strengths and faults of both Catholics and Protestants (HIS, April 1981, pp. 22-27). For neither church is either totally right or totally wrong. Both sides must learn tolerance and respect for the beliefs of others, and every Christian must work to purify his own church when it is wrong and strengthen them when it is right.

Sincerely,  
Steve Moore

## Why the "Flaneur," anyway?

Graham,

As I was looking through my Webster's Dictionary the other day I ran across the word "Flaneur". This means: "a person who strolls about idly, as along the boulevards; idler." I thought this was a good first name, especially for me, because of the walks I take. That's why I signed the preceding letter as I did.

Flaneur Sunderbunny  
(alias Nancy Sunderlin)



New Oxford: A new era of Christianity at Houghton?

## New Oxford influences Houghton

(continued from page three)

Fathers to the Reformation—totally omitting the Middle Ages.

"Evangelicals tend to overlook a wealth of heritage from that period," commented Graham Drake. "Look at the Ortlip mural—there's nothing between the early Church martyrs and the Reformation."

Other High Church adherents at Houghton included Dr. and Mrs. James Barcus, now at Baylor University, whose daughter Heidi was baptized at St. Philip's, and presently, the Gibsons. Mrs. Gibson was raised in the Church of England, while Dr. Gibson grew up Wesleyan.

"I'm becoming more and more High Church the older I get," said Dr. Gibson, who is now a lay reader and is licensed by the bishop of Rochester to preach. Gibson became interested in

liturgy while studying music history in college. Citing some of the desires of many dissatisfied evangelicals, Gibson maintains that he feels comfortable with the form and structure of liturgical worship. "I like the fact that we read prayers we've always read, along with the fact that there's so much scripture reading. It takes you out of yourself. You're participating in something that's larger than yourself and that Christians of all ages have participated in."

Steve Moore, a junior history major, is planning to enter the ministry as an Episcopal priest. Raised a Baptist, Moore started attending St. Philip's because he didn't feel a part of Houghton Wesleyan because of its "monstrous size....I realized that the evangelical church is really lacking in a lot

of the things I like and need in worship."

Moore especially appreciates the historical perspective—the fact that many parts of the liturgy can be traced in documents all the way back to the first century.

As far as the Oxfordians fitting into the religious life at Houghton goes, there are mixed opinions. Moore doesn't feel comfortable in the less structured situation. Drake, however, views the issue from a different perspective: "Houghton is a place where you learn to be a Christian, possibly before you commit yourself to anyone denomination. For that reason pluralism can flourish. People should have an exposure to liturgy so they can at least understand what others are involved in. We're all a part of the body of Christ and that's what's important. When we realize this, we can go on having Catholic, Episcopal and Baptist Churches."

## Why did we build the gym?

(continued from page 2)

Trustees' meetings.

But it would be a mistake to overly criticize individuals; all of us make mistakes. Since individuals are prone to making mistakes, perhaps we should allow the community to help discern the proper course of action to avoid mistakes through greater openness in financial decision-making. It seems from past experiences that it is on the so-called "sensitive" issues that this would be most helpful.

Allow me also to suggest that we not spend money on buildings before we have it on hand. When we wait for God to provide before we build, we can be more certain that He wants us to build. We won't have to wonder later (as some are wondering now about the gym) whether we are praying and working to pay off bills that God didn't want us to accumulate in the first place.

Of course, these suggestions won't help us much right now because we do have bills to pay. We can't undo what we have done. I personally believe that for some

reason God has been intervening to help this school. Note, for example, the unusually good building weather last winter, the building contractor who came out of retirement almost against his will to devote his energy and expertise to make the gym building plans workable, and the sudden increase in enrollment just when we needed it to survive financially.

Yet despite the modest influx of money through such efforts as the Phonathon, it is clear that fund-raising for the gym is requiring an unusual amount of human effort. I seem less and less likely that we will be able to raise nearly enough to pay for the gym.

Since Houghton often boasts to alumni and prospective contributors of its "good stewardship," we should all re-evaluate what we are doing with God's money. Perhaps we need to commit ourselves to some strict guidelines for future financial management before we can expect God to take care of our current money problems for us.

Sincerely,  
Edwin Zehner

## Buffalo gets \$25,000 grant

by Esther Emmett

Recently the Buffalo Campus of Houghton College received an anonymous foundation grant of \$25,000 to renovate Lyon Hall, the dining room. This grant will also include energy conservation measures.

According to Ronald Strumbeck, Dean of the Buffalo Campus, Houghton College maintenance crews will begin making these modifications, on May 11th or earlier if possible. The modifications are expected to reduce energy costs 30-35%.

The work will include installing six to eight inches of insulation above the existing ceiling of Lyon Hall, and installing a new suspended ceiling. Styrofoam insulation will be placed on three exterior walls and covered with wood paneling.

A committee on the main campus met on Wednesday, April 1st to discuss the decor, Strumbeck said.

## Bottle collectors hold show at Fairgrounds

On April 26, 1981, the Monroe County Fairgrounds will again be the site of the annual antique bottle show and sale, sponsored by the Genesee Valley Bottle Collectors Association. Held in Building #2, the show will be open from 9:00 A.M. to 5:00 P.M., and will feature 90 dealers and twenty-two exhibitors from 15 states and Canada. In addition to a wide variety of old bottles, many dealers will also offer fruit jars, breweriana, insulators, stoneware, advertising pieces and other related items.

admission will be \$1.00; children under 12 will be admitted free when accompanied by an adult. Senior citizens will be admitted for half price.



# OUT ON THE TOWN

## greater rochester

### FILMS AND VIDEO

**CRITIC'S CHOICE FILM FESTIVAL** RMSC/Eisenhart Auditorium, 657 East Ave. Apr. 15-  
"If" (1969, 22-"Paths of Glory"  
(1957) 8PM 271-1880/4320  
**TALISMAN CINE ARTS RIT/1**  
Lomb Memorial Dr., Ingle Aud., ex-  
cept Apr. 15, 29-RRitskeller; Apr.  
18, 23-25 Webb Aud. 475-2509  
Apr. 10-Pock & Roll Marathon/call  
for titles 11-"Coming Home" (1976)  
7:30, 10PM 12-"Cousin, Cousine"  
(1976) 7:30PM 15-"Never Give a  
Sucker an Even Break" 9:30PM 16-  
"The Cane Mutiny" 7:30PM 17-  
"The Return of the Pink Panther"  
(1975) 7:30PM "The Pink Panther  
Strikes Again" (1977) 10PM 18-  
"Fun with Dick and Jane" (1976)  
7:30, 10PM 19-"The Sorrow and the  
Pity" (1972) 7PM 22-"The Three  
Stooges Follies" 9:30PM 23-"The  
Learning Tree" (1969) 9:30PM  
**CAPTIONED FILM SERIES**  
NTID/Lomb Memorial Dr., NTID  
Theatre, Apr. 10-"Rocky" 12-  
"Rolling Thunder" 17-"Cooley  
High" 18-"Holocaust, Part 1" 7PM  
FREE 475-6425/voice & TDD  
**CLASSIC FILM SERIES: PETER  
SELLERS** RMSC/Eisenhart  
Auditorium, 657 East Ave. Apr.  
14-"The Smallest Show On Earth"  
(1957) 21-"The Mouse That Roared"  
(1959) 2&8PM 271-4320

**LECTURES & DEMON-  
STRATIONS** DONALD ROSEN-  
THAL ON "INTERIOR OF A  
MOSQUE"

**PASTER PORTRAIT & LEC-  
TURE** BY ALBERT HANDELL  
Roch. Art Club, Memorial Art  
Gallery, 490 University Apr. 14  
7:30PM FREE 275-3081  
**THE BATTLE OF GET-  
TYSBURG-PT. 2/B. SCHILLING**  
Rochester Historical Society, 485  
East Ave. Apr. 14 7:30PM FREE

### EXHIBITS

**MINIATURE DOLLHOUSES &  
FURNITURE MAKING** Janes  
Library, 200 Fairport Rd. Apr. 22  
10AM FREE 381-1220  
"ON BEING A BLACK JOUR-  
NALIST"/BRUCE JACOBS  
RIT/College Alumni Union, 1  
Memorial Dr. Apr. 22 4PM FREE  
475-2977

"OUR EYE TEASE":RIT  
STUDENT WORKS Sibley's  
Ward Gallery, 220 E. Main St. Apr.  
7-18 Mon-Fri 10AM-7PM; Sat  
10AM-5PM FREE 432-6289  
**RIT GRADUATE THESIS  
SHOW I** RIT/Bevier Gallery, 1  
Lomb Memorial Dr. Apr. 10-23  
Mon-Thurs 9AM-5PM & 7-9PM;  
Fri 9AM-5PM; Sat 1-5PM; Sun 2-  
5PM FREE 475-2646; Opening:  
Apr. 10 8PM

**BLACK RIT STUDENTS AR-  
TISTS & PHOTOGRAPHERS**  
RIT/College Alumni Union, 1 Lomb  
Memorial Dr. Apr. 19-26 Mon-Thurs  
8AM-11PM; Fri 8AM-1AM; Sat

10AM-1AM; Sun 10AM-4PM;  
Sat-Sun Noon-4PM FREE 271-  
3886

**FACULTY ART EXHIBITION**  
through Apr. 5; **ANNUAL  
STUDENT SHOW AND  
THEATRE DESIGN** Apr. 10-May  
15/Opening April 10 8 p.m. SUNY-  
Brockport Tower Fine Arts Galleries  
395-2209, 2436/call for hours

### DANCE

**LAURA DEAN DANCERS  
AND MUSICIANS** Nazareth  
College Arts Center, 4245 East  
Ave April 10-11 8:30 p.m.,  
586-2420.

### THEATRE

"SWEET CHARITY" BY NEIL  
SIMON Brighton Theatre Guild, Inc.  
Brighton High School Auditorium,  
1150 S. Winton Rd. Apr. 10-11  
8PM  
"AH WILDERNESS" BY  
THORNTON WILDER  
UR/Committee of the Performing Arts,  
Todd Union Theatre Apr. 10, 15-  
17 8PM 275-5911  
"THAT MAKES TWO OF US":  
GALLAUDET STUDENTS  
NTID/Theatre, 1 Lomb Memorial Dr.  
Apr. 11 8PM 475-6254

**MIMEWORKSHOPS BY THE  
MIME WORDSHOP** Apr. 20-  
Carter St. Recreation Center, 500  
Carter St. 7-10PM FREE 266-  
9958/preregistration Apr. 21-Field  
St. Recreation Center, 194 Field St.  
7-10PM FREE 271-  
9555/preregistration Apr. 23-Avenue  
D. Recreation Center, 200 Avenue D  
3-6PM FREE 266-  
2850/preregistration  
"STREET SOUNDS":AVANTE  
THEATRE RIT/College Alumni  
Union, 1 Lomb Memorial Dr. Apr.  
19 1:30PM 475-2977

### MUSIC

**BATTLEFIELD BAND OF  
SCOTLAND** Golden Lind Fold  
Singing Society, 1040 East Ave.  
Apr. 21 8PM 342-9968  
**NOONTIME AT HOCHSTEIN**  
Hochstein Music School, 50 N.  
Plymouth Ave. apr. 15-Jeanne  
Strong, piano, 22-Paul Arnold, violin,  
Kathy Murphy, cello; Joseph Werner,  
piano, 29-Marianne Fleming-Brown,  
piano 12:15-12:45PM FREE 454-  
4596

**STARFLIGHT CONCERT  
SERIES** RMSC/Strasburgh  
Planetarium, 663 East Ave. Apr. 10-  
12 Ron Hudson, acoustic guitar 9PM  
244-6060 X56

**MUSIC AT PARK AVENUE  
PROJECT** Park Avenue Project,  
Park Ave. & Culver Rd. Apr. 10-  
British Style Coffee House/Alan  
Miesch 8PM Apr. 17-Open Thing  
8PM 461-1267

**ROCHESTER PHILHAR-  
MONIC ORCH./YOUTH OR-  
CH./ISAIAH JACKSON &  
HOWARD WEISS, CONDUCTOR**  
RPO/Eastman Theatre, Main

& Gibbs St. Apr. 12 7:30PM 454-  
7091

**THE PAT METHENY GROUP**,  
jazz-rock fusion ensemble, with Steve  
Rodby, bass guitar; Dan Gottlieb,  
drums, and Lyle Mays, percussion;  
two shows at 7:30 and 10:00 p.m.,  
April 15, Granada Theatre, 3176  
Main Street. Advance tickets,  
available at Squire Hall Ticket Office,  
are \$7.50, general admission; and  
\$6:00 studnets. \$8.00 at the door.

### FILM

**DOUBLE FEATURE: THE  
UNDERTAKER AND HIS  
PALS** (Swicegood, 1966) and **THE  
CORPSE GRINDERS** (Mikels,  
1971), Midnight, April 11, Squire  
Conference Theatre, Squire Hall,  
Main Street campus. \$1.60, students,  
\$2.10, non-students.

**TWO FILMS** directed by Alfred  
Hitchcock: **PSYCHO** (1960), and  
**THE BIRDS** (1963), beginning at  
7:00 p.m., April 14, 170 Fillmore  
Academic Center, Ellicott Complex,  
Amherst campus.

**KENYA BORAN, FACES OF  
CHANGE**, a film essay by the late  
James Blue, associate professor at U/B  
and an acclaimed documentary film-  
maker, 7:00 p.m., April 14, Room  
320 Fillmore Academic Center,  
Ellicott Complex, Amherst campus. A  
discussion will follow screening of the  
Boran tribal film, which Blue made in  
1974 with David MacDougall. The  
late Dr. Margaret Mead termed it the  
best ethnographic film she had ever  
seen.

**ROUGH CUT**, 4:30, 7:00 and  
9:30 p.m., April 17, Squire Con-  
ference Theatre, Squire Hall, Main  
Street campus.

**DARK STAR** (Carpenter, 1974),  
Midnight, April 17 and 18, Squire  
Conference Theatre, \$1.60, students,  
\$2.10, non-students.

**LADY AND THE TRAMP**  
(Luske, 1955), 4:00, 6:00, 8:00 and  
10:00 p.m., April 18, Squire Con-  
ference Theatre, Main Street campus.  
Admission, early show only \$1,  
students, \$2.10, non-students. All  
other screenings, \$1.60 students and  
\$2.10 non-students.

**IT'S ALWAYS FAIR  
WEATHER** (Kelly and Donen,  
1955), 8:55 p.m., April 13, 170  
Fillmore Academic Center, Ellicott  
Complex, Amherst campus.

## suny/buffalo

**WISE BLOOD**, 4:30, 7:00 and  
9:30 p.m., Squire Conference  
Theatre, Squire Hall, Main Street  
campus.

**THREE FILMS** directed by  
**BUSTER KEATON: THE  
BOAT** (1921), **THE  
PALEFACE** (1921) and **SEVEN  
CHANCES** (1925), screening starts  
at 7:00 p.m., April 15, Squire Con-  
ference Theatre, Main Street campus.

**URBAN PLANNING AND  
ECONOMIC DEVELOPMENT**,  
Nathan Gardels, executive director for  
the California Governor's Investment

Task Force, speaks on "Socializing the  
Flow of Capital: Pension Funds in the  
Public Interest," Room 335, Hayes  
Hall, Main St. campus.

**FRIEDRICH ENGELS AS  
SOCIAL REPORTER**, with  
Professor Nicholas Coles of the  
University of Pittsburgh, 2:00 p.m.,  
April 17, Room 540 Clemens Hall,  
Amherst campus.

### MUSIC

**THE BUFFALO JAZZ  
WORKSHOP** gives a benefit per-  
formance for Black Mountain College  
II, 7:30 p.m., April 16, Fillmore  
Room, Squire Hall, Main Street cam-  
pus. Tickets at \$1.50 are available at  
the Squire Hall Ticket Office, and at  
the Black Mountain College II Office,  
451 Porter Quadrangle, Ellicott  
Complex, Amherst campus. Noted  
local jazz pianist Al Tinney joins Stu  
Weissman, guitar; Abdul Rachman,  
drums; Sam Falzone and Carol  
McLaughlin, reeds and flute; Brian  
Lewis, flugelhorn and trumpet; Jim  
Coleman, bass; and Emil Latimer, per-  
cussion.

**ELAINE SILVERS**, folksinger,  
8:30 to 11:00 p.m., April 11, Squire  
Hall Rathskeller, Main Street campus.  
**UNIVERSITY DUO PIANISTS**,  
Frina Arschanska Boldt, director,  
3:00 p.m., April 12, Baird Recital  
Hall, Main Street campus.

### LOCAL CALENDAR

Apr.—Junior-Senior, Executive Inn,  
Buffalo.

Freshman, Sophomore Class parties  
Apr. 11—Mini-Suzuki Recital,  
10:30AM in Presser Hall

Baseball: Houghton vs. Eisenhower,  
1PM

Men's Choir Concert, 8PM in Wesley  
Senate Spot, 10PM in Wesley

Apr. 13—Student Recital: Janine Fil-  
mer, violin, 8PM in Wesley  
Classic Film Series: "Wild Straw-  
berries," 8:15PM in Fancher Aud.  
Admission \$1.

Apr. 14—Men's Tennis: Houghton  
vs. Eisenhower, 3PM

Track: Houghton vs. Roberts and  
Baptist Bible, 4PM.

April 14-15—"Zeal of Thy House"  
by Dorothy L. Sayers, 8:15 in Fan-  
cher Aud

Apr. 15—Spanish Drama, 7-8PM in  
Fancher Aud

Student Recital: Lisbeth Skala,  
soprano, and Marilee Banner, piano,  
8:15PM in Wesley

Apr. 16—Easter Vacation begins  
5PM

Apr. 21—Classes resume, 8AM

Baseball: Houghton vs. Hobart, 1PM

Men's Tennis: Houghton vs. St. John  
Fisher, 3:30 PM

Apr. 22—Track: Houghton vs.  
Hobart, Eisenhower and Geneseo,  
3PM

Women's Softball: Houghton vs. El-  
mira, 4PM

Movie: "Charly," 8:15PM in Wes-  
ley. Free.

Apr. 23—Baseball: Houghton vs.  
Geneseo, 1PM

Men's Tennis: Houghton vs. Roberts

Senior Honors Banquet

### WHO'S WHEN IN WESLEY

Apr. 14—President Chamberlain  
Apr. 15—FMF

Apr. 16—Dr. Bill Tromble: "Hough-  
ton Alumni Around the World"

Apr. 17—**EASTER BREAK**

Apr. 21—John Larson, Director of  
Campus Activities, Alfred State Col-  
lege

Apr. 22—Pastor Abbott

Apr. 23—Dr. Harold Kingdon:  
"John Wesley"

Apr. 24—Awards Chapel

## Dobson se- ries ends

by Carol L. L. Allston

The series of James Dobson  
films entitled "Focus on the  
Family" concluded two weeks ago.  
"The Strong-Willed Child" began  
the series on February 1. From  
that point Dobson explored  
childhood and adolescence,  
finishing the series with two films  
on "What Wives Wish Their  
Husbands Knew About Women."

In these final two films, Dobson  
used the results of a questionnaire  
which he had distributed to  
women. The questionnaire asked  
them to rank what they thought  
was the biggest problem in their  
marriages. An astonishing number  
listed low self-esteem as number  
one. This finding, Dobson noted,  
stems from the fact that men  
derive self-esteem from their jobs,  
but women have to obtain their  
feelings of importance and self-  
worth from their husbands.

The next highest ranked  
problems were fatigue and time  
pressure; loneliness, isolation, and  
boredom; and an absence of  
romantic love in marriage. All of  
these can lead to depression, and  
depression is closely related to  
anger. Dobson suggests that  
women could partially resolve  
these problems by getting into  
each other's worlds. Social in-  
teraction between women is  
necessary—the breakdown of  
friendship and communication  
needs to be mended.

In closing, Dobson stated that  
people are often called out of the  
"straight life" not always by  
pleasure, romanticism, or sex, but  
usually to fill an ego need. An  
ironic aspect is that people who  
leave the straight life eventually  
end up setting into another straight  
life. "The grass is always greener  
on the other side of the fence, but it  
still needs to be mowed," Dobson  
concluded.

My sole criticism was with the  
filming technique used to show the  
people in the auditorium. A long,  
close-up shot of a woman nudging  
her husband at a particularly per-  
sonal point in the lecture inevitably  
brought laughter from the  
Houghton audience (myself in-  
cluded). This distracted from Dob-  
son's message for a few seconds  
each time, and led me to wonder  
what out reactions would be, had  
cameras been filming us during  
the showing of the films. Listening  
to a speaker talk on such relevant  
subjects is a private experien-  
ce—an experience that should not  
be put up in front of others for en-  
tertainment.

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# Notwithstanding The Tale of the Knight Without a Quest

by Steve Moore

A long time ago, when most all good stories take place, a gallant young knight rode forth to seek his quest—even if no one knew what that quest was, not even he. His great steed galloped across the moors and trotted through the villages of the realm for such a long time that he became familiar to all the people, both of the nobility and the peasantry. He was known as The Knight Without a Quest.

Now it so happened that the sweet and lovely Queen Gloriana heard of this knight, and she wondered why he traveled so long if he had not a quest. A decree went out from the Royal Palace that he should come before the Queen.

Thus, as our gallant young hero was riding through a desolate tract of forest, he came upon a small chapel maintained by and oft redecorated by an ancient hermit. The monk, on hearing the approaching hoofbeats—a rare occasion in those parts—arose from his prayers and stood at the doorway to the chapel. "Greetings, Sir Knight!" he cried to the young lad clad in armor.

"Greetings to thee, holy sir! Prithie, where am I? For nigh unto a fortnight have I been lost in these impenetrable woods." He moved his helm and wiped the sweat from his young, manly brow.

"What, ho, so good a knight as thou art without proper direction?"

"More true than thou mayest imagine, father," the knight sighed, dismounting from off his weary steed. "I am Sir Henry of M—." And he knelt to re-

ceive the blessing of this holy man.

"*Dominus tecum,*" he intoned. "But rise; art thou not he of whom the folk speak—the Knight Without a Quest?"

"Aye, 'tis true. For three years have I searched for my quest, and in vain." He sighed a very, very manly sigh.

"Perhaps not in vain, young Sir Knight. For even in this wasteland have I heard that Queen Gloriana, God grant that she live long, hath commanded thee to come before her at the Royal Palace. So great is thy fame that it hath even reached her ears."

At these words, Sir Henry, our gallant young hero, was stunned. "The Queen demands to see me? Have I offended her?"

"Do not fear, my son. She is kind and good, and methinks she may tell thee of thy quest, and allow thee to be freed of thy current appellation."

No sooner had he drunk from the holy well that he, the gallant young knight, was off. Following the directions of the Holy Hermit, he made his way out of the forest and sped posthaste right quickly to Gloriana.

## II

And so Sir Henry gallantly sped towards the palace of the gracious queen. Along the way, he considered privily to himself why she had commanded him to come to her. "I must have done something infamous," he concluded. "But I have no idea what it is!"

After many days and several encounters with terrifying trolls, devilish dwarves, horrible hobbits, grisly goblins, destructive dragons, overweight ogres, knave-

ly knights, evil earls, beastly barons, wicked warlocks, sinister sorcerors, cruel conjurers, and foul furry creatures, our young hero arrived at the Royal Palace of the lovely Gloriana. The gatekeeper strode forward and demanded menacingly, "What dost thou here, Sir Knight?"

Sir Henry was not the least afraid of this bulbous underling and said, with the *hautaine* that befits a knight, "I am here at the Queen's command. I am the Knight Without a Quest."

The gatekeeper's eyes grew wide—so this was that gallant warrior who had acquired such fame throughout the kingdom. "Forgive me for not recognizing thee, my lord. Please follow me."

As they entered the city, the gatekeeper whispered to a stable boy that this was the Knight Without a Quest. Within three minutes the entire castle had heard of his coming, for, as everyone knows, gossip is the fastest form of communication. Ladies peered out their windows to catch a glimpse of the hero. It was later said that great numbers of them fainted at the sight.

In her throne room, Queen Gloriana heard that the gallant young knight had arrived. Instantly she ascended the Unicorn Throne and waited. Her courtiers took their places about her.

When Sir Henry entered the throne room, trumpets blared a joyous fanfare that nearly displaced out lovely queen from her jewel-encrusted throne. The gallant young knight was awed by the splendor of the court.

"Come forward, O Knight Without a Quest!" the Queen commanded.

"I have come at thy command, O Gracious Queen!" our hero responded, bowing deeply. Inwardly he trembled—she probably would throw him to the lions, he mused.

"Long have we heard of thy fame, O Knight! Thou sayest thou hast no quest; we say, 'Behold the fruits of thy quests!'" At a clap of her hands, innumerable servants brought before them trunks of jewels and all manner of booty left by the many terrifying trolls, devilish dwarves, horrible hobbits, grisly goblins, destructive dragons, overweight ogres, knavely knights, evil earls, beastly barons, wicked warlocks, sinister sorcerors and foul furry creatures, together with all manner of symbols of the many victories our young hero had gotten in fair fight against foes. Sir Henry was stunned.

"Thou hast done more than any knight in our realm," Gloriana continued with a beatific smile. "Henceforth shalt thou no longer roam errant and astray, but stay near us to defend ourself and our realm."

Our gallant young hero bowed again, still not sure that all of this was true.

## III

For many months, good Sir Henry was involved in all the affairs of the luminous court life of Her Majesty. While living amidst her august splendor, he learned to dance all the noble and popular dances, such as the allemande, the gavotte, the galliard and the pavane. The young man was so entranced by all this gaiety that he

had all but forgotten about the world outside.

One night as he lay awake, watching the moon as it sped through the clouds, it seemed to him that he heard a familiar voice. The moonbeams gathered into a misty shape which quickly acquired the form of the old hermit he had met in the woods long ago. Whether it was a dream is right hard to divine, but at the time, it seemed very real to him.

"My son," the apparition said with touching tenderness and yet with fearful firmness, "What dost thou in these balmy halls? Are there no more adventures to thrill thy soul? Look beyond these bejewelled walls! See the dragons that snatch fair damsels from their noble fathers' castles! Towns are burnt; terrifying trolls, devilish dwarves, horrible hobbits, grisly ogres, knavely knights, evil earls, beastly barons, wicked warlocks, sinister sorcerors, cruel conjurers and foul furry creatures run rampant in the forests so that the people are afraid to set foot outside their huts after sunset. And thou art their only hope against these evils. No other knights can conquer the powers of darkness; no, they are too busy chasing their ethereal quests in some dark corner of the kingdom. But the folk cry, 'Oh, if only the gallant young Knight Without a Quest would again ride forth!' They begin to hate our gracious Queen for retaining thee for so long. Come, my son, come and rescue thy people!"

"But the Queen..." Henry protested. But there was no answer; the vision had faded. All that remained was a lovely nightingale singing on the sill.

The next day, Henry spoke of his dream with the Queen. Gloriana was straightway right fraught with dolorous distress. "Why shouldst thou leave us? Let our other knights combat these evils."

"But, Lady, they do run about after quests that aid no one. I shall go as the Knight Without a Quest and right these wrongs. Afterward, I shall return to thee and spend some days here in the Royal Palace. But the evil must be destroyed." He stood bravely, clad in sparkling armor, with a mailed glove at his sword. So manly was he that Gloriana did nigh swoon. In fine, she acquiesced.

"Go then, Sir Henry, with my blessing. But fail not to return at the end of a year and a day, lest thou fall under our wrath."

"As thou wilt, Gracious Queen, who art the jewel of my questless heart," replied Sir Henry. Bowing deeply, he sped right quickly to the Royal Stables, making fleet swiftness as he hurried posthaste. Mounting him on his noble steed in a bound, the Knight Without a Quest was off on a new set of adventures.

(To be continued in the next appearance of Notwithstanding.)

## State may cut TAP aid

On March 31, Governor Carey and the Democratic leadership of the State Assembly and Senate produced their proposal for an agreement on the State's 1981-82 Executive Budget. Unfortunately, their proposal completely ignores the needs of the 320,000 students attending independent institutions of higher education.

The budget proposal fails to address the problems faced by students who must pay an average of \$600 more next year to attend an independent school. In contrast, the proposal includes over \$8 million to the State University, over \$7 million to the City University and an extra \$8 million to community colleges. Ironically, even with the added money for the State University, SUNY will still increase tuition by \$150.

Students all over the state, especially at independent schools, must notify the Governor and the Democratic leadership that this proposal is unacceptable. Assembly Speaker Stanley Fink should also be reminded of the appeal by Assemblyman Mel Zimmer and 23 other upstate Democrats that an increase in the Tuition Assistance Program (TAP) award is essential.

There is still time to act, but a quick student response is vital. Students should write, mailgram or call Governor Carey's office, as well as Speaker Fink and Minority Leader Ohrenstein, to convey displeasure over TAP funding proposals. Students should also encourage their own legislators and Senate Majority Leader Warren Anderson to push for repair of the TAP program to compensate for the effects of inflation.

Students can send their correspondence to the following legislative leaders:

Assembly Speaker Stanley Fink  
c/o Assembly Chamber  
State Capitol  
Albany, NY 12248

Majority Leader Warren Anderson  
c/o Senate Chamber  
State Capitol  
Albany, NY 12247

Minority Leader Manfred Ohrenstein  
c/o Senate Chamber  
State Capitol  
Albany, NY 12247

Governor Hugh Carey  
Executive Chamber  
State Capitol  
Albany, NY 12247

## Profs convene

Thirty-five religion professors from six Wesleyan colleges and three denominationally approved seminaries recently attended a two-day conference on The Future of Ministerial Training in the Wesleyan Church at Houghton College.

Invited by Religion Division Chairman Dr. Carl Schultz, the group studied results of a church-wide survey of Wesleyan ministers conducted by Rev. Lee Haines, denominational general Secretary of Education and the Ministry, (continued on page eight)



Senior Ann Morris tied for second place at the recent Phi Alpha Theta History Conference held at St. Bonaventure University

## Students attend Phi Alpha Theta

(continued from page 1)

Drake's paper was entitled, "The Civilized Nation Upon Earth": The Early Development of Benjamin Franklin's Attitude Towards France. Morris's paper, "Does Euro communism Exist in France?" tied for first place in the conference.

representatives of the various chapter advisors of Phi Alpha Theta. Each judge submitted the title of what he considered to be the best paper. The vote ended in a nine-way tie for first place. Another vote was held to break the tie.

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**Baseball makes strong start**

by Jack Cavanaugh

The Houghton College baseball team returned last Sunday from a trip to Tennessee in high spirits for their upcoming season. In a three game series with the Bryan College Lions, the Highlanders drove away with a 1-2 record.

The Lions had already played 14 games and been practicing since

January, whereas Houghton had not played any games and had only four outside practices on a soggy field.

The Highlanders, improving with every game, lost the double header on Friday 7-0, 5-4, but came back on Saturday with an impressive 14-3 drubbing.

Coach Dave Jack says of the trip, "I'm happy with the visible progression of good play in our games. It was a worthwhile trip. We've passed the jitters we all get in the first few games, and now we've settled down to playing some good ball."

The jitters he refers to derive from Friday's double header. In the first game, the Highlanders were shut out on 3 hits and committed mistake after mistake—9 errors in all. The only positive aspect of the game was the fine pitching of Bill Philpot. He allowed only 2 earned runs, and undaunted amidst the lack of team play, pitched the entire game.

Tim Brinkerhoff also pitched extremely well for the entire game, but ended up with a heartbreaker loss. Highlanders held on to a 3-0 lead up until the 6th inning when the Lions scored three runs with only one hit. They went ahead with a 4-3 lead in the top of the 7th, but the Lions roared back, scaring the Highlanders into error after error for the win. A dropped outfield fly ball with two outs gave the Lions all the runs they needed for a victory.

Jeff Aeppli was the starting pitcher for Saturday's game. He proved to be dynamic as he gave up only one run to the Lions during the 4½ innings he pitched. Meanwhile, the team bombed and battered the Lions to death with a surge of hitting power not often witnessed from a Houghton baseball team.

Mark Carrier began the onslaught, and by the time Aeppli left the field, the team had scored 11 runs.

Rick Lockhart hit a grand slam which quieted the home crowd, and Todd Brightbill hit a 2-run homer in the attack. Bill Philpot got the save.

**Intended**

An open letter to  
Jay Whiting ('80)  
and  
Katie Smith ('81)

We warned you!

You should have gotten out of  
Higgins before you were  
CAUGHT!

Congratulations!

The members of SON-  
TOUCHED are pleased to an-  
nounce the engagement of

Barbara Ann Isaman ('81)  
to  
Warren Lee Bushart

**PERSONALS****HEY PEOPLE!**

Thanks zillions for all your support.

Maurice

**BERT—**

You're 21 now—but is that anyone's business?  
Think you can manage it? Have a terrific one.  
Your boss

**Professors meet**

(continued from page seven)

Marion, IN.

Part of Haines' doctoral research, the survey afforded the teachers insight into such things as the educational level of Wesleyan pastors, growth and decline in their churches and congregational size. Other discussion centered on the mission of the church, a doctrine of ministry and ways of training for different levels of ministry.

Dr. Schultz lauded the denominationally sponsored conference as "an opportunity to learn what colleagues at the other colleges are doing and benefit from their programs." Rev. Haines called it one of the largest conferences of its type to have been held.

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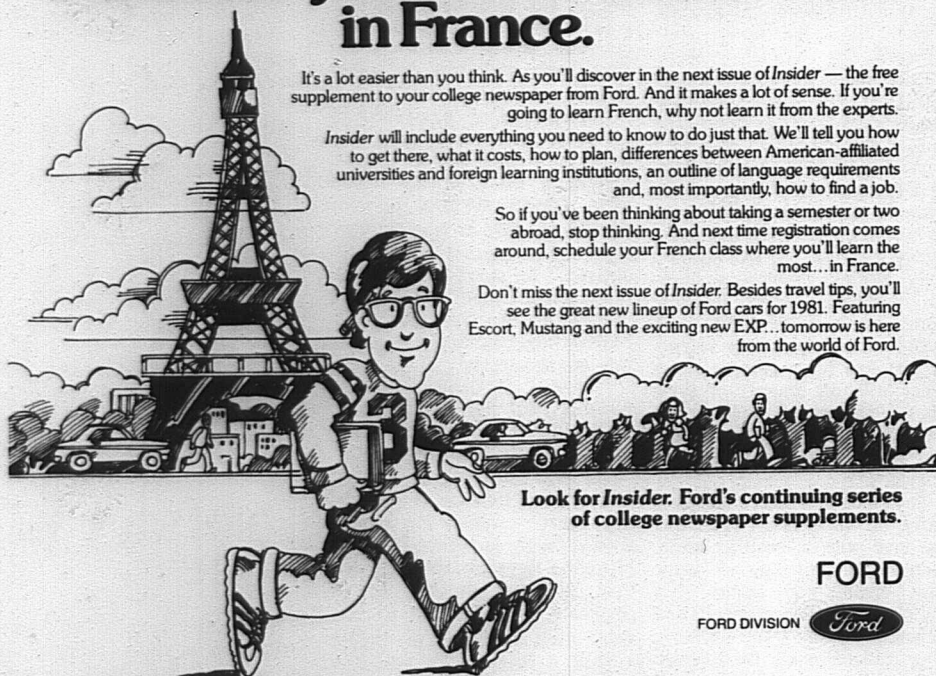
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