

# The HOUGHTON STAR

Volume XXXII

Houghton, New York, Thursday, November 2, 1939

Number 6

## Famous Characters In Dickens' Works Are Reviewed by Dr. Armitage

Poetry Is Subject  
Of Discussion With  
Charlie, Talking Doll

By Frances Pierce

Six suitcases apparently supplied ample room for the things which Dr. Frank Guy Armitage needed to present a review of several of Dickens' characters, Friday evening, October 27.

In giving a brief biographical sketch of Dickens' life, Dr. Armitage reminded us that the age in which Dickens lived was entirely different from our modern world.

The first character which Dr. Armitage chose to portray was Uriah Heep taken from *David Copperfield*. He was an individual who said nice things to Mr. Copperfield's face, but whose opinion of him was quickly changed when his back was turned.

His next portrayal was of Grandfather Smallweed who had a "pain in his back and a wife, as well." In this characterization, Dr. Armitage wore a shawl which was over 180 years old. Poor old grandfather Smallweed, amidst his ejaculations on his physical condition, gave his grandson the sound philosophical advice that when his friends got to the place where they couldn't help him it was time to find new ones.

Sydney Carton, a character from the *Tale of Two Cities*, who gave his life for his rival who had been sentenced to die by the "French national razor," next came to life through the personification of Dr. Armitage.

One of the high spots of the performance was the portrayal of the schoolmaster from *Nicholas Nickleby*. The strict old man, who taught in one of the English schools "where children were taken in and done for," issued severe orders to different members of the audience, so strict in fact, that we were considering presenting a box of Kleenex to John Smith.

The peddler from *Oliver Twist* was next personified. In this scene the peddler not only removed the ink stains, but the material as well from the center of a handkerchief with his cleanser.

The last character which was portrayed was Wilkins Micawber taken from *David Copperfield* who explained the difficulties which one met when his outgo exceeded his income.

The final act which Dr. Armitage performed was one which Dickens would have greatly enjoyed, that of ventriloquism. Dr. Armitage's "Charlie" who seemed to take a keen interest in poetry, thought that because Mr. Longfellow was born in Maine he should be a maniac. However, the one thing about which he was most concerned was, "Hey, Willard, when do we eat?"

Dr. Armitage's interpretation of the different characters was not only fine, but his facial expressions were excellent. His performance was certainly one of the finest programs of its kind.

## BUMP! BUMP! OUCH! HEY! SO GOES HAYRIDE

Those of you who weren't "one of the crowd" when the eight hay wagons, drawn by powerful steeds and modern tractors, drew away from the campus Monday night at precisely 7:45, missed the most unique social event, to date.

The enthusiastic party, buried in hay, proceeded cautiously down the hill, and resumed speed on the highway in the direction of the college farm. Wagon No. 4 was forced to stop en route, first for air for the tires, and then for an oncoming train at the depot, but all arrived at the woods safely where a blazing fire greeted them. Then further warmth was supplied by brilliant entertainment. There was a German band—"Red Sauerwein, Howard Barnett, "Herb" Loomis, Glenn Jones, "Wes" France and "Butch" Blotzbach—two unusual vocal trios—Jane Woods, Marge Smith, and Peg Fowler, who had her "Golden Slippers" removed—and Durwood Clader, John Sheffer and Vance Carlson in their interpretation of "Old McDonald." The climax came with Vance Carlson's ghostless ghost story.

After it was announced that the refreshments had arrived, a bread line, five abreast, pushed toward the source of steaming coffee and hot dogs; Alan McCartney handed out apples on the way back to the wagons. The journey home seemed short, which was fortunate for those with "cold feet."

The Student Council deserves a vote of sincere thanks for an enjoyable evening, celebrated in a different way.

## "ALL QUIET" HERE ON ALL SAINTS' EVE.

Houghton was unusually quiet Halloween night except for the noise of a few tin pans and easily identified would-be vandals.

The older students were surprised to learn that none of the men had a date with Dean Stanley Wright's cow this year. We doubt she regrets the passing of this annual affair without some admirer knocking on her window.

The bridge at the bottom of the long steps was moved from its proper position. Soap was applied to a few of the college windows, but not enough to encourage the immediate cleaning of them. Miscellaneous articles were found on the campus in the morning, but these were soon removed. A few electric bulbs were broken; however, this kind of sport isn't confined to Halloween. (Incidentally this is a hazardous pastime as there is a heavy fine and a few days imprisonment provided for offenders.)

| NOVEMBER |    |    |    |    |    |    |
|----------|----|----|----|----|----|----|
| S        | M  | T  | W  | T  | F  | S  |
| ○        | ○  | ○  | 1  | 2  | 3  | 4  |
| 5        | 6  | 7  | 8  | 9  | 10 | 11 |
| 12       | 13 | 14 | 15 | 16 | 17 | 18 |
| 19       | 20 | 21 | 22 | 23 | 24 | 25 |
| 26       | 27 | 28 | 29 | 30 | ○  | ○  |

Thursday, November 2  
7:00—Student music recital.

Friday, November 3  
8:15—Albert Spalding.

Saturday, November 4  
Varsity-Frosh basketball.

Monday, November 6  
6:50—Student ministerial association, Pre-med club, Latin Club, German club.

Tuesday, November 7  
7:00—Student prayer meeting.

Friday, November 10  
Senior-Junior basketball.

Wednesday, November 15  
Beaux Arts Trio

## About 100 Seniors And Juniors Attend Alfred Night Game

Approximately 100 Houghton grandstand quarterbacks attended the Alfred-Ithaca football game last Saturday night which the Alfred Saxons won 18-6. It was too bad that Alfred was unable to make use of at least some of this group for several of them called a good number of the plays correctly, among whom we can list "Bartling" Jim Evans, who mourned the fact that Alfred was without his valuable services.

The visiting gentry from Houghton were definitely disgusted with their feminine partners who felt so sorry for the Alfred team when its white uniforms got covered with mud. However, the girls are to be commended for acting as though they intelligently understood the game.

At half-time we noticed that Doctor Paine was having a closed session with several of Alfred's "higher-ups." "Doc" appeared to be trying hard to trade Houghton's entire Junior class football team for "Bo" Johnson but evidently failed.

The night was very cold, but the enthusiasm of the gang was terrific. Everyone had a good time and the party should be repeated.

The only accident that occurred happened to John Smith's car for he had to buy a new oil pump. Some fellows find the best excuses for bringing the girls in late.

## BIGGER AND BETTER ART CLUB FORMING

There's a bigger and better Art club in the making! In order to accommodate the students that want to attend other clubs and thus be more versatile, the form of the meetings has been changed. It was unanimously decided to have only one formal meeting a month instead of the regular two.

Two weeks after the formal meeting another meeting will be held without any business procedure. At this time the members will indulge in whatever form of Art they desire for the entire club period. This is hoped to be an incentive for more creative work for those who wish the opportunity.

## Albert Spalding, Famous Violinist, To Appear Here For Recital Friday Evening

## NEW MUSIC CLUB HOLDS MEETING MON.

The first meeting of the new Music club took place Monday night, October 23, in the Music hall auditorium. Chairman for the meeting was Mildred Schaner. The program started with the singing of "Abide With Me" by Doris Veazie. Theodore Gast played an original piano composition. This was followed with *White in the Moon the Long Road Lies* sung by Luella Fisk, accompanied by Doris Veazie.

Mildred Schaner, as chairman, then led a business meeting in which it was decided that a committee be appointed for the purpose of drawing up a constitution. Those chosen were: Stephen Ortlip, Luella Fisk, Jane Woods, Earl Sauerwein and Janice Housel. Mark Armstrong was named chairman of the program committee for the next meeting.

In a short talk, Professor Cronk placed the responsibility of the club's success in the members' hands. To conclude the program, two recordings were played. They were Brahms' *Sonata in A Major* played by Spalding and Raveli, *Piece en Forme de Habanera*. The club meets the last Monday of every month, and is open to all who are interested. The former Music club, which met weekly on Monday to listen to recordings, will continue to meet for the first three Mondays of every month as the Music Appreciation club with Prof. Cronk in charge.

## LECTURE ON WORDS GIVEN IN CHAPEL

An illustrated lecture was presented in the college chapel Wednesday evening, October 25, by the History of the English Language class under the supervision of Dr. Small.

No doubt many students were surprised to learn the various sources and ways in which we get our words that are in use in the modern English. And yet, in back of almost every word in the English language there is a wealth of romance which comes to us as a startling and fascinating revelation.

Those who explained the stories of the pictures as they were portrayed on the screen were Hazel Cheney, Elsie Byler, Dorothy Lewis, Lenoir Masteller, Wesley Nussey, Dorothy Paulson, Seymour Rollman, Ethel Wheeler, and Mary Lou Youtz.

## Editor's Note

The editors are always glad to have items of interest contributed that would be of student interest; however, all copy must be in the *Star* office before Monday at 6:00 p.m. The privilege of changing and rewriting is reserved by the copy-editors.

## Incident Shows to Performer That The World Is Small

At the opening of the Colorado Springs Art Center, Albert Spalding, world-famed American violinist, was approached by Major Saulnier, commandant of a military post. Said the major:

"I've never liked any violinist as much since I heard a private during the war. We were crossing the Channel . . . it was rough as -- and they brought up a violinist . . ."

"Wait a minute," Spalding enthused, "I'll finish that story . . . I was that violinist. We were down in the cattle-hold and I wanted to do anything to get out. When they called me up to play, I resolved to go on playing until my fiddle broke rather than go down into the hold. Finally, after the concert, I sneaked out and hid under a funnel. An officer came along with a blanket and wanted to know if he could bunk there for the night . . ."

"Wait a minute," interrupted Major Saulnier, "I'll finish that story . . . I was that officer. . . And boy!—did we sleep on that jumpy twenty-four hour crossing of the Channel."

It's a small world, indeed! "If Beethoven's *Moonlight Sonata* were composed today," said Albert Spalding recently, "It would out-sell the most popular tune ever produced in Tin Pan Alley. Today, the means for making people hear fine music are available, and I believe they are ready for it. In fact, the movies and radio can do the work of a hundred years in developing in the masses an appreciation for the best in music."

"Not long ago," continued Mr. Spalding, "after one of my broadcasts, I received a letter from a group of coal miners. They all signed the letter, and obviously they had all helped to write it. They told how they had been in a crap game on the night after pay-day. Some one happened to turn on the radio . . . they heard the music of a violin . . . the crap game was forgotten while they listened. As the station signed off, the announcer mentioned the name of the performer . . . and they wrote to thank me for the enjoyment my playing had afforded them. I knew then that I had reached these listeners and that fine music is appreciated when the people are given the opportunity to hear it."

He was born in Chicago, Ill., August 28th, 1888.

He began playing the violin at seven years of age.

He was graduated from Bologna Conservatory at the age of 14 with the highest honors ever accorded any one since Mozart.

He has appeared, and been re-engaged from one to twenty times, with every leading symphony orchestra in America, and with every first class

(Cont. on Page Four, Col. Five)  
Due to examinations November 8, 9, 10, there will be no *Star* next week.



# The HOUGHTON STAR

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## EDITORIAL

### Never Again!

In printing the advertisement with this caption, the *Star* has not committed itself unreservedly to the program of World Peaceways. It is an endeavor to present to a war-propagandized group of people something of the other side; to assist in more equalized thinking.

*Never Again!* And well might we wish that war would never occur again. But it is occurring. Not in our nation, as yet; nevertheless, many a nation whose men are numbered among the 17,000,000 dead has new additions to make. Few of these men wanted to die; few of the nations involved wanted to make war.

Because of our desire for peace, we, too, say: "We refuse to accept the defeatist philosophy that 'war is inevitable' for the United States." Other nations have found that no pacifistic desires are effective. If peace is ever to become national, it must be established on an international basis. Since the passing of the "horse and buggy" days, America can no longer play the part of an ostrich nation. If we are to find peace for ourselves, we must do all in our power to establish peace for the world.

*Never Again!* Yes, we must hope, we must pray, we must work that the youth of the nations may spend their energies in a more ennobling cause. — W. B. N.

### 'The Christian College In a Pagan World'

Bishop Leslie Ray Marston was the speaker for the fourth annual Convocation of Houghton college on Saturday morning, October 22. Following are some excerpts from his address.

In the days of Judah's national decline, the prophet Jeremiah wrote, "...the law is no more" (Jer. 2:9). His words as well characterize these dark days of the mid-20th century. Again in this day we may say, "The law is no more!"

Pessimism is now spreading through constantly enlarging areas of society. Educators, philosophers, industrialists, statesmen, religious leaders—all agree that the days are evil. Even religious liberals, those chronic optimists of yester-year, have joined the dirge of lament. One of their number has said:

"...man feels that he wanders deeper and deeper into darkness. One by one so many of the faint flickering fires of hope that have burned however intermittently on the horizons of the future, seem to be guttering out. A sense of impending tragedy grows, and with it a sense of human incapacity."

Only a short decade ago an easy humanism vaunted man's ability to work out his own salvation without assistance or hindrance from God. Today, humanism's crescendo of triumph has subsided to a whispered sigh of cynicism and despair, for man's self-sufficiency leads to disillusionment and tragedy. Fathers who eat wild grapes set their children's teeth on edge, and when one generation sows the wind, a later generation reaps the whirlwind.

Man cannot surrender belief in

God and long retain faith in himself. The chaos of this age is explained, not by objective influences destructive of an economic order, but by a devastation of spirit that is wrecking the moral order.

The tares of human devaluation were sown by 19th century materialism in the scientific teachings of a few learned centers. Today there is a prolific harvest in all areas of life.

Note the harvest of naturalism in literature, expressed, for example, in virulent form in Carl Sandburg's *Wilderness*, in which he reaches his climax with this summary:

"O, I got a zoo, I got a menagerie, inside my ribs, under my bony head, under my valve-red heart—and I got something else; it is a father and mother and lover; it came from God-Knows-Where; it is going to God-Knows-Where—for I am the keeper of the zoo; I say yes and no: I sing and kill and work: I am a pal of the world: I came from the wilderness." Such is today's literary slander of man.

Other writers have degraded man less poetically, as James Branch Cabell: "Man is an ape that chatters to himself glibly of kinship with archangels while filthily he digs for ground-nuts;" and again he says that man is "a parasite infesting the epidermis of a midge among the planets. Another has made man 'a bit of the organic scum of one small planet.'" Well known is Mencken's impious creed; The universe a gigantic wheel in rapid revolution; man a sick fly taking a dizzy ride on the rim thereof; religion the fly's delusion that the wheel was constructed to give him the ride.

We also reap the harvest of 19th

century materialism in today's philosopher's less jocular but none the less devastating portrayal of human futility. Says Bertrand Russell:

"...the fairest achievements of man are destined to be destroyed at last by the trampling march of unconscious power, and the best we can do is hold an unyielding despair." And again, "Brief and powerless is man's life. On him and all his race the slow sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way."

The 19th century sowing of naturalism has given us in the third place a new ethics, a new morality which abolishes the concept of sin, and whose advocates definitely seek to eradicate sin from human consciousness. Dr. Freud, high priest of the religion of expressionism, makes clear his position that moral standards are hazards to mental health and happiness.

The most influential man in America today told an audience of youth in 1936: "I confess to pride in this coming generation. You are working out your own salvation;...you play with fire openly, where we did in secret, and few of you are burned."

And this leader's wife, also of great influence in American life, has publicly approved alcoholic indulgence for America's young womanhood, urging as the only restriction, a moderation gauged by what the drinker can carry.

This is a pagan age! Pagan in the prevalence of sin, but more pagan in the age's fading sense of sin. Our fathers sinned, it is true; and at certain periods on the frontier of American pioneering they may have sinned to the same excess. But they sinned with a consciousness of guilt, whereas the children of this age indulge without scruple, and even as George Eliot wrote of Tito in *Romola*, with "lips that lie with a dimpled smile, eyes with a gleam that no infamy dulls, a conscience that rises from lust and murder without a haggard look."

A temptation is an appeal to live below one's ideal, and consequently those are not tempted who have accepted sin without question, whose sin in Shakespeare's phrase is "not accidental, but a trade."

Again, 19th century naturalism is bearing fruit in education. During the present century there has grown to prominence, and even to dominance, an educational doctrine based upon the assumed innate rightness, if not innate goodness of human nature. This doctrine is thus close of kin to the "new morality." It focalizes the learner's experience as the educational factor of quite exclusive concern, and therefore sets the goal both of education and life by selfish interests rather than by the glory of God or the good of fellowman.

The "new education" levels truth to utility by making truth merely the means to biologically beneficial experience. No longer on the throne, truth becomes the instrument of pleasure. But when truth is made thus subservient to desire, it becomes a prostitute to error. And yet how much of modern religious education is built upon this sandy foundation of humanistic religion, pragmatic philosophy, and naturalistic ethics!

A fifth field of naturalism's harvest is youth's nature itself. There is today a "new adolescence" strikingly unlike the adolescence so vividly portrayed by G. Stanley Hall and his group of interpreters of youth of a generation ago. Then, youth knew internal conflict, sensitiveness, if not morbidity, of conscience, and religious emotional upheaval. But today's adolescent, according to modern investigators, smoothly moves through the teens to maturity, giving little evidence of that emotional and spiritual upheaval so commonly reported a generation ago. And these later psy-

chologists question the generalizations of Hall's group concerning the inner tumultuousness of the teens, discounting them as highly colored unconscious falsifications springing from Hall's unscholarly romanticizing of adolescence.

The "new adolescence" is the progeny of the "new morality" and the "new education," which in turn have stemmed from 19th century naturalism.

It is our claim that the cataclysmic course of adolescence in the early period of this century was a consequence of the fact that society then took the ideal seriously.

On the other hand it is our claim that the sophisticated indifference of the present adolescent generation arises from the increasing trend of American culture toward pagan indifference to sin and easy tolerance of error. (There is today little tension between youthful desire and ideals for the simple reason that ideals have been surrendered to the clamor of desire.)

We return to a brief reference to Jeremiah. He adds to his declaration that "the law is no more" this clause: "her prophets also find no vision from the Lord." These words also apply to this day, for in religion we are reaping the harvest of 19th century naturalism in fading doctrinal patterns, dulled spiritual vision, and convictions that have gone limp and lame with moral paralysis. The sturdy faith of our fathers has been watered down to a spineless tolerance of error. Streams which for ages have swept on within their clearly etched banks, have of late flattened out into marshes without banks and without current, but stagnant, green-scummed, foul smelling. Such is religious liberalism!

Both movements of religious liberalism, the sociological and psychological, would do away with vital distinctions of black and white, the social gospel shifting the focus from personal sin to social evil, the psychological trend interpreting sin as mental illness rather than a violation of the law of God. In both directions religion is in the grip of the *now*, neglecting the primary claim of the *forever*. Today's prophets indeed find no vision from the Lord!

Up to this point we have surveyed the 20th century harvest of 19th century naturalism in the fields of literature, philosophy, ethics, education, youth nature, and religion. What is the social result of this prolific harvest?

It is the appalling growth of lawlessness, sin and crime to the extreme which J. Edgar Hoover pictures as virtually a condition of civil war in which a criminal army of 4,300,000 enemies are enlisted "in a predacious warfare against society." But this is not all. Outside the criminal army in the ranks of American youth at large the "new morality" has yielded damning returns.

Yes, this is a pagan age! Pagan in its fading sense of sin, and pagan in the consequent increase in sin's prevalence. America's annual bill for crime is fifteen billion dollars; for alcoholic debauchery, three and a half billions; for gambling, a similar amount. Our annual murder toll is 12,500 lives—a life every forty minutes! Our suicide toll 25,000 lives; our toll by highway slaughter, nearly 40,000 lives. America's ratio of divorces to marriages has doubled in a generation, and is now fifteen times that of Canada; in number of divorces per million of population, America not long since closely rivaled atheistic Russia!

The harvest of 19th century materialism is now a whirlwind chaos of plunder and moral anarchy.

#### THE CHRISTIAN COLLEGE AND THE TECHNIQUE OF FREEDOM

As we have applied to our age the prophet's indictment of his age, (Cont. on Page Three, Col. One)

By

J. P. Q.

DeRight



### PUISSANT PUNDITS

For the benefit of those who have seen fit to lend dignity to this column by frequent criticism, the word *pundit* is not derived from its euphonious relative, that low type of humor, the pun; neither does *puissant* have any connection with the slang ejaculation connected with a odious offender of the nasal passages (in short, it ain't *phew-sant*; it's *p-wee-sant*!)

The corporation—Carlson, Clader, and Sheffer—have been making themselves very prominent with their rend-itories of various old favorites lately. (Someone remarked that, from the verbal squeeze plays they employed they should be called the Holding Company.) At any rate, during a lull in the proceeding, Carlson remarked to his side-kicks: "You know, boys, there really is something about those old numbers that gets you. That 'Old McDonald Had a Farm' is beautiful;—it haunts me." "No wonder", snapped a hard-boiled bystander. "It should haunt you—you've murdered it often enough."

Some people took exception to that one last week about the Indian. But you really shouldn't Squaw-k; I didn't do it on pa' poose.

Now don't let the way those Indians of mine grind corn a maize you—and speaking of corn, do you remember the corny one about the spinster pines? No? Well, one guy says to the other: "I saw some fine spinster pine out here in the woods the other day."

"What do you mean, spinster pine?" "It had never been axed."

One of the boys found a piece of stick in his spinach the other day, and not being particularly fond of such fare, reported the presence of the extraneous matter to the waiter, who relayed it to the cooks. Through the waiter came the reply: "We didn't can the spinach."

What would they say if there were dirt in the beans, we wonder? "We didn't step in 'em?" For it has been reported that somebody *did* step in a tub of beans on the way back from the junior-frosh roast;—we say with the Englishman: "This has bean soup."

And it was one of the junior girls of the York house who "planted" a bomb, fire-crackers or mine in the lower hall after prayer meeting last week.

Maybe the corny ones I try to pull do go against the grain, but here's one Prof. Pryor really did pull in physics class. Said prof:

"What is this force?" "It's the force of gravity," came the answer.

"I admit it is a serious matter, but that's not the answer," was the reply.

And this department has it that Doc Douglas who asked a student: "What did you find out about the salivary glands, John?"

"I wouldn't find out a thing, sir. They're too secretive." (I just about split my sides on that one, but I guess I'll have to quit punting this kind, if I expect to rate.)

It was Lew Wakefield who was (Cont. on Page Three, Col. Four)



## Christian College...

(Cont. from Page Two, Col. Four)

"the law is no more; her prophets also find no vision from the Lord."

Education's big problem today is youth adrift, driving madly before the gale without chart or compass under the intoxicating delusion that it is free. The age flaunts its boasted freedom and shouts to him that would control self according to law, "Release your repressions! Express yourself! Let go!" The extreme eruption of such self-expression we hope has been reached in today's jitterbug frenzy, if not in last year's gold-fish craze of the collegiates.

But the vaunted freedom of this age is not freedom at all. It is rather that centrifugal disorganization which follows upon the severing of life's stabilizing controls.

The Christian college has as its great purpose the channeling of youth's energy for God's glory and man's welfare. This energy demands two banks to gather and direct its force. One bank is the restraining pattern of Christian righteousness; the other bank is the guiding pattern of Christian faith and doctrine.

Sober observers are viewing with grave concern that trend of education which makes the individual and his immediate desires the center of the universe. "Modern" educators for a generation past have been sow-

ing the wind until now the whirlwind harvest is stirring even moderns themselves to warn against today's paganism and to demand that both education and life return to those guiding patterns of truth which transcend the individual. All along, truly Christian leaders have seen the dead-end of that blind alley down which modern education has been lured, and to maintain schools that are genuinely Christian these leaders have fought against the popular pull of materialistic humanism. These men have discerned that the remedy for ills born of a distorted education is not ignorance, for in ignorance likewise lurks disaster. These Christian leaders have known that the remedy for ills flowing from a pagan education is an education which not alone trains intellect, but also changes desire, transforming it from selfish ends to social and eternal goals. These have known that only Christian education provides this remedy — Christian education broadly conceived as preparation for, consummation in, and development from that change of nature effected by divine grace which is the "new birth."

### THE CHRISTIAN COLLEGE AND SOCIAL ORDER

But has the Christian college only a responsibility to the individual? Has it no broader social significance in a pagan world? Has it a mission to the age as well as to the individual?

For a theme text for the closing division of our thought, we turn to a contemporary of Jeremiah, the prophet Habakkuk:

"If the vision tarry, wait for it, for it will surely come: and it will not be late." — Hab. 2:3. (Moffatt).

But how difficult it is to wait for the vision when it tarries! Have we faith that there is for this age a vision from the Lord, a plan, a pattern, a law to lead society out of the present chaos?

There are those religious folk who are indifferent to a lost world in a too exclusive concern for personal salvation. Perhaps in all ages the strongly devout have been tempted to retreat from the world in an effort to guard their piety against pagan pollution, to seek the isolation of the desert hut or wilderness monastery, or perhaps in communal band to colonize secluded and fertile valleys where they may protect their piety in sterile aloofness from worldly and secular institutions and customs. In the days of social crisis and disintegration such as these, the temptation is especially strong for some to neglect the social reach of the gospel under the mistaken idea that it is impossible to maintain the pattern of Christian righteousness and sinless living in the geography of sin, and that this pattern can be maintained only in physical withdrawal from the world.

Other religious folk have a concern for the world which is a frenzied despair of its improvement under the

present dispensation, either through social processes or through religious revival.

Now there are institutions which represent both poles of the Christian attitude toward a pagan world — pious indifference and despairing pessimism. We do not deny that these are Christian institutions, but claim that they inadequately interpret the Christian pattern. The Christian college which is true to the principles of Christ and seeks to carry out his commission, holds in balance both the subjective emphasis on personal holiness and the objective emphasis on a needy world.

The Christian college is not a cloistered retreat from the vexing problems of a changing world, to the seclusion of which a few monkish professors withdraw to create, unchecked by the restrictions of reality, an ideal world of fixed forms to which they fit the minds of anemic, earth-weary students likewise seeking release from the demands of changing order. Neither is the Christian college the last feeble stand of a dying orthodoxy, the expiring protest of a lost cause. The Christian college stands rather at the axis of world processes as the fullest institutional expression of truth; the Christian college is the foremost venture on the frontier of educational advance.

We await the vision which tarries; tarries while paganism snarls at Christianity at a thousand points on the world front; tarries while Christianity faces danger "such as it has not faced since the end of the Roman Empire" (Georgia Harkness); tarries while men speak of the passing of the Christian era. Have we confidence that the vision will surely come, and that it will not be late? Do we despair of a vision that will lead the world from chaos to the return of the law, of the pattern, of the standard? Can youth be aroused to action by the challenge of the Cross — for the Cross alone is our saving vision.

We turn to today's youth for tomorrow's hope.

"We are on the verge of great discoveries. I feel them as the dreamer feels the dawn before his eyes are opened."

### Dr. Paine Receives Gift

Friday morning in chapel, Paul Wolfgruber, president of the student body, presented Dr. Paine with a birthday gift from the student body. A cheer for Dr. Paine was led by Ruth Luksch and Ruth Newhart.

Following the presentation of the gift, Dr. Paine introduced the speaker of the morning, Rev. Whitman, father of the Mr. Whitman who made our new signs, is holding revival meetings in Rushford.

Rev. Whitman's text was "Sir, we would see Jesus." He pointed out that we see Jesus now in his human character whereas in early church history, his divine character was emphasized. We need not go back to the prophets to find characteristic of a Christian life, for we can find them all in Jesus.

His next point was where and how we can see Jesus. First we can see him in his word, in his people, and in silent prayer. Then we can see him if we keep busy for him, and keep free from sin. His final admonition was that "if Christ is to be Lord at all, He must be Lord of all."

### Pundits...

(Cont. from Page Two, Col. Five)

dared to throw a certain young lady out of the propaganda (publicity) office, and did. The last that was seen of the young lady — Miss Miriva Beverly by name — was a nice pair of shoes kicking vainly above a big pasteboard box into which Lew threw her; after which "Shorty" Husted dragged the box down the hall, to the amusement of a large and interested gallery.

## Dan Berry Leads in Student Prayer Meeting

Dan Berry spoke to the students in their Tuesday evening prayer meeting on October 24, using for his Scripture lesson the first Psalm. He pointed out that our modern age has brought us many time-saving devices, and there are more being made — all to give us more time. And yet, strange paradox, we have less time than ever. Moreover, there is more and more insanity, nervousness, and immorality in our world. In the first Psalm we are told of the Godly man who in God's law "doth meditate day and night." Some laugh at Christians for spending so much time in Christian activities. "But," Dan replied, "to any who are unsaved, I would say that it would be well worth your while to spend time with God now, for in the eternity ahead you'll have plenty of time — and you would rather have peace with Christ than an eternity in hell."

### Calvary, Theme of WYPS

"Calvary" was the theme of the W.Y.P.S. service on Sunday evening, October 29. Mary and Charles Foster sang "Willing to Take the Cross," and Lester Paul sang "The Love-Lighted Cross." Miss Marjorie Ortlip gave a chalk talk depicting Calvary — where Christ made love the law, and where the demands of Justice and Mercy were satisfied by the death of God's Son on the cross. As a girl's trio sang "When I Survey the Wondrous Cross," Miss Ortlip showed her portrayal of Christ on the cross — suffering for us. At the close of the service, the song "My Jesus, I Love Thee" rose with real meaning from the hearts of the congregation.

### Extension Groups

On Sunday, October 29, Lester Paul, Pearl Crapo and Luella Patterson were sent by the extension department of the W.Y.P.S. to Swain, N. Y., to take charge of the Sunday morning service in the Garwood Methodist church. Lester Paul was the speaker.

A mixed quartet composed of Joy Palmer, Adeline Van Antwerp, Bert Hall and Kenneth Hill represented Houghton at the morning and evening services in the Baptist church, of Hunt, New York.

Both the morning and evening services of the Wesleyan Methodist church, of Olean, N. Y., were in charge of Wesley Nussey, who preached in the absence of the pastor, Rev. A. J. Taylor.

To the Christian and Missionary Alliance church in Andover, N. Y., the extension department also sent a group to have charge of the afternoon and evening services. Roy Alger, John Gabrielson, Henry Ortlip and Norman Marshall sang, and Claude Scott preached in the evening service.

A trio composed of Ada Stocker, Elizabeth Cheney and Vera Clocksin, with Floyd Sovereign as speaker, was present at services held in Blossom Evangelical church in Blossom, N. Y., at the Calvary Gospel Tabernacle of Buffalo, and at St. James Evangelical church of Buffalo. The group broadcasted in the evening over Station WBNY, Buffalo.

### GRADUATE'S LAMENT

I'm well educated,  
That's easy to see.  
The world's at my feet,  
For I have my A.B.  
M.A. will come next,  
Then of course Ph.D.  
But I'd chuck it all  
For a good J.O.B.

L. Paul Roberts in  
—American Magazine



## NEVER AGAIN!

In the World War, approximately 17,000,000 men were killed.

A few more million people—many of them children—died from starvation or undernourishment.

But more human things were killed than white crosses tell of.

The great things that millions of fine and promising young men might have accomplished had they lived were buried within their bodies.

The kind of hope that boys men's hearts was, for many thousands, killed forever and replaced with bitterness and disillusion.

The Faith nations once had in each other was killed; culture and art

stood still, ideals died; truth was buried deep under lies and conscienceless propaganda.

And what did the world gain from this colossal sacrifice?

Nothing, absolutely nothing. The "war to end war" ended only peace. Some part of the world has been at war every single day since that tragic August afternoon in 1914. There was no true victory, no lasting gain, no real conquest for anyone.

World Peaceways is an aggressive, business-like force for peace and against war. We refuse to accept the defeatist philosophy that "war is inevitable" for the United States.

We're realistic enough to favor proper armaments, but idealistic enough to believe that nations, in their dealings with other nations, need not continue to act as if they were intent to prove that man is descended from the ape.

If you feel in your heart as we do in ours—that another war would bankrupt America physically, morally, and economically, whether we won or lost—we urge you to sit down this minute and write to us!

\* \* \*

Address World Peaceways  
103 Park Avenue, New York City



## Purple Victors On Gridiron In '39 Series

The Purple Pharaohs are the victors in the gridiron color series for 1939. They decisively defeated the Golden Horde 12-0, in the second game of the series, Wednesday, October 25.

Although a cold drizzle all the day had made the gridiron too muddy and slippery for a good brand of ball-playing, this game was better than the first, especially among the Gold cohorts.

The Purple first scored when Sheffer intercepted a pass on his own 40 yard line and carried it to the Gold 30. From there, Bill Olcott slipped Cliff Blauvelt a pass on the 10 yard line. On the touchdown play Sheffer fired a short bullet pass to Blauvelt in the end zone. The attempt for the point after touchdown was unsuccessful.

The second tally was also the result of a Purple pass interception, when Cliff Blauvelt pulled one out of the air on the Gold 45 and raced to the 7. Sheffer whipped a pass to Olcott for the touchdown. The attempted conversion, a drop kick, was unsuccessful.

On the whole, the Gladiators did much better than in the first game, but they lacked the push necessary to shove the ball across the line.

## Junior Music Students Present Class Recital

The juniors enrolled in the music department gave their class recital in the chapel Thursday, October 26.

The performances were generally of a high calibre, exhibiting in fine accomplishment the difference which slightly more than two years of concentrated study in music makes toward real artistry. No one person was outstanding enough to merit special mention, but all deserve commendation for their work.

Theodore Hollenbach's composition for French horn and piano was interesting in its imitation of modal melody and harmony. The antique effect of this opus was somewhat in contrast to his customary modernity in dealing with dissonance. While no pinnacle of fame or wreath of laurels can be assured those students who take time to compose, it is to be hoped that in the future more student compositions will be in evidence than it appears that there are at the present.

## Rev. Black Preaches On God's Measurement

"Getting God's Measurement of Ourselves" was the theme of the sermon by the Rev. Mr. Black on Sunday morning. His text was found in Amos 7:8, "I will set a plumbline in the midst of my people." The plumbline by which we are to measure ourselves is the Word of God. We are to use this plummet in checking up on our prayer life, our influence, our conversation, our consecration. "Whatsoever ye do... do all to the glory of God." God uses the plumbline for three things — for building, for testing, and for destroying. After testing Israel, God punished them — "I will not spare." It behooves us, therefore, to cast aside anything that would condemn us, and to "walk worthy of the vocation wherewith we are called."

From the summit of power men no longer turn their eyes upward, but begin to look about them. — Lowell

## Missionary Letters From Africa

Dear friends,

Africa is a great place. Oh, the need is so great and the workers so few. Of course, this is a much larger territory than Sierra Leone, but surely the need must be just as great there as it is here.

At the station where I am there is a girls' boarding school, a maternity hospital, dispensary and orphan work besides the church in this village and in the many out stations. We have four lady missionaries here but one of them is soon to go home. She is the nurse, so as soon as she leaves, I will be put into the harness proper. So far I have spent most of my time trying to learn the language. I enjoy it and the Lord is helping me in quite a marvelous way. I feel sure that many people in the home land are praying for me. I have learned enough so that they can't talk about me any more. Ha!

I have learned to ride a bicycle and it is great fun. It is not only fun, but quite a necessity because our station is 20 miles off the motor road so the best and quickest means of getting there is by bicycle.

I have the sweetest little orphan baby and she is mine for good. She is almost four weeks old now. Her mother died when she was born and her grandmother carried her 50 miles on her back to get her here. She is very tiny; only weighed 4 pounds when I got her, but this morning she weighed 5½ pounds. She didn't have a name so I named her "Gracie." I am anxious to get Grace's (Miss Purdy's former helper in the college infirmary) reaction on having a black baby named after her. She should be proud of it because Gracie surely is a dear baby.

It is going to mean very full days to study language and also take care of the medical work, so please pray for me that I might always be at my best for my Master. The nearest doctor is in Ilorin, 70 miles away and 20 miles of that is brush path, so you can see something of the responsibility of the medical work here. Sometimes it looks almost too big but I know I shall enjoy it and I am trusting in an Almighty God. I know He will give me wisdom.

Gracie is crying for me so I will close.

Sincerely,  
Purdy

## Park Tucker Travels 2,000 Miles

In the past few weeks Park Tucker, a college senior, has travelled 2,000 miles and has visited four different cities giving his testimony.

The week end of October 15, he and Ken Wilson were in Pittsburgh, Pa. Park spoke in the Christian and Missionary Alliance tabernacle to an audience of 800 people. At this meeting 600 pamphlets containing his testimony were distributed. He also spoke over KQV, Pittsburgh.

Last Sunday, October 29, these two gentlemen travelled to Auburn, N. Y., where Park gave his testimony in Church of the Open Bible. They were accompanied by a trio composed of Eloise Cook, Mildred Bisgrove and June Spalding.

Park reports he has circulated over 30,000 pamphlets in the past year.

"Power is so far from being desirable in itself, that it sometimes ought to be refused, and sometimes to be resigned — Cicero

## It's Coming ???????

Clarke Memorial Girls' School  
Kamabai, via Makeni  
Sierra Leone, W. A.

Sept. 27, 1939

Dear Houghton friends,

Probably you are all hard at work now. I have thought of you often, wondering how many students there are, where you all stay, how you all get into the dining-room, how many are truly Spirit-filled Christians, etc., etc. It will be a long time before I forget Houghton and my good friends there.

I had a most interesting trip out. Little did I think when I left New York that so much could happen before I reached Freetown. In less than a week, all Americans were asked to leave Europe, and boat schedules were being canceled. What were we to do? Would my boat sail for Africa? I declared I would not return to America unless I were forced to.

Fortunately, my boat did leave Liverpool August 30, per schedule. The government had commandeered 75% of the boat, so we had many military and naval officers returning to their posts in Africa. Many civilians had had their passages canceled. When we were nearing Madeira, we heard war had been declared, and that there were submarines on our route. We were a bit anxious, but yet God gave us peace.

One day we suddenly zig-zagged ahead very rapidly; then the gun went off. Then in the distance a submarine rose. What was to be our fate? Soon word came around that it was French. Again we praised Him.

I was happy when I reached home — Kamabai. I was pleased with the schools, but more pleased with the advance in evangelism. I hope you remember the plans for celebrating our fiftieth anniversary (I told you about them several times). A main objective was to hold services in the 2000 towns in our territory and to place Scripture portions in every home. Several hundreds of towns have been entered, and thousands of Scriptures distributed. I wish someone would send the missionary secretary a large sum just for evangelism in Africa. The Lord may come soon, or we may be recalled and so much remains to be done.

Since I began this, I had to stop to entertain the paramount chief. He had come 9 miles to hear the new radio and to get the news. He certainly did enjoy it though we had to interpret the news. While he and the town chief were in the house, crowds of people gathered around the windows. We are all so glad for this radio. It is a short wave General Electric and works marvelously. Since war has come, we appreciate it especially. I do thank you again for your part in it. Missionary work will be so different. Momo nu ofino (Thank you fine).

I do appreciate your material gifts, but will especially appreciate your prayers.

Write me often. We have been asked not to write many letters since it makes more work for the censors. I think I have written notes to all Houghton students who sent letters to the boat. I hope they have all arrived safely.

Again I ask, do pray often for this work. So many doors are open, and we lack both men and money. However, if we pray and trust, I believe He will help.

Your representative in Africa,  
(Signed) Ione Driscoll

Those who eat at the dorm have had the news served to them at 6 o'clock Wednesday evening with their hash for the past three weeks. This has been a special feature sponsored by the Star and given by Ken Wilson. The students, in general, have shown their desire for the continuing of this world and campus news service.

## Varsity - Frosh Game Opens Court Season

Houghton college's official athletic program will take its second step of the 1939-40 season this Saturday evening, Nov. 4, when a highly touted varsity quintet will seek to continue the annual custom of walloping the frosh in the season's opener of the court game. The main contest will get under way at 8:15 on the newly polished Bedford Gymnasium floor, while the girls' game is scheduled for 7 o'clock. Referee Joe Palone of Belmont will handle both games.

Anxious to see his men continue the custom of starting the season right by copping the initial encounter, Coach McNeese intends to send the strongest possible lineup into the contest. He has held a trio of diligent practice sessions this past week and right now his main problem is to select the best five men from the fifteen candidates that have reported. Practically all of last year's conquering champions, this year's seniors, are out demonstrating their old ways while members from the junior and sophomore classes include Jimmie Evans, Frank Marsh, Pete Tuthill, Dave Paine, Marv Eyler, Paul Mullin, and Red Ellis. With this wealth of material to choose from, Coach feels quite confident that the upper classmen will continue their winning antics. When asked concerning a possible starting line up, our athletic mentor stated: "I will probably use a combination of two teams so that every member of the squad will have the opportunity to participate and show his basketball ability."

To counter the varsity attack the yearling outfit feel that they have everything to gain and nothing to lose. Realizing that there hasn't been a yearling quintet that has shaded the Varsity in over three years the frosh have their eye on doing the trick. Their attack will probably be built around John Sheffer who last year captained the renowned Youngsville (Pa.) H. S. champions. Teaming with John will probably be Franks Kennedy and Houser, a pair of Pennsylvania guards. The two forward positions are still wide open, the most prominent candidates being Bob Fredenburg, Donald Pratt, Bob Clark, and Dave Morrison. The loss of Bruce McCarty, high scoring forward who was injured in the final touch tackle game dimmed yearling hopes momentarily, but the present squad with their recent practice sessions are a well rounded group and if the breaks go their way, they may prove a more formidable quintet than many believe them to be.

The girls' game promises to be a "rip snorter". Although the varsity feds have been picked from the upper three classes, the frosh feds have without doubt one of the strongest yearling teams that has ever met a varsity outfit. Their team may consist of Alberta Gehrke, Bea Gage, and Peg Fowler, at the guard posts, and Ruth Newhart, Gwen Fancher, and Oneita Sheffer on the forward line. All have had experience at the court game and so they should have a good chance to top the Varsity. The varsity, on the other hand, are determined not to let this come about. Gerry Paine and Co. expect to rely on a high-geared scoring attack to repulse their rivals. Doris Driscoll, Shirley Fidinger, and Millie Schaner will be out to flick the strings, while the protective wall will probably be composed of Doris Veazie, Pat Hampton, and Gerry Paine. Others due to see action include Moody, Tiffany, McGowan, Reynolds, and Fulton. From all advance indications, basketball's

## BLEACHER



## GOSSIP

By Al Russell

Wonders never cease! We walked into the gym the other day and, strange as it seems, there were two masline members of the human race, known around Houghton as Ed Hall and Red Hill — on the floor — just plain scrubbing!! At first, I thought maybe they were paying off a slight wager of some sort but the truth was revealed to our listening ears a few seconds later. Ed, seeing us in the gym, and desiring a lay-off arose to discuss the situation which by this time had given considerable rise of red corpuscles to his body. It seems for several years the gym floor has been scrubbed at least bi-annually and it also seems that there are a number of Ed's "friends" who persist on playing basketball on the court in heavy street shoes. In other words the latter makes the former possible.

"Well, its reached a climax," stated Mr. Hall, and this year the first guy I see on the floor with a pair of canal boats on I'll — Ed was interrupted! — Another pain in his back and a groan from Ed's inner self! Why did such things have to come about anyway?

Well, the moral, — a good one to observe — please do not play on the Bedford gym floor with your street shoes on. Polish the apple with Ed by staying off — or else he'll probably polish you.

The main sphere of influence around Houghton in the next few months will probably be that object called basketball. This Saturday evening's double header will be but a starter. November the 10th the class series begin and from advance reports promises to be something unequalled by former campaigns. The slogan of the season will probably be, "Stop the seniors", which although a tough assignment in itself, should not by any means impossible.

The gymnasium is all set for the winter schedule. The skylight has been repaired and the outside skylight has been repainted. Ed Hall and crew have polished the floor anew and the school has purchased new baskets and nets. Everything is set for Joe Palone's opening whistle — this Saturday night.

A year ago, Bill Olcott led the varsity straight-shooters to a 40-31 victory over a gallant frosh team. Back in 1931, Red Frank pushed the varsity to a 50-23 victory over the yearlings.

Well, the question now is will history repeat itself or will the frosh rise to wallop both history and the McNeesemen.

## Albert Spalding..

(Cont. from Page One, Col. Four)

orchestra in Europe.

He is the only American violinist, and one of the five world famous violinists, who has ever appeared at the famous Scala Opera House in Milan. Some of the others were Paganini, Sarasate and Kreisler.

In recognition of his distinguished services as an aviator with the A.E.F. in Italy, he was decorated by the Italian Government with the Cross of the Crown of Italy. France decorated him with the rosette of the Chevalier of the Legion of Honor.

debut on Houghton's '39-'40 stage should establish box office records.