

Current Issues to Stress Christian Optimism

by Richard Horner

The gospel confronts all reality with a message of hope and optimism. It claims that God cares enough about the creation to offer redemption and communion through Jesus Christ and the Holy Spirit. Because of the triumph of the resurrection, Christian optimism need not rise above or avoid reality. To do such would defeat the gospel, for it is in offering hope directly to the despondent world that the gospel demonstrates its worth. The beauty of genuine optimism is that it's the conclusion of complete reality, not merely an escape from what we do not like. We should realize, however, that Christians do not hold a monopoly on optimism.

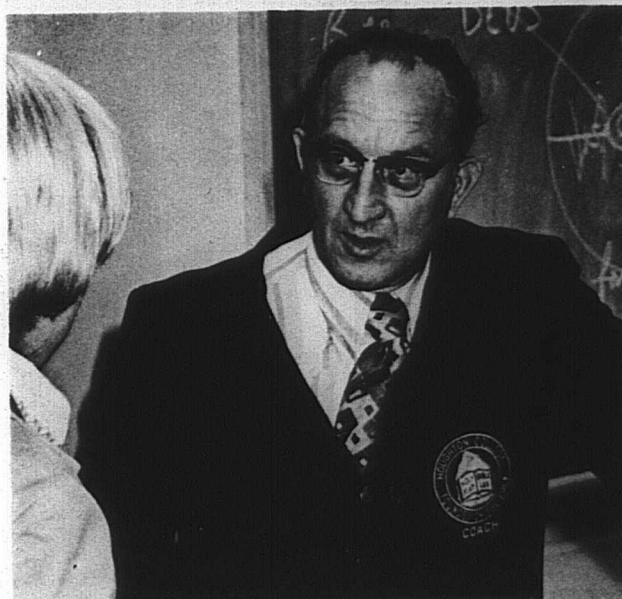
The secular gospel speaks clearly for optimism. An unregenerate mind observes the mess which is man and considers two alternatives outside of Christ. One, he can respond honestly to

the mess by sneaking out the back door of reality with a bullet in his brain; or two, he can overcome despair by clinging to optimism. Obviously, the latter is the more popular alternative. Among the general populace it means merely a "let's make the best of a bad situation" attitude. Among the intellectuals it means trusting in the supposed goodness of human nature and hoping for the best, even if the best is no more than the survival of the race. Perhaps the contradictory term pessimistic-optimism best describes this way of thinking. In such a mind reality should logically breed pessimism, but pragmatism chooses ostrich-style head-in-the-sand optimism over reality.

Third, we must consider the optimism of ignorance. It is the favorite of these three proposed alternative optimistic positions, and sadly, it is often confused with Christianity. Actually, ig-

norant optimism doesn't think enough to be either Christian or pessimistic; it simply ignores what it does not like. Unfortunately, both the society and the evangelical community endure too much ignorant optimism, but our purpose is not to dwell on the bliss of ignorance.

Our purpose is to state clearly that Christianity, the only completely realistic view of existence, offers hope to all of creation. The gospel proclaims both judgment and salvation and the Christian mind will likewise include both sorrow and joy — sorrow because so much of reality stinks, joy because a loving God controls all reality. Through Jesus Christ, salvation has defeated judgment, life has overcome death, joy and hope have overcome sorrow and fear. Therefore, the Christian can optimistically confront every problem of life because he hopes and shares in the power, love and wisdom of the Almighty God.



Dr. Bert Hall will speak on the ethical implications of genetic research, and participate in discussion sessions.



Dr. Robert Hermann (left) and Dr. Russell Heddendorf are experts in the fields of genetics research and sociology.



the houghton star

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Expression Club to Produce Original Drama by Morse

On November 17 the Houghton community will be treated to a World Premiere performance of a one-act play, "Satan Ascending," presented by the English Expression Club. This sort of thing being quite rare, the Star seized the opportunity to interview the playwright, R. Arthur Morse.

Star: Mr. Morse, first of all I think our readers would like to know what your play is about and what significance the title has.

Morse: The play is essentially a morality. The morality play is a form of drama developed in the late Middle Ages. It was used as an instructional tool, portraying the macrocosmic universe on a microcosmic, or even a very large, stage and the lighting was rather poor back then unless the sun was out. Now that I think about it, stages tended toward the mammoth, with wealthy spectators viewing the action from grandstand seats and the poor sitting on the ground. It was not uncommon for a theatergoer to return home with soiled breeches, or whatever they wore then and several anatomical cramps. Of course, all the world's a stage, but you must admit it is rather impractical for any sort of orderly production. Rather too large, I should think. William Shakespeare's Globe Theatre burned to the ground in 1613 during a performance of "Henry IV," although it was immediately rebuilt by clever Cuban carpenters, or was it seven serfs from Saskatchewan? I can never remember these things. Have I answered your question?

Star: No.

Morse: You're quite sure of that?

Star: Yes.

Morse: How inconvenient of

me. What was it you wanted to know?

Star: You call the play "Satan Ascending." What significance is attached to this title and how does it relate to the plot?

Morse: Well, we all know who Satan is, and "ascending" means "to rise." The title means that Satan is rising, or at least the Old Boy thinks he is. He is shown otherwise in the course of events.

Star: I see. Whatever possessed you to write it?

Morse: It was not a matter of possession. In June I was writing drama for a certain Summer Session course. In my studies I found this play written backwards in a newly discovered text of the Bulgarian creation myth.

Star: That's an incredible tale. Does this sort of thing

happen frequently in your play-writing endeavors?

Morse: No.

Star: Oh. Well then, one last question: Can you give us some particulars in regard to the performance of the play? The who, what, when, where and why of it?

Morse: The play, directed by Dr. Lionel Basney, written under the auspices of Dr. James Barcus and performed by the English Expression Club (ghostly name, isn't it?), will be presented in conjunction with a short one-act melodrama entitled "Her Heart Belongs to Heartburn." The performances will be on November 17th and 18th in Fancher Auditorium. The admission price will be cheap. I believe that covers all of your questions. As to "why," I haven't the faintest idea.

—interview by R. Morse

WJSL Offers Free Born, Danny Lee in Concert

by Tom Bowditch

Tomorrow evening at 8:00 p.m. in Wesley Chapel, WJSL is sponsoring the presentation of the Ralph Carmichael musical entitled "Natural High." The program will be performed by Free Born, a group of twenty-five talented musicians from Wellsville, N.Y.

"Natural High" is the second musical written by Ralph Carmichael. His first, "Tell It Like It Is," gained tremendous popularity and encouraged him to write another. Like its predecessor, "Natural High" features the uniquely pleasant arrangements of Carmichael combined into one delightful musical package.

Free Born, consisting mainly of college and high school students, traveled to various parts of New York and New Jersey this past summer presenting the musical. The performance is done very professionally, as the group incorporates a variety of instrumentation and strobe lights in creating an impressive program.

Tickets are 75¢ per person or \$1.25 per couple and may be obtained at the door.

On Friday, November 17, WJSL is sponsoring what could well prove to be one of the most talented, worthwhile groups to perform a concert on this campus in several years. "Danny Lee and the Children of Truth" is one of the most renowned Christian musical groups in our country. They will appear in concert live in Wesley Chapel at 8:00 p.m.

The group is composed of four members — Danny Lee and three talented young ladies. Lee is a gifted musician who excels as an extremely creative composer, lyricist, organist, pianist and molder of singing groups. His own group currently has two recordings out on RCA entitled "One Way" and "Spread a Little Love Around" (their most recent album). In addition, they are well-known as one of the most popular groups which performed at Explo '72 this past summer.

In bringing "Danny Lee and the Children of Truth" to our campus, WJSL is expressing its opinion on the most-debated issue of what kind of musical programs should be presented at Houghton College. It is a non-profit attempt to bring good quality Christian entertainment to the campus.

The cost of the concert is \$1.50 per person. Further information may be obtained by contacting WJSL.

Alumni and Faculty Display Art in Chapel

On October 21, a new art exhibit came to the basement of Wesley Chapel, displaying the works of five area artists. Especially to be noted in the exhibit is the lithography of Milliecent Tropf, whose subject matter ranges from Genesis to peace and war. The majority of her prints are black and white. Some works, however, utilize color effectively. One, entitled "God Shed His Grace," is a striking design in blue, black and white. Her work embodies good design and composition, and deals with abstract ideas as well as tangible objects. Two particularly satisfying prints were "Peace Makers" and

"Graduation Still Life."

Robert Henshaw's unusual and interesting display explores modern artistic techniques. The painting "Op," in red, green and blue rectangles, is an example of perpetual abstraction. Perhaps his most interesting work is his set of bas-reliefs entitled "Birth," consisting of 10,000 nails fastened to two panels, one of gray-white called "Before Birth" and one in various colors called "Born."

Other artists represented were Marjorie Ortlip Stockin with her impressionistic paintings, Georgiana Sentz with pottery, and Roger Richardson with a collection of his photographs.

the houghton star

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Arts & Letters



(Left to right): Terry Fern, Tim Clark, Brahms, and Gloria McMaster.

Music

After two months of concentrated rehearsals the Dansville Music Theatre will present "The Sound of Music" at Dansville High School. The curtains will open at 8:00 on November 17, 18 and 19, and the program features several of Houghton's students and faculty. Miss Nancy Enchelmaier will be appearing as Maria Von Trapp, and playing opposite her is Mr. Terry Fern as Captain Von Trapp. Mr. Tim Clark will play Max. Other students are supporting them in the orchestra and backstage, with the overall production under the direction of Mrs. Gloria McMaster.

Each year a major musical is performed to raise money for a worthy cause. This year's proceeds will be donated to the new Livingston County Memorial Hospital, and a record from the production is expected to bring in extra funds. Tickets are available at the door, or through the members of the cast.

In a special program, jointly sponsored by Canisius College and Buffalo Festival, Inc., the cream of British rock groups, PROCOL HARUM, will appear in two performances at Kleinhans Music Hall. Both performances will be on Saturday, November 4th, one at 7 p.m. and one at 10:30 p.m.

PROCOL HARUM is the first rock group invited to appear at the Stratford, Ont. Shakespeare Festival. Their music has gathered critical approval in Britain,

Europe, and especially America. Rolling Stone says this country has accepted them to a point of "cultivation." A & M Records has just re-released "A Salty Dog," one of PROCOL HARUM's early and truly fine albums.

Poetry

The Kansas City Poetry Contests are a combined effort to discover poems of excellence. Deadline for entering the \$1,600 competition is Feb. 1, 1973.

Top prize in the tenth annual event is the Devins Award of \$500 cash and consideration for publication of a book-length poetry manuscript by the University of Missouri Press. The Devins Award is open to all poets.

Hallmark Honor Prizes of \$100 each will be awarded to six poets for individual poems. Only full-time undergraduate college students are eligible for the Hallmark awards.

Kansas City Star Awards of \$100 each will go to four poets for single poems, without regard to age or residence within the United States.

Poets with national reputations will judge the contests.

Winners will be announced April 26, 1973 at the final program of the 1972-73 American Poets Series conducted by the Kansas City Jewish Community Center.

For complete contest rules, send a stamped, self-addressed business envelope to: Poetry Contest, P.O. Box 5313, Kansas City, Mo. 64131.

On Presidential Morality McGovern at Wheaton

The following are excerpts from a public address delivered by Senator George McGovern on Oct. 11 at Wheaton College. I urge you to read it carefully, and consider its implications for you, as a voting Christian. Going to the polls on Nov. 7 is serious business. We can't afford to make a mistake because we failed to consider all the alternatives. — the Editor

A New Awakening Today

We must have a fundamental stirring of our moral and spiritual values if we are to reclaim our true destiny. That kind of awakening can free us from a relentless devotion to material affluence, with too much for some citizens and too little for others. It can free us from a blind trust in armed might. It can free us from a dogmatic faith in salvation through technology.

Such an awakening can also stir our compassion for others, restore the commitment of our hearts to right what is wrong among us, and revive the values that alone can guide our lives and give us happiness.

We must look into our souls to find the way out of the crisis of our society. As was so often true for the people of God in Biblical days, we must heed the words of the prophets.

The New Testament tells us, "Be not conformed to the world, but be ye transformed by the renewing of your minds."

Some Christians have misused this passage as a pretext for isolation from the existence around us.

But the point is that our thinking, our perspectives, and our actions should not be molded by the world's view, and its tides of opinion; rather, they are to be rooted in God's vision. And we must carry the good news of that vision into the world.

The political process tends to reflect and channel spiritual trends. There are encouraging signs in our land that we are undergoing a new "awakening." The sophisticated "God is Dead" talk now seems as irrelevant as a passing fad — which is what it was. Instead, other manifestations of spiritual hunger summon millions back to belief.

The President

Should Be A Moral Leader
Because spiritual currents are moving across our land, I am hopeful for our future. I believe that these currents must reach into our public life as well as our own souls.

The President can exercise a profound influence to this end. I believe that it is his most serious responsibility.

The President can be the great moral leader of the nation. He can ask us to face issues, not merely from a political standpoint, but in our conscience and our souls.

By his words and deeds, the President must witness to the values that should endure among our people.

The President must set an uncompromised standard of truth and integrity, for if these principles are corrupted at the highest levels of government, corruption will spread to other levels of society.

Finally, the President must

have within his heart a vision of what America should be, of the true calling of this country. And that vision must be at the very center of all he does. He must see a new day for our people, and labor to bring us there.

Power cannot be his only purpose. There is no virtue in simply "being President." A candidate should seek the Presidency to serve the nation, and call it to a higher standard.

This is the meaning of true leadership. It is not expressed in power, fame, and honor, but in the washing of dusty feet.

We know that "he who saves his life shall lose it."

And he who seeks the Presidency should not be willing to pay any price. He must do so in allegiance to his principles and his faith. "For what shall it profit a man if he should gain the whole world, but lose his own soul?"

What Is Required of Us

Flak & Feedback

Dear Editor:

In reading last week's *Star* (Oct. 20), I came across the article "Half a League Onward" by Mr. Basney in which he draws a distinction between preaching and teaching. I cannot be more in agreement with what Mr. Basney said.

Is it not possible, however, to apply to the church the distinction that Mr. Basney has pointed out? Does not the church have a teaching (as defined by Basney) as well as a preaching ministry? Perhaps the reason why the Christ-college has a difficult time in presenting "open-ended" classes is because the Christian church has never taken the time to be anything but dogmatic. It has been my experience to find the church (particularly the Evangelical brethren) always ready to hand out the "absolutes" from the pulpit but unwilling to openly or honestly evaluate criticism and questions raised in the non-Christian world. We cling desperately to our dogmatism, making positively certain that we have all the stock answers tucked away in our brains just waiting for the day we can pounce on some poor sinner who, to his misfortune, happened to ask the "right" question for which we've got a cute answer.

I am certainly not suggesting that the church should neglect its preaching ministry or forget the absolutes it maintains, but I am suggesting that the church as a whole (not just the Christian college) should allow itself some room to be "open to the future" or "open-ended" as Mr. Basney put it. We must accept the fact that we are, like it or not, the church of the twentieth century, not the church of the middle ages or of the reformation. The problems we face today can't always be answered by a nostalgic trip back to the authority of the reformation.

We must engage ourselves in creative thinking, and creative thinking can never survive in the closed environment of worn-out dogmatism but only in an environment in which questions are dealt with honestly and ser-

I believe we can still deal truly, and righteously, with the great gifts that have been ours since the time the Puritans reached these shores. But this will come only after a struggle that touches all our hearts, and is resolved there.

The prophet gives us God's promise: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land."

So what then do we do? What is your responsibility, and what is mine? Micah asked and answered the same question in a verse I have remembered since my childhood, and turned back to ever since: "What doth the Lord require of thee, but to do justly, and to love mercy and walk humbly with thy God."

Thank you and God bless you.

A Brother,
Dan Riggall

Dear Editor,

In answer to the letter by Jim Newhard concerning the blacktop around the new Campus Center.

There has been much excavation for utility lines: gas, water, sewer, electric and communication and these places are bound to settle over a period of 18 months. Also, the new fill on the south side of the building will also settle.

Therefore, we thought it wise to use blacktop sidewalks for several reasons:

1. If the ground does settle in certain places blacktop is much easier and less expensive to repair than concrete.

2. Due to the late season and bad weather it was faster and more economical to install than concrete.

3. Blacktop is just as serviceable and easier to maintain than cement walks.

4. Due to the dark color of blacktop, it will remain free from ice several hours after concrete is iced over.

5. Blacktop will stand up under the use of ice melting chemicals where the finish on concrete will be ruined.

6. The matter of appearance is a personal thing, where one person would prefer cement another may like blacktop better.

I think we have a beautiful building and when the old gym and Greenberg are removed, the walks and driveway completed, and the landscaping and shrubbery in place, I believe we all will be happy and proud of the Campus Center.

I appreciate the questions and interest of the students and would be happy to answer any further questions.

Robert Fiegl,
Supt. of Buildings & Grounds

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Great Was the Fall

by Larry Kamp

To speak of the revival in the Houghton ecclesia is to speak of an emotional fervor which has gripped a large part of the community, causing us to utter ecstatic exclamations of praise to God. Yet there has been to date no manifestation of renewed minds by works of faith; we have been unable to effect a change upon the lives of men, women and children of Allegany County by failing to communicate the message that Jesus has died because God loves them. Those who are able to critically assess the role of Houghton in the county must readily admit that we are largely a monastic order which has failed to impress the world with the enlightened truth to which we adhere.

Can the revival of '72 be considered a genuine revitalizing experience or is it a mere historical fact? Some Christians mistakenly believe that if they are able to assume a superficially cheerful countenance, say "praise the Lord" to everything they hear and to everyone they meet and talk about how much they love their brothers and their pal Jesus, they are experiencing the fullness of the Spirit of God. But hear the Word of the Lord concerning these things from the mouth of His prophet Isaiah: Isaiah 1: 10-15.

You see, what some believers may experience is a revival of the heart, not a revival of the mind, so that their actions become no more than a conditioned emotional response, devoid of meaning. There is seemingly no place for reason and intellect in such an experience.

Emotions cannot be trusted. While they can play a part in our search for God, emotions

cannot finally be the thing that brings us to the knowledge of His Truth. When we rely too heavily upon our feelings it is altogether too easy to forget that God is Who He is — Sovereign, Holy, Righteous and Eternal, and that we are sinful beings. It is the difference between a cathedral and a slum lord. What I'm saying in other words is that a good many Christians go through life with a zippedee-dodah attitude and who in a sense call God by His first name. To bring God down to our human level is blasphemy. We ought always to approach God with reverence, fear and sincere love, never forgetting that although He is our Father, He is still God. The total implications of that Name, the Name which the Hebrews could not utter, are staggering if you think about it.

By way of parenthesis, it is often these emotionalists who are the legalists, the twentieth-century Pharisees if you will, in the Christian Church. They demand ritual for ritual's sake. They pray, tithe, attend church and chapel and read the Bible, because to them this is what the Christian life is all about. These things are important only if one knows the reason for their importance. We are very sure of what we believe, but seldom do we have the faintest idea why we believe it.

It has never been required of the Christian to check in his brain upon conversion. We need our faculty of reason — it is not incompatible with faith. Jesus seems to exhort us to use our minds when he says "Take heed WHAT ye hear and HOW ye hear." The apostle John says, "Beloved, believe not every spirit, but prove the spirits, whether they be of God." We

must not only recite our belief in the Apostles Creed, we must know the reason for our belief. As Peter admonishes, "But sanctify the Lord God in your hearts; and be ready always to give an ANSWER to every man that asketh you a reason for the hope that is in you with meekness and fear."

When one realizes the full implications of Christian life as seen by something other than high feelings, he finds himself no longer confined to thinking in terms of 60 or 70 years, but rather exists in eternity. From the minute a man comes into a knowledge of God through Jesus, his whole system of priorities ought to be rearranged so that the commands of God (notice the word is commands not requests), the eternal values, become his main concern. Education, art, labor, even human love, none of these are eternal — only God.

What, then, is good and real in the Christian's life? The answer ought to be — the kingdom. The kingdom is that end to which all of our means point. It simply follows then, that if some act which we are considering does not seem to ultimately further the kingdom, perhaps we should reconsider the act. To do the work of the kingdom is to hear and obey the Word of the Lord again from Isaiah: Isaiah 1: 16-18.

True revival then is of the mind: "Be ye transformed by the renewing of your mind that ye may be able to prove what is that good, and acceptable, and perfect will of God." And what is the will of God? For us to get off our seats in the comfortable pews of church and campus, and go to the prostitute, the addict, the atheist, the smokers, the poor, the mentally ill — in short, the world where there is very little to smile about. Tell them that Jesus has died and gives life to all men, and that He lives so that men may have this life forever. God has not called us to a mental hermitage. If we continue to maintain a separatist viewpoint, we will never touch the world's unbelief with our faith. We cannot sit up here on the hill and wait for the world to come to us because IT WILL NOT COME! True faith, true revival will show itself in acts of love for unbelievers in an effort to bring into the Kingdom of God. Only when this happens can we have revival in Houghton.

By now it should be evident that this talk is not exactly in the spirit of the Oct. 10 chapel which lauded the renewed spiritual enthusiasm on campus. Enthusiasm? I rather think it is like the lemmings racing for the sea, never realizing the reason nor the consequence of their act. We have failed as individuals to comprehend and assess what it means to be God's people in this life, to be filled with His Spirit.

I find it significant that Christ's ministry was in the streets to the street people, the prostitute, the crooked politicians, the maimed, the poor. He was out there losing His testimony by associating with the un-beautiful people in society. I think we dare no longer ignore what He has called us to do.

FAITH WITHOUT WORKS IS DEAD! FAITH WITHOUT LOVE IS DEAD! You are dead and I am dead if we do not have these things.



Debbie and Becky Boyko represented the United States at the International Jazz Festival of 1971 in Montreux, Switzerland.

Boyko Sisters Shine In Spot Performance

On October 21, 1972 something different hit Houghton College — Jazz. Becky and Debbie Boyko, with Neal Philips and Vin Blakely, got together to jam at the Homecoming Senate Spot — Chicago and The Village in Fancher Auditorium. The Boyko sisters highlighted the session.

Jazz improvisation is not the easiest music to appreciate. Theme variations and solo trade-offs over a strictly structured bass line are often subtle and may have sounded confused and vague to the unsuspecting Spot audience. Debbie's funky piano and Becky's nimble-fingered bass lines showed the way for the band. The sounds of modern jazz are not easy on the ear, but it is a welcome change.

If their talent is hidden, it is only at Houghton. In the sum-

mer of 1971, their band "The Rush Henrietta" was one of ten bands which represented the United States at the Festival Internationale de Jazz in Montreux, Switzerland. While in Europe they also had the opportunity to play at concert halls in Paris, France and Scotland. During their high school career, they were the winners of the Northeastern Competition.

Becky also played in "The Barley Jazz Ensemble" in Rochester, directed by Vinnie DiMartino, the lead trumpeter and Gerry Niewood, the lead saxophonist of the Eastman Jazz Ensemble.

The Boyko sisters would like to see a jazz ensemble started at Houghton College. They hope to add a saxophone, trombone and trumpet. This performance is just a beginning.

Book Review

The Greening of America

by Janis Kockritz

Perhaps **The Greening of America** is another utopian recipe. The book does conform somewhat to the well-worn formula — a present crisis and impending doom fomenting some kind of revolution followed by a new life in the promised land. Charles Reich begins with the typical distressed overview of the present scene:

Americans today no longer have the appropriate perspective or "consciousness" to cope with the realities of society. The average American neither understands the machinery of government nor can run it properly. Instead, he is dominated himself by the elusive "system," blindly rumbling over him and squashing his humanity and assertiveness. Transformed into a catatonic state, he retreats into his mind and views the world from perspectives gone by.

Consciousness I and Consciousness II are two world-views held by such people who refuse to wake up to existing realities. The Consciousness I person still believes in the American Dream of Jefferson, Emerson and the Puritans. He asserts that anyone can "get ahead" in this country if he is willing to sacrifice and to work hard. But the individualistic drive of Consciousness I is anachronistic in this age of big government and bigger business. The individual no longer has

complete sovereignty over his own fate.

The Consciousness II person surrenders his future completely to the institution to the total loss of any individualism. The organization rewards his devotion by fulfilling his need for security. In return for this protection the Consciousness II person adapts himself to the role he must play. Unaware of his loss of self identity, he molds his ideas into opinions correct for his position in the hierarchy. But the Consciousness II person is nothing more than a "cog in a machine" and he has no real fellowship with his other cog associates.

Here is the genuine crisis — powerlessness and alienation. No meaningful work, no true community spirit. Reich now introduces Consciousness III, the philosophy of the "hippie" movement as the solution. The Consciousness III person doesn't do any work unless it's meaningful, he uses his drugs and music to "transcend" the vice-like grip of technology, he renews his harmony with the land by lolling in the grass. In short, he is happy, relaxed and free.

Yes, America can reach the promised land if she will listen to her so-called "drop outs" and follow their example, says Reich. One wonders, though, why they have been singled out as part of the solution and not as part of the problem.

News Briefs . . .

On Monday, Nov. 6, the Student Senate is sponsoring a dinner with the theology faculty. The purpose of this dinner is to try and bring together the students in leadership and those who are in positions of responsibility and authority.

It is becoming increasingly more obvious to those in the Senate and probably to students, faculty and administration, that there is very little real communication between the various groups on campus. Much time is spent in Senate meetings talking about how the faculty thinks or reacts. Likewise, much time is spent in faculty meetings trying to figure out what a certain Senate measure or proposal means. This significant waste of time coupled with the fears that spring out of ignorance has produced a frightful gap. This dinner meeting and others to follow are intended to alleviate some of the confusion and ignorance.

It is the intent of the Senate to have a meeting of this type every month. The faculty are being invited by departments and divisions in order to keep the groups to a reasonable size. It also is easier for several senators to talk to a faculty member than several faculty members to talk to a student.

World Service Associates announces the publication of the Fall 1972 issue of **Inter-View, An International Journal of Christian Leadership Development**. Featured are the following articles:

Samuel H. Moffett, "A Christian World View for the Seventies;" Ted H. Ward, "Youth: The Vocal Majority;" Francis A. Schaeffer, "The Church in Our Age;" Joseph W. Coughlin, "The Study of a Program for Training Leaders of Youth in the Formulation of Objectives;" Malcolm I. Forsberg, "The Missionary Candidate of the Seventies;" Glenn Heck, "Associates in World Service."

Dialogue: Charles Schauffele, "Christian Education in the Local Church;" Dialogue: Akira Hatori, "Issues Facing the Church in Japan;" Dialogue: Bakht Singh, "Evangelicalism in India;" Dean R. Glover, "The World Service Library" and Timothy Bowditch, "The Importance of the Interview." A Selected Bibliography: The Adolescent. The journal includes Spanish and French summaries of major articles, and is edited by Dr. Joseph Coughlin of Houghton's education department.



Gary Housepian challenges for a head ball as Jeff Prinsell (14) and Matt Woolsey (23) anticipate further action.

Cross Country Falters, Retains High Team Spirit

Saturday, October 28, saw an Olympiad of a Cross Country Meet held at Canisius College under a non-committal sky and cool autumn weather. Spectators viewed the event with mixed emotions, marveling at the ability of the top finishers and shaking their heads in sympathy at the haplessness of those mired in the last places.

Tucked away somewhere in the myriad of straining runners at the seventieth or eightieth position was the first blue and gold clad Highlander in sight of the finish line. Brad Belleville scored the initial points for

Houghton — yet was well behind the final point scorers for several of the 22 teams present.

The remainder of the Houghton runners came straggling home intermittently throughout the final stages of the race, racking up a bulging total of well over 500 points, superior to only three of the 22 other entrants.

Yet why was the familiar pale-blue Highlander van ringing with the laughter and singing of nine losers on the long trip home? Why wasn't the despair so thick you could cut it with a knife?

The answer is really quite simple. The cross country team is just exactly what the name indicates — a team. One may ask, "How does a sport like cross country develop this attitude in its members when it is solely an individual effort?" Man against the course — no help from his teammates — no little shove at the finish to help him along, no one to block for him while he crosses the goal line to score a

touchdown, no one to hit a home run in the ninth to give him the 1-0 pitching victory. But in the Harriers' case, it really isn't that "individual effort" at all. The spiritual bond holding this squad together is so strong that the strength of each member is present in each of the others, so that the strength of one blossoms into the strength of nine. In essence, when each runner crosses the line, all runners cross the line with him. That's how close these guys are.

They all work hard — so hard that at the conclusion of a race, each knows he has done his best. If he made a mistake, the next week will be used to correct that mistake. He lets his brothers down if he fails to do his best.

Winning is nice, no one will dispute that. But a perfect season is no better than 0-20 if the spiritual benefits of working closely together are not reached.

That is why that pale-blue Highlander van was and has been all season, bright with glory.

Soccer Highlanders Devastate Eisenhower in 5-0 Blitzkrieg

by Carolyn Leach

Berger! Get your arms down. Gold, do you want the ball? Way to score, Buba. Nice fake, Danny. Mud babies.

Such were the comments heard from a very muddy and uneven field as the Houghton Highlanders blanked Eisenhower College 5-0. In drizzle, the men settled down to build their lead in the first half, and by the second, the game was out of reach and a lighter side to soccer was evidenced. Even typical

Burkistic urgings could not be heard across the field.

In the first half, Houghton controlled the ball offensively, cutting ribbons out of a weak Eisenhower defense. EC seemed to be more concerned with whose turn it was to kick the ball than with supporting a total team effort.

The tide turned for EC in the second half. Although unable to score, they kept the Houghton defense on their toes, or rather on their bottoms in the mud. However, when Houghton got the ball downfield, they scored.

Houghton goals were made by Erich Moore and Tom Miner. John "Buba" Rees was back in form with his goal and scoring was rounded out with two off the foot of Tom Fiegl. Goalie Dave Askey stopped a penalty kick, its difficulty precipitated by the slippery turf. Ray Royce played a very consistent game at left wing.

The game made history in that it was the first time in three years that Dan Housepian (or Gary, either) failed to start for Houghton. They had ridden with Brock Baker who had had car trouble.

Dan sums up present status with these words, "We floundered before Roberts. We had to adjust to the fact that we can play without Patrick." Okafor suffered an ankle injury, but was back in action at Eisenhower. In understatement, Dan said of the EC game, "I think we were pretty relaxed."

And so they were, as the team extended its season to a 7-4-2 record.

SPIT BALL

Spikes Down

A word of admonishment needs to be said concerning the women's soccer leagues. From all appearances, interest has waned to the point of questioning the value of continuing the program. In class competition, the only four games reported (out of a possible 12 scheduled) were wins resulting from forfeits by the Juniors. Now the Juniors alone cannot be blamed for this. What happened to the other eight games?

A similar story seems evident in houseleague play. Only half the outcomes of the games scheduled were reported. However, it does appear that the AcaDames actually played a game against the East Brook Brigade and won by a score of 4 to 2. As in most of their athletic outings, the AcaDames

again proved to be a successful force on the soccer field.

The situation boils down to this: the women's recreational programs need further support for their continued existence. Games offer a chance for a break from studies, needed opportunity for exercise and an intrinsic value of their own. Class spirit may be enhanced or one can just get out and have a good time making friends.

As rosters for class and houseleague basketball appear next week, strive to support the teams being formed by individual participation and gain the benefits from playing.

BOX SCORES

Women's Class Soccer

Freshmen	2	0
Sophomores	1	0
Juniors	0	4
Seniors	1	0

Women's Houseleague Soccer

AcaDames	2	0
East Brook Brigade	1	1
Krum Bum Ducks	0	2

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