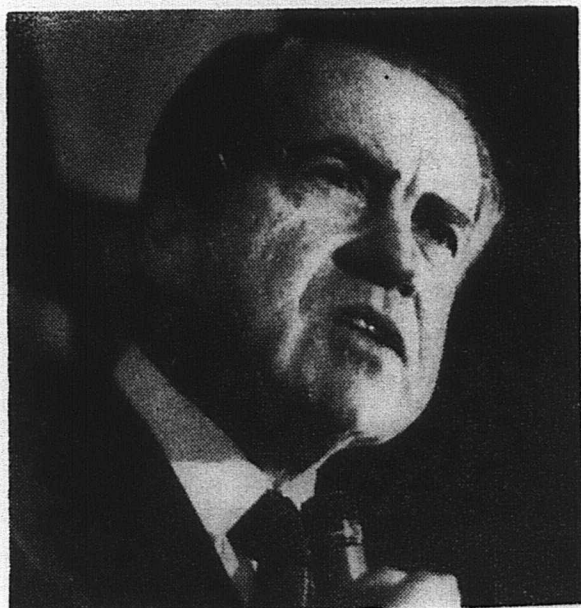


# the houghton star

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No. 8



The nation's electorate returned President Nixon to the White House by a landslide margin on Tuesday. Four more years.

## Nixon Gets Second Chance At "Generation of Peace"

by D. Curry

As election day drew to an end, one had to be impressed with the judgment, perception and consistency of two men; men who under constant attack stuck to their beliefs and who, in the end, were given a vote of confidence by the American electorate. Who were these men? The President? The Senator from South Dakota? No, the aforementioned are the nation's premier public opinion pollsters: Mr. Gallup and Mr. Harris. The fruits of their research proved reliable as President Nixon easily carried 49 states and accumulated over 500 electoral college votes, only two shy of F.D. Roosevelt's record in 1936.

The magnitude of Nixon's victory indicated overwhelming support of the President's policies of the past four years. Democratic attempts to discredit the incumbents' character by constant references to the "Watergate incident" proved futile as the populace saw McGovern's "radicalism" as a more important issue. Nixon's initiatives in China and Russia and his Vietnamization program were, without a doubt, positive factors in his re-election. In his victory speech the President pledged to continue striving for a "generation of peace" — an echo first sounded four years ago.

McGovern on the other hand, when conceding before several

hundred of his disciples, stressed the positive side of his campaign, remarking that while losing hurt, he nonetheless felt assured that "all their efforts will bear fruit for years to come." And, while congratulating the victor, he emphatically reminded the public that "we do not rally to policies we deplore."

The final outcome of Tuesday's balloting was of little surprise to anyone; some people smiled and others frowned. Yet for those frowning Sargent Shriver injected a ray of hope and certain prophecy to his despairing followers when he proclaimed on the verge of personal defeat, "You are in the vanguard of the future!"

## Proposal for Vietnam Settlement Reflects American War-weariness

by Gary Bahler

"It is obvious that a war that has been raging for ten years is drawing to a conclusion." With these words came an immense sigh of relief — the war was finally over. The basic points of the agreement are old hat. Within 24 hours of the signing there will be a cease-fire; within 30 days, an international conference; within 60 days, the withdrawal of all U.S. forces and the return of all American POW's; and sometime, the establishment of two military commissions, free elections and eventual reunification.

Under this agreement, what will the post-war situation be? South Vietnam's future comes with no guarantees. At this time President Thieu's government controls about 90% of the pop-

ulation and uses an increasingly effective army. While the U.S. can insure his position at the time of the cease-fire and can continue to equip his army, Thieu's future is bound by his own flexibility — he may find his niche in a future government. The usefulness of the international commission is unknown, but it is doubtful that it would fill the vacuum left by the United States, leaving the condition of post-war Vietnam uncertain. There will be but a tenuous mechanism to insure a peaceful settlement and it may well break down.

The Communist position will be a strong one. While controlling a relatively small portion of the population, they can maintain their forces in the South and will have the opportunity to participate in any post-war

government. Given their superb grass-roots organization, the intimidating presence of North Vietnam and the frightening absence of any U.S. involvement, the Communists ought to do well.

For the United States, our involvement will be over. There ought to be an immense national sigh of relief. It would be very helpful if we would remember this feeling in a couple of years, particularly if by that time the Communists have established effective control over all of Vietnam. This is because, implicit in this agreement, is the potential for a good deal of gnawing guilt. In a couple of years, assuming that the whole delicately wrought mechanism has fallen apart from lack of interest or authority, we will begin to question why we let all of those men die if this was the result. We will ask ourselves why we refused to bomb North Vietnam off the map and we will forget that we were not able to and in fact, did not want to. We wanted to come home and forget that there ever was such a place as Vietnam or such a thing as napalm. And the agreement has allowed us to do that.

It may work. There may even be free elections, some form of representative government and eventual reunification under a non-Communist government. But frankly, the possibility is remote. Once the United States is gone, no one will find their future interests tied to the agreement — neither the Communists, nor Thieu, nor any foreign nation. But American forces will be home and for us it will be the end of a long war. It would be foolhardy to wager more than even money on anything other than a Communist Vietnam, and that is the fact that may haunt us in future years.



Artist Series pianist Murray Perahia

## Murray Perahia to Perform Artist Series Piano Concert

The world of music appears many times to be one of contests and competitions, and one must necessarily win one of these events if he is to make his mark in the professional world. Murray Perahia is an outstanding exception to this rule. Perahia, who will perform in Houghton tonight, Nov. 10, had been playing for quite a few years before winning his first major competition. Winning the coveted Kosciusko Chopin Prize in 1965, Perahia continued to concertize, seemingly avoiding the competition scene until this fall, when he won the first prize at the Leeds (England) International Piano Competition, the first American to do so.

Born in New York in 1947, Perahia began to play the piano at the age of six, and subsequently studied with such teachers as Artur Balsam and Mieczyslaw Horszowski. He made his

Carnegie Hall debut in 1968 and has appeared in the Lincoln Center Mozart Festival. Perahia was recently named as one of a select group of soloists to receive a fellowship from the Ford Foundation as part of their Program for Concert Artists. The Foundation will commission a new work by a major American composer, selected by Mr. Perahia, for performance by at least three major U.S. symphony orchestras. Perahia has also achieved recognition as a performer of chamber music, being a frequent participant at Marlboro Music Festival in Vermont.

Murray Perahia has his work cut out for him with a fully booked season ahead which includes performances at Lincoln Center, Kennedy Center and in the Boston Celebrity Series. His program at Houghton promises to be one of great musical excellence.

## Committees Highlight Student Senate Business

Committees continued to highlight Student Senate action this past week. And the beat goes on.

The faculty approved the hours for the Campus Center proposed by the Senate and Student Affairs Committee with several exceptions.

The recreation hall downstairs will be closed during Sunday church services. Due to Trustee action, the snackshop will be closed all day Sunday. However, Sunday T.V. viewing will be allowed.

The second semester Current Issues Committee was selected.

Elaine Kilbourn and John Tsujimoto are the student members and the faculty chosen were Dr. Allen and Mr. Reist to fill out the spring committee.

In new business, Houghton participation in the American Association of Evangelical Students (AAES) was discussed. Because of AAES's vague direction, unclear and general confusion, it was moved and passed that Houghton withdraw membership.

Action on the use of the Campus Center lounge was postponed until after lounge use has been determined. The lounge will be completely open for general student use for the time being. All special groups are temporarily excluded from restrictive use of any part of the lounge.

**the houghton star**

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In its second concert of the semester, the Wind Ensemble will perform works by Elgar, Jager, Copeland and Shostakovich.

## Wind Ensemble to Present Concert of Modern Music

by Juli Beadle

On Thursday, November 15th at 7:30 p.m., The Symphonic Wind Ensemble will present their second concert of this semester. This concert will include new music and will present a variety of composers. They will perform "Pomp and Circumstance" by Sir Edward Elgar — which is the famous graduation march, "Sinfonia Nobilissima" by Ralph Jager, "Variations on a Shaker Melody" by Aaron Copeland and a transcription for wind ensemble of the "Finale of the Fifth Symphony" by Dimitri Shostakovich.

The major piece is the Prelude to Act 2 of Neilsen's "Saul and David." This opera was performed first in the Royal Opera House in Copenhagen in 1902. It is a piece with much power

and personality to it. There are three parts. The first is martial in style and gives us the picture of David accepting Goliath's challenge. The second is lyrical and portrays David's reconciliation with Saul. And the third and final part is martial again as if to restate David's personality and character.

Dr. McNeil said that this year the Wind Ensemble is following the trend in many colleges and universities towards presenting many concerts each year rather than just one. This is of benefit to both performer and listener because it exposes both to many different composers and their styles. His advice was "If you're a rock fan, come to the concert so that you can hear a world of music which may be totally new to you."

## Flak & Feedback

Dear Sir:

While Larry Kamp's concern for Christian outreach ("Great Was the Fall," *Star*, November 3, pg. 3) is valid, I am troubled about a number of weaknesses in his argument, among which are: 1. Hasty generalization, 2. Part-truth, and 3. Either-or fallacy.

To be specific on the first point, he says, for example, "... there has been to date no manifestation of renewed minds by works of faith." Has Larry really done adequate research to justify a statement like this? Or again, "... it is often these emotionalists who are the legalists, the twentieth-century Pharisees if you will, in the Christian church." This statement is made without substantiation and has to go down as the author's opinion, not fact.

As to the part-truth fallacy, has the author forgotten that although we are to approach God with reverence and fear, He did in fact come down to our level, so that "he might be a merciful and faithful high priest in things

pertaining to God..." (Heb. 2:17b). Are we not invited to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need?" (Heb. 4:16) There is a true sense in which our almighty, holy, omniscient God becomes our most intimate friend, so that the love bond between husband and wife becomes a symbol of this relationship. (Eph. 5:22-32)

Finally, the article implies that there are two kinds of Christians: the "zippe-dee-dodah" ones who are on "first name" terms with God but who, by implication, are not given to acts of love, not participating in outreach: and the unemotional, more stable and obedient servants of God who go out to do His work. Isn't it possible to be enthusiastic, even hilarious in our praise (Psalms 149 and 150 should be required reading) and also completely the Lord's men in serving others? In fact, I know a number of people around here who are "both-and."

Ruth Hutton

## the houghton star

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# A Question of Moral Action Amnesty and Pacifism

This article on the question of amnesty, and the one on the adjoining page, were solicited. They are printed to help you develop your thoughts on the subject, not as absolute statements. — the Editor

by Richard Jacobson

The question is posed "How should a Christian view amnesty?" Stated as such, the question is quite vague. Let us sharpen it in several ways.

We begin with "How should the Christian who has fled the country view an offer of amnesty?" We must ask how this predicament arose. There do exist young Christians who believe that participation in war is wrong. Such a person can apply for conscientious objector status. There also exist some draft boards that are quite unreasonable in granting such status and even though he has the best motives, the young man might be refused. He then has two alternatives: a jail sentence with a felon's record or flight from the country. The Christian is more fortunate than his secular counterpart. Our young brother would ask the Lord where he would be a more effective witness. If led to another country, our friend would accept this as the Lord's plan for his life and continue to serve his Lord.

If at some future time, amnesty is granted then the young Christian again seeks his Lord's leading as to whether or not he should return to his native land. Thus a Christian forced into becoming a draft dodger would act in the natural manner. He seeks the Lord's guidance. You might object that the preceding was a rather simplistic answer, but then aren't committed Christians supposed to lead a simplistic life?

Another approach to the question is "How should we as Christians view the interaction between government and draft dodgers in the realm of amnesty?" In understanding this question, we need to explore several areas.

A primary point that many Christians should rethink is moral responsibility in time of war. Prior to World War II, many Christians could justify their participation in war because it was consistent with obedience to government. It is maintained that scripture exhorts us to be patriotic to our country, so if the nation says wave the flag and fight, then we must solemnly fight and die. But, after the Nuremberg war trials, we can no longer take such a non-thinking position. Our government sanctioned the philosophy that a person could not plead innocent to participation in war on the grounds of military duty or patriotic obedience. They indicated that an individual was responsible in sensing government guilt. Aiding a government in an immoral war results in individual guilt. The United States suggested that the correct moral action would be either non-cooperation, resulting in a future existence and possibly jail such as Adenaur in Nazi Germany or else flight from your country such as Willy Brandt, who fled to Norway. Furthermore, our nation did not expect Adenaur and Brandt to

flee all wars. They are only required to not participate in the wars which they consider "not morally justifiable."

What is the situation with our draft dodgers? To be sure, one could not put them in a general classification. It is true that some are lazy, irresponsible or generally troublesome. On the other hand, many young folk really do feel that United States participation in the Asian war is morally wrong. At the same time, many draft boards will not grant immunity unless the young person asserts that all war is wrong. Thus, following our own government's viewpoint of Nazi Germany, these folk are morally forced into noncooperation either through jail or flight.

Again we realize that not all draft dodgers had such high moral values, but amnesty to one requires amnesty for all. It seems that Christianity with its stress on forgiveness would always plead for amnesty. However the offering of such will probably not be ours to decide.

Another aspect of the question is should a draft-dodger respond to a gift of amnesty? If such

was offered by the war-time administration it would be with the following understanding. "The war was morally right but we are magnanimous enough to let you return even though you were in the wrong." If a person truly had a moral objection to the war, he could not return under these circumstances. The only ones who would return are those who left for the wrong reasons. So amnesty granted by an administration that supports the war is meaningless.

If, on the other hand, the government changed its position and declared that the war was morally wrong, then the offer of amnesty could be: "You did violate law by leaving the country, but since your actions were guided by a higher moral motive, we will allow you to return, 'without penalty.'" Don't be mistaken in thinking that such a position necessarily indicates high moral value in the new government. A moment's reflection will indicate that it is also smart politics. Nevertheless, the person who objected to the war on purely moral grounds could ethically return home.

## Half a League Onward

by Lionel Basney  
The Ivory Island

Generations upon hordes of anti-academics have used the image of an "ivory tower" to indict professors for being haughty, sterile, self-serving and above all, insular. More recently, Houghton has been branded "The Island." Here the motivations are obvious — we are isolated, we are few — though I suspect more affectionate.

Unite the nasty names and you get "The Ivory Island" — which I hereby nominate for campus cognomen of the year.

On Houghton's isolation there are, of course, two sides, pro and con, and I want to argue both. First, I want to suggest (this is the heresy) that the isolation is good, though a limited good. Second, I want to bang the pan for more — radically more — contact with the thought of the "outside world."

I am content that Houghton spares me certain aspects of "modern life." Crimes, though contemplated, are seldom committed; the corruption we live with is the sort we consent to.

I am also content to be away from the "tempo" of the city. Provided I can go where it's at once in a while — rush dazed and giddy from store to store and pleasure to pleasure — I am satisfied to return to the drowsy country and let my nerves repair themselves in peace.

This has a personal academic application as well. I hold a job where "publish or perish" does not — yet — apply. I publish what I want where they will print it: my triumphs are thus triumphs and not necessities.

Lastly, there is a metaphoric, a thought-value, to our distance from the modern hysteria. Cultural change does not hit us so quickly or temporarily as it does an urban campus. Very well — let us use our quiet to study that cultural change, and learn to plot its course. Let us, in other

words, use our distance from the bustle and change to think about it more deeply, with less fear as to whether we will "fit into it" ourselves.

Thoreau went to Walden not to have done with the city, but to put the city at a distance — so that he could look at it and at himself. One must be at some peace to see the human hubbub, the ageless, mystifying rigmale in any kind of clear order.

So much for the pro; **sed contra** — our distance from the cultural and intellectual spin makes us prone to ignorance, pure and simple. The peace of the ivory island will do us no good at all unless we fuel it with knowledge, information, data. We can't think unless we have something to think about. We have an obligation, further, to make our detachment pay — to make it useful to someone else.

It is possible, too, that our isolation makes us prone to a kind of fragility. Like ivory figurines, we hold together when we stand alone. But jostled in the crowd of deperate thought and aimless action, we are liable to come apart at the seams. We need, therefore, to be jostled.

Were I in a position to influence anything, I should recommend the immediate, radical expansion of all available means of contact with the "outside world." Mind you, I don't favor moving the campus or inflating the town — distance sustains. But our resources for reaching out need new attention: the Library; the Lecture Series; departmental forums. And what could we do with curricular or non-curricular "open seminars" manned by outside experts for those who want to hear — and organized forays to the "outside" for those who want to see.

But we must use and invent our opportunities. There's nothing wrong with an ivory tower — if you've got a teletype in the back room.

# A Question of Biblical Injunction Amnesty and Politics

by Wesley Ward

Should the President of the United States issue a general amnesty for the young men who left the country in order to escape service in the armed forces? We briefly examine four possible grounds for granting such amnesty.

1. "Amnesty would help to heal the nation's disunity." The probability of such a result is remote, inasmuch as many who had answered the summons and rendered service under trying conditions and at great risk to life would feel that their country had dealt unjustly with them. President Nixon stressed this divisive effect.

2. "Amnesty would recognize the validity of the draft dodgers' symbolic gesture of revulsion against the immorality of America's involvement in the Vietnam conflict." We may answer that amnesty would indeed be widely regarded as a national confession of guilt. It is this writer's opinion that there has been national guilt in the conduct of America's participation, but not in the basic purposes of our involvement. It was immoral for the nation to send its youth into battle with only a limited commitment to victory and thus needlessly prolong the war. It was humanitarian and in America's best tradition to go to the aid of a victim of terrorism and aggression. Subsequent events have confirmed the accuracy of the assessment of Communist intentions in South Vietnam. It now appears that the war is being wound down only because President Nixon has persisted in negotiating a scaling down of Soviet and Chinese support of North Vietnam's aggression. America does have a crisis of guilt. It is the paralyzing guilt of widespread personal sin, as described in II Timothy 3. It makes the hand that holds the sword tremble.

3. "Amnesty should be granted to vindicate the young men's stand against the immorality and senselessness of war and killing." The issue here is pacifism. It is one thing for an individual to take a pacifistic stand. It is something very different to expect a nation in ef-

fect to adopt such a position by an official proclamation by the President. Every great nation has its natural enemies. Unilateral disarmament, given the fallen condition of mankind, would simply be an open invitation to be enslaved by the most unscrupulous foreign power. A nation so foolish would scarcely deserve better. Yet, the logic of some of the current anti-military rhetoric leads to such a conclusion.

Augustine said that governments exist for the purpose of insuring a necessary minimum of peace and justice, police and armies being means to these ends. Political science has long noted the special function of government to protect the lives and property of its citizens.

As one who saw pacifism from the inside, this writer now views it as a misreading of history, man and God. Pacifism as he knew it rested on the theory of progress, the innate goodness of all men, the dominion of death and the remoteness of God.

According to God's Word, peace may come to a human heart at any time through Christ but it will come to the world only by His second coming, when "the government shall be upon his shoulders." Until that time people shall hear of wars and rumors of wars (Matthew 24: 6).

Yet, the simplest answer to the pacifistic claim for amnesty is their failure to avail themselves of the liberal conscientious objector status provided by law of Congress, which allows civilian public service to substitute for military service.

4. "The draft dodgers were exercising a constitutional and political right to freedom of speech, a right that prevails over the duty to obey law. Civil disobedience on behalf of principles is a legitimate form of political action in our democracy."

Political science answers that no legal right to disobey law can ever be allowed by the state without destroying its *raison d'être*; and any moral claim to civil disobedience is, in principle, tantamount to a declaration of war. The Scriptures stand clearly against civil disobedience (except for the freedom to

obey Christ's last command).

"Let every soul be subject unto the higher powers (government). For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Romans 13

## English Colloquium Asserts Christ-centered Total Philosophy

by E. Kurtz

As I said to myself "Orestes Brownson?" The veteran of many (frequently unsuccessful) forays into the toad-infested worlds of major figures in English literature, before Saturday's (Oct. 27) double feature English Colloquium, I had neither heard of Orestes Brownson nor developed any curiosity about Milton's use of multiple choice. Still, the promise of genuine thought-exchange was very attractive. And so, leaving Penn State mid-game, I proceeded to the Small Lecture Hall.

Dr. Barcus was just beginning his paper, "Evangelicals in Rome: Orestes Brownson and Newman." After an evangelical upbringing both Brownson, a member of the nineteenth century parlor intelligentsia of New England, and Newman, a respected Oxford don contemporary to Brownson, converted to the Roman Catholic faith. The paper was a comparative analysis of explanations given in their apologiae for their conversions.

These explanations are amazingly dissimilar. Brownson claimed that he consistently lived up to the light he received and when finally the light fell on the Roman church he entered. In all, he claimed, his was a purely rational decision. Newman, however, found in himself a tendency toward Roman Catholicism early in his intellectual development. This subconscious preoccupation grew stronger until it led him, emotions, mind and spirit, into the papal fold. The force was irresistible and his response was complete.

In the evening before the small assembling, Mrs. Mollenkott opened her paper with a confession. Literary criticism, she admitted, has several chronic weaknesses — we read ourselves into a work and ignore what the artist is expressing, we work diligently with form never noticing the content, or we work so intently on content that its relationship to form becomes obscure. All true.

With a promise to avoid these by constructing a balanced synthesis she went on into a lucid and refreshingly assertive discussion of Milton's purposes for use of multiple alternatives in *Paradise Lost*, *Paradise Regained*, and *Sampson Agonistes*. Milton, an intense Puritan with an equally intense desire to retain Biblical accuracy, used multiple choice in situations where the Bible itself is not clear, as in the question of which member

## Senate Presents "Camelot"

Student Senate will present the film "Camelot" in Wesley Chapel at 8:00 Saturday evening, November 11. The Academy Award-winning film is based on T. H. White's fantasy-book "The Once and Future King."

Against the spectacular backdrop of Arthurian days, stars Richard Harris as Arthur, Vanessa Redgrave as Guenevere, Franco Nero as Lancelot and David Hemmings as Mordred create an electric excitement in the poignant and personal musical romance-adventure.

Feeling strongly that Arthur's aspirations at Camelot and what transpired there have much in common with and are particularly pertinent to today, Producer Jack L. Warner, Director Joshua Logan and screenwriter-lyricist Alan Jay Lerner conceived their motion picture presentation in bold and imaginative terms.

of the Trinity created the earth. As a skillful lawyer, he used "inadmissible evidence" to suggest other possibilities that might be regarded as heretical. In situations where his characters are uncertain, as in Eve's decision to eat the fruit, he may use this technique. In combining the Hebrew exclusivist mythology and the inclusive Greek mythology, multiple choice provides a graceful bridge. Despite a somewhat amusing digression on womb envy as manifested by Satan giving birth to sin, her paper was rigorously to the point. Dr. Mollenkott combined

a respect for Milton's purposes with confident and clear handling of his work, giving all of her personality and energy in the process.

I know now who Orestes Brownson is, a small but appreciable good. I also know something about Milton's use of multiple choice. Further, I have evidence that Christian scholarship is not a contradiction in terms. Ideas based upon a Christ-centered world view can be asserted and respected not only in warm Houghton classrooms but in the rigorous windy marketplace of ideas.

## Opinion Sampling Notes Effect of FMF Conquest

by Cindy Gaston

FMF Conquest for 1972 has become history. The dozen missionaries have returned to their homes; the promotional material has been taken down and filed; the few students who were serious about their commitment have examined the requirements necessary for the field they plan to go into; and everyone else leans back and sighs, "Ho, hum . . . another year, another missionary conference."

So what? Why bother with a missionary Conquest at all? Does anyone really care about the Christian who serves God across the ocean instead of at home?

Several students and faculty members commented on this question. Their opinions seemed the best way to sum up this year's Conquest.

"Sure, most people aren't called to be missionaries, but they should at least be open to it. FMF isn't just for MK's and future missionaries, it's for everybody, so that they can find out how to pray for missions. It's like Dr. Birch put it, 'Being a missionary isn't going out of your country — it's going out of yourself.' Maybe that's our mission: to come out of ourselves in concern for missionaries."

"I think the whole idea of Conquest is great! It lets us know we have a job to do and that we should start right here and prepare. To me it means that we shouldn't put the load on one person, such as a missionary. We should all get involved. The motto really covers it all: 'His Last Command, My First Concern' — or to paraphrase that, 'Each one, reach

one.'"

"I've appreciated having the missionaries in classes, flashes and dorm discussions. I especially liked Mrs. Miller. But the problem is that the best things are the least in attendance."

"The meetings were good, but I walked in the first night wondering where everybody was."

The problem of attendance was mentioned by several persons. One faculty member summed up these views: "It's regrettable that the faculty, students and community are not making use of the available opportunities. We ought to ask ourselves why."

Several students felt that little emphasis was placed on Conquest. Assignments and tests didn't slack off at all; the library and music buildings remained open during the meetings; and students pleaded that they were just too busy.

One student suggested that the lack of participation could be due to our view of missionaries. "Everybody looks down on them because they're so stereotyped. As Christians, we supposedly respect them. . . I guess they've learned to live without some things that a lot of people are afraid or unwilling to give up."

Some suggested that the majority of the students formed an opinion of Conquest simply from the chapels they attended. This, to some was an incomplete viewpoint: "I really wish everyone would come to the meetings and films. They're missing out on so much. But even in the chapels, we could all get a lot more out of it if we'd only let ourselves."

## Symphony Orchestra Hosts Young People's Concert

Nearly 1300 elementary school children from area schools will be attending the annual Young People's Concert by the Houghton College Symphony Orchestra on Tuesday, Nov. 14, at 1:30 p.m.

This year's concert is the seventh in a series since Keith C. Clark, associate Professor of Brass Instruments, became the orchestra's director. The sixty-minute program is planned for grade-school level with informative narration and novel pieces. Though its purpose is to simply acquaint young people with the symphony orchestra, it has accomplished much more than that in past years and is always met with much enthusiasm.

Each year students from grades four to six are bussed to

Houghton, arriving from a radius of 60 miles, covering Fillmore to Greenwood. One student summed up the sentiments of most by saying, "I think we should have many more trips to concerts like this one. I really learned a lot about many things." Certainly a great void does exist in the area of fine arts and the concert is an important aspect of Houghton's outreach.

The highlights of this year's program include: a Poulenc organ concerto featuring Miss Marlene Ziegler and a Bach double violin concerto performed by Miss Linda McDonald and Miss Cynthia Penne. The March of The Kitchen Utensils (from the suite "The Wasps") by R. Vaughan Williams, is sure to capture the imagination of its young audience.



"You full-backs, get rid of the ball. . ."  
 "Ray, leave the goalie alone. . ."  
 "You've got to beat the man to the ball. . ."

## Runners Place 7th in State Meet, Finish Their Best Season Ever

The 1972 edition of Houghton's Cross Country squad closed out their most successful season this last Saturday as they ran in the State Invitational Meet held at Siena College. Facing perhaps their toughest competition all year, the illness-ridden Harriers finished seventh among the eleven schools entered.

Albany State ran away with the top spot, breezing in with an easy victory over runnerup R.I.T., who placed a distant second. Oneonta continued the parade of powerful cross country schools by taking third and Niagara University squeaked into fourth place ahead of host Siena. St. Bonaventure, an earlier season victim of our Highlanders, got sixth, with Houghton close on their tails in seventh.

Corkey Rhodes, nursing an

Achilles' tendon injury and a slight flu infection, led the Houghton attack by placing 26th in a field including the best performers in the state. Doug Gent, still feeling the effects of a bad cold, was second for Houghton, followed by Harold Walker and Brad Belleville.

End of the season statistics show that Corkey Rhodes, a junior, stole top honors for the Harriers, copping the most points in the fifteen regular meets and in the three post-season invitationals. Sophomore Charlie Purvis took second place on the seasonal basis, with frosh Brad Belleville following closely in third. Freshman Doug Gent was fourth and junior newcomer Harold

Walker was fifth.

Deserving special season-ending recognition not previously acknowledged is the remainder of the squad — those guys tough enough to run hard all season, pushing the top performers to do their best. Keith Morris, Phil Perkins, Rich Batchelder and Brad Beach should all receive credit for their well-performed, season-long job of pressing forward for continued self-improvement and stimulation of the front runners.

A look to the future indicates that it may very well be a bright one. A senior, one junior and two sophomores in the top four spots promise a record superceding this year's 9-6 slate.

## Varsity Volleyball Posts 3-0 Record, Defeats Rochester, Fredonia, Geneseo

Coach "Ice Cream" Heritage is leading Houghton's varsity volleyball team to a winning season with three victories already chalked up in the record.

The team's opening game was against SUNY Fredonia, a tough bunch who had handed out defeats in two previous years. With the best three out of five games needed to take the match, HC dropped the first 14-16. The girls then pulled together to win the next three straight with scores of 15-7, 16-14, 15-9. The JV squad lost its debut match in two games, 1-15, 6-15.

After an exciting Friday night practice with incentives of ice cream for each successful spike and assist, and a pizza for each block, the girls hijinked their way to a victory over the University of Rochester. The crowd got warmed up while the teams scrimmaged with each other. Then getting down to the business at hand, U of R was put away in two games 15-7 and 15-6.

It was a bit of a disappointment that the JV's did not get a chance to play. The U of R

squad should have put up a better fight. The closeness of walls, bleachers and ceiling in the Academy gym seems to shake teams which have much larger facilities. But the same thing happens to Houghton in the more-than-adequate facilities offered at state campuses. Sometimes the vastness can throw a team as with serving difficulties evidenced at Fredonia.

Taking Sunday as a day of much needed rest, Monday saw the team travelling to Geneseo State, also a previous victor over Houghton. This match was a real proving ground for team strength and unity. After losing the first game of the match 15 to 17, Houghton put out a now-or-never effort. Behind 3-11 in the second set, belts tightened, noise heightened and throats strained as Houghton pulled it out, 16-14. With momentum high, the girls took the third set 15-6. What started out looking like slop ball ended in another victory, boosting the season to 3-0. The JV's, spurred by Carol Young's fantastic serving, followed in like

stead by winning their match 15-7, 15-6.

Coach Heritage says of the Geneseo match, "We pulled together as a team as I have never seen before. It proved we can't play on our own. If we glorify the Lord, He can take control of each situation. It was a total team effort and the spirit was high."

The volleyball team is captained by Carolyn Leach. Other varsity members are Seniors DeLores Wells and Mary Shaughnessy; Juniors Barb Jones and Donna Cole; Sophomores Darlene Ort and Darlene Wells; and Freshman Jan Van Skiver. The JV squad, led by captain Peggy Bair, consists of Senior Carol Young; Juniors Ruth Miles, Carmen Morales, Nancy Earhart and Nancy Clow; Sophomores Brenda Cummings and Lynn Guice. Managers are Linda Tonkiss and Penny Matthews.

By this printing, Houghton will have met RIT in an away game. Future home games are November 16 against Canisius (7:00 p.m.) and November 18 with Buffalo State and the University of Buffalo (1:30 p.m.), both played at the Academy.



"Work together . . . Gary, pass the ball . . . Slow it down and work the ball . . . Let's work hard. . ."

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