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The Houghton Star

Volume 77, Number 8

16 November 1984



Tyson Uncovers Forgotten Manuscripts

by Faith Haines

Last May, Dr. John R. Tyson, associate professor of theology, began an anthology containing forgotten works of Charles Wesley, brother of John Wesley.

Charles Wesley: A Reader includes sermons, poems, and journal entries which, according to Tyson, "no one had looked at in over 200 years." The book also contains nearly 100 pages of introduction, "which is the longest single piece of work recently published on Charles Wesley," claims Tyson. Surrounding each journal entry is a poem, letter or sermon generated from the entry.

Dr. Tyson has contracted with Oxford University Press to finish the book by January so it can be published by December, 1985.

Although the actual writing of *Charles Wesley: A Reader* began in May, the research commenced eight years ago when Tyson began his dissertation on Wesley. His research

took him to Britain where he made "some significant manuscript discoveries."

Seeing the historical and devotional value of his findings, along with encouragement from his advisors, prompted him to put his discoveries into an anthology for public use. Tyson feels the book will be of interest to Wesleyans and others interested in great Christian heroes.

Charles Wesley has been nearly forgotten by the Christian community, Tyson feels, and his crusade is to get his readers to think about John and Charles together. He claims their beliefs balance each other out, that "there is more there than just the one."

Another book-in-the-making, entitled *Charles Wesley on Sanctification*, stems from Tyson's dissertational work and will probably be published in December, 1985 also. Tyson hopes to finish it by April 1.

Senate Deliberates Plus-Minus System

by Bill Mirola

A short-lived Senate meeting on Tuesday, November 13 once again centered upon committee updates.

Academic Affairs Council and Financial Affairs Council both discussed the policy of students not taking course credit on trips and only paying trip fees. Their final decisions set up budgets for each trip so that all costs will be covered. This will allow students to continue to audit courses involving trips without paying tuition as well.

Student Development Council reported that they had approved the constitution for Evangelicals for Social Action, in principle. Dean Danner also discussed the future of the paper on student development brought before Student Senate last spring.

CAB received a call from Christian country rock artist Mylon LeFevre who indicated he had a date open to come to Houghton. CAB ran into scheduling problems with the Fine Arts Division. After these were resolved, CAB returned LeFevre's call, but it appears that LeFevre has scheduled another concert for the same date. CAB president Marc

Troeger indicated, however, that the concert is still a possibility.

The Current Issues Day update dealt mainly with getting speakers. Potentially, there will be a spokesman from the US State Department, one from the Nicaraguan delegation to the UN, and a moderate, either a professor from the University of Michigan or from Southern Illinois University.

The Info was reported to be at the Print Shop and will be available soon.

Ron Whiteford motioned to form an ad hoc committee on Health Services to work with Mrs. Parker, Director of the Health Center, to determine the role of a full-fledged committee. This motion passed.

Norm Smith motioned to bring the idea of a plus/minus grading system before Academic Affairs Committee. "It's been tabled for a while," Smith reported. "If enough people are interested, it can be brought back up." There was some discussion on this point; however, Smith reiterated that "this will just give AAC a little push to make a decision one way or another." This motion passed and the meeting was adjourned.

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Horse Show
Houghton Farm
Saturday, November 17 at 9 am
For information contact
Kim Hendricks at Box 968
or 567-2540
(Free Admission)

Big Al's Ripped Off

by Sharon Regal

Employees of Big Al's Pizza were caught off-guard last Wednesday when the main cash register was "emptied" by an unknown source.

According to Warren Smith, general manager of Big Al's, there were three people working the nightshift when the food service was robbed.

At approximately 10:30pm, while one employee was out on a delivery and the others were busy in the kitchen, the cash box was apparently left unattended.

The register, positioned just inside the door to the kitchen, was easily accessible to any person who came upstairs, where the kitchen is located in the Reinhold Campus Center.

According to Smith, the loss amounts to almost \$150.00.

When asked what was done in response to the crime, Smith said that Security was called and various customers were questioned.

Joanie Robertsen, a sophomore employee of Big Al's Pizza stated, "I saw someone, about 5'8", with brown hair, wearing a red jacket, leave, but I didn't think anything of it until I noticed the empty register." Robertsen realized the money was missing only five minutes after she had viewed the suspect.

"Well," said Smith, "It's surprising, but not totally unexpected that it would happen here [at Houghton]."

On Tuesday, November 13, another \$25.00 was taken from Big Al's, but this time it was removed from the office. As of yet, the party or parties responsible for these losses have not been apprehended.

Similar incidents have occurred elsewhere on campus within the past two weeks, but when questioned, sources said, "No comment."

If anyone has information regarding any of these incidents, please contact Security at Ext. 333.

Project Ethiopia

by Doris-Ann Iradi and Mary Beekley

The annual Senate Charity Drive, sponsored by Evangelicals for Social Action (ESA), will pursue "Project Ethiopia." Houghton College students and staff will help the 7 million Ethiopian famine victims through World Vision.

For 33 million Ethiopians, the annual per capita income is \$140. On the average, an Ethiopian person will live to 40 years of age. This country has been plagued with famine and drought for over ten years.

Currently, over 2,000 Ethiopians are dying of starvation per day, and over 800,000 Ethiopians could starve within the next 12 months.

World Vision has assisted Ethiopia since 1971, and has focused principally on refugee assistance, drought relief, health care, child care, agri-

cultural training, literacy and vocational training. Its current plan of response includes intensive feeding, blankets/clothing, nutritional intervention, a commodities airlift to Ethiopia, and in-country food transportation.

A primary fundraiser for "Project Ethiopia" are Love Loaf offerings. Students, faculty, and staff are all encouraged to take these banks to fill with loose change or even a daily offering. Love Loaves will be available before Thanksgiving break and can be kept until the end of Christmas break. Fasts, candy-grams, and other projects are planned in order to reach the "Project Ethiopia" minimum goal of \$5,000.

Enthusiastic response to "Project Ethiopia" will supply some desperately needed aid to the people of that nation. Only \$15 per month (50¢ a day) for adults, and \$12 per month (40¢/day) for children will feed one Ethiopian person.

"Is it not to share your bread with the hungry..." (Isaiah 58:7a)

Longenecker: "Students Thinking More of World"

by Stacey Ake

STAR: How would you rate Houghton College's receptivity to missions based on what you've seen this week?

LONGENECKER: Well, I think there are a number of kids here who are considering missions very definitely. As far as a liberal arts college, it is good here. Praise the Lord. I'm happy. You often do not have a lot of missions emphasis at a liberal arts college as you would at a Bible school or institute that is geared to missions.

STAR: What advice could you give the "aspiring missionary" here at Houghton College?

LONGENECKER: Certainly one of the greatest preparations is getting a solid handle on the Scriptures. To minister to others, to know for your own life, to have a sense of solidarity, to keep you when the going gets rough, and to break the Word of God to others. Another one is openness to other cultures. And this is a big thing with me. We faced it when we first went to Iran. We came up against culture and opened our hearts to the national people and they shared with us as we really showed them that we really wanted to learn. One of the reasons I have a moustache now is because everyone in Iran had a moustache and you were out of place if you didn't. And as soon as you grew a moustache, something happened. You fit. Being open to another culture also means being willing to lay aside our Americanism. I remember in Iran, during the Viet Nam War, I was being patriotic: defending America in Viet Nam. And I realize here that it was a completely different story. Out there, I found this lovely Muslim-convert Christian brother. As soon as I would talk about Viet Nam, there were always sparks. Finally the Lord said, "Will, why are you here in Iran?" "To preach the gospel, Lord." And he said, "Fine, if you're here to preach the gospel, you can leave America alone. You don't have to defend America. You must be interested in them [the Iranians] and where they are, and where their interests are." That was a big lesson for me. It's not always easy *not* to defend your own country; when it gets attacked you rise up. America is a big country, and it's important in the world, and many times there are feelings against it because of its bigness, possibly.

STAR: How has American foreign policy toward the Middle East affected your ministry among Muslims?

LONGENECKER: I would say we endeavored to really relate to the people culturally. And I don't really feel that it has adversely affected our ministry

there, because we did not go around defending it. If we had gone around defending American foreign policy, then we would have directly been associated with it. As it was, we were people. And we were there on a mission for Christ. And we approached them on that level, not as Americans. I can truthfully say that I have not really been slammed as an American because I tried not to wear my Americanism on my shoulder.

STAR: What has been your greatest frustration as a missionary?

LONGENECKER: I can say, really, that for the overall haul, it's been great. As a family, we have just enjoyed it. I guess the biggest frustration is dealing with people, a nation, Islam, that has been resistant. That, of course, is one of the things you face as a missionary to Islam. I think it's cracking, breaking open. I'm believing, and I have reasons to believe, that it's breaking open. But that has been the biggest frustration.

STAR: What has been the greatest joy?

LONGENECKER: I think the greatest joy for me is to work hand-in-hand with my brothers and sisters over there. That is just neat for me, to work with my national brothers from other countries. And they would have given their lives for me, for we were working in danger sometimes, as in Lebanon.

STAR: Do you think that Christian college students now are more apathetic toward missions, the world in general, than they were, say, twenty years ago?

LONGENECKER: My personal feeling is that there is more of an interest in missions among college students today than there ever was before. I see a crescendo of students who are more "world Christians" than there ever was before. I think this has to do with the fact that our society is a "global village" (to use a hackneyed phrase), and a student can go anywhere in the world today through study programs, etcetera. Things that were not available twenty years ago. Dr. John Kyle, who is head of the Missions Department of Inter-Varsity, has said that he has never seen so much interest among college students as is being seen today. Also, Jesus kind of invaded the hippie culture of the late sixties, and I think we're seeing the fruit of that now. People who have already been stripped of their parochialism are moving out into a time when they're ready to go into missions. They're thinking more of the world. There is still a lot of materialism, sure; we live in a terrific society. And America is very full of a lot of goodies that are attractive to every young person.

Perkins on Faith and Learning: Not Just Opening Prayers

by Holly Winters

The integration of faith and learning was once again the focus of attention at the Faculty Lecture Preview given by Dr. Richard Perkins. The title of his lecture, "The Place of Ideology in Christian Liberal Arts: Why We Need More 'Ought' and Less 'Is' Around Here," suggested a different approach to this topic of much debate and discussion on campus.

Dr. Perkins began by defining what the integration of faith and learning is and is not. He said this integration is "the establishment of a habit of intellectual pursuit and a development of moral excellence through understanding the bearing of the Christian faith upon all knowledge, and through responding in faith and love to the person of Jesus Christ as Lord of our lives." Integration is not "a lot of regular secular academics with a light dusting of Bible verses and opening prayers, 'Christian facts' (i.e. biblical doctrine), or scholarship in service for the Church."

Having established what integration is and is not, he proceeded to enumerate the necessary conditions for proper integration. Personal scholarship, collective efforts made by the college community beyond academics and an effort to expose the latent function of our organizational system here are levels of integration we must address.

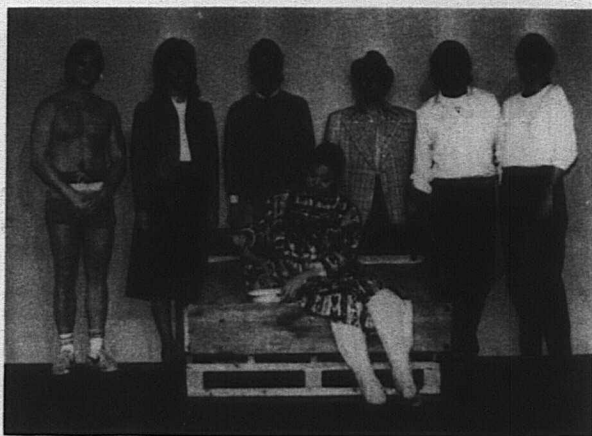
But the responsibility falls mainly

on the shoulders of the faculty members, not only to be academicians and scholars, but to be thinkers or intellectuals. These type of people are characterized as "pursuers of ideas, those who ask questions that we must answer or don't have any answers for, those who scrutinize and promote skepticism."

After establishing proper integration and faculty involvement, Dr. Perkins defined ideology. Ideology is "a system of ideas that attempts to explain and justify a method of distributing goods unequally." He said that "we (faculty) engage in ideological arguments no matter what; it's not an option." Why don't we stop deceiving ourselves by denying or ignoring any ideological stance and bring out our ideologies into the academic arena for scrutinizing and analysis? He brought out the fact that we are a homogenous college in regards to a consistently orthodox Christian ideology.

He then talked about "human lenses"—these lenses being cultural and personal experiences which we look through. We are never totally objective, but view our world subjectively through our lenses. Therefore we must study our lenses or ideologies and their effects.

Dr. Perkins then proceeded to pick different disciplines and describe what "is" being taught and what "ought" to be taught. For example, "In terms of education, I



The cast of "An Evening of Fireflies" (front) Lisa Burhans, (rear) Pat Tibbles, Beth Sperry, David Shoemaker, James Tysinger, Mike LaBelle, and Hilary Hashagen, will perform tonight at 8:15, and Saturday at 7:00pm in Fancher Aud. Tickets will be \$2.00 (\$1.50 w/student i.d.) The talented cast, under the direction of David Shoemaker, will present a program of three one-act plays: *Where Have All the Lightning Bugs Gone?* by Louis Catron, *The Sand Box* by Edward Albee, and selections from *Spoon River Anthology* by Edgar Lee Masters.

think we need less on how to design bulletin boards and more on the role of education in stabilizing the stratification system and what we can do about it to open it up," he said. Perkins is opposing fact and positing that the value is more important in terms of encouraging the intellectual to grow. Fact is usually presented in the value-free stance or in the deliberately ignoring the value stance. Perkins finds this "very objectionable."

What are the benefits of this course of direction of scrutinizing our lenses or ideologies? We will increase our moral and analytic abilities, we will increase our sensitivity to dilemmas, we will learn how to analyze ideological assumptions, it will increase the willingness to take a collective focus, and it will lead to efforts to

analyze and build the Kingdom of God. "All the main issues of the day, of ideological debate, are abstract issues that relate to Christianity. You can read them all in the Bible. I'm not saying the Bible speaks explicitly on these areas, but they are biblical issues," said Perkins.

His lecture was followed by a question and answer time where some thought-provoking questions were brought up as to how faculty can go about systematically analyzing their ideologies. Is it a dangerous process to suddenly uncover belief systems of new students and scrutinize these beliefs so abruptly? These questions and others closed the first faculty lecture of the year. The January lecture will bring John Court, Christian socialist, to our campus.

BLOOM COUNTY

by Berke Breathed



Voter Registration Encounters "Fine Point"

by Sally Parker

Interested in motivating Houghton students to vote in the 1984 general elections, senior Jeff Kushkowski began organizing a voter registration drive in September.

The results, in numbers, were good—over 120 students completed registrations and sent them to the Allegany County Board of Elections. But students from towns in other New York counties and out of state received their registration forms back from the Board of Elections with a letter stating, "Your role as a student from outside Allegany County does not make you a resident of Allegany County." Therefore, they were not considered eligible to vote in the county.

Kushkowski and other registration drive organizers had read in the election laws that the only re-

strictions on voting are age, citizenship, and residency. The residency requirement stated that an individual must have lived in a county for 30 days in order to be considered a legal resident. But additional restrictions, such as financial independence, and tax and marital status, were imposed on those 30-day residents.

"New York is one of the last remaining states to have restrictions like this on voting," said Kushkowski. "Most states have dropped restrictions other than age, residency, and citizenship."

Having missed the "fine print," and questioning the constitutionality of such guidelines, Kushkowski called SUNY Buffalo student government leaders who had faced the problem before.

"This sort of case has been brought to court by student government associations eight times in New York state," Kushkowski noted, "and each time the students have won." Before taking legal action, Kushkowski also met with Houghton College officials. Then, after he spoke directly with election commissioners at the county seat in Belmont, a compromise was reached. The Board explained that it was "caught in the middle" between state guidelines and student demands, but was willing to do all it could to support the students' right to vote.

The compromise allowed New York students from outside Allegany County to register in their home counties by mailing in their original registration forms. Non-New Yorkers were to call the election commission

in their home states and learn if the registration deadline had passed. If it had, there was no guarantee that those students could substitute a valid New York registration in lieu of a regular state form.

Subsequently, a US district court judge in Syracuse declared parts of New York's election law unconstitutional. The statement came as a result of a court case between a NY state student government association and the state. But in the state's appeal one week later, a federal district court judge in Rochester ruled in favor of the state, overturning the previous decision. So now, the election laws remain in their original form. Still, Kushkowski observed, "We did manage to register a considerable number of people."

Covering All Corners

by Jon "Snake" Merrill

Reagan became reality as he won the November 6 presidential elections in a landslide over Walter Mondale. Reagan won 59% of the popular vote (92 million voted) and won a majority in 49 states (525 electoral votes). Although the victory seemed to indicate a huge popularity for the President's image, the Republican Party did not fare as well as Reagan. The Democrats gained two seats in the Republican-dominated Senate, and the Republicans could only gain 14 seats in the House, not a sufficient number to effect legislation.

After his victory, Reagan claimed that the American people expressed "their approval of policies that are producing peace through strength abroad and growth without inflation at home." He also indicated that they were "endorsing a renewed pride and confidence in America."

Accepting the defeat as the decision of the American people, Walter Mondale predicted a strong comeback by the Democratic Party. He added that Geraldine Ferraro was a "superb" choice on the ticket and a plus for the advancement of equality for women in the nation. Mondale also remarked that he has no plans for seeking the Presidency or any other elective office again, but is still committed to having a "society of justice and vision, and one where American foreign policy reflects our values."

Some basic questions are to be kept in mind for the next four years. Having lost seats in the Senate and gained a minor number of seats in the House, will the rising support for the Republicans increase further, "level-off," or recede? Will President Reagan, who now doesn't need to worry about re-election, keep his campaign promise of not increasing taxes? Will the economy maintain its present growth? Will the President have to replace positions left vacant in the Supreme Court? And if so, will he appoint conservative justices and create what some would consider a solid, right-wing court? In his acceptance speech at the Republican Convention last August, President Reagan asserted that not one patch of foreign soil had fallen into Soviet hands since he had taken office. Will he be able to continue making this claim? Will he succeed in strengthening our defenses? Can he help settle the bloody disputes in the Middle East and Central America? Will he negotiate with the Soviets successfully on arms control? Can the US remain at peace?

The answers to these questions, and many others like them, remain to be seen.

Reagan Choice in Houghton Landslide

by Jeff Kushkowski

A political preference survey taken in September on the Houghton College campus showed President Reagan as the favorite choice for President in the past election. The survey, sponsored by Students for Mondale, also surveyed attitudes toward campaign issues, a balanced budget amendment, and the ERA.

There were 982 responses to the survey, most of whom were students. Vital statistics can be broken down as follows:

Age: 78% between 18 and 22
Sex: 45% male, 51% female, 4% undecided
Race: 95% white

Political Orientation: 59% Republican, 8% Democrat, 24% Independent

Based on the results of the survey, Houghton voted for president as follows:

	Reagan	Mondale	Undecided
Freshman	84%	5%	10%
Sophomore	85%	4%	9%
Junior	83%	5%	9%
Senior	69%	10%	16%
Faculty	65%	25%	7%
Staff	87%	2%	8%
Average	81%	7%	10%

On the subject of campaign issues, people were asked to rank campaign issues in order of importance. The three issues which people felt were most important to the campaign were: economic issues, foreign policy, and arms control.

In response to the question regarding a balanced budget amendment, 40% were in favor, 21% were opposed, and 38% were undecided. Responses to the question concerning the Equal Rights Amendment showed 27% in favor, 44% opposed, and 27% undecided.

The Star regrets an error printed in the Senate article in the November 2 issue. (Students for Idol do not claim responsibility). It was incorrectly reported that CAB rejected numerous movies. Actually, CAC made the decision.

Stafford: Syllable by Syllable

by Beth Sperry

STAR: Your poetry has been called simple but deep instead of being complex and superficial. Would you call that an accurate assessment? Is it a conscious effort on your part to make your poetry seemingly simple with so much richness underneath?

STAFFORD: I don't believe it is a conscious effort. That sounds awful cautious, doesn't it? No, it is not a conscious effort, but I suppose all of us have characteristic ways of talking and writing, and my impulse is to be direct, but I would like the idea of being deep also. But that isn't a conscious effort, it's just a quality in our way of living and perceptions. All of us have depth, I'm sure. But if you write a lot, you live a lot of your life in the presence of language and its nuances, and I suppose you are ready to take advantage of those nuances. Some people might call it deep.

STAR: Do you ever find yourself downplaying your tendency to be direct so as not to evaporate some of the meaning?

STAFFORD: In the sense that I am aware of preachiness, which I would try to avoid, and aware of oversimplifying complex issues, I would try to avoid that. On the other hand, I would be sometimes ready to embrace apparent complexities in language in order to get some variety. If you went along with one-syllable words, for instance, all the time—that's not the only kind of simplicity, but that is one kind—then the language gets soporific, you know? It puts people to sleep. Pope parodies this by saying "Ten low words oft creep in one dull line." And you don't want that.

STAR: I was wondering also about your use of humor, which was quite evident last night (Friday, November 9) at the poetry reading. Do you feel that plays an important role in communicating through poetry and prose?

STAFFORD: I think it does play a role in communicating, but I'm not sure what role it plays. Sometimes I'm afraid it's a distraction; and I felt myself on the verge of yielding to temptations for all sorts of side remarks and under-cuttings and so on. I didn't like that quality in myself very much last night, and so, if anything, I was not trying consciously to be funny. I was consciously trying to keep from being funny.

STAR: Do you have any conscious ways of trying to avoid preciousness (in literature) when you are writing? In the refining process?

STAFFORD: Yes, at least in the revision part. Of course, it's complex. I mean, there are fakey ways to avoid preciousness, as well as fakey ways to succumb to it. So I don't have any neat or very helpful response to this, except to indicate that I realize that there are complications; but mostly I try to keep from being too conscious of trying to create an effect. Instead, I go into the language for the fun I get out of it myself, and this leads to all sorts of things. One of the things that you avoid is at least you can tell yourself, "Well, I'm not trying to fake it, I'm just trying to get somewhere from here."

STAR: Do you ever find yourself walking a fine line between wanting to have an effect there and yet not wanting to consciously create that effect so that it seems consciously created?

STAFFORD: Actually, in my own consciousness, in my own psyche, I feel immune from trying to create an effect. But I don't want to plume myself on this because there is a little factor present, and that is, it's so much fun to adventure into language for yourself that to do it for somebody else is a kind of odd distraction. And if effects are there for me, that's enough.

"It doesn't do any good to wish you were...another person. You just happen to be the person you are, so you do what you can."

STAR: So you try not to be too conscious of the fact that there are readers out there.

STAFFORD: I don't care about the readers. I'd like to make this point emphatically. If someone says, "Are you trying to engineer the language so as to have an effect on the reader?" The answer is no. I'm not trying to write good poems. I'm trying to get the most fun, the most adventure, embrace the most

opportunities that I glimpse for myself as I explore along through language. **STAR:** Do you feel that writing poetry throughout your life has helped you to become a different sort of person, or just capitalized on what was already there inside to begin with?

STAFFORD: I think whatever we do has an effect on us as persons. So I'm sure this has had an effect, but I'm not sure at all that it's had a good effect.

STAR: Why not?

STAFFORD: Because it might have a narrowing effect. I'm sure there are some gains to have some time in every day when you are, in effect, meditating, when you're inviting your most spontaneous self to respond to what occurs to you. That's what it feels like to me to write. On the other hand, when you're doing that you're not doing something else. I'm not out weeding the garden, and my garden suffers. I'm not the person to witness about the things I've missed. But I suspect there are many things I've missed in my life through immersion in this one kind of awareness, the alertness to language.

STAR: Do you regret that at all?

STAFFORD: When you bring it up like this, and make me face it, I can find it in myself to feel wistful about what I must have missed in other things. I didn't become as good a carpenter as I might have. And I didn't do all those experiments in electronics that I would like to do. And certainly I've printed a lot of sloppy pictures in the darkroom instead of spending that extra effort there that I spent on writing. Things like that. Those are local realizations I dredge up in answer to your question. But am I haunted by the feeling that I failed in other things by being involved in writing? No, I know we all make choices.

STAR: Talking about this "process," sitting down in the morning and waiting for things to come to you and then working with them as they appear, was that process something that you had to discover as you were starting out or was that something that always came naturally to you and seemed the best way to work as a writer?

STAFFORD: You make me think about this in a way I hadn't before, so I think back. I think all of us, when we are faced with an opportunity or an assignment in writing, have to come to that time when we sit down with the paper and pen or with a typewriter and begin. What has developed for me is the realization that not only is that inevitable, it's also creative. In my life, I don't try to postpone that part...the way some students do. I know that the way

"There are some people who leap, and some who don't leap, and there are some people who examine and leap sometimes."

to get ahead is to make a start, one little step, one little syllable even, and syllable by syllable, whatever you're going to write builds. It's not done by waiting for all the syllables to occur to you before you start typing or writing. What I've learned in my life is that that apparently mechanical obligation to writing is actually the key to it all. So you begin to have something down on paper, that will be your stepping stone for the next thing down on paper. It's a sequential thing.

STAR: You were talking last night about having been reading Nietzsche. He seems to contrast with you greatly in the way he views language. Nietzsche seems to consider it something falsifying, something that we're forced into using because there is no other way to communicate, and even that isn't very effective; whereas I would understand you to be saying that this uncertainty in language makes it much richer and effective as a creative medium. Is that an accurate portrayal of the difference, if you see a difference at all?

STAFFORD: Let me say I can understand you're saying he seems to contrast to me in writing. I regret that, but I recognize it. But I admire his liveliness, the fireworks that go off, all those insights. I feel I'm in the presence of a very lively human being, so I envy that. But I recognize why you say this. I agree with Nietzsche about how frail, how treacherous language is. But alas, it's what we have. I can feel both ways about language; that it is a great opportunity, but also that ultimately, there isn't any ultimate for language.

Our delight in it is a function of our stupidity. But that's where we are, so we might as well enjoy our limitations. Including the limitations of language.

STAR: Do you feel these limitations help you in the creative process, having a framework?

STAFFORD: Those so-called limitations—I just used the word myself because of the topic we were on—are only limitations conceptually for me. I believe that language is limited. But while I'm using it, it seems spacious and helpful. If I step back and try to be philosophical like Nietzsche, I have the feeling, that I think you have indicated he has, that it's fallible, it derives from a whole accumulation of human limitations, as well as human abilities. It's not something that's beyond human beings; it's very much a part of us. That means it's fallible, limited...but it doesn't feel like that. We live in a mansion; we feel it's quite spacious. To a greater creature it would probably seem limited.

STAR: Do you feel that you have evolved in any great way as a poet and as a writer, and when you look back in your earlier writings, how does that make you feel? Do you have any...twinges?

STAFFORD: I have some twinges, really. That's the word I'll choose out of what you're saying. When I look back, I don't feel as many writers say they feel about their early writings: "Oh, that was terrible. I don't see how I could have written that." I look back and think, "Oh, isn't that charming. Wasn't that nice. Whoever did that was so ready to do anything that came along." I want to preserve that same capacity to blunder forward as a human being that I had to such a great degree when I was younger, and I think we give up, when we get older, some of those audacities that brought about whatever production we were able to do. I don't want to become so old and so professional and so critical that I realize every step of the way my own limitations and how dumb it's going to look to me later. Instead, I want to have, at whatever

"I think all of us, when we are faced with an opportunity or an assignment in writing, have to come to that time when we sit down with the paper and pen...and begin."

stage of life, that same riskiness and impulse. I don't want to lose that. So that's much more important than realizing the hazards that are in language.

STAR: Do you feel you still have that recklessness?

STAFFORD: Yeah, I feel I have it.

STAR: Has that been a difficult thing to maintain?

STAFFORD: Well, it's not been a difficult thing once you learn a little trick.

STAR: And what trick is that?

STAFFORD: I'll try for this. I think the trick is to keep before you the realization that whatever you're doing at whatever stage of life, is what you can do at that stage. And it doesn't do any good to wish you were at another stage, to wish that you were another person or to regret that you're not Shakespeare or Tolstoy or whatever. You just happen to be the person you are. So you do what you can. If someone says something I write is no good, I take that as something that derives from their perceptions. It interests me, but it doesn't crush me. And if they say it's very good, I use the same set of signals. "Well, if that's what they feel..." But I don't feel that their approval necessarily means that it's good. It just happens to be me.

STAR: Do you feel in looking back over the body of your works that there are any basic underlying themes that you strike on time and again?

STAFFORD: I'm tempted to say I'm afraid there are. By saying it that way, I just want to say that I'm pretty sure for any of us there will be consistencies. Revolutions don't happen in human beings. Changes do, but nature doesn't move by jumps. So there is a steady trend, I'm sure, in my life. That's the condition of being a single entity. But what those peculiarities are I make no effort to be very conscious of. I would rather be lost in the excitement of my own exploration of what it is to live than I am eager to be aware of a label to put in the kind of person I am. In other words, I'm saying I think there are consistencies in my writing, but they're not deliberate consistencies. They're inevitabilities.

STAR: Can you perhaps name what one of those inevitable consistencies might be?

STAFFORD: Yes, I think one of them is a skepticism. I don't feel like a nay-sayer or a yea-sayer, but a kind of "however-nevertheless-sayer." And maybe one thing I'm identifying is the quality in any being who is intellectual. I wish I could use these words without the extra baggage that goes with them. Because I'm not trying to make claims with this; I'm just saying there are some people who leap, and some who don't leap, and there are some people who examine and leap sometimes. In that sense, I mean intellectuals. And I think my habit of mind is that of examining, rather than cheering or jeering.

STAR: Do you ever worry that you may be writing the same poem twice, or thrice, or...?

"What I've learned in my life is that (an) apparently mechanical obligation to writing is actually the key to it all."

STAFFORD: I feel that I am, in the eyes of some people, writing the same poem again and again. But I don't worry about it. I think that's part of being easy with your life. It's not my effort to be new; it's my excitement to be apt and relevant in my current experience. If that current experience recurs to something that I experienced before, I figure there's a reason and I stay with it. In my way of looking at things, there's a kind of a fakiness in never repeating yourself. Same conditions, same person: same phrase. Instead of trying to have variety in my writing, I would like to repeat myself if the conditions are the same. Why have a fake variety? It's like funny pillars that don't do anything on a house. By the way, there's a story about this. I think it was Oscar Wilde and William Butler Yeats who were talking. And Yeats looked at something Wilde had written and he said, "Oh, on this part of the page you used such and such a word and down here farther on the page you used a different word for the same thing. Why did you do that?" And Wilde said, "For variety." Yeats thought that was a flaw in Wilde's character. And I do too.

STAR: So it's very important to you to be authentic. You've used that word before.

STAFFORD: To be there, yes. There ought to be a better way to get at it. I think it's better to write from your experience of now while you're writing than it is to be careful about repeating yourself: that means avoiding responding to now in order to keep from repeating yourself. No, I'd rather repeat myself and respond to now.

STAR: Do you view the body of your words as some sort of an organic whole, then, in the reflection it is of you? Or is that not important to you?

STAFFORD: I do have a formulation for this. I often have a feeling that in everything I write I'm writing one big work. But I haven't written the connective parts, so nobody else can tell it's one big work, and I can't really tell. Of course I can't prove it, but there are little intuitions and intimations in my consciousness that make me feel everything I write is part of one big work.

Editor's note: The Houghton College Lecture Series presented William Stafford, distinguished American poet, in a reading of his works November 9. Stafford has received the National Book Award, Shelley Memorial Award, and the American Academy and Institute of Arts and Letters Award for literature. He authored several books of poetry, including: West of Your City, Traveling through the Dark, Allegiances, Stories That Could Be True, and A Glass Face in the Rain. Stafford also discussed his philosophies of writing and teaching in the writer's workshop class. Beth Sperry interviewed Stafford before he resumed his reading tour. "He's really a neat guy," Sperry said.

Fine Arts

Music That Transcends Fifty Years

by Philip Silvey

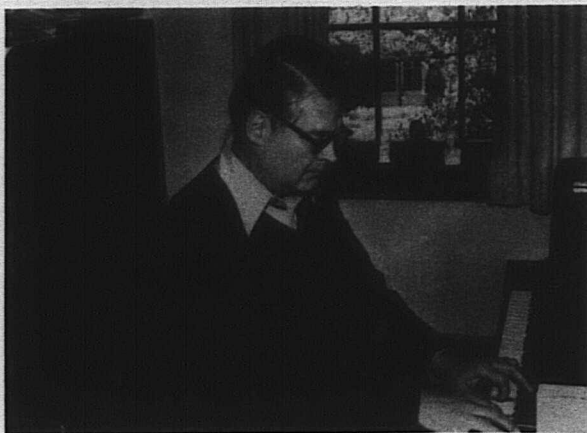
Slightly after 8:15 on the evening of Wednesday, October 24, a modestly dressed Dr. William Allen humbly paced to the nine-foot Steinway on Wesley Chapel stage, acknowledged his audience, and carefully positioned himself in front of the keys. His firmly held mouth and determined eyes spoke of caution and concern—attitudes not uncommon just before a man exposes a significant part of his soul before a mass of potentially critical ears.

His program was broken into six subdivisions made up of smaller, related works, each dated from random years spanning the past fifty of Dr. Allen's life. Whatever those attending came expecting to hear, they were probably satisfied. Yet they were still shocked, surprised, and pleased with all the music they could not have predicted or even imagined.

Allen opened with *Meditation on St. Chrysostom*, his own interpretation of a familiar hymn tune. The recallable melody enticed the audience into the composer's world of bewildering chord progressions so unexpected that they pierced the listener's emotions.

Easter Melody, the oldest selection on the program, was written when

Allen was only eight years old, and its playful melody provoked visions of a much smaller Allen perched on the piano bench with his feet dangling below him. In the same way, his



Prelude: Winter's White painted thoughts of whirling snow at a December dusk when all begins to glow with a moonlit blue.

In contrast to the biting unevenness of his *Sonatina* in three movements, which closed the first subdivision,

Allen opened the next with a fluent, thematic *An "Orchestral" Fragment*, written in his late teen years and unperformed prior to this recital.

A number of unique, dissonant

pieces including "C'est toi Paris",

From Frederic C.'s Nocturne, and *Etude: Homage to Chopin*, may have startled the undefiled ears of strict Mozart lovers. Yet Allen's roaming, unresolved clashes were not necessarily unpleasant to the ear, but

simply unfamiliar. A *Little Suite* consisted of six smaller works ranging from the playfully regal *Prince Hal's March* to the sadly reflective *In the manner of a French Song*. The last two segments of this suite were written in celebration of the birth of Allen's first child.

Dr. Allen shattered all doubts of his genuine skill as an accomplished pianist with his *Prelude and Fugue*, and the performance earned him an extra applause call. Just preceding the final improvisation, Allen's *Polonaise* triumphantly expressed his enthusiasm when he was released from the army to enter college.

Periodically, Dr. Allen talked to the audience, not in a condescending way, but rather in his characteristically cautious and humorous approach to all forms of conversation. Far from disrupting the fluidity of the recital, these anecdotes and explanations further identified the man behind the music.

Following the final bow, the audience responded with heartfelt clapping. Not to exclude them or deny their vital role in his art, Dr. Allen waved thanks to the listeners as he stepped off stage.

School of Music Publication Planned

by Heidi Best

The Houghton College School of Music plans to send out a bi-annual publication to alumni and prospective students.

Called the "School of Music Alumni Newsletter," the publication will attempt to keep closer contact with alumni and to attract prospective students to visit the college for musical events.

With this in mind, it will list

certain off-campus activities such as conventions and festivals of NYSSMA (New York State School Music Association), Buffalo campus music activities, choir and wind ensemble tours, and alumni meeting times and locations. In addition, the newsletter will contain a calendar of events including Madrigal Dinners and student and faculty recitals.

If the composer only knew that for every few nearby that criticize, a million wait out there, thinking just the opposite.

—Anonymous

The Bottom Line
by Rich Rose

Album title: *Phantoms*
Artist: The Fixx
Label: MCA

With the exception of two minutes and twenty seconds on side two entitled "Are We Ourselves," at first listen, *Phantoms* did not really attract my attention. But, as all albums deserve, I gave it a second chance, and a third, and a fourth, and I soon found myself playing it whenever I had time.

Phantoms covers a wide range of topics, from the fast-paced life we live — "Less cities, more moving people" — to the inquiry of whether we can "Lose Face." The Fixx also voice their opinion on war with "Lost in Battles Overseas." "Sunshine in the Shade," which appears on side one, sounds like a combination of the Police and early Daniel Amos, if you can imagine that.

Overall though, *Phantoms* finds a very unique sound which is extremely pleasant to the ears. Side two contains a beautiful love song entitled "I Will" which states "If the love doesn't set you free/then I will." The bottom line is: why not be adventurous and get your own fix of The Fixx?

At the Movies

CRAIG: The flamboyant *Empire Strikes Back* blasted its way into Wesley Chapel Friday November 2, toward a hearty and appreciative crowd. This second part of the Skywalker trilogy includes such classic events as the freezing of Han Solo, the discovery of Luke's father, the destruction of the Hoth Base, and the training of Luke as a Jedi Knight. These scenes, my personal favorites, make this movie the best of the three. It also introduces characters such as Yoda, Lando, Boba Fett, and the Emperor.

Okay, but what makes this movie so great? It leads and alludes almost constantly to the next movie, but this movie is not simple transition. With energy and flair, it eases in the conflict subtly and plugs the next movie quietly. Face it, we all have that "soap opera" mentality. Secondly, Darth Vader plays a major role in this one; I mean this guy is full of surprises. He makes this movie a roller-coaster. I found myself clapping and hissing him at the same time (yes, I hissed).

BRIAN: Craig, I can't believe you hissed. And at Darth Vader of all people. What a quality guy, and what an actor! He made a guest appearance in *Revenge of the Nerds* this summer, and I must say it was one of his better efforts. Anyway...

I agree with you that this movie was a plug for the third film, but I didn't think it was very subtle. There was absolutely no plot in this film, just constant foreshadowing. But *Empire Strikes Back* was quite entertaining. All the shooting and light sabers and wrinkled green people. What fun. And somehow, for being nothing more than a space-aged cowboy/Indian flick, it was enjoyable. The special effects definitely made the film. All

with Craig Denison and Brian Chilton

of the unbelievable was smoothly made believable. And Harrison Ford definitely has his role down.

I still feel that the film was basically laying background for the third film though. Alone this film would make no sense, but thankfully they did the first film first, and waited to do the third film until after they did the second film. Had they made the second film at any other time, it would not have been the second film. But enough Yoda-esque-Jedi philosophy—what think you, Craigwalker?

CRAIG: Er...um...yeah! There is not think, only do. Oh well! The Zen stuff really floated to the surface now, didn't it? But that's all right, I don't think anyone was paying attention. I know my mind was in neutral.

BRIAN: First Zen philosophy...next thing you know we'll be seeing Zuhl in our campus refrigerators, unless we are protected by the CAC Despot Empire.

All in all, I give this movie a thumbs up, but that's a pretty 20th century thing to do. How about a raised left nostril in honor of a long time ago, in a galaxy, etc.—the Force Be With You!

CRAIG: I give it a good solid thumbs up because I didn't have to think. A nice break.

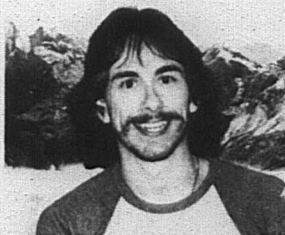
Next week Brian and Craig return to society after the harrowing experience of being exposed to Satanism in the form of an animated cartoon concerning Snow and the Seven Idgets.

Man on the Street

Jeff Crocker

What do you hope to see the next four years of the Reagan Administration accomplish?

Paul Allen (The Goat) Sophomore



"Reagan should safeguard the security of all farm animals and strive for international peace. I'd rather be unemployed and overtaxed then fried to a cement wall in a nuclear war."

Andrew S. Murray Sophomore

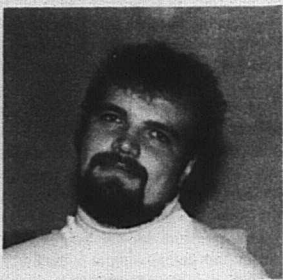


"I'm hoping that the President will try to clean up our reputation in Latin America. The US government holds the idea that if something is done in the name of democracy, that act is justified."



Barb Pinto Junior

"I really would prefer to not be involved in a nuclear war. I would hate to have to see my fine Houghton College education go up in smoke!"



John Brown Senior

"I hope the Reagan Administration will put some of the social services back into operation that were discontinued in the first term."



Sandy Combs Junior

"I know it may be asking a lot, but I'd like to see Reagan stick to his promise of not raising taxes and still continue to help the economy by keeping unemployment down."



Holly Winters Junior

"I want to see the Reagan Administration take action to remedy the gross gap between the rich and the poor of our country."

Letters

Horton Hears a Boo

Dear Thea,

Most wise people suggest that it is foolish to respond to a foolish statement or accusation, and I'm quite sure they are correct. Call me biased, call me unobjective, call me blinded by family ties: I nevertheless, feel compelled to respond to Dave Horton's letter to the editor in the last issue of the *Star*.

Professor Mullen's chapel prayer for the people of India, a land of political turmoil and social disorder as a result of its leader's assassination, was hardly an endorsement of Indira Gandhi's political views. Neither did his petition for peace and a sense of security for the Indian people suggest that a Christian should approve of political executions and oppression as Dave claimed. Even if he had prayed for Gandhi and her regime (which I don't recall he did, her being dead and all), he would have been backed by Jesus' exhortation in Matt. 5:44 to "love our enemies and pray for those who persecute you." Dad's prayer was merely a plea for peace on behalf of the Indian people subject to fear, political unrest, street wars, and civil chaos that continues even today.

Dave, if you want to write trash filled with stupid accusations and strawman arguments, keep writing it about Gao After Dark and the men's soccer team, not about my father's prayers. I'm sorry to tell you, that at least this time your ramblings betrayed you as more disoriented than intelligent.

Very sincerely,
James Mullen

Dear Thea,

First, we would like to thank Prof. Mullen for offering a prayer of condolence for the people of India on the death of its great leader.

Second, as international students, we would like to respond to Mr. David Horton's letter dated November 2. We were hurt and upset by David's innuendos that a great world leader's death, which caused many people grief, wasn't worthy of public prayer. It makes us wonder

what the attitude on campus is towards us as international students, especially since David represents the ISA as public-relations officer in the ISA cabinet. People from different cultures have different lifestyles and customs which we do not expect Americans to totally comprehend. Nevertheless, Christian prayers of condolences and pity are gratefully accepted as demonstration of Christian concern for what our brothers in the world are experiencing. Let's try to broaden our horizons, Dave!

Lucy Figueroa and Liz Matthews
President and Vice-President
ISA Cabinet

Dear Thea,

We are writing this to contradict David Horton's malicious article against Mrs. Indira Gandhi. From the letter, we understand that David Horton has no idea at all as to what really is happening in India, or what exactly Mrs. Gandhi was doing to help improve things. He says that she was a murderer of masses of "Muslims and political adversaries." Perhaps he does not know that India is a land of many diverse cultures, each of which struggle against others when they are thrown together. The different religions cannot reconcile themselves to the ideas of other religions, and this causes religious fanatics to arise; sometimes they are mad enough to murder the people or other religions, believing that it would help their own religion. Mrs. Gandhi was foremost a political leader. She entered politics when her father, Pandit Jawaharlal Nehru was in jail for supporting the lowest class of people in India. Does David Horton, out here in his comfortable room in Houghton, nowhere near India, know anything about the struggles that Indian political leaders have to undergo when oppressed by dictatorial, tyrannical British officers? Well, Mrs. Gandhi was one of the people who stood and fought for a united India, an India with all its Hindus, Moslems, Sikhs, Christians, etc. But David Horton, who has never known Mrs. Gandhi, or gone and seen the real situation in India, thinks otherwise. He also presumes confidently (after all, his attitude suggests that he knows everything) that she was "a sup-

porter of the monolithic, oppressive, Indian upper class"! From what we, as Indians, learned about the situation in India, Mrs. Gandhi was the person who brought about the passing of a law stating that Harijans (people who are considered to be the lowest caste) were to have equal opportunities for everything and that they deserved extra privileges because of the high-class Indian attitude of untouchability and condescension towards them. We do not deny that there were high-class people who were monolithic and oppressive. But we firmly deny Horton's pompous assumption that Mrs. Gandhi supported those people. There are records of Mrs. Gandhi, her father Jawaharlal Nehru and other leaders going to prison when they fought for the down-trodden Harijans.

Lastly, there is the 'high Christian attitude' that David Horton exhibits throughout the whole article, when he denounces Professor Mullen for offering condolences and prayers for India, and when he suggests that we "thank the Lord for removing an oppressive ruler" because of the Lord's desire for "vengeance" against Mrs. Gandhi and also when he says that "we keep thoughts like this out of public prayer." David Horton not only knows next to nothing about India, but he also shows everybody his "disoriented" (as he admits himself) way of thinking. Let David ask himself whether Christ would have written such a letter, since being like Christ and doing what He would do is one of the things *real* Christians try to do. Does David know that Christ taught us to love one another, including all non-Christians? Is he showing his 'intense Christianity' by condemning a prayer asking God to be with the people of India after a strong leader's death?

Mrs. Gandhi was a person who tried to hold India together in unity, when everywhere states were revolting against the government, wanting independence of their own, because they couldn't get along with the different cultures of the neighboring states (one such example is the Sikhs of Punjab). Mrs. Gandhi's husband and father, two of the people whom she looked up to the most, were lost to her through death (her husband Feroz Gandhi was killed) during the years of fighting for Indian independence. She lost her youngest son a couple of years ago and after that, had to contend with a mad daughter-

in-law. All through this, she still remained strong and tried to help India as much as she could. She formulated Five Year Plans and other such things, which really helped Indian economy greatly. We're not political geniuses, but it disgusts us when somebody like David Horton, who probably never knew what it's like for his country to be oppressed and robbed by dictators, proclaims gross untruths about a person who sacrificed most of her time and her life to the service of India.

Outraged and Offended,
Annie Abraham & Mary T. Chacko

Frustrated Consumer

Dear Thea,

As you know, for several weeks now I have been writing album reviews for the *Star*, which means that I have acquired several new albums this semester. Naturally, I have a desire to tape these albums (for my own personal use of course). So, one day I ventured over the the blank tape section of the bookstore to check out the prices...hmm \$6.20 for a TDKSA 90. I seem to recall obtaining these very same tapes for \$2.29 from Nemark and Lewis this summer when I had a full time job and could afford such luxuries. Which brings me to the question: Why such outrageous prices???? Don't these crazy capitalists know we don't have that kind of mullah?

I left the bookstore in disgust, and headed back to my room. As I passed the Wooden...oops...Brass Unicorn, I noticed the sign which read "All You can eat spaghetti \$3.99." \$3.99 for spaghetti, what the heck is this?? A pound cost 39¢ at the Market Basket, and I certainly doubt I could eat a pound. Now I know you're probably saying, "You forgot the sauce, the atmosphere, the cooking..." Yeah, but \$3.60 for sauce, cooking, and the...ahem...atmosphere? Give me a break.

Well at this point you could say "Hey look, if you don't like the prices, go somewhere else." Need I remind you that we are in the middle of nowhere, and there is no place else.

I'm sorry, but there is no justification for these prices. Remember we're students, not tycoons. I'd like to thank John Sawyer for making blank tapes available to us for reasonable prices.

Now all we need is "Mamma Leone" to move to Houghton!

Impoverished, Distraught
and Exploited,
Rich Rose

P.S. It was just brought to my attention that a round trip van ride to Buffalo Airport costs \$28.00!!! With a van full, that could bring in a gross profit of about 300 bucks. I'd love to hear the justification for this one.

Heil Reagan?

Dear Thea,

Now that the fuss of the election is over, I have a few questions concerning the use of the term 'fascist'. As I understand it, a fascist society is a ruthless military dictatorship; and anyone who believed that this type of social order was the ultimate form of government was a fascist.

The main question I have is "Why have so many associated fascism with Ronald Reagan?" Case in point: The Star ran an ad offering cigarettes and blindfolds for Democrats in case of a Reagan victory. The group behind the ad? Students for a Fascist America. Overhead: "Are you for Mondale?" "I'd vote for anyone except the Fascist!" I am thus to believe that Reagan

is a fascist.

Here is my second question: On what basis do these people level such a charge? Surely there must be substantial evidence to use such a highly inflammatory and emotive term. That Reagan has taken a hard line against the Soviets is obvious. Does the fervor of his conviction make him ruthless? Reagan has also increased defense spending; some argue beyond all proportion and sanity. The question here is "How much is too much?" That Mondale says 'X dollars' and Reagan says '3x dollars' does not justify the charge of fascism. It is the amount that is under question. If Reagan were to ask that 75% of the federal budget be geared into military spending, and that US industry be turned into wholesale war materials production, this would be grounds for possibly charging him with fascism.

Reagan has not abolished Congress, nor reduced it to his puppet. These would appear to be prerequisites for a dictatorship. Reagan has instead struggled to move bills through Congress and has not always succeeded. This is not a dictatorship.

People who have used the term 'fascist' are, I feel, oversimplifying the issues. I disliked the debates for the same reason. Questions were raised involving extremely complex issues. To explain our foreign policy concerning anything in three minutes

forces it to be simplified to the point of inaccuracy, or condensed to the point of unfairness to the opposing point of view. To call Reagan a fascist is to commit both errors.

To the best of my understanding, Reagan is not attempting to establish a military dictatorship. Whether his methods are proper and his goals commendable are what matters; he certainly is not a fascist by deed even if he may at times sound like one. Before we use such loaded terms, let us decide if we are being unfair to the opposing point of view, or grossly inaccurate in our ad hominem arguments.

Allen Cornell

Much Ado About Nothing

Dear Star gazer,

This letter is directed to people who enjoy being in a state of offendedness (myself excluded), and the privileges of complaining that goes with it. If you aren't one of these, this letter won't bring you much enjoyment.

Let me just say to you (as described above) that you would be much happier somewhere other than Houghton. Why should you settle for being offended by Mr. East Beast contestants when

you could go anywhere else and be offended by the real thing? If you're looking for fault, you won't find it at Houghton. Some of us are working very hard to keep it that way.

Yours and mine,
Jim LaDine

A Comedy of Errors

Dear Houghton Community,

I have learned that some of you were offended by my performance at the Mr. East Beast Contest, held on October 31. This letter is to explain to you that my intent was not to offend but to entertain and have fun.

The contest, as you know, was a part of the college's Halloween festivities, and was held by the girls of East Hall as a spoof of female beauty contests. It involved competitions in formal dress, costume, and talent. Everything was done in fun, and it should be understood in this manner. My actions were just that—an act—and part of the evening's comedy.

I am sorry that my actions were offensive to some. I assure you that my future attempts at humor will be more in line with what many in our community see as the college's standards.

Sincerely,
Jonathan Irwin

Editorial

Will the Starving Thank the Stuffed?

Next Thursday you'll probably sleep in and finally wake up when the scent of roasting turkey slips under your door. You'll get up and amble to the living room where you'll stretch out on the couch and watch the Macy's parade and football games until your mother calls you to the table. After grace is said, you and your relatives, including your Uncle Larry who laughs too loud at his own jokes, will feast on turkey with a crackling of skin, mashed potatoes, stuffing, cranberry sauce, and your mother's special banana nut bread. Eating seconds, thirds, and even fourths, you may have to undo the top button of your jeans. Finally you'll push back your plate and impatiently nibble on a mint while you wait for your pumpkin pie. Afterwards, you'll probably plop down in front of the T.V. again or snuggle in your bed for a nap to recover from the Thanksgiving meal. Later that night, you may scrounge around in the refrigerator to make a turkey sandwich before you fall asleep dreaming of sugar plum fairies and the Christmas holidays coming up.

During your Thanksgiving day, over 2000 Ethiopians will die of starvation.

The Ethiopians have been struggling with drought and famine for over ten years. According to statistics dated November 1, 1984 from World Vision, it is estimated that over 2000 Ethiopians die every day. The number of people that risk starvation in the next 12 months is 800,000. Although these people aren't being massacred by an enemy, the fact that they are slowly fading

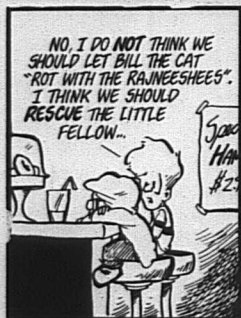
away shouldn't make us indifferent.

Senate's Charity Drive will benefit the Ethiopians' plight. Yeah, we've all seen ads for Care and other such organizations and have ignored them. However, the charity drive is our chance to take a stand. Instead of worrying about a situation, we can support the Drive and a future for these people. We can fight status quo inertia.

It's a cliché, but every penny helps. The estimated cost to feed an adult for a day is 50¢ and to feed a child, 40¢. For less than the price of a Coke plus its deposit, each of us can help. For \$15 a month we can feed an adult and \$12 will support a child. I'm not going to multiply the number of students by the potential donations; any Math 105 student can figure them out. Support of the drive will be in monetary terms, but it will also be benefitted by prayer for Ethiopia. Although not all of us can give money, we can't leave the burden to the other guy. We each must look at our priorities.

During Thanksgiving break and the coming weeks, we shouldn't ignore our reasons for thankfulness. This won't solve the Ethiopians' problems. However, neither can we ignore the facts and our responsibility. Amidst our plenty, we must address their need. The Senate Charity Drive provides the means.

Thea Hurd



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