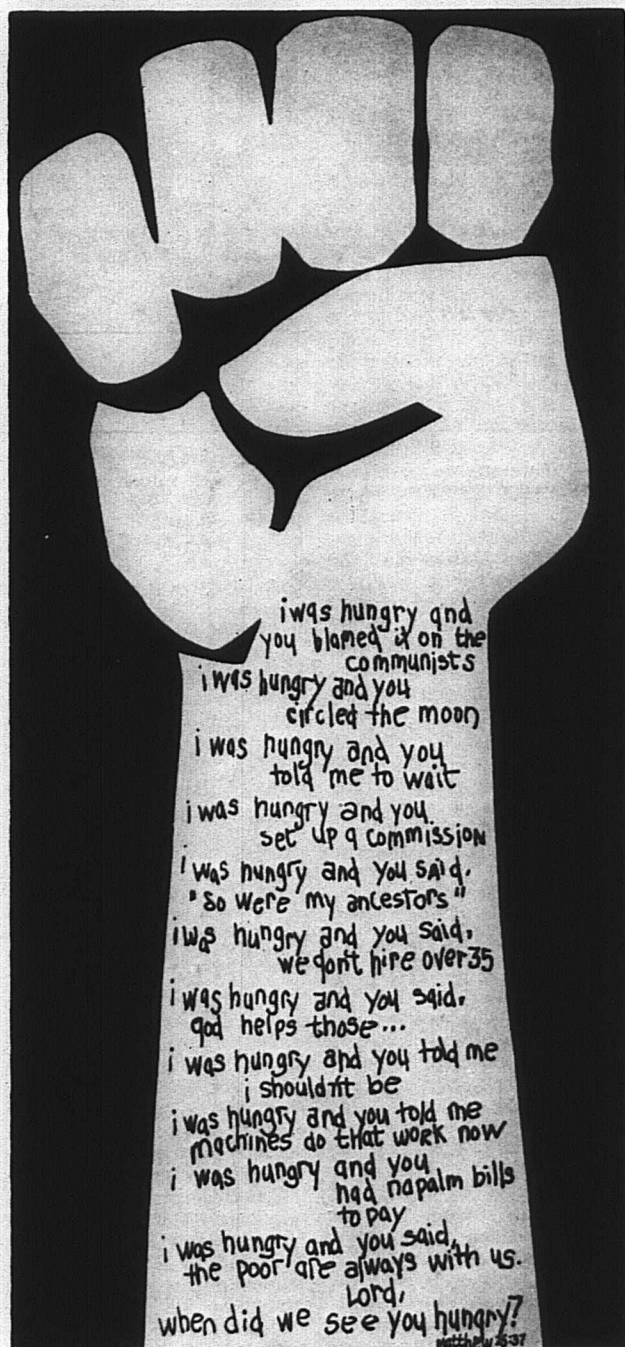


The Houghton Star

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No. 8



First Current Issues Weekend Views the Christian in Culture

Radical Christianity in Contemporary Culture? Radical? An unlikely word to be associated with Houghton yet next Friday and Saturday Houghton will have its first Current Issues Weekend and the title of the weekend actually contains that word radical, realizing that to be a Christian is to be a radical.

November 12 and 13 is the product of many committees, many months and many ideas. It all started over a year ago when the Winterim Committee set aside two days on the calendar when current issues would be discussed. The idea did not die over the summer as the Education Policies Committee suggested the Student Senate select a committee to formulate a weekend for the fall of 1971. Eunice Amarantides, Dr. Robert Luckey, Dean Curry and Dr. J. Whitney Shea were chosen to serve on this committee. The committee, meeting regularly since September, felt that before one could deal with particulars such as Red Chinese Policy, one needs a consistently Christian foundation; a world and life view from which one could face the issues and then act. The committee stated that the Christian needs an adequate basis for his values, visions and goals which could motivate and direct his thinking and involvement. The committee is quick to point out that the four weekend workshops; "The New Left, The Counterculture, and Black Liberation," "Vietnam and Foreign Policy," "Man and Technology" and "Christian Lifestyle" will allow for discussion of specifics.

The weekend itself will start on Friday morning at 9:00 with a general gathering of students

and faculty at which time the speakers, Dr. James M. Boice, Pastor of Philadelphia's prestigious Tenth Presbyterian Church and a delegation of the People's Christian Coalition, headed by Jim Wallis, will present their views on radical Christianity.

After the speeches, students and faculty are encouraged to participate in the question and answer period. Following a lunch break, students and faculty will break up into the various workshops previously mentioned. The workshops are intended to allow students, speakers and faculty to interact and react to each other's

viewpoints. A dialogue will close out Friday, as all gather again in Wesley Chapel for what will be a provocative panel discussion. On Saturday the workshops will be repeated allowing students to attend a second workshop. Following this will be a general summary session of all involved at which time the speakers will give their concluding remarks.

With the weekend only one week away, one can not help but be excited about the speakers, topics and two days in general. Such a program is certainly an important step forward for Houghton.

Barth Student James Boice Joins Weekend Workshops

On November 12 and 13, in connection with current events weekend, Houghton will be privileged to have on campus Dr. James M. Boice, pastor of the Tenth Presbyterian Church of Philadelphia. A man with superb credentials, Dr. Boice graduated with honors in English from Harvard. He then received his B.D. from Princeton Theological Seminary and completed his requirements for his Th.D., *insignium laude*, from the University of Basel in Switzerland where he studied under Karl Barth, Bo Reicke and Oscar Cullman. Following his education Boice served as Assistant Editor of *Christianity Today* until he became pastor of the Tenth Church. In referring to his Philadelphia ministry

Time magazine stated, "Not all methods of revitalizing the urban scene are unconventional. In Philadelphia, Dr. James Montgomery Boice, 31, has used an old-fashioned ministry of preaching and theology to inject new vigor into the fading 140 year old Tenth Presbyterian Church."

Alongside Dr. Boice's church duties he is the author of several books as well as numerous articles for *Christianity Today*, *Eternity* and *Religion in Life*. He is also the speaker on the "Bible Study Hour" radio program heard weekly coast to coast.

Dr. Boice's dynamic personality and logical intellectual approach to the Scriptures, the Christian and the world will certainly be of interest to everyone.

Christian Coalition Challenges Traditions To Evaluate, Introduce, Stimulate Ideas

They talk of Marcuse and the counterculture, Bonhoeffer and radical discipleship. They unite "For God so loved the world" with the giving of a cup of cold water. Jesus Freaks? No. Hippies? No. They call themselves the People's Christian Coalition and they come to Houghton to help create a new awareness of the radical ethical implications of the Gospel of Jesus Christ.

A year ago the Coalition began meeting together, attracted by their mutual rejection of the permeating American "dream" and their mutual belief that the alternative lies somewhere in radical obedience to Jesus Christ. They are a group of seminarians,

whites, blacks, college students, professors and artists who organized a newspaper, a free university, teach-ins and community involvement to develop and execute their ideas. Jim Wallis, editor of their paper, *The Post-American*, graduated from Michigan State after completing studies in political science, economics and sociology and leading the spring 1970 student uprising. Presently attending Trinity Evangelical Divinity School, Wallis and the Coalition have set up a daycare center, free breakfast program and drug clinic.

The Coalition is receiving nationwide support from evangelical leaders such as Carl Henry, who emphasizes that "the young intellectuals and the evangelical churches need each other, the one for evangelical illumination, the other for social concern. It would be the saddest of mistakes

if instead of complementing and building each other they were to exhaust themselves in mutual destruction." Others who have joined the ranks are Stuart Babbage, Dean of Gordon-Conwell Seminary, Clark Pinnock, Bill Pinnell, John Montgomery and Senator Mark Hatfield.

The Coalition faults "theological liberalism for evading the radical implications of absolute commitment to Jesus Christ and having a Pollyanna view of humanity." They blame political liberalism for hollow rhetoric, sell out and implications in racism, poverty, and a materialist, technocratic value system. Rather, the People's Christian Coalition dedicates itself to no ideology, government or system, but to active obedience to our Lord and His Kingdom and to sacrificial service to the people for whom He died.



Jim Wallis, leader of the Christian Coalition, will be one of the main speakers for the Current Issues Weekend.

A Spiritual Revolution

The weekend of November 12 and 13, known officially as Current Issues Days, has been dedicated to the topic of "Radical Christianity." Questions that concern each of us, both general and specific, will be considered in the light of total discipleship to Christ.

What is involved in being a disciple, and how can we say that Christianity is radical? The true disciple is one who follows Jesus Christ and is so totally dedicated to Him that whether or not his life goes on is unimportant. He is a person who weeps for the pain of the world, and then tries to do something about it. He ministers to the physical and spiritual needs of the oppressed, always keeping the two in proper perspective, for this is the mission Christ has given him. This person also knows from whom his orders are coming. If his government tells him to act or think in a certain way, and this contradicts a command of God and his conscience, he ignores the earthly power, for "... we ought to obey God rather than men." (Acts 5:29) His goal is to reach everyone with the good news of the spiritual revolution in Christ and the lasting peace it brings.

A spiritual revolution is impossible to hide. The power and love of God compel a man who seeks Christ to face himself, realize what he really is with disgust, and turn his back on the past. In this total break with past interests, the individual surrenders his will to God; there can be no hesitation, only total dedication to the mission God has given him.

It should come as no surprise, then, that the Christian is alienated from his sinful society, for it would be impossible for him to try wholeheartedly to point out the roots of a problem in which he has a vital part. Christ has already told us that we may anger, and therefore lose the respect and love of, relatives, friends, and society in general. If they are living in sin, they cannot possibly understand that our concern with this basic problem of evil is out of love, not religious snobbery. What the world sees as a thoughtless obsession is actually an expression of the deep agony we should feel for those who have not experienced God's peace.

Christ serves as the example of how we should approach the ministry He has given us. He set the precedent by meeting the physical needs of those around Him, as well as ministering to their spiritual needs. He was always pleased to use His power to heal a broken body, fill an empty stomach, and relieve the heartache of death; He ministered to the whole man.

Carrying out this commission of Christ may bring the Christian up against governmental opposition. The group of Quakers which was taking medical supplies and food to the North Vietnamese at the height of the war was following the Biblical principle set forth by Paul in Romans 12 — "Therefore if thine enemy hunger, feed him; if he thirst, give him drink..." Yet they were ordered by the United States government to cease this "treasonous behavior." The Quakers realized that it is the love of Christ that changes men's hearts, not napalm. It is a matter of keeping our priorities straight, and seeing that when we minister to the physical needs of man, which are immediate, we are also deeply concerned with his soul, which is of eternal importance.

When one uses the term radical Christianity, it often seems to create the suspicion in others that he is looking for a new way to peddle the old-fashioned Gospel, putting it in a brand-new, right-on cover. This couldn't be farther from the truth. What he is actually doing is asserting again that the Gospel of Jesus Christ is really the only way of filling the needs of modern man.

More suspicion is created by the unfortunate fact that Christians have sometimes condemned the actions and thoughts of the world, and failed to provide an alternative way of life. We have sometimes so concerned ourselves with denominational squabbles and theological nit-picking that we have overlooked the real needs about us. Radical Christianity provides an alternative way of life — an alternative to the horror of life without God, and to some stagnant, powerless organizations that masquerade as churches.

These are some of the concepts that the Current Issues Days will deal with. The approach will be, quite frankly, intellectual — but it is not meant to be a monkish sort of meditation. It is concern which should lead to action, understanding which should lead to compassion. The Christian has the answer to the world's problems, but let him make very sure that he knows what he believes, and why. The world is asking questions; it is hoping for help, but it will not wait long. Too many other "solutions" beckon. For this reason, the emphasis is on foundational thinking rather than specifics, with the hope that, given a basis for dealing with issues, answers will begin falling into place. But it will require sincere concern from everyone; the disciple of Christ will accept nothing less.

Stephen Woolsey

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To Be a Christian is to Be Radical

Post-American Christianity

by Jim Wallis

Christians must be active in rejecting the values of our corrupt society, radical in our resistance and activism against the injustice of a racist society, warfare state, and materialistic system. We must be people of God, "salt and light," those of a new order who live by the values and ethical priorities of Jesus Christ and His kingdom. We must be radical disciples applying the comprehensive Christian message to all areas of life, culture, and human need — committed to the reconciliation, justice, peace and faith which is distinctly Post-American.

We require radical transformation, a new understanding of society and ourselves. As the analysis of our dilemma must be radical so must our solutions, going to the heart, the root causes of our problems, being comprehensive enough to avoid simplistic pitfalls.

Clearly our liberation must be personal as well as social. Marcuse has said, "Political radicalism: the emergence of a morality which might precondition man for freedom." Man must be changed as well as his social structures. It is man who built oppressive social structures, man who exploits and kills his brother. The brutality and stupidity of the twentieth century have painfully revealed man's inhumanity to man and rudely shat-

tered our naive illusions about ourselves.

Man's oppressive ego, self-centeredness, hatred, greed, prejudice and aggression have again surfaced as motivations of our individual and corporate lives. We must escape the illusions of every simplistic group that looks only beyond itself for the source of human misery. We must realize that the evil we oppose lies also within ourselves.

... We contend that the new vision that is necessary is to be found in radical Christian faith that is grounded in commitment to Jesus Christ. "If any man be in Christ, he is a new creature; the old has passed, the new has come." We believe that the Gospel of Jesus Christ is a liberating force which has radical consequences for human life and society. However, for the radical nature of the Christian faith to be realized, it must break the chains of American culture and be proclaimed to all peoples. The offense of established religion is the proclamation and practice of a caricature of Christianity so enculturated, domesticated and lifeless that our generation easily and naturally rejects it as ethically insensitive, hypocritical and irrelevant to the needs of our times.

... A new generation of radical Christians is coming together to decry the church's accommodation to non-Christian ways, to

reach out to others who have become aware of the radical implications of the Christian faith and to commit ourselves to discipleship to Jesus Christ and the proclamation of the total Christian message of personal and social liberation. To be Christian is to be radical, it is to know the central Biblical expectation of the death of the old and the birth of the new. "Behold I make all things new."

Christian radicalism provides the vehicle for people willing to change seriously. Radicalism is revelational in its basis and revolutionary in its consciousness. The good news of the Gospel is the entrance of Jesus Christ into history, the inbreaking of a new order, the proclamation of a message of reconciliation and new life to alienated men. The revelation of God in Jesus Christ and His Kingdom provides our basis of value, hope and a radicalism that cannot be crushed.

Radical Christians seek to recover the earliest doctrines of Christianity, its historical basis, its radical ethical spirit and its revolutionary consciousness. The radical Christian must resist those who would equate Christianity with the American way of life or baptize American foreign policy or agree with those who compartmentalize religion and so emphasize the personal Saviour as to mitigate His being Lord over all life.

A Time to Throw Bricks?

by Dan Riggall

Wipe your hand across your mouth, and laugh;
The worlds revolve like ancient women
Gathering fuel in vacant lots.

—T. S. Eliot

In Muncie, Indiana old women sit in the light of television tubes and watch the late night news where it is quite factually reported that 40,000 soldiers have been killed in Vietnam for the defense of democracy. In Memphis, mothers huddle children in their arms protecting them from stray bullets of men in revolt. On the main line of Philadelphia aging bankers discuss with their wives the decadent youth in rebellion to standards that satisfactorily sustained them in younger years. Here I sit in my reupholstered second-hand rocking chair, bought at a local "antique shop" for the reasonable price of eight dollars, wondering how the New York Giants could ever lose to the Philadelphia Eagles. I am unmoved by the facts. Samuel Haze is right; the world by definition does stink of Cain. I have resolved myself; the culture is dead.

The old women in Muncie, the Memphis mothers and the aging Philadelphians are merely outward sores of a cancerous growth with roots deeply embedded into the heart of a culture. Western civilization has outgrown the use of reason, its founding principle. The religion of the culture faces extinction, its language worn with overuse, its symbolism starving for new meaning. Artists long for something deeper, something beyond the boundaries of frames, harmonies and

lines of rhyme. And the culture's youth — the youth weaned on God, country and T.V. quiz shows — either fight for the freedom to start again or resign themselves like ancient Stoics to the overwhelming forces of a modern Thermopole.

Greece's laws of logic can no longer contain a grown old world. The philosophers of the West have taken reason down the dead-end road. Hume disputed the formerly revered relationship between cause and effect. Kant argued against a priori truth and modern philosophers tell us to hope against the absurd, to take the leap of faith into the abyss. Philosophy speaks to no one but its own. Its language is lost in the analysis of syntax and structure. Consequently, the modern student fumbles between the worn Western way of reason and the Eastern light of subjective experience. The philosopher of the West has come to the same crisis that Buddha and Krishna faced centuries ago. Reason has run out, leaving no lasting truth. We are forced to find truth in the inner subjective expanses of the soul. What is real, is real only to me. I am not surprised when students get violent when told to be "reasonable." Violence is the natural reaction to a decay-ridden culture.

The religion of the Western culture no longer maintains meaning in the maze of clichés and symbols. Religion serves a functional service to society: it baptizes, marries and buries its partakers. In a thriving culture, religion exerts a strong influence on the daily life of the common man, but the West has ren-

dered religion meaningless, nothing more than an anthropological study. We are beginning to realize that we don't need to go to church to be told that we must start loving one another in order to survive; that fact is apparent to anyone who picks up the daily newspapers.

The modern artist grasps for meaning beyond the measures of his medium. Jackson Pollock gets drunk, splashes paint on a canvas and sells it for \$100,000. Andy Warhol paints astoundingly exact replicas of Campbell soup cans. John Cage bangs on trash can lids for musical effects. Granted, these are only isolated examples, but one cannot deny that the modern trend in art is away from order and symmetry to chance, chaos and confusion, because modern artists don't find any order, symmetry, or reason in the universe. Bach, Beethoven, Debussy, Liszt, Chopin and Wagner are dead, and so is the culture they nurtured. To sustain ourselves on them is only an absurd reliance on things past.

Here I sit in my comfortable rocking chair approaching the end of my college education in which I have seen history strung out in the pages of textbooks. Why do college students rebel? The answer is simple: because they can't help it. They are destined to be the last warriors of a waste land. If I had more strength I would follow Abbie Hoffman's "Revolution for the hell of it." But instead, I resign myself to the inevitable forces and fight my rebellion through the lost medium of words. I'm too tired to pick up bricks.

Letters to the Editor . . .

Dear Editor:

In answer to Bob Ridinger's letter of last week, in which he mentions the careless action on the part of the maintenance department. That of dumping a safe over the bank of the Genesee River — ruining the scenery and polluting the water. I would like to suggest that before writing any more letters to the Editor, Bob should become a wee bit more of an authority on the subject on which he writes.

(1) The safe will not pollute the water.

(2) The maintenance people have a request from the land owner for any material that will make a water break to prevent the river from eroding the bank away, and having the same situation that occurred behind the Village of Belfast where houses were in danger of falling into the river.

I will admit that cement, rock, old cars and occasionally an old safe are not the most beautiful things to look at, but they are better than having the Genesee River run its course down the main street of the Village of Houghton.

Perhaps a better way of taking care of the problem would be to build a \$300,000.00 breakwater. Maybe Bob would like to start his own campaign to raise this amount and we will get it built.

Sincerely,
Robert Fiegl,
Supt. of Maintenance

Norwich, Connecticut
October 13, 1971

Dear Mr. Lamos:

As one who has graduated from Houghton in the "middle ages" of 1962 and has graduated from a graduate school in the "mod" year of 1971, I feel that there is something to be added to the next *Star*, if "democracy" allows your discretion to print it.

Your editorial, Mr. Lamos, seems to be most contradictory . . . you quote the *Associated Collegiate Press Newspaper Guidebook* as to its definition of democracy, and yet, your first point under editorial policy would place letters to your desk to be published at your discretion. There are three errors, here, that can be noted in passing.

(1) You are now in the place of a "censor." You now have the right to qualify or disqualify, acclaim or disclaim. And, Mr. Lamos, we do not need a "censor;" better, a stronger editorial board where advisory faculty members have a little to say about articles and letters appearing in the *Star*. Youth and experience make a valuable team; each, alone, is rather ineffectual.

(2) Your "discretion" has already disproven itself. Mrs. Martha M. Becker has put it rather succinctly in the September 17 *Star*.

(3) A word about "democracy." Christians live in a dem-

ocratic country and we must be mindful as to what we render to Caesar . . . however, the Christian possesses a higher and free allegiance to a Monarchy; that of His Lordship, Jesus Christ. Houghton College, serving under this Divine Monarchy, must have a say in what is said in the *Star* since it is in the business of educating a Christian constituency and because the *Star* serves as an advertising medium for prospective students and future supporters. It is foolish to disregard public opinion; practically speaking, it is poor business.

For many months I have been reading the *Star*. I have questioned the prudence of much that has appeared. To be sure, the inclusion of "Hair" advertised in "Charivari" was not necessary. It was, in fact, highly inappropriate. Having attended a secular graduate school, I can see the same trends manifesting themselves at Houghton, via *Star* material, which trends have no place in a Christian setting.

Without a doubt, the revisions in the student handbook need some discussion and change. I would invite other alumni, should they be receiving the *Star*, to voice their opinions on the rather vague items which have appeared therein.

We all know that the actual purpose behind "long hair" is to make one's disenchantment with the establishment evident to all who care to see it, to all who do

not care to see it. As "medieval" as the opinion might appear to some, I must side with business and the public schools. Here, young men who apply for positions in these areas are first looked at cross-eyed, and secondly, quietly disregarded if they insist upon sporting the unkempt look of long hair. And then, because they cannot get a self-supporting role in life because of their foolishness, they simply collect welfare and accept help from the establishment they so dislike. Let us stop kidding ourselves, it is this way. But why are these unkempt young men turned away from respectable businesses and schools? Because both of these institutions are of the establishment, supported by it, if you will. A Christian college should be a training ground for life in the "real" world. A Christian college has the obligation to train young people with an eye to living in the "real" world — the "real" world is (would you believe it?) none other than the establishment, like it or not.

Skirt lengths have many purposes. We will not go into further lengths here to explore them. But, the ruling that skirt lengths be in "good taste at all times" seems rife with ambiguity, if not nonsense. What is in "good taste" to one may be horrendous to another; what is in "good taste" standing up is not always in "good taste" otherwise. The *Student Guide* is no longer a guide, it is a license. To be sure, it needs exact and definitely stated guidelines, ambiguity becomes a most murky issue, resulting in lack of good common sense, and, at times, even decency. Call me "medieval," if you will, but Houghton is on rather slippery ground here. As one who has an eye to Houghton's future, I cannot agree with the changes in the *Student Guide*. But, then, I am only one. And, yet, how about the other alumni? Should not their various voices be heard, pro and con? Would this affect editorial "discretion?"

There needs to be a close working together between the *Star* staff and those in authority, for, in reality, it is an authority, whether we accept the idea or not. All of us, no matter what facet of life we are engaged in are answerable to someone or something more than ourselves. In government we have the election process, in choosing a college we elect it as the college of our choice. If we do not agree with the policies then we can find schools more in line with our thinking, if we must. Houghton is changing, and it should. Stagnancy promises death; so does extremity. But change within the Christian perspectives of constancy, cleanliness and decency is always healthy, commendable and right.

But I would like to express shock at something else; it is shocking because it is not at all in keeping with the stand that Houghton has been known to take in the area of Christian principles and foresight. Is there some stigma connected with calling a chapel service, a "chapel?" This is not merely a matter of semantics that we have before us. No stigma exists, only if the chapel service purpose is changed from being what it now

is to something else in the future. This, to me, is quite radical (if you pardon the expression), and I must speak out against it. Why the switch from "chapel" to "assembly?" Are we afraid of sounding too religious and therefore, too establishment-oriented? The next step is to say that in a lawful, public "assembly" we cannot have prayer, we cannot support any religious belief, in effect, God is of no consequence and neither is His Son, Jesus Christ. But, before this Satanic view is possible, yes, "chapel" would have to be changed to "assembly." One can say what one will about Satan, but one thing is sure, he thrives on logic and he invites us all, every one, to laugh at the idea of his reality. Not only as a Christian, but as a free citizen, I deplore this chapel name-change. The *Star* speaks about "democracy" in the editorial and then deftly includes a subtle, and not-yet definite, but supposedly sure future change concerning chapel in one, small, neatly-worded paragraph. If I sound dismayed, it is because I am.

Why do I bother? I bother to write because I care about Houghton. I realize that my views will not be popular to many. But realize this, Houghton is my school, too. I went there and listened to dedicated men and women teach the world's knowledge in Christian perspective. Because of this, I must speak out against issues that are starkly incongruous as they exist, and threaten to exist, in the atmosphere of Houghton. And, what is more, I yearn to know the feelings of other alumni. Perhaps, we can work together to make Houghton campus a better place for us all, and, perhaps, for our children.

Most sincerely,

Mrs. Joyce (Calusine) Hatten, '62

Dear Editor:

Last Friday's chapel was seemingly to inform students about the new Campus Center. Unfortunately the chapel failed. As Friday's session indicated, the chapel period is inadequate to properly interact on important issues.

Let us say that too many students are still ignorant about the Campus Center. At this point it will not help to blame either administration, faculty, or students for the misinformation. It seems that the Campus Center is not in fact a student building, but an administration student building, with the represented student organizations relegated to wide open spaces — with versatility (chaos) in mind — or to broom closets.

When the administration would not extend the chapel to answer publicly the questions of 35-40 students, who could remain after the chapel period, it indicated its lack of concern for student opinion. The administration cannot, unfortunately, recall last Friday's chapel, but it can provide an opportunity in chapel or in a campus forum, when the important questions can be raised, and student opinion can be voiced. Hopefully, the administration will provide such an opportunity.

Sincerely,

Dan H. Kellar
Michael L. Harshaw

Campus Governance Systems

Students Speak Out

Ann Arbor, Mich. (I.P.)—Current efforts to include student voices in the administration of American universities are leading to the development of community-wide decision-making structures, a University of Michigan researcher reports.

David D. Dill gives an in-depth look at newly-developed governance systems at four universities — Florida A. and M., Minnesota, Columbia and New Hampshire — in "Case Studies in University Governance," a 204-page publication of the National Association of State Universities and Land-Grant Colleges.

Dill, a Ph.D. candidate in higher education at Michigan, conducted the study for the Association's special committee on faculty-student administrative affairs, chaired by U-M President Robben W. Fleming.

One of the surprising aspects of the study, Dill writes, was the frequency with which administrators, students and faculty members — radicals and conservatives alike — posed a parliamentary model of decision-making as ideal for the campus.

"According to this model," Dill explains, "some representative, university-wide body such as a university senate would serve as the forum in which would be debated the programs of the prime minister — one assumes this would be the president, but the desire for a man with a plan was sometimes so intense it seemed anyone would do."

"Such a model, it was argued, would ensure participation by those who wished it, would give to the university coherence and direction, and would leave the

majority free to do as they wished."

The author suggests that the contemporary American university — like its parent society — is confused as to what its goals should be. Many faculty people, for example, argue against the diluting of the "professional" character of the university hierarchy.

"Others hold that students will lose interest in university administration when the current wave of enthusiasm has passed. This confusion necessarily leads to an emphasis on political process."

"The support for a parliamentary model seemed to exude from the hope that a president would appear with a new 'raison d'être' for the university and would lead the academic community out of its wilderness."

President Malcolm Moos of the University of Minnesota was particularly concerned about the politicalization of the university senate and assembly, Dill discovered. From President Moos' point of view the creation of the decision-making process structures was a mixed blessing. It had also opened the university itself to intervention from external society.

"We could turn this thing into a militant coliseum," President Moos said. "Faculty disgust could increase and they might just walk out. University presidents today are walking a thin, taut line, and the activities of the Senate and Assembly might just act as the megaphone to broadcast the problems of the University community to the outside, and intensify the problems and pressures on the University."

Dill points out that there is still another alternative: "It has been argued that the democratic models of decision-making as represented at Minnesota, Columbia, and New Hampshire represents the last gasp of the ideal of academic self-government."

"The most obvious replacement would be a collective bargaining model. Some union officials feel that the seeming oversupply of Ph.D.'s could hasten the unionization of the universities."

"Ironically the possibility of conflict between the university-wide policy-making bodies with student membership and individual faculty members and departments led some of the professors at these four institutions to look upon unionization as a means of safeguarding their academic prerogatives."

"On balance," Dill concludes, "the effectiveness of any institutionally-based governing model in the near future is likely to be determined by two developments."

"The first is the emergence of a national mission and policy so deserving of the support of the people of the United States that there will be less need to determine the national destiny on the floors of university senates."

"The second is the creation of a coherent system of higher education which does not force all students to ascend the same educational hierarchy, but which is diversified enough to meet individual needs, and which offers the possibility that the various organizational sub-units might so define their ends as to have some reasonable chance of achieving them."



Dr. Helen Hirsch, professor of Christian Education, will spend part of her sabbatical leave touring the Holy Lands.

Nine Seniors Nominated To Students' Who's Who

Nine outstanding seniors have been selected to represent Houghton College in "Who's Who Among Students in American Colleges and Universities." Those nine students are: Michelle Forbes, Diane Frederick, John Jordan, Daniel Kreller, Margaret Lindley, Roberta MacNeill, Douglas Peterson, Janine Sakowski and John Seaman.

The committee responsible for selecting these students was

formed last year by the Student Senate. It consisted of five seniors ('71 graduates) and the Personnel Deans. It was the task of this committee to recommend names out of the prospective senior class to be nominated to "Who's Who" on the basis of scholarship, participation and leadership in academic and extra-curricular activities, citizenship and service to the school and promise of future usefulness. The nine students chosen all display exceptional qualities in each of these four areas. Their three years thus far at Houghton have been very active and profitable, both for the individuals and the College.

Shelley Forbes has been involved in the Student Education Club, CSO, orchestra, choir, public relations, and WJSL.

This year's Student Senate Vice-President, Diane Frederick, has been editor of the *Boulder Star* feature editor, sophomore class social chairman and on the College Bowl team.

Senate President John Jordan, in addition to being actively involved with Senate for the past

three years, has been freshman class president, a proctor at Shenawana and a member of the Star staff.

Dan Kreller has been involved with Senate, houseleague sports and served last year as junior class vice-president.

Margie Lindley has participated in houseleague sports, English Expression Club, orchestra, CSO, Student Senate and served as class historian.

Babs MacNeill has been involved with CSO, ACO, Student Senate and has served as East Hall president.

ACO chairman Doug Peterson served as junior class chaplain and has participated in the Education Club, Baroque Nonet and houseleague sports.

Jan Sakowski has served her class as treasurer for three years and secretary for two years and has been on the Dean's Liaison Committee, the Boulder staff and president of Brookside.

John Seaman has been in the Chapel Choir, WJSL engineer, chemistry lab assistant, freshman class parliamentarian and has been in CSO and FMF.

Christian Ed. Tour To Compare Historical, Contemporary Views

The sabbatical leave is a special time granted to a college professor for rest, travel or research. For Dr. Helen Hirsch, professor of Christian Education it means an unforgettable journey to the Bible Lands and a chance to follow in the footsteps of Jesus and his followers. Dr. Hirsch will leave from New York City on January 4, as a member of the January Odyssey to the Middle East, an organized tour of the Bible Lands and the surrounding area. She will arrive in Rome January 5. There will

begin a memorable twenty-two day tour of the highlights of the Middle East, excluding only Lower Mesopotamia and Asia Minor.

From Rome the group will fly to Cairo and then on to Aswan, affording ample leisure time at all stops for shopping and picture taking. Operating on a tight schedule, they then move rapidly on to Beirut, Tel Aviv, Jerusalem, the Jordan River, Galilee, Tiberia and then up to Athens on January 26, where the tour will end and all will return to New York.

Dr. Hirsch is extra-busy this semester trying to do the extra reading of books and atlas studying that is recommended.

A lecture series has been arranged for the group, and at each stop they will be addressed by Christian speakers. Dr. Hirsch hopes to record these lectures on tape, which would provide a storehouse of knowledge in themselves, in addition to the pictures and slides she plans to take. Her selections will include such sights as the Garden of Gethsemane, the Church of St. Peter in Gallacantee and the ruins of ancient Jericho.

Dr. Hirsch's journeys will not stop with the conclusion of the tour, for she plans to visit many Christian colleges when she returns, gathering new ideas, observing other schools' methods and discovering just what other colleges are doing in Christian Education. Wheaton, Bethel Seminary and Trinity are just three of a long list of colleges Dr. Hirsch plans to visit.

A visit to the Holy Land is bound to be a stimulating experience for anyone, and Dr. Hirsch is eagerly looking forward to her upcoming trip.

News Briefs . . .

Once again the Washington & Jefferson Literary Journal is soliciting students for new materials that will help to compose this annual literary magazine. Interested persons may send prose, poetry, drama, music, graphics, and photography to: The Journal, Washington & Jefferson College, Washington, Pennsylvania 15301. All manuscripts must be received no later than December 17, 1971. All material to be returned should include a self-addressed stamped envelope.

A million years ago, dinosaurs had a mercury pollution problem, reports the November *Science Digest*. Tests conducted by the New York State Department of Environmental Conservation on the neck bone of a mastodon showed it contained one part per million of mercury — twice as much as federal standards allow in food for human consumption. The tests are part of a probe for mercury problems in wildlife.

Admission Standards Still Reflecting A Rigorous Academic and Social Life

Despite a more rigorous program of recruiting students, the College's high admissions standards and procedures have not changed.

Applicants still submit the traditional forms which are reviewed by a committee of five. The practice of rolling admissions is still used. That is, a student's application is processed as soon as it comes in and acceptances are granted until the quotas of men and women for the freshman class are met.

Mr. Alderman, Director of Admissions, noted that fewer applications have been submitted now as compared to this time last year. Also, in many cases Houghton is the only school the student has applied to, although this is attributed to the economic situation.

To insure an incoming class of continued high caliber the Admissions office is taking several

steps. First, all those students accepted to Houghton that do not reply in thirty days or reply that they have decided against Houghton will be contacted personally.

Another step will be making Houghton known to high school guidance departments. This is felt to be necessary since from alumni surveys it was found that only 1% listed guidance counselors as those who directed them to Houghton. Guidance groups are visited personally and are

being invited to tour the campus and see first hand the rigorous academic program the students are involved in and the dynamic social life available to them.

When asked if Houghton would lower its standards in order to fill a class, Mr. Alderman stated that this question may have to be dealt with as early as the beginning of next year but that he couldn't answer the question as that matter of policy had to be handled by those "higher up."

Debate Team Anticipates Exciting Year in Forensics

One of Houghton's interscholastic teams that we don't often hear about is the debate team. Dr. Richard Gould, one of the team's advisors, is very optimistic about the upcoming season.

The other faculty advisors for the team are Mr. Richard Hui-brechtse, and Dr. Abraham Davis. Team members from previous years are David Baldwin, Senior; David Roman, Senior; Gary Bahler, Junior; and Connie Bucholz, Senior. The novice team members are David Nelson, a Sophomore, and Rhea Reed, a Freshman.

Their activities thus far were an excursion to Syracuse for a debate workshop, and a practice debate. At the workshop, our team members had a chance to talk with other debate teams and coaches to discuss various aspects of debate. They attended forums on affirmative and negative techniques and strategies for debate. There was also a workshop about judging a debate.

The practice debate held at Houghton was against Alfred. There were two rounds of debate and at the end the Houghton judges felt that our team was the better of the two.

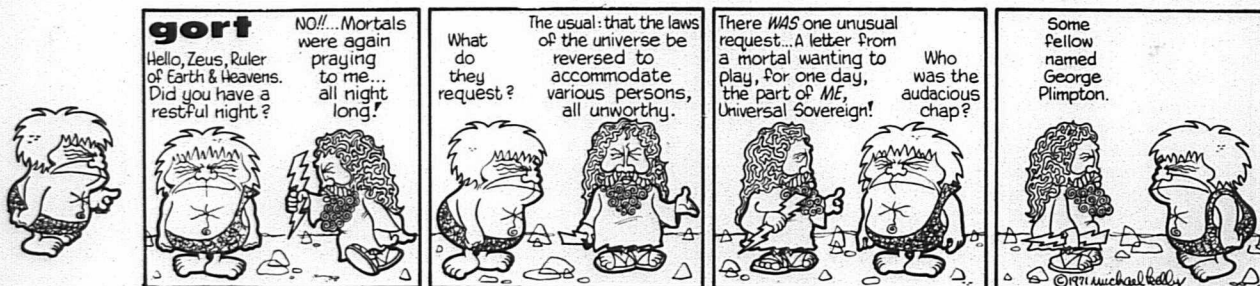
The topic this season for the debate team is, "Resolved: That more stringent controls be placed on the gathering and utilization

of information on private citizens by agencies of the U.S. government." An interesting topic which arises frequently is the invasion of privacy. Wiretaps, psychological tests for government employees, and computer storage of this information are a few of the aspects discussed under this topic.

A debate consists of two teams, the affirmative and the negative side. Each side presents his argument alternately in a series of ten-minute blocks. Then individual members give their arguments in five-minute blocks. A judge decides the winner on the basis of the team's analysis of the problem, their understanding and involvement in it, and their deliverance.

The debate team helps one to analyze and think about situations more critically. Also it helps a person to express himself and present arguments effectively.

Last weekend, the team had a debate at Muhlenberg College in Allentown, Pa. November 5 they have a debate at Pace College. They have more debates planned at Elizabethtown, Pa. and East Stroudsburg, Pa. According to Dr. Gould this year's debate team should have an exciting and successful season.





The Highlander's record stands at 8-5-1.

Highlanders Clip Alliance, Whip Canisius Team 8-0

The Houghton Highlander soccer team has come to life, fans. After winning only two of their first eight starts, Coach Burke's boys have won six in a row, to make their record 8 wins, 5 losses and 1 tie.

Houghton won its seventh game of the season against a tough Alliance squad in Cambridge Springs, Pa., last Saturday. The first half showed many scoring opportunities but neither team reached the scoreboard. Houghton's first score was set up by an unusual call in the Alliance penalty area. The opposing goalkeeper was called for obstruction on Tim Wallace, and John Rees took the indirect kick and drilled

it into the net. Slighter booted in number two in the fourth quarter as Craig Criswell and the rest of the Highlander defense shut out Alliance 2-0.

Houghton won their sixth straight and posted their fourth shutout last Wednesday as they downed Canisius 8-0. Every Highlander player saw action and some saw new positions. John Rees had a "hat trick," while Jeff Prinsell stuck in 2 goals. Gregg Vossler, Gary Housepian and

Craig Criswell each had one to round out the scoring.

This Friday and Saturday, Houghton travels to Messiah College and will play twice in the Christian College Tournament. The home game scheduled for this Saturday has been changed to Tuesday, Nov. 9, beginning at 2:30 on Stebbins' Field. This will be Houghton's last soccer game of the season, so let's have a good turnout.

Sports in Brief . . .

Bill Russell, former Boston Celtic great, first of his race to manage full-time in a major league of any sport, named by Sports Illustrated Sportsman of the Year in 1968, and named Athlete of the Decade in 1970, will speak at the State University of New York at Buffalo on November 9, 1971 at 8:00 p.m. in Diefendorf 147. The speaking engagement is being sponsored

by the Student Association and Graduate Student Association Speakers.

During his twelve year tenure with the Boston Celtics, Mr. Russell led his team to ten world championships. Now retired, Mr. Russell's interests are not restricted solely to basketball; he is very much concerned about today's youth and the problems facing the nation.

Senate Debates Chapel Policy, Publications Advisors Proposal

Among the reports given in the Senate meeting on Tuesday night Nov. 2nd, that which received the greatest attention was the coming Current Issues Days. The basic agenda was explained. Beginning Friday morning all classes will be suspended and there will be a time of lecture, questions, and answers in Wesley Chapel with several members of Trinity College and Dr. James Boice. In the early afternoon the student body will be broken up into several smaller encounter groups or workshops in which they will be discussing topics such as the Christian's life style, the war in Vietnam, the New Left counter-culture, or the black liberation movement. The purpose of the workshops is to allow everyone to become involved and help each other, as Christians, to relate to their world by

better understanding its problems and constructively acting upon them. This will be followed by dialogue in Wesley Chapel between several guests and the students. Saturday morning there will be a repetition of the workshops in order that students may attend those workshops they were not able to fit in the previous day.

Concerning the possibility of changing our present chapel program, the Senate felt its present number and compulsory status should be maintained. It was suggested a minimum of two chapels per week be designated as worship services, and the remaining, also compulsory, be open for use by any student or organization with either a worship or assembly program to be presented. It was also recommended that various types of songs be

used to set the particular mood of that chapel service.

The Senate accepted the faculty proposal concerning faculty advisors for the *Star*, *Boulder* and *Lanthorn*. Each editor after consultation with his staff will submit to the faculty, for ratification or selection, the names of one or more faculty members to serve in this capacity. Faculty rejection of the nominations will require the editor to submit other names. These nominations will be made not later than May, and the advisor's term of office shall begin with the new semester the following September. This will put the initiative where it belongs for the student publication, and will make for the necessary rapport between the editorial staff and the advisor.

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Menu for the Week

Monday, November 8, 1971
Breakfast: Bacon & Eggs-Toast,
Cold Cereal.

Lunch: Chili-con-Carne, Peach
Salad, Bavarian Pudding.
Dinner: Beef Stew on Noodles,
Cole Slaw, Pickles, Spice Cake.

Tuesday, November 9
Breakfast: Bananas, Hot & Cold
Cereal, Muffins.

Lunch: Soup, Ham & Egg Salad
Sandwiches, Molasses Cookies.
Dinner: Veal Steak, Small Oven
Browned Potatoes, Wax Beans,
Catsup, Sherbet.

Wednesday, November 10
Breakfast: Oranges, Hot & Cold
Cereal, Apricot Bread.

Lunch: Meat Roll, Tomato Salad,
Tapioca Pudding.
Dinner: Baked Fish, French
Fried Potatoes, Broccoli, Tar-
tar Sauce-Catsup, Coconut
Cake.

Thursday, November 11
Breakfast: French Toast-Syrup
Cold Cereal.

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Lunch: Hot Turkey Sandwiches,
Peas, Pineapple Salad, Cream
Puffs.

Dinner: Spaghetti & Meat Balls,
Tossed Salad, Italian Bread,
Apple Delight.

Friday, November 12
Breakfast: Fruit Juice, Hot &
Cold Cereal, Coffee Cake.

Lunch: Creamed Chipped Beef
on Toast, Gelatin Salad, Brown-
ies.

Dinner: Fruit Cup, Roast Beef,
Mashed Potatoes-Gravy, Corn,
Spiced Apple Ring, Peach Up-
sidedown Cake w/c.

Saturday, November 13
Breakfast: Prunes, Hot & Cold
Cereal, Honey Buns.

Lunch: Hot Dogs & Rolls, Potato
Salad, Apple Salad, Royal
Anne Cherries.

Dinner: Baked Ham, Escalloped
Potatoes, Limas, Pink Apple-
sauce, Cake.

Sunday, November 14
Breakfast: Grapefruit, Hot &
Cold Cereal, Donuts.

Dinner: Corn Crisped Chicken,
Mashed Potatoes-Gravy, Green
Bean Casserole, Cranberry
Sauce, Ice Cream & Cookies.

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