

The Houghton Star



The Houghton Star

Volume 80, Number 15

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Boyd to Preach

"Worship in the Life of Faith" is the theme keynote speaker Dr. Donald Boyd will address during Houghton College's Institute of Theology March 7-9 on the campus.

Nine Houghton College faculty members will present lectures on topics ranging from preaching in the life of worship to the music of worship to young people and worship in the faith community.

Professor of preaching and worship at Asbury Theological Seminary (KY) for the past 11 years, Boyd holds degrees from Marion College (IN), Bethany Nazarene College, and Rochester-Colgate Divinity School. He has been a pastor for 30 years. Currently book review editor for *The Pulpit Digest*, Dr. Boyd has authored numerous scholarly articles.

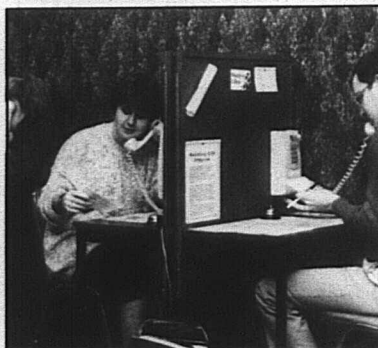
Continuing education and CEU credits are offered again this year. Because of this availability, the Institute will be helpful to denominations that require or encourage church leaders to accumulate CEUs as a measure of professional development. Interested pastors should contact the college church relations office at 567-2211 for more information.

Black History Awareness

by Deb Marett

February is Black History Awareness Month. A coordinating committee has put together a series of activities for everyone to take part in. Most of these have already taken place, beginning with a movie on February 1. A chapel on February 5 was given by Rev. Timothy Careathers, a minister from Buffalo. Another film was shown on February 8, and a chicken wing study break took place February 17. One of the highlights of the month was a presentation and workshop given by Ms. Lorna Hill, a professional black actress, on February 15. This week, another film was shown entitled "Ralph Ellison on Work in Progress."

In addition, there are several displays on the topic of Black History - one in the Science Building on 4th floor, one in the mailroom, and one in the campus store. Also, a trivia contest is run, with 10 challenging questions being given out each week. Answers should be sent to Nancy Murphy, Student Development, in intracampus mail by Saturday. Prizes are awarded weekly.



Phonathon '88

by John Bright

The Houghton College Phonathon '88 took the proverbial "giant leap" toward its goal of \$275,000 last Thursday with an all time record-breaking night that raised \$38,000 and pushed the total amount pledged to \$215,000. The Phonathon, which raises money for student scholarships, depends on the generosity of Houghton alumni to raise about a quarter of a million dollars each year. The Phonathon volunteer callers are recruited from students involved in campus organizations, professors, and alumni.

The Phonathon averages about

\$20,000 on community calling nights. It will need to raise \$60,000 in the final four nights in order to reach its goal. After Thursday, Tom Skinner of the Development Office is very optimistic. "We needed a great night like that. We had been praying for a great night and just all the right people happened to be home that night, and we had all the right people on the phones." He went on to explain that one alumnus from Castile raised \$8,000 herself. "You pray for one of those miracle nights, and every once in a while God sees fit to bless you with it. We're very, very grateful for that."

Mr. Skinner, who works specifically with corporations and foundations, emphasizes the importance of matching grants to college fundraising. Many corporations will match dollar for dollar the contributions of their employees. The Thursday night tally included two such grants, one from Bell Laboratories for \$3,600 and one from IBM for \$2,000.

Mr. Skinner would like to thank the community for supporting the effort, especially by remembering to pray for the Phonathon and by being considerate in the use of phone lines during calling hours. He would also like to thank Melinda Trine, organizer of the Phonathon, for the excellent job she did.

NY Knicks Host College Night at Madison Square

Houghton College is among the 31 colleges of the Independent College Fund of New York which have teamed up with the New York Knicks to offer a first-of-its-kind college fair and alumni gala for metropolitan New York high school juniors and seniors and area graduates.

The college fair, to be held before the Knicks vs. Cleveland game, provides an opportunity for New Yorkers to talk with admission and financial aid personnel from 31 of the state's premier independent colleges and universities. Students and parents will gain useful information about the college search, admission, and financial aid process.

Through the generous support of the GTE Corporation and The Bank of New York, a \$31,000 scholarship program has been created. Deserving students attending the fair and later enrolling in one of the fund's 30 colleges will be eligible to apply

for one of these need-based grants.

Fair goers, who have received admission vouchers from one of the fund's colleges, their high school or support organization, may exchange a voucher for a free ticket to the game at 7:30 pm. These free tickets are made possible by the event's corporate sponsors.

As part of the Garden event 20 colleges are hosting an alumni gala next to the college fair in the exhibition rotunda. Nearly 1,000 area graduates are expected to gather to initiate one of the most extensive alumni networks in the city. Many of these alumni will also assist in the admission efforts of their *alma mater*.

Media representatives are invited to attend the event. For an admission voucher or further information about the Madison Square Garden event or the Independent College Fund of New York, contact President Leonard T. Grant.

Shenk Speaks on Islam

by David Wheeler

At the Thursday, February 18 Lecture Series, Prof. David Shenk addressed the subject, "The Vulnerability of the Cross." The lecture emphasized the problems and struggles within society and stressed that God as revealed in Jesus Christ is the fundamental gift that Christians can give to Muslims.

Dr. Shenk began by explaining the differences between Islam and the other monotheistic sects by alluding to the late 1970's Camp David peace talks. U.S. President Carter, Israeli Prime Minister Begin, and Egyptian president Sadat spent the first day on a reflection of faith and theology. Carter believed the splits to be mainly theological issues, and as Dr. Shenk would go on to explain, he was right.

Dr. Shenk observed that at Camp David all three major monotheistic religions: Judaism, Islam, and Christianity were represented by the three principals: Begin, Sadat, and Carter. All three religions claim Abraham as their spiritual father, which means that half the earth's population, are in a sense, Abraham's spiritual descendants. The differences begin to arise in reference to Abraham's sons. Islam states that Ishmael, as first-born, deserved and received the blessing of God, and the Koran states that God deliberately gave Isaac his blessing and covenant.

According to Dr. Shenk, there are six modern issues that cause tension among Muslim society. These affect Muslims as individuals and as a society.

1. *Haji*- Islam is stationary in a world of movement. According to Muslims, Islam is the primal religion of mankind: Adam and Eve practiced it, Abraham, and later Muhammed reinstated it as true worship. Since it is the perfect primal religion of humanity since Adam, to change anything or imply any kind of movement is negative.

According to Christianity, there is always important movement- from a garden to a city, from a fall to a redemption, from Adam to a new Adam. To Muslims, however, it is sin to move away from the pure unadulterated worship that Adam practiced. The *Haji*, or pilgrimage to Mecca, is a constant reminder of this lack of movements.

2. *Caliph*- Islam holds that man was created as the caretaker of earth. God gives detailed guidance, to which man is required to submit. For example, accord-

TresChic:

Healthy Hair Begins at the Root

by Julie Beth Siemens

I've been getting lots of feedback from guys asking, "why don't you ever write bi-sexual articles?" (So to speak.) So here's one for everybody. Sorry I neglected you, guys.

Hair—our crowning glory or a big problem. Keep these tips in mind if your hair has been looking less-than-smurfy.

Blow-drying at a close range dries out hair and scalp. To prevent this, keep your dryer at least 10 inches from your head.

Determine what shampoo is best for you by skipping a wash and running your fingers along the roots of your hair. A flaky scalp needs a cleanser for dry hair. Greasy buildup calls for a shampoo to control oil.

Got dandruff? Hey, don't hide! Come out of the closet and try this remedy: Dampen a cotton ball with one part water and one part astringent. Apply to scalp at one-inch partings.

After shampooing, rinse hair in cold water to close cuticles and promote a healthy shine.

When styling, use an alcohol-free mousse. The regular formulas can dry out hair shafts, causing brittleness.

For a more effective shampoo, first brush hair thoroughly to help distribute oils from scalp to ends.

ing to Islam, God gave Adam the names he was to give to the animals. According to the Judeo-Christian outlook, God did give man dominion over the earth, to subdue it. Man is to make God's good creation into an even better creation. The Muslims see technological advance as something negative, as it places man in a state of dominion over earth. The contrast between the two views is highlighted in the account of the Muslim who refused to donate his blood to save his wife's life and accused the Christian doctor of arrogance. She died due to his refusal.

3. *Bida'*- This term refers to innovation and change. To Muslims, there maybe no deviance from the pure faith of Adam whatsoever, and only societal change implies a deviance from purity. Muslims see their defeat at the hands of Israel to be punishment from their deviation from true faith. Therefore, there is an extreme conservative trend among Islamic society. Dr. Shenk believes that in the Christian belief innovation is positive for the purposes of innovation. Therefore, Jesus' healing on the Sabbath was justifiable.

4. *Umma*- The ideal of the Islamic society was established by Muhammed at Medina, where he held control politically, religiously, economically, and culturally. Islam holds that the purpose of Islam is to control society, that there is no religious expansion without political expansion. To Muslims, Islam-controlled society is the *Umma Dan al Salaam* ("region of peace") and everything else is the *Dar al Harb* ("

region of war"). This is why Sadat became hated for dealing with "Satan." This belief is the spark of many of the tensions and hatreds in the Middle East.

5. *Tawhid*- *Tawhid* refers to unity of Faith and practice. Muslims see Christians as schizophrenic, possessing a faith that makes no difference in their lives. This ties in with the idea of *Umma*; no area of life, including government, should be outside the control of God, nationalism is seen as idolatry because it upsets the unity of Islam.

6. *Shar*- *Shar* refers to the authority of Islamic law. There are severe differences among Muslims over how to carry out the law. Sunni Muslims hold to the Quran and Sharia and believe that strict literal adherence to the Koran is the only way to obey God. Shia Muslims believe on the authority of the Quran and Imam; the Imam being the head of the religious community. Under that system, the Koran can be reinterpreted, and innovation can take place. The clash between these two groups has triggered the strife in Lebanon and the Iran-Iraq war.

According to Dr. Shenk, there is much we can learn from Muslims; their commitment to prayer and unity, and their consternation at the "easy" "schizophrenic" lifestyles of many Christians. Dr. Shenk believes to be a witness to a world divided in turmoil and violence that God is most fully revealed in the vulnerability of a baby in a manger, in the wounds of dying man, and in the vulnerability of the cross.

Opinion

Pandora's Box: Who Loves You?

by Giocchino Jack Urso

When I first came to Houghton College I thought that the last question I'd have to ask is, "Don't tell me that you love me, show me!" This question was recently reiterated by Scott Baxter in the *Star* last week. I have a few thoughts I'd like to share with you on this question.

Ask yourselves, who loves you? Then ask, why? Notice how everyone has a tendency to go in groups of people like themselves? That's okay, but see who else they share their lives with. I submit to you that part of love is the willingness to share your life with another person. Sure, it is easy to say "I love you" and then convince yourself that those words are true; it is harder to love someone when your faith leaves no room for hate. The current form of Evangelicalism does not allow for the expression of hate. As a result of this you have a bunch of people walking around convinced that they can only express, only feel, love. There is no room for hate in Christianity, right? Maybe. How about this? Are you willing to love, to share your life, with anyone who comes up to you? If you say yes, you're a liar. Let's go ask this question on campus. How many College Republicans do you see in love with me? That's okay, I am not in love with many College Republicans. As a matter of fact, I'm not in love with a lot of people. Actually, I hate most people I come in contact with. I can't stand being on campus because I hate the students, I hate the professors, and I hate the administration. I admit that there is little love in my soul, but I admit it. I am human, I make mistakes and this is how I am right now. I hate. Some day hate will be a luxury I will not afford, but to know love - as humans - we need to reconcile ourselves with our hate. We are not God. We are not perfect. Hate is an emotion we will naturally feel. If we are to understand the importance, the necessity, and the price of loving and sharing our lives we need to accept the fact that we hate. We need to learn why.

We can't run away from hate either, however I'm going to. After graduation I'm running as far away from this place as I can. I'm getting on a plane and I'm going to the great state of Washington and if I ever set foot here again, it will be too soon.

Urso Doubts Ivan

Pat,

Frankly, I am not going to listen to a guy named "Ivan" tell me about the evils of the INF treaty.

Cautiously,
Giocchino Jack Urso

Jack Mutes Horne

To Mark Horne via the *Star*:

Mark, it is amazing that you can write so much on a point you completely missed. Frankly, I have no idea what in the world you were trying to say so I'll just restate my point.

First of all I state that man is responsible for his own actions, not God. I say nothing about God not being in control. I don't consider long, vague, and pointless metaphysical questions on the nature of man's relationship to God. Also why did you put that paragraph in on the source of God's truth? I made no mention of it in my column and so I saw no purpose for it being in your response to me.

My major thesis (and probably my only one considering how short the column was) is that man is responsible for his own crimes. All men are bonded together by the fact of the creation and that they are fallen. If I commit a crime I am responsible to the rest of humanity for my actions. God's involvement in the process is His own to say and I'd rather not speculate on it.

I think you did not quote scripture to your advantage. Romans 9:21 reinforces an idea I threw out rather facetiously, that of God being a puppeteer who manipulates man like a mindless pawn. Frankly, I am not prepared to agree with you on this version of God, even if you feel you have Biblical grounds to support your statement because it infers that life is ultimately futile, which is in direct contradiction to what you later state through inference: that life is not senseless.

Actually Mark I'm not certain of what you are saying in your column. Your use of

scripture is little, unexplained, and imprecise. You have a habit of tacking scripture at the end of a sentence without explaining why. I think you are disagreeing with me, but I think many of us get clouded with your use of rhetoric. I can't sum up your point, because you don't seem to either.

You state as your last paragraph that we can-

not find God with our reason, but "Rather we should allow our minds to be renewed in submission to His word." First of all renewing our minds is not going to solve the question of why we should not use reason to find God. Oh, well that's okay Mark. If your column last week is any example of the thinking process of God, then, yes, I agree with you. We cannot use our reason to find God for he is clearly not logical.

Hugs and kisses,
Giocchino Jack Urso

Thank You Note

An open letter to Houghton College,

I would like to take this opportunity to express our thanks to all of you for your tremendous support this season and in particular at the St. John Fisher game. Special thanks are also extended to WJSL for broadcasting the game; Al Rehn and the people of the dorm councils for organizing the attendance contest; Coach Steve Brooks for his continued support and encouragement; and finally, all of you as faculty, staff and students for the special people that you are!

It is a very special privilege for us to be able to represent Christ and Houghton College in this way. Please remember us in your prayers and thanks for everything!

Because He Lives,
Coach Lord
Houghton Women's Basketball Team

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages thought, discussion, and the free exchange of opinion; but the opinions and ideas expressed herein do not necessarily represent the views of the staff or of Houghton College or the editors. The Star encourages signed letters to the editor; however, the editor reserves the right to edit all contributions. All letters for inclusion must be submitted by 9:00 a.m. Tuesday. The Star subscribes to the Washington Post Writers Group and Tribune Media Services.

In State We Trust

by Mark Horne

The State incarnates the Divine Idea upon Earth.

-Hegel

The State is the supreme power, ultimate and beyond repeal, absolutely independent.

-Fichte

Everything for the State; nothing outside the State; nothing against the State.

-Mussolini

The State dominates the nation because it alone represents it.

-Hitler

The State embraces everything, and nothing has value outside the State. The State creates right.

-Franklin
Delano Roosevelt

I write this column having just returned from a prayer vigil for Christians in the Soviet Union. I am not happy. I have seen a poster covered with faces and names of people held in prison for their faith. These prisoners are of both sexes and all ages. I have read a couple of accounts of the torture they are subjected to. How they are beaten and frozen and isolated for months...

I also read about a schoolgirl in Russia who was assigned to write a composition about the special place Lenin held in her heart. Problem: she was a Christian. So she declared in writing that her heart belonged to Jesus leaving no room for Lenin. The teacher sent the composition to the KGB.

Why? Why does a superpower care what a schoolgirl thinks? What difference does it make?

Let the godly ones exult in glory;
Let them sing for joy on their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand
To execute vengeance on the nations,
And punishment on the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute on them the judgement written;
This is an honor for all His godly ones.
Praise the Lord!

-(Ps149:5-9 NASV)

Perhaps the Soviet government realizes what we do not: Jesus claims to be King of Kings and Lord of Lords (Rev. 19:16). According to God, all authority comes from Him (Rom. 13:1). Such a claim is treason. The secular (ie. pagan) State asserts that it has all authority. It has done this in the past by claiming divinity (the Roman, Egyptian, and Aztec empires, for example), divine right (the European nations of the Middle Ages as well as the Roman Church), and secularism. In all cases there is no higher law than that which comes from Man.

The church in China is a good example. Christianity is allowed to exist there, but only if it acknowledges the State as the sovereign over Christ! The Bibles and buildings for worship are only there as gifts of the benevolent State which gives them the resources to build with, the land to build on, and the presses to print with. The earth is the State's and the fullness thereof, I guess. At least that's certainly the message one gets when the sanctioned "Church" does not stand against forced abortions and government theft in order to stay in favor.

To bring this discourse home: What business do we Americans have believing in democracy? How can we possibly think that our laws ought to be derived from the "will of the people?" God says we're supposed to obey Him, not ourselves (If you need me to cite a verse for this claim, you should retake Biblical Literature). If we are to judge kings and their nations as God's people then we must appeal to God's law. In short, as Christians, our political philosophy ought to be theocratic.

What I am trying to communicate to you is that we must declare that the autonomous State stands on the feet of clay that are shattered by the Rock, Jesus Christ (Dan 2:31-45). We must declare that God's word is normative for all Mankind in every area of life (Mat. 5:17-20; Rom. 3:31; 1Jn. 3:4, 5:3).

There is no common ground nor any neutral zone; one must serve God or Man (Jud. 24:15, Acts 4:19). God is the Lord and Savior of the world (Jn. 3:16-17), not just individuals or families. If we do not challenge the State now, we can expect our children to become intimately acquainted with persecution and martyrdom all because we insisted on compromise.

Fisher on Bigotry

Dear Editor,

Applause to the Division of History and Social Science for their chapel on bigotry. It gives additional evidence for my theory that the utilization of our own campus resources results - on the average - in higher quality chapel programs than does the inviting of off-campus "experts." I would encourage other Divisions and campus groups to consider what they might do to contribute to the chapel program. (I am a bit puzzled as to why the Division of History and Social Science couldn't find any confessing ex-bigots within their own ranks - and three of four from my own Division? I suppose we do have more practice at confession!)

Beside bigotry based on sex, color, or geographical origin, I would like to suggest another type for your brief consideration. I might call it "intellectual bigotry." That choice of terms might bring a number of things to mind, e.g., the attitudes of the educated toward the uneducated or vice versa. But what I have in mind simply concerns our attitudes toward those who disagree with us.

Many issues could be used as examples, but I would just like to mention the area of social-political views. I think I recognize the fault in myself, and I know I have felt it as directed - often unknowingly - toward me. (After all, we can be careful not to make racial slurs in the presence of blacks; beliefs are not so apparent.) What I have in mind is our tendency to yield to the temptation to think that anybody with any brains at all would endorse the same policies as we do to deal with the problems of poverty, nuclear arms, Central America, the national debt, etc.

I'm sorry, but whether you agree with me or not, your position just isn't so obvious and unproblematic as you often make it sound. These issues are actively and currently disputed, with very intelligent and knowledgeable people on all sides. When people around me whom I respect quite highly endorse a position opposing my own, I take that seriously. I'm fully convinced that not all of my positions are the right ones. But when someone endorses a position opposing my own on a difficult and complex issue and implies that "we *all* know how silly the opposition is," I am offended.

I think I have also been guilty. Let's avoid this kind of bigotry too.

Sincerely yours,
Carlton D. Fisher

"A Little on Moore"

by Thomas Woods

Monday, February 29, the Houghton College School of Music presents William Moore in compositional recital. The recital will commence at 8pm in Wesley Chapel, featuring five works composed by Moore.

The evening will begin with the college orchestra playing a horn concerto. This, the longest composition of the recital, will be followed by Dr. William Allen's performance of a collection of short piano pieces. This will be followed by a trumpet solo played by Lee Schaarschmidt and a duet of Moore on piano and Sue Knickerbocker playing euphonium. The last piece will be played by the brass ensemble which includes Moore and others.

The recital will be Moore's first at Houghton College. Some of the pieces are revised versions of works played in composer's concerts of the past. The trumpet solo was originally written for Moore's wedding.

When asked to describe some of the music, Moore replied by saying that some of the music is experimental. For the most part the recital will consist of straightforward listenable, whistleable tunes in a classical style influenced by contemporary harmonies. A friend of his told him that it sounds like "movie music." Bill commented that "there's always something I could do to make it better."

Currently, Moore is majoring in Bible and minoring in psychology and music. After graduation this May he intends to pastor a Mennonite church in New York State. His composing does not officially have any bearing on his future, but is a pastime, a hobby. "I did it just for fun."

by Patricia Shimburski

Many of Houghton's poetry enthusiasts gathered in the Trustee's Dining Room last Thursday, February 18th, to hear the featured poetry of four Houghton creative writing talents. Holly Lang, current editor of the *Lanthorn*, has organized the poetry readings for this semester. She can be pleased with the success of this, the first of several poetry readings she has planned for the coming months.

Don Vogel, Dr. William T. Allen, Karen

Fine Arts Calendar: What's Happening

February	29	8:00pm	Student Recital: William Moore/Composition
March	3,4	FINE ARTS FESTIVAL	Carol Doran - Speaker
	4	8:00pm	ARTIST SERIES Eastman Brass
	7	8:00pm	Student Recital: Julie Wagner/Clarinet
	9	6:30pm	Young Performers Series
		8:00pm	Student Recital: Terry Gordon/Trumpet
	10,11	FINE ARTS FESTIVAL	
	11	8:00pm	St. Paul's Boy Choir Concert
		10:30pm	CAB Coffeehouse
	12	8:00pm	CAB Activity

Creative Composer's Concert

by Jedidiah McKee

On Wednesday evening, February 17, the Houghton College School of Music presented *Houghton's Creative Composers*. Fifteen different pieces were performed, each an original (or nearly original) composition by a Houghton College student. Many of the students whose pieces were performed are pupils of Dr. William Allen, Houghton College's Composer-in-Residence and Music Theory/Composition professor.

Sheila Schmitt (playing *G.W. Thoughts*) and Ruth Holt (playing *Chromatic Fun*), both presented compositions for solo piano. Holly White (*Moonbeams on the Water*) and Christina Nelson (*My Restless Soul*) performed their own compositions for solo cello. Patricia Shimburski sang her arrangement of Carl Sandburg's poem *Timber Moon*, accompanied by Ruth Holt on piano. Beth Sawyer arranged Robert Frost's *Nothing Gold Can Stay* in a similar manner, singing the lyrics while accompanied by Aric Phinney on piano.

Daniel Fortune accompanied two of his own arrangements, *What Wondrous Love is This* for euphonium (played by Gordon Kerr, with Dan on piano), and *There is a Balm in Gilead* for violin (played by John Jost, with Dan on organ). Gordon Kerr played marimba for his arrangement of *Go*

Tell It On The Mountain, with Lee Schaarschmidt playing occasional accompaniment on piano. *Shoji*, a word meaning a translucent screen used as a sliding door or room divider in a Japanese home, was the title of a piece by Gerald Szymanski for viola (played by Kristen Zike) and piano (played by Douglas Renz).

There were two duets: *On Studying Calculus*, by Kimberly Lynch, and *Friend in the Covering Darkness*, by Jedidiah McKee. Kim's piece was played by Nina Assimakopoulos on flute and Amy Stoddard on oboe. Kim's poem by the same name was printed on the back of the program. Jed's piece was played by Rebecca Seher on flute with Tammy Brooks on violin, and was dedicated to Nancy Heckman.

Aeolus Strikes Back was a rather unconventional piece by Gerald Szymanski, involving several people blowing through organ pipes in a semi-improvisatory way. *Where Once was Ninevah* was a short piece for brass quartet by Terry Gowett. *Mauve*, by Terry Gordon, was a piece for flugelhorn, trombone, drum set, and bass.

The concert lasted only a little more than an hour, due to the shortness of many of the compositions.

Houghton Poetry Reading Receives Rave Review

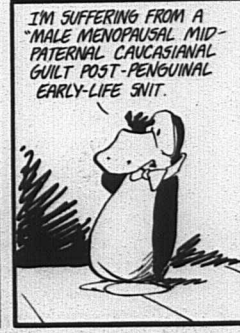
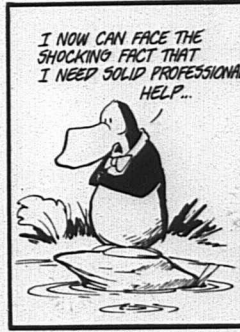
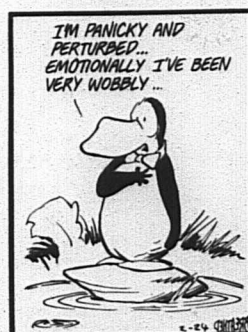
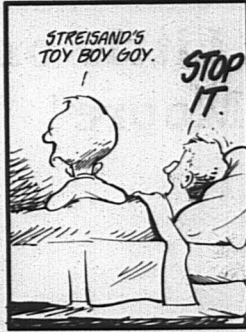
Buck, and Jack Urso each in turn thoughtfully read their own works. A relaxed time of discussion followed each of the four readings, and contrasts in style between the four poets were enjoyable. Though the mood was serious in tone, Dr. Allen lightened the atmosphere a bit with his choice of short poems, several of which reflected a more humorous nature.

Poetry readings will be more prominent at Houghton this semester in an attempt to give greater recognition to the

talented faculty and students with poetry and short stories to offer. Since there are limitations to the amount of works that can be published in the *Lanthorn*, these readings allow for some of the *Lanthorn's* most prolific contributors to share a larger portion of their writings with the public. The readings also offer the chance for featured writers to give some background to their poems or to their writing style that may make their words even more meaningful to the listeners.

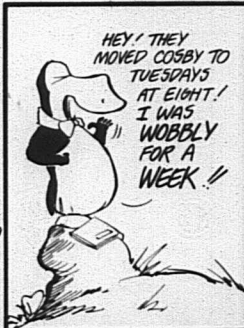
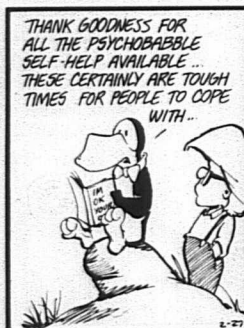
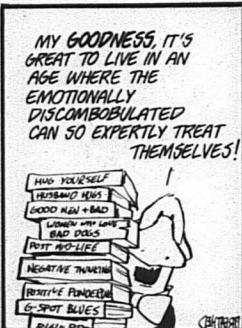
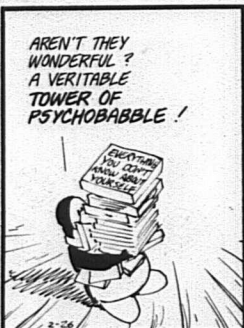
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