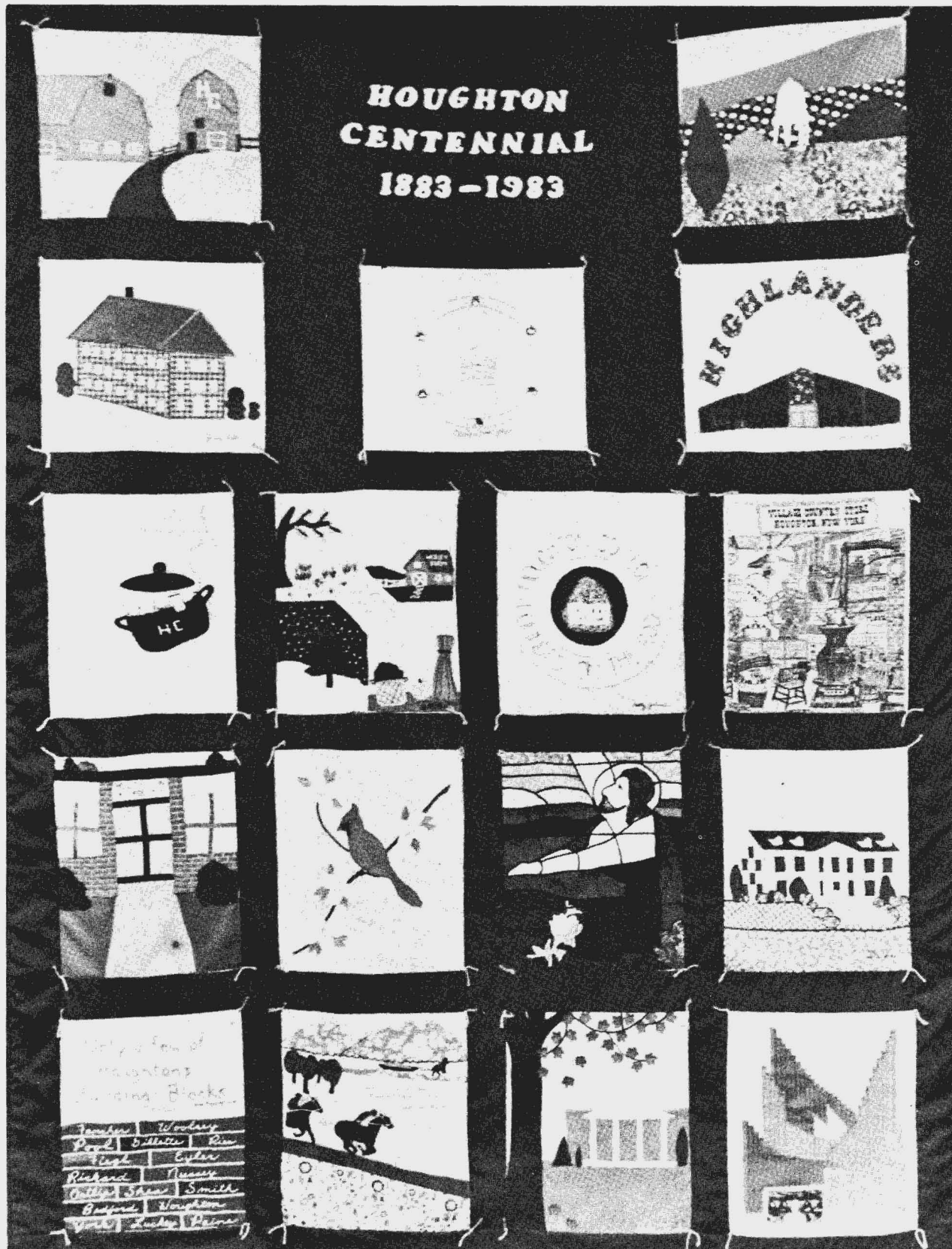


# Houghton MILLIEU

COLLEGE BULLETIN • NOVEMBER 1982



INSIDE: Hospice • Church-College Project • Consider the Years • Alumni in Action • Sports • Campus News • Houghton's Fair of the Century

**A** FORMER BOSS of mine, a resolutely non-Christian man, got cancer and I learned about it. From then on my daily "To Do" list reminded me to call him — but I didn't and four weeks later he was gone. I was guilt stricken. Analyzing why I didn't call, I came to realize that I stumbled over how to talk to him about his illness and impending death. At that time I had never heard of Hospice. Later, when I did, I signed up for the training program to overcome this fear. I learned to handle it as I became an active Hospice volunteer. All of life has taken on new meaning as the proximity of death has caused me to rejoice more in living, find more purpose in my actions, and place more confidence in the life after this earthly one.

It was in 1974 that the Hospice movement came to the United States from England. In 1064 A.D., in Jerusalem during the Crusades, it began with St. John the Hospitalers, a religious order that believed God had called them to minister to the terminally ill. As with

*Many evangelical Christians see Hospice as a logical — if extraordinarily demanding — form of expressing the love of Christ.*

many movements, its popularity ebbed and it was virtually moribund after the 1700's.

Hospice's revitalization in England is largely due to Dr. Cicely Saunders, an Anglican physician of enormous spiritual faith, remarkable compassion and extraordinary organizational ability. St. Christopher's Hospice, which she built and still runs, was the source for American

## HOSPICE: A Special Way of Caring

by Robert Dingman

*Hospice—It's a word that has been increasingly used in the press, on television and elsewhere. Hospice comes from the same root as hospital, hospitality, etc. A year from now, Medicaid will start paying for hospice services and more and more employers offer health insurance that provides for hospice care.*



inspiration to bring the Hospice movement here. As is often the case, the American expression has taken a different form. While some hospitals have Hospice programs for their patients and a few local Hospice groups do have their own buildings, the majority stress home health care services. When the patient wants to do so, medical conditions permit and there is a "care giver" at home, conditions there are most appropriate for the type of support Hospice offers.

**Who are Hospice patients?** More than 90 percent are victims of cancer. Whatever the illness, all have been given a prognosis of six months or less to live. Patients include small children, but most are past 50 years old. The terminally ill person is the initial focus, but sometimes

the spouse may have greater emotional problems than the dying person and children face a special trauma in preparing to lose a parent. Hospice volunteers provide counsel, emotional support and practical help to all family members. After the death, bereavement counseling is offered the survivors.

These days, and in the American form, Hospice is usually non-denominational and includes volunteers of all shades of belief and un-belief. Interestingly, and perhaps predictably, many Hospice volunteers are people of strong faith and many evangelical Christians see Hospice as a logical — if an extraordinarily demanding — form of expressing the love of Christ. Each volunteer I have asked feels that Hospice patient care has pushed

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Houghton College admits students of any race, color and national or ethnic origin. The college does not discriminate on these bases, or on the basis of sex in any college administered program.

**COVER:** Originally proposed for the nation's bicentennial, the quilt pictured became a college centennial project of Anna Houghton Daughters. The 17 brightly colored panels depict familiar campus and community landmarks, objects or phenomena. It will be displayed throughout the year at the campus center bookstore.

Anna Houghton Daughters, named for the college founder's wife, was launched in 1923-24 under the leadership of Mrs. James S. Luckey. Originally its membership was restricted to faculty wives and its function was largely social. Today membership is open to all community women and various service projects are executed.

**myline**

MILIEU reaches nearly 12,000 households in 63 countries. Two months ago we acted on the Alumni Board's mandate to improve quality and help meet rising costs by asking alumni to consider voluntary subscriptions of \$5 a year.

We seized the opportunity to hitch a free ride along with the survey that alumni director Dick Alderman was mailing to the 9,065 alumni households





him or her more deeply into faith as they face life and death matters daily. During these crisis times for the patient's family, there is often a strong desire to turn to spiritual values in a new, deeper way and the Christian volunteer has a marvelous opportunity to assist.

**The Hospice movement believes** strongly that spiritual resources are a major factor in working with the terminally ill. However, the evangelical seeking to share his order of faith may find some frustrations in doing so. Hospice feels that the volunteer should meet the patient where he is and therefore objects to any volunteer aggressively seeking to share his faith. I have come to realize that even a well-intentioned believer can be destructive in these ultrasensitive times if

not guided by sensitivity and discernment. My last patient, a 27 year old man with a brain tumor, refused to let me share my faith with him. This caused me to have strong guilt feelings until I stopped to realize that it was the ministry of the Holy Spirit to touch his heart and I was there to share my faith when the opportunity developed. This realization allowed me to be relaxed with the Hospice posture of prohibiting aggressive, insensitive proselytizing. This also reaffirms the crucial role of the Holy Spirit in guiding the Christian Hospice volunteer as well as in sensitizing the patient or family member whom we hope to counsel.

The Christian Hospice volunteer working with a dying believer has much to share about life beyond the grave. However, it is to assist the patient to complete the final stages of this earthly life on which the Hospice volunteer concentrates. Pastors and physicians often have little to offer in this situation and even scripture has very little to say about dying. Rather, God's word tells us how to live and gives an assurance of a heaven to follow. Comfort may be offered in abundance to sorrowing survivors through scripture about grieving.

The insightful views of Dr. Elizabeth Kubler-Ross, a Swiss-born psychiatrist, provide the primary theoretical structure for Hospice counseling. I have found the concepts follow life episodes closely and provide a clearer understanding of the attitudes counselors encounter. Most readers will recognize the five stages of dying she has identified: 1. denial, 2. anger, 3. bargaining, 4. depression, 5. acceptance. While Christian psychologists may have serious problems with Freud's theories of human behavior, I do not believe Christian Hospice workers will find

similar problems with Kubler-Ross.

**How does it feel to be a Hospice patient care volunteer, you may ask?** Initially, my overwhelming emotion was fear. Fear of being unable to handle the heavy emotional burdens, fear of aggravating rather than helping the patient and family, and perhaps an unconscious fear of cancer itself. Happily, the personal fear of dying tends to diminish as one gets more deeply involved. The next emotion to come over most of us is emotional

*(Good volunteers) do not have undue concern about their own mortality and possess a personality that allows them to assume increased vulnerability.*

exhaustion. "Burn out" is a routine hazard and often tension develops between the volunteer and his or her spouse when the emotionally drained volunteer has less to offer his own family. Still, the final emotion is a profound sense of gratitude at being able to assure the ill and bereaved that someone cares about them. It is also fulfilling to receive the appreciation of the family. And, when a Christian volunteer is able to help re-light a dormant faith in the patient or a grieving family member, the sense of significant service is very satisfying.

Some Christians may find this form of ministry is suitable for them while others will find the intensity of it too emotionally exhausting. Even after four years of Hospice involvement I still cannot predict who will make a good Hospice patient care volunteer. My only observations are that such people do not have undue concern about their own mortality

in the U.S. and Canada. This omitted overseas alumni and the nearby 3,000 non-alumni college friends on MILIEU's mailing list.

Similar voluntary programs have enabled such award-winning university magazines as those of John Hopkins, Brown and Notre Dame to improve size, quality and variety beyond what institutional budget commitments permitted. It took five years for Notre Dame Magazine to build response to 25 percent, so we hoped for five to 10 percent

this first fall. Consequently it was most gratifying when 15 percent of those approached responded. By mid-November more than 1,300 readers contributed \$8,600 will all classes well represented. Your attached notes of news and comment have been encouraging, challenging, amusing, sometimes sad.

How will we use the money? For the balance of fiscal 1982-83 we'll be able to add pages and include features even beyond the augmentation planned for the centennial year. We expect to carry a

balance into the new fiscal year in reserve against surprise postal or paper hikes, to help hold the budget line and to continue improvements. But we won't get fancy. Some of you expressed concern about that. Stewardship of your trust is important to us.

Special thanks to you who participated. For all readers, be certain that the voluntary program is not a first step to restricting MILIEU to "subscribers". We are committed to perpetuating this link to all alumni. —DL.



Robert Dingman

and possess a personality that allows them to assume increased vulnerability. For the believer, this is significant since we believe

*Since I have been in Hospice I have cried more than since I was a little boy.*

in a life beyond this one and Jesus' going to a cross epitomizes assuming increased vulnerability voluntarily.

In our local Hospice group, Hospice of the Conejo, we have seen situations where a strong faith has brought a family together in a strengthening way to change the fear of dying into a positive experience that encourages those left behind to face the future with courage and con-

fidence. Since I have been in Hospice I have cried more than since I was a little boy. But it's been worth it and I plan to hang in there.

Hospice volunteers become involved in working with the terminally ill in many ways. A number of our local group lost a family member to cancer, saw Hospice in action and wanted to reach out to others as they had earlier been helped. Many volunteers are nurses, some active and some not, who see an opportunity to relate in a deeper and more personal way than the office or hospital permits.

There are 69 Hospices in southern California and over 500 across the country. Whether you're seeking one for a terminally ill person or to explore

involvement as a volunteer, here is how to discover if your area has one. A local oncologist (a physician specializing in treating cancer) in your area would surely know. Or, ask the local hospital. Finally, ask the National Hospital Organization, which is at (703) 356-6770, McLean, VA.

*Robert Dingman is a 1950 Houghton graduate who today operates one of the 50 leading executive recruitment firms in the nation. An elder in the Presbyterian Church and a trustee of Whitworth College, he was named Houghton's 1982 Alumnus of the Year. While his hobbies include travel, tennis and photography, he says his work with Hospice occupies most of his spare time. Presently he's President of the Board of Directors for Hospice of the Conejo, Thousand Oaks.*

## Church-College Program Catches Reagan's Eye



*After trees are felled and cut to manageable lengths, students carry logs out of the woods to a truck that will take them to the combination splitting site and stockpile behind Houghton Wesleyan Church.*

**"S**AY, WE OUGHT TO DO THAT at Camp David," President Reagan is alleged to have said when he learned of a community service project begun by former Houghton Wesleyan Church pastor Geoffrey Kotzen.

Reagan learned of Houghton's joint college-church effort to provide emergency firewood to needy Allegany County residents through the work of history major Fred Havner, a Houghton senior who spent last summer interning in Washington under the Christian College Consortium's American Studies Program. One of Havner's assignments was to discover model projects for the President's Task Force on Private Sector Initiatives. His supervisor was bemoaning the lack of college or church sponsored projects.

"I know a great one", Havner told him and described Houghton's program. "That's just what we're looking for," exclaimed the supervisor who soon obtained a detailed project description. The agency included the Houghton project in a press release disseminated to some 2,200 media outlets. Paul Harvey has mentioned Houghton's project and Havner says other stories may be produced as a result of media inquiries.

It all began two years ago when pastor Kotzen was establishing a variety

of gospel-in-shoe-leather outreaches. Working with various county agencies, he learned that near the end of each heating season, numbers of county residents would run out of firewood and lack means for re-supply. Kotzen contacted philosophy professor Brian Sayers who operates a tree trimming and cutting business as a sideline. Could Sayers supply wood or put the church in touch with those who could? He did some of both, but need exceeded supply.

Then, during the summer of 1981, Sayers and fellow professors John Leax and Richard Perkins purchased a 35-acre woodlot along the old Erie Lackawanna trackbed north east of Houghton. According to Sayers, they sought "personal therapy" through exercise, heating wood for their own needs, and to "teach our kids the protestant work ethic." They also told pastor Kotzen that selective thinning would yield wood for the church project. So during the falls of '81 and '82, 30-40 students joined these men and other faculty-community volunteers on several Saturdays to cut, split, and deliver firewood to the needy — 25-30 face cords each year. The college has furnished a truck and gas.

*(The January MJIFU will detail other aspects of the Community Service Program).*



# Consider the Years - part II

**W**ILLIAM RUSSELL . . . HARRY MEEKER . . . CURTIS ROGERS . . . taps. On Memorial Day, 1920, three evergreens were planted on the hillside in front of Gaoyadeo, memorial to these sons of Houghton who gave their lives for their country in World War I.

Others in Houghton who could not go to war gave time and effort where they were. In the summer of 1917, to help provide food, the turf around the school became a large potato field. Students and faculty planted, hoed and weeded. President Luckey wielded a spade with the rest. When the potatoes were ready for digging, October 17 and 18 were declared Arbor Days. All turned out to harvest 553 bushels of potatoes which were put to storage in the new gymnasium. Rivalry between diggers, pickers and carriers added zest to the task. During the war years there were drives for War Stamps, Bonds and Red Cross pledges. A Christmas vacation was extended to cut down on coal consumption.

But Houghton's biggest contribution was her army of young men who enlisted, giving the school's service flag 79 stars. Among these were Ward Bowen, professor of science; LeRoy Fancher, lieutenant in the signal corps; and Pierce Woolsey, decorated for leadership by the Italian government. Word came of men wounded in France—Corporal LeRoy Clow, Privates Harold Chaffee and Leslie Lane. Others were struck down by the terrible Spanish influenza.

Then it was November, 1918. On the morning of the 12th, just as the first rays of sunlight streamed from across the Genesee, the Seminary bell pealed forth the tidings of peace to all the community. Soon the campus was astir with hilarious rejoicing. At 8:30 the student body marched the four miles to Fillmore, rousing all with the joyous news. With patriotic songs and shouts of victory, they returned to Houghton on the late morning train to hold a meeting of praise and thanks in the school chapel.

Three trees on a hillside . . . Houghton had given her best.



A TELEGRAM from President Luckey brought the word on February 3, 1920: "Plan approved. Charter in sight. Let us thank God." Another, three years later, reached Dean Fancher pursuing graduate school in Chicago: "Bells ringing. Board voted 14-1. Doxology." Two Telegrams. But before the first could be written there had to be a vision. And between the first and second there had to be inexhaustible quantities of consecrated persistence. James Seymour Luckey had both.

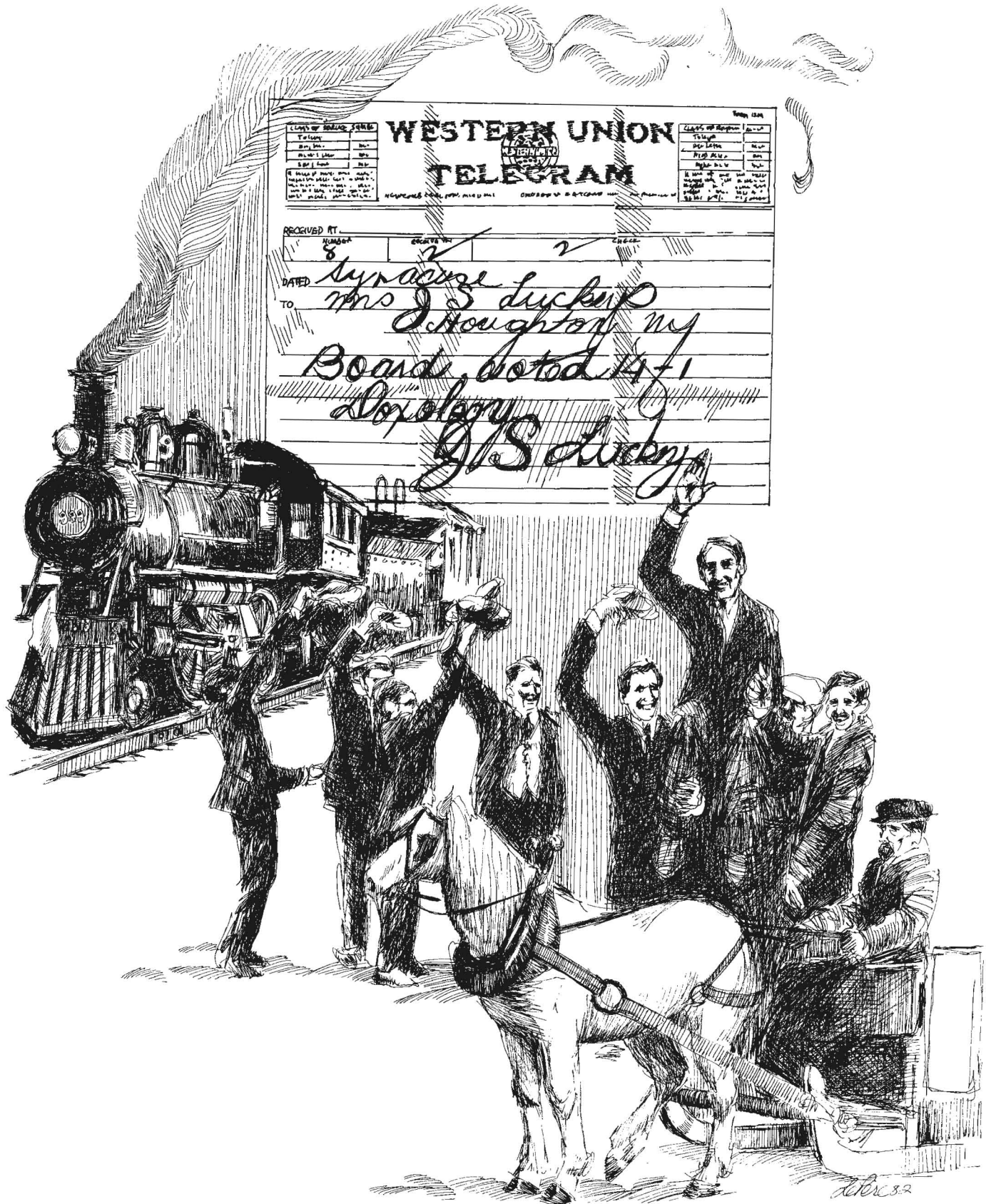
His audacious objective had grown out of a need. In the Eastern area there was no college Wesleyan in emphasis authorized to grant degrees. Houghton could qualify, the State Board of Regents decided, if the President could get \$100,000 and the promise of \$15,000 annually from the Church. The Wesleyan Methodist Board in Syracuse, NY, voted to let him try.

Then came the long, hard campaign that would determine the school's destiny. Houghton area conferences were solocited; two hundred Allegany County businessmen were banqueted and acquainted with the school's needs; neighboring communities were canvassed; nearby churches were visited. Finally, money in hand, President Luckey received the promise from the Regents that degrees could be given in 1925. Armed with this commitment, he went again to Syracuse for final approval by the Church. Houghton waited anxiously; some Church officials were fearful that academic standardization might result in lessened spiritual effectiveness; Houghton's leaders believed that scholastic competence and spiritual power could — and must — go hand in hand.

Monday, February 12, 1923: The Houghton *Star* recorded, "These glad tidings broke in on us while we were in our last class for the afternoon . . . Board voted 14-1. Doxology."

All Houghton joined in that Doxology. The students marched the streets of Fillmore, shouting the good news. Returning to Houghton on the same train that brought back President Luckey, they carried the victorious President to the waiting cutter and joined the crowd that escorted him up the snowy hill to the chapel. There he knelt beside his chair to lead the assembly in a prayer of gratitude.

The provisional charter was granted April 7, 1923 and was made permanent June 30, 1927. Exactly 100 years after the birth of Willard J. Houghton, the graduating class of 1925 heard President Luckey say for the first time, "Now by the authority vested in me by the Board of Regents of the State of New York . . . ."



**T**HE YEARS 1930-1940 were the decade in which music at Houghton came of age. The A Cappella Choir, the Little Symphony and the Houghton College Chorus flourished, the Genesee Music Festival and the Artist Series were begun.

There had been growth before that. From 1905 piano instruction was offered, and voice from 1911. As early as 1913 the State Board of Regents allowed credit for piano, and from 1927 there was a fullfledged public school music course. In the mid Twenties, the Houghton Harmonizers, a double male quartet accompanied by a ten-piece orchestra, were a popular attraction in Western New York. In the late Twenties, Prof. Herman Baker established the Chorus and organized a Men's Glee Club which traveled extensively. But it was in the Thirties that the department burgeoned.

The core of the music faculty was already there in 1931—Hillpot, Bain, Cronk, Kreckman. These, joined by John Andrews in 1935, made solid and enduring contributions. Three were Houghton graduates: Wilfred Bain, possessor of a resonant voice and red velvet robe; Alton Cronk, ambitious, energetic, a good organizer; Alfred Kreckman, unassuming, a meticulous musical craftsman. Capably cast in the demanding role of mediator of this melange was diminutive, precise and generous-hearted Ella Hillpot.

The A Cappella Choir was probably the biggest factor in putting Houghton in the public eye and ear. Merging the existing glee clubs when he came in 1931, Wilfred Bain made the Choir the most select organization on campus. Members were chosen by competitive audition. Their training to near perfection under a severe regimen of constant practice and strict discipline became legendary. Traveling from Boston to Chicago and from Toronto to Washington, the A Cappella presented concerts in churches of many denominations, sang in local and network broadcasts and appeared before the Convocation of the University of the State of New York.

Under the vigorous promotion of Alton Cronk the Artist Series brought to Houghton performers of such caliber as Efrem Zimbalist, Harold Bauer, Albert Spalding.

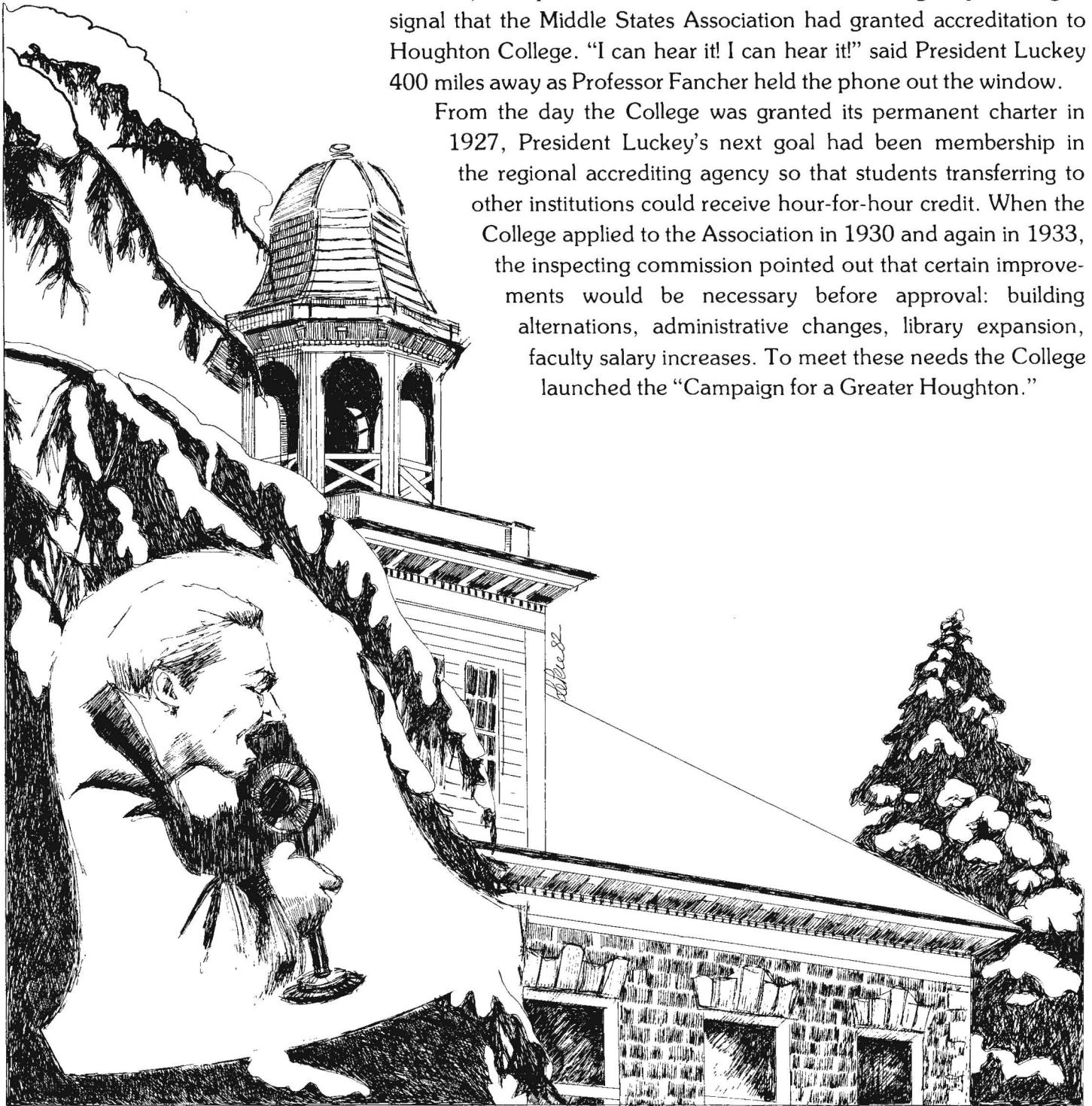
The Thirties were difficult depression years, but Houghton College was growing.





**T**HE OLD CHAPEL BELL rang out as a fire alarm, to celebrate the signing of the Armistice, as a Halloween prank, as a call to prayer. But its vibrating "E" voice was never heard farther than on November 29, 1935. From Atlantic City on that Friday morning President Luckey had just telephoned jubilant news to Professor LeRoy Fancher, who passed the word for the bell to be rung — prearranged signal that the Middle States Association had granted accreditation to Houghton College. "I can hear it! I can hear it!" said President Luckey 400 miles away as Professor Fancher held the phone out the window.

From the day the College was granted its permanent charter in 1927, President Luckey's next goal had been membership in the regional accrediting agency so that students transferring to other institutions could receive hour-for-hour credit. When the College applied to the Association in 1930 and again in 1933, the inspecting commission pointed out that certain improvements would be necessary before approval: building alternations, administrative changes, library expansion, faculty salary increases. To meet these needs the College launched the "Campaign for a Greater Houghton."



As the target date neared, October 18, 1935 was designated a special day of prayer. Six weeks later President Luckey's call from Atlantic City set the chapel bell ringing. The prayers had been answered.

Next morning the faculty formed a motor procession to Belfast where they met their returning President to escort him to Houghton. Between ranks of students singing the Alma Mater, President and Mrs. Luckey entered the Houghton church. After he had led the congregation in a prayer of thanksgiving, there were devotional exercises and addresses by Professors Stanley Wright, Claude Ries, Frank Wright, LeRoy Fancher and the Rev. J.R. Pitt.

Houghton was at last a college by every exacting measure. In President Luckey's quiet words: "As April 7, 1923, marked the beginning of a great epoch in the history of Houghton College, so November 29, 1935, marks the beginning of a new epoch."

Graduated in June, Willard Smith had become Dr. Luckey's assistant, overseeing recruitment, promotion and alumni work. As occasional presidential chauffeur he recalls, "there were times when I had to quit, but despite fatigue and pain, J.S. Luckey just kept on going." Still the pace exacted its toll. Stricken during choir tour and only partially recovered from surgery a month later, Dr. Luckey was in his office on November 28, 1936, making last-moment preparation for the Founders Day convocation and presentation of Houghton's first honorary degrees. Smith remembers the pale president murmuring repeatedly, "Oh God, help me to make it!" With supreme effort he did present the degrees, but after that morning, Dr. Luckey increasingly conducted business through associates from his home. He died April 7, 1937 — 14 years to the day after he'd secured Houghton's provisional charter.

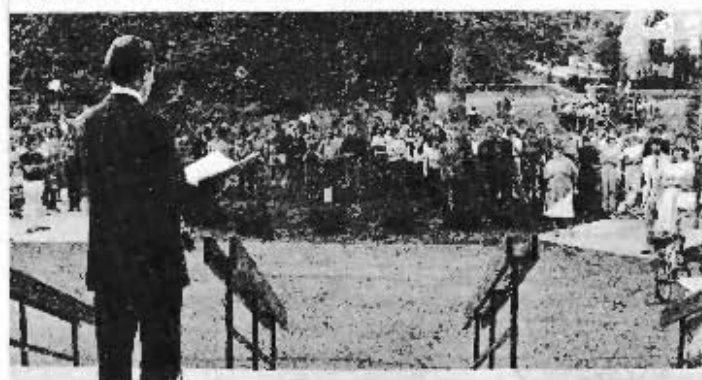


Οὕτως ἡγάπησεν  
ὁ Θεὸς κόσμον, ὥστε  
τὸν υἱὸν μονογενῆ ἔδωκεν,  
ἵνα πᾶς ὁ πιστεύων εἰς  
αὐτὸν ἴσῃ, ἀλλ' ἔχῃ  
ζωὴν αἰώνιον, ἵνα μὴ  
ἀλλοιωθῇ ὁ κόσμος  
ἀλλ' ὁ κόσμος δι' αὐτοῦ  
ὁ τὸν κόσμον οὐ κρίνεται·  
ἐκεῖνος ὁ κρίνων ἐστίν ἡ  
ἐκείνη ἡ κρίσις, ἐλλήλυθεν  
εἰς τὸν κόσμον ἡ ἀγάπησαν  
οἱ ἄνθρωποι, ἵνα ἴσῃ  
ἄλλον τὸ γὰρ

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



## Houghton's "Fair of the Century" — Homecoming '82

Under the "Fair of the Century" theme, Houghton's centennial Homecoming got off to a rousing start with a "pep" chapel on Thursday. A witty historical slide show and deafening competition of class yells were visually topped when a symbolic cake was wheeled in and out leaped President Chamberlain.

More traditionally, three men got honorary degrees at the Founders Day Convocation October 8. Edwin Moses, Cuba (NY) Cheese Inc. Board Chairman, received a Doctor of Commercial Science; A Doctor of laws was conferred upon

Cuba attorney Frank W. Williams, and Emeritus Foreign Language Division Chairman F. Gordon Stockin was given a Doctor of Letters.

Dr. Stockin turned to the sixth book of Homer's *Iliad* and Helen of Troy for his "epic title in Greek dactylic hexameter." Substituting for the exploits of the *Iliad*'s persona those of "Houghton at 100", he spoke on *Houghton Today, A Subject of Song for Men of the Future*. He called today's college: "the vision of God-fearing men . . . [the sum of] a succession of God-fearing leaders . . . [a series of construction

miracles leading to] a beautiful campus . . . quality in academic standards . . . front page news in music . . . a page in sports evolution . . . a tidal wave in matchmaking . . . a mosaic of mingled joys and sorrows . . . a ministry through chapel services . . . a subject of song for men of the future."

At the convocation, President Chamberlain received first copies of the centennial medallion, the pictorial history and the cacheted cover prepared by the Allegany Stamp Club. After lunch Drs. Frieda Gillette and Katherine Lindley

(Continued on page 19, Col. 1)