

**the houghton star**

VOL. LXVI

Friday, October 19, 1973

## editorial

Houghton College inaugurated its eight president, Wilber T. Dayton today. This evening, even in the midst of the continuing events of this Homecoming weekend, is a good time to ask the purpose of this inauguration. It was not to elevate a man; neither was it to call attention to an office; it was to focus the Houghton community's thinking, if only for one afternoon, on our reason for being.

Eighty years ago A. R. Dodd, Houghton's second president, said, "I believe the success or failure of our denomination will be determined very largely by the success or failure of our educational enterprise." Today, three years into the 70's the educational institutions of the United States are reeling from the traumatic events of the 60's. Students, bludgeoned into cynicism and apathy by wars and corruption in high places, complain that bureaucratic administrators don't listen. Administrators, hassled, overworked human beings trying desperately to move through channels polluted by years of careless words and inoperative statements, wonder why students don't listen. And faculty members, voluntary anachronisms, amble glumly from their offices to their classrooms and back again knowing no one listens to anyone. Amazingly, diligent students manage to weedle, tug and push these institutions hard enough to get educations. But these are generalizations. The question must be directed at Houghton. Would A. R. Dodd judge us a success or a failure?

Houghton is a Christian college. By its nature it is to be a light rather than merely a mirror of the society in which it exists. While this is true, it inevitably reflects the growing complexity, diversity and distrust of tradition rampant in our culture. Fortunately occasions, such as President Dayton's inauguration, spur us to make periodic assessments of our progress toward our historic goals and re-evaluations of those goals in the light of the changing present. Ideally these occasions lead us to new articulations of our purposes. In describing the three models of learning and their relationships to Houghton in his Inaugural Response Dr. Dayton has rendered a service of considerable value.

President Dayton emphasized the tradition and the importance of the liberal arts at Houghton. But he also guaranteed room for practical training. These two models, often considered contradictory, can co-exist because of the third model. Education at Houghton is Christian. "Contrary to a popular trend," he said, "Houghton is not trying to free herself from the religious commitment implied in her origin and support. The deepest and most precious commitment of the trustees, administration, faculty, staff and the vast majority of our students is to a vital and vigorous Christian education. Take that away and our reason for being would vanish . . ." Christian education, he declared, involves not only learning to be but learning to do. The Christian must be not only a hearer of the Word but a doer of the Word.

Dr. Dayton is the first ordained minister to be inaugurated President of the college in the twentieth century. He is a man called upon not only to be, but to do. As we meditate on the meaning of his inauguration, we must also meditate on the meaning of our presence at Houghton. We must commit ourselves to Christ and, following His lead, commit ourselves to building a community that honors Him.

We don't know what A. R. Dodd would say about Houghton's success, but we know it is real. Still, there is more to do. With Grace it will be done.

— John Leax and Dean Liddick

# houghton star

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Robert I. Barr, Robert A. Morse, Co-Editors



## Lecture Series

## Dr. Norman Geisler

by Steve Rennie

"Between 1910 and 1930, something happened which took the evangelical church out of the front line of social change."

Dr. Norman Geisler is the chairman of the Philosophy of Religion department of Trinity Evangelical Divinity School. He received his B.A. and M.A. degrees in Philosophy and Theology from Wheaton College, his Ph.D. in Philosophy from Loyola University, and his Th.B. from Detroit Bible College. Dr. Geisler, whose book *Ethics: Alternatives and Issues*, is available in the college bookstore, was the guest lecturer on campus from October 9-12. He used the preceding quotation to introduce his outline of the Great Reversal and to propose a method for Reversing the Great Reversal.

The Great Reversal occurred between 1910 and 1930 when liberal theologians began to deny the fundamentals of the Bible and began to emphasize the need to aid the physical and social needs of man rather than his spiritual needs. Fundamentalists, meanwhile, overreacted and began to neglect the social aspect of man and stressed only the spiritual needs. The polarization which ensued is contrary to Scripture and neither position is defensible. Christ taught that we must minister to the "whole man."

Dr. Geisler proposed that evangelicals need to get the Church of Christ back on the front line of social reform but he pointed out some hindrances which we must overcome. Among these is the political conservatism of evangelicals which they have allowed to keep them from getting involved in politics. Other hindrances include the subjection of evangelicals to the status quo which has tended to keep them from voicing strong op-

position to immorality in society and politics. Also, the idea that we are only on earth for a season has kept Christians from becoming involved in societal reformation. This "other-worldliness" has fostered concern for man's eternal welfare but has neglected his present physical conditions.

However, there are means to overcome these hindrances in reversing the Great Reversal. As Christians we must reawaken to the relevance of the Bible to world problems. In the New Testament there are instructions for us to care for the poor, the widows, the elderly, and others.

We must also discard the harmful elements in our message and must restudy prophecy and its relation to world events. Most importantly, the different sectors of the evangelical church must forget trivial differences and stress the common elements of the Gospel.

Society hungers for reform and Christians must become involved with the physical and spiritual needs of man. We must become involved in politics and community affairs. We are the light of the world and are here to extinguish the darkness in society and the souls of men.

As the week came to a close, students and faculty were discussing the implications of Dr. Geisler's method for reversing the Great Reversal. For the time being, many even seemed to be reawakened to the need for the involvement of Christians in the affairs of society. The reawakening was so intense that 1250 of the college population including faculty, administration, and staff, were involved elsewhere while perhaps 150 attended Dr. Geisler's final lecture on Friday night. Turn to page 8 and let's all stand and sing, "This World Is Not My Home, I'm Just A- Passing Through."



Dr. and Mrs. Wilber T. Dayton. This afternoon Dr. Dayton became Houghton College's eighth president.

## The Making of the President Inauguration 1973

On Friday, October 19th, four days of special programs and services will culminate in the inauguration of Dr. Wilber T. Dayton as Houghton College's eighth president. Dr. Dayton is a native of Hadley, New York and attended school in Corinth where he graduated from the high school in three years. In 1934 he started his college education at Houghton where he earned a B.A. in Religious Education and then a B.D. in a program which was later discontinued. Dr. Dayton received both his M.R.E. and Th.D. degree from Northern Baptist Theological Seminary and an M.A. from Butler University. His teaching experiences have taken him to Wessington Springs College, Marion College, Asbury Theological Seminary and for a short time to schools in India and Colombia. He has written several books and contributed to Bible commentaries and Bible translation committees. Dr. Dayton is married to the former Donna Fisher of Flushing, Ohio who holds an M.A. from the University of Kentucky.

The week's activities began on October 16th at 11:15 a.m. when Dr. F. Gordon Stockin spoke on "Inauguration, Then and Now." The Wednesday chapel hour featured the premiere of a work by Dr. William T. Allen, composer-in-residence, entitled "Fantasy for Piano, Chorus and Orchestra." The work was performed by the college symphony orchestra and was preceded by a brief

concert by the orchestra. On Wednesday evening at 7:30 the college Wind Ensemble and Concert Band under the direction of Dr. Harold McNeil performed in joint concert.

The chapel on Thursday, October 18th, was a historical review of Houghton College presidents coordinated by Dr. Frieda Gillette. At 7:30 p.m. an original three-act play, written by Houghton College senior, Robert Morse, was performed in Wesley Chapel. The play, "The Reasonable Shore," is the first in a series of dramas planned by Mr. Morse.

On Friday, October 19th, the inauguration was preceded by a buffet luncheon at 11:30 a.m. for some four hundred guests and an organ prelude by Dr. Charles Finney which began twenty minutes before the start of the processional in Wesley Chapel at 2:00. Chancellor Boyer of the New York State Board of Regents presented the inaugural address, immediately followed by the investiture ceremony.

At 8:00 p.m. the second art series of the season will feature the Slovak Chamber Orchestra.

On Saturday the traditional Homecoming weekend schedule will include a parade, varsity soccer game against Le Moyne College, cross country meet, coronation of the Homecoming Queen and an Alumni Banquet. In the evening Danny Lee and the Children of Truth will present a public concert.

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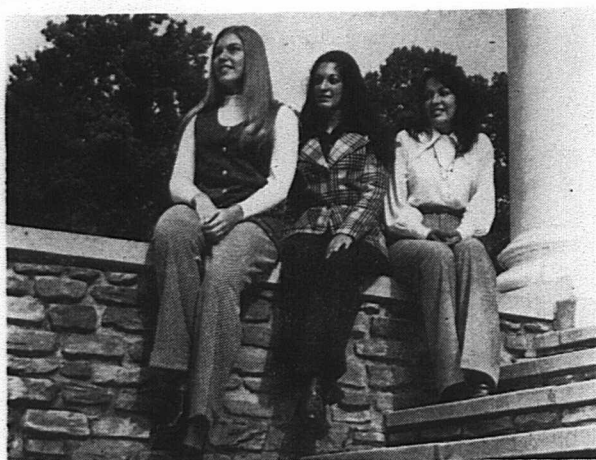
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Kerry Hull, Cathy Como and Debbie Spadaro anxiously await the verdict of the Homecoming Queen balloting.

## Homecoming 1973

### Queen for a Day

by Shirley Mullen

The crowning of the 1973 Homecoming Queen will take place at 1:30 p.m., Saturday, October 20 on the steps of Luckey Memorial. John Essepian, Alumni President, will assist Roger Brown in the ceremony.

The three candidates for this honor are Cathy Como, Kerry Hull, and Debbie Spadaro. Cathy will be escorted by Craig Erickson; Kerry by Dan Elliott; Deb by Bob Armstrong.

Cathy Como, a math major has been active in English Expression Club and Oratorio. Kerry Hull transferred from Moody Bible Institute in the fall of 1972 to pursue a German major. She is presently prayer group manager for FMF. A biology major, Deb Spadaro has participated in Orchestra, FMF, and CSO during her years at Houghton.

Two representatives from each class will attend the Queen. Juniors Nancy Lewis and Barb Taylor will be escorted by Dana Kuhn and Charles Purvis respectively. Beth DenBleyker with Edward Prins and Carol MacBeth with Curt Morgan will represent the Sophomores. Freshmen attendants will be Bonnie Wheeler and Kim Rothenbuhler with escorts Steve Harris

and Tom Fourney.

Several other traditional activities will be a part of this year's Homecoming celebration, to which parents of upperclassmen are especially invited. The Slovak Chamber Orchestra will present an Artist Series concert at 8:00 Friday evening, October 19 in Wesley Chapel.

An Alumni-Junior Varsity soccer game, a first at Houghton, begins Saturday's activities at 9:30 a.m. on Alumni field. A student brunch at 10:30 will be followed at 11:30 by a luncheon for parents and other guests.

This year's parade on the theme "Nine Going on Ten — Houghton Nostalgia" begins at 1:00 along the College Hill Road. The Cross Country team starts at 1:30 from Stebbins field, where the Highlanders kick off at 2:30 against LeMoyne College for what promises to be an exciting soccer match. A local marching band will provide half-time entertainment.

The Alumni Banquet is scheduled for 6:00 in the Campus Center. Evening activities include a concert by Danny Lee in Wesley Chapel at 7:30, to be followed at 9:30 by a Senate Spot in Fancher Auditorium.

## Progress in Buffalo

### Lambein Ascending

Ground was broken on May 17, 1973 for the new Lambein Learning Center at Houghton College's Buffalo Campus. Actual construction was begun in July and by now the walls and foundations for the first floor are completed along with the lintel and supporting beams for the second floor. The entire building will be enclosed hopefully, by late December and is scheduled for completion March 1, 1974 according to the contractor's agreement.

On November 16 at 4 p.m. there will be a cornerstone laying ceremony followed by a buffet supper at Lyon Hall. A concert entitled "Festival of Thanksgiving" will be presented that evening at 8 p.m. at the West Seneca High School. Performing will be Houghton College's Symphony Orchestra under the direction of Keith Clark and the college's Chapel Choir directed by Terry Fern.

The purpose for this day of celebration is actually threefold. First it is to be a day set aside for thanksgiving for the progress which has been

made on the new center. Secondly, it is an opportunity to give a brief explanation of the goals for the fall campaign and thirdly it is to raise enough money for the completion of this building.

The Lambein Learning Center is a \$420,000 project, the start of which was made possible by a \$250,000 gift from a West Seneca business man, Mr. Carl Lambein. Although \$80,000 is needed to reach the goal, there are now on hand sufficient funds to finish the library floor in the building. When completed this top floor of the 14,000 square foot building will house 28,000 volumes, typing rooms, study carrels, music listening rooms, lounge space, library service area and several offices. The lower level will contain four classrooms, two seminar rooms, an information office and mailing room, all of which will surround a general purpose octagonal auditorium. The fall campaign will seek to raise the funds necessary for the completion of this lower level.

## FMF Missionary Conquest

by Cindy Gaston

"Love one another . . ."

YES LORD

"Pray . . ."

YES LORD

"Forgive . . ."

YES LORD

"Go ye . . ."

YES LORD

"Yes, Lord" — the answer given by a true disciple of Jesus Christ, is the theme for this year's Missionary Conquest on October 30 - November 4.

The theme emphasizes total commitment; and the cross, this year's Conquest symbol, represents our beginning in Christ and conveys the message that salvation is a continual way of life.

Mr. Allan Thompson, general director of West Indies Missions; and Mr. Ted Ward, Professor of International Education at Michigan State University and widely travelled consultant for education overseas, will be the main speakers. Each will speak in the morning chapel services and in meetings scheduled for 7:30 each even-

ing.

The missionary speakers come from a broad scope of backgrounds and represent a variety of fields and mission boards. Two of F.M.F.'s supported missionaries, Don Kinde and Ella Shea, head the list.

Others include Edward Kilbourne, Vice President of OMS; Jack Largent, with OMF; Jewel Whybrew (Brazil; World Gospel Missions) an experienced drug counselor; Thomas Lambis and Nick Woodbury, both teachers in the Caribbean Bible Institute and many more.

The missionaries will be available for classroom devotions, discussions, films and general personal interchange with the students.

Other highlights of the Conquest week's activities include Saturday afternoon seminars, a Saturday Missionary Spot (following the format of a Senate Spot, with missionaries leading the entertainment) and special missionary speakers in the Sunday morning and evening services.

### Intended

Nancy Earhart ('74) to Robert K. Weaver (Duquesne '74)

Debbie Boyko ('75) to Dave Johnson ('75)



## Return of the Tyrants

## Allende Descending

by Deborah Guilford

On November 4, 1970, Sr. Salvador Allende, a pro-Marxist socialist, was elected President of Chile. Allende guaranteed freedom of speech and religion, nationalization of the basic industries and acceleration of the Agrarian Reform Bill. The reason for Allende's leftist victory in a progressive democratic government was Chile's internal confrontation between the Marxists left and the PDC (Christian Democrat Party). Also influential was a 30% annual increase in the cost of living index, economic resources in the hands of elite groups — military, Catholic Church, large land owners, ineffective Land Reform Bill and Communist influence in the CUT, blue-collar unions (empleado).

Chile's new military victory was a violent, well-planned coup d'etat, attempting to restore stability to a country dangerously divided after three years of Marxist rule. The four-man junta headed by army commander Gen. Augusto Pinochet is heavily enforcing national control over all and aiming to prevent die-hard Marxists from staging a comeback. Compounding the junta difficulties of ferreting out revolutionaries was the presence of near 13,000 foreign revolutionaries — most of whom entered Chile illegally and are difficult to trace. With workers being the main targets for leftist organizers, the junta acted swiftly to gain support from those who previously backed the Allende brand of socialism. The junta's stepped-up campaign against Marxism was a holy war to destroy anyone vaguely connected with Allende. The victims of the regime's morgue count are without exception the poblaciones from the slums that encircle Santiago. During the turbulent years of Allende's administration, the poor poblaciones never wavered in their support of his government; the rotos (broken-down ones) had never had it so good despite soaring inflation. Presumably the junta believes that since the poblaciones provided the former government's main support they must be terrorized for their loyalty to Allende. A spokesman for the four-man

junta said the death toll since Sept. 11 military coup presently stands at 513, including 476 civilians and 37 members of the armed forces and national police. Some outside published reports have put the figure as high as 2,500.

Chile's new military rulers claim that many of the people who backed Allende's regime as the "government of the poor" have washed their hands of Marxism because of its excesses and failure. The new military are supported by the middle class. Allende's socialist government had paradoxically split the Chilean people into "TWO classes," the poblation against the middle and elite influential class, instead of uniting Chile under an equally divided economic system. In this all-important issue Allende's rule had failed and the middle class had to defend its private interest.

The Marxist regime left Chile so economically crippled it will take years to get it back to the pre-Allende level. In the 12-month period before Allende's government fell it reached the worst inflation in the world, 323% with prices soaring.

The junta wants only to leave Chile structured so the people can have the government they deserve. In agriculture the junta says peasants will receive title on land already taken over under agrarian-reform programs, providing the title was legal — not illegally seized by Marxist-led mobs.

The junta dissolved congress, outlawed Marxist parties and ordered a recess in non-Marxist political activities. The military wants to limit politicians by indirect control to technocrat roles.

The first bid for diplomatic recognition announced by the junta was that it assumed responsibility for all debts "legally incurred" by the previous government. Some experts take the announcement as implying that military leaders would consider negotiations with foreign companies, many of them American, on compensation for holdings nationalized by the Allende government.

Comments on Chile seem as if the military elite intend to cast Chile in the democratic-socialist mold, close to what



you find Brazil. Basic industry and public services would be controlled by the state, but private enterprise would be strong in other parts of the economy. There are no signs that the junta will permit full political freedom in the near future or that it has plans for elections.

The Chilean junta's overthrow of President Salvador Allende sparked angry charges that either the CIA or the White House had engineered the coup. Such accusations have been charged by Cuban Ambassador Ricardo Quesada at a special meeting of the United Nations Security Council called by Cuba to protest that "the trail of blood spilled in Chile leads directly to the dark dens of the Central Intelligence Agency and the Pentagon."

Former Chilean Ambassador Hugo Vigorema Ramirez claimed to have seen documents outlining what he called the "CIA's war against Allende." It was a systematic campaign of torpedoing the government.

Both ITT and the CIA have denied any role in the overthrow in which Dr. Allende died of gunshot wounds. The military say he committed suicide. His widow says he was machine gunned.

Pinochet, the junta leader, denied charges that the U.S. might have been involved in the coup. "We did this ourselves; the true Chileans and the armed forces, with no help from the outside."

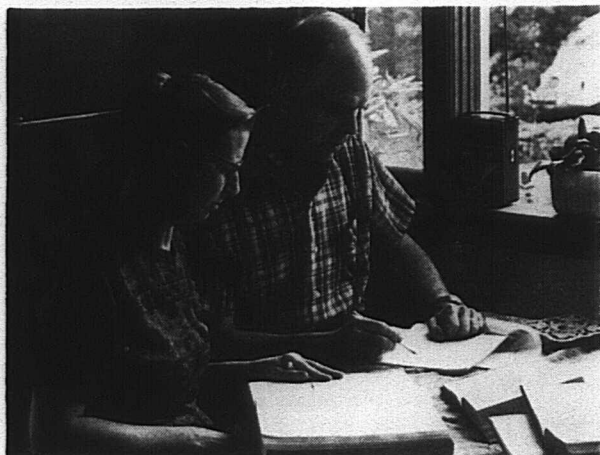
Although the U.S. has an interest in Chile's political problems, Castro's revolution to power in Cuba produced a new development doctrine — the Alliance for Progress. This program assigned U.S. aid on a proportionate basis to states producing plans for reconsti-

tuting their traditional societies. Meaningful economic change in the political and social structure of Chile was progressive with revolutionary involvement under the guidance of the Christian Democratic Party in the era of social reform (1964-1970).

The United States faces a dilemma in its relations with Chile. The U.S. government could not support Allende's Marxist regime which was blatantly undemocratic. Yet, the U.S. cannot impose its view on needed reforms without being accused of underwriting and supporting a military dictatorship elite rule. Also in light of Allende's nationalization of U.S.-owned properties, it was hardly to be expected that the Nixon Administration would help Chile's government.

Chile's military elite reflects the political divisions of the middle class. The military elite has no coherent political consensus other than a nationalism and the military itself. The workers elite, the new Left, excoriates the current military junta. In light of Chile's extreme gap between its political entities, Marxism and the strong middle class moderates, the military is sometimes "forced" to act politically in a stalemated crisis or in Chile's case the middle class's lack of political voice in a very one-sided class marxist society.

Violence or force as a political instrument is institutionalized in Chile by heritage, constitutional law, and public acceptance. Within the foreseeable future the threat of communism and some forms of Socialist government ensures continuance of conflict. This threat of communism indicates that the military elite will continue its role as the arbiter of national politics in Chile.



Dr. and Mrs. Stephen W. Paine. Dr. Paine's commentary on Colossians is "practically done."

## Dr. Stephen Paine

by Nancy McCann

When I drove up to the Stephen Paine's Cape Cod-style cottage, Dr. Paine was just removing the protective paper bags from the potted plants on the front porch. "Thought we might have a frost. Come in."

It was mistily cold. The long living room picture windows gave onto a sweep of pines, their brushes feathering in and out of the fog. Classical orchestra was playing on the stereo and the table was set for dinner. Long-stemmed crystal.

"That maple on the corner of the house we planted years ago to keep the direct sunlight out of this room as it comes up. It's done pretty well."

Dr. Paine looked as sharp as ever, sitting forward with the bent stance I remembered best in front of the beginning Greek blackboard in S-31. He regaled me with detailed accounts of mortar positions (with the same enthusiasm as for Xenophon) during his visit to his daughter and son-in-law in Vietnam in 1968. "Sweetie, what was the teacher's name?" Mrs. Paine came in from the kitchen and spoke in soft, energetic tones, wiping her hands. When she crossed the room, I noticed that she walked behind his rocking chair, careful not to step between us.

In response to my query as to how he "spent his time now," Dr. Paine showed me upstairs to his closet-sized study, lined with shelves of

Hebrew-Chaldee concordances and a sheaf of finished correspondence lying waiting to be filed. He leaned back in the leather desk chair, looking relaxed there in his blue banlon shirt. I looked at the bushy eyebrows that had fascinated me as a Freshman. He was explaining the process of the translation he is engaged in for the New International Revision of the Bible.

The New Testament is completed and will come out at the end of this month. Dr. Paine's Committee for Bible Translation recently met a deadline for Joel and Malachi and is now working on criticizing and collating the General Editorial Committee's work on I Kings, for an early October deadline. He read a passage from the dittoed manuscript,

When King David was old and well along in years, he could not keep warm even when they put covers over him. So his servants said to him, 'Let us look for a young virgin to wait on his majesty the king and take care of him. She can lie close to you and keep his majesty the king warm.'

He looked up. "Now on the questionable parts, Helen will get out a raft of modern translations and concordances and spread them out on the kitchen table, to check it against the Hebrew. She's quite good at smelling out archaisms. I'm too close to it; a translator knows well what it means. . . . But Helen will say, 'Ascend?' No one ascends anymore, ex-

"But you can't dodge a situation when you see what has to be done. Somebody has to do it. You may wish you hadn't seen it, but you did."

cept a balloon.' I ought to pay her a dollar a word for those."

Dr. Paine's 30,000-word companion commentary on Colossians for the N.I.V. is "practically done." "That was too much," he says. "We're doing less now." Does he find much time to read? "No, not so much. Nothing like a book a week, like you think you might when you're not locked-in on a job. And I don't work on the Rolls now. It's a little like playing paper dolls to try to restore it perfectly. I haven't played much golf lately, either. That's one thing I'd promised myself I would do, to play some golf. You have to plan time for the things you want to do. . . . Our big pleasure is to go to the store. It's a luxury to be able to work together." I heard Mrs. Paine whistling as she climbed the stairs. "Well, we took this trip to Canada — I can use the air fare to drive and take my wife now. We hadn't taken the Trans-Canada . . . we like to drive. We're having a ball. Maybe we'll go to Florida this winter and take the camping trailer."

I asked about his reflections on his years with the college. Was there anything he would change? "Oh, you're saying if I knew then what I know now . . . but I didn't, of course. Really I haven't had much time to look back. Naturally one would rather just teach. An administrator always has problems which make for a strain. . . . There are ugly situations, but as an administrator you can't ask to be free of an ugly situation. But you get to a point in life. . . . A doctor would share his practice. In a college, the responsibility gets bigger all the time. But you can't ask an assistant to take the responsibility."

"Now you used to have baseball pitchers who would finish a 9-inning game, sometimes even a double-header.

But now you don't get 400 batters, either. They put a pitcher in and tell him to throw hard until he's tired, then they put a fresh guy in. The batting averages go down. That's the way they do it now. We had six or seven deans in the time I was president."

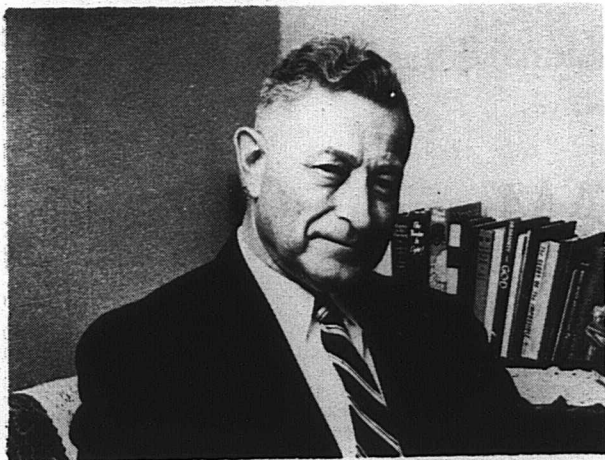
"I was doing too much. But you can't dodge a situation when you see what has to be done. Somebody has to do it. You may wish you hadn't seen it, but you did."

I remarked that the cultural drift made it harder to insist on standards. "Oh, I don't take too much stock in the 'times are bad' theory," he said. He leaned his cheek on his hand, furrowing those craggy brows over his sharp, pondering eyes. "There's been healthy criticism, always, for as long as I can remember. It's too bad you never hear loyalty and liking for the college expressed — the kids think that's corny. You'd never hear a student brag about Houghton. If you permit and encourage criticism, they'll do it. Much of the general atmosphere of universal criticism comes out of a stereotyped idea of the Star and what it's supposed to do."

"Now at Bob Jones, the rule is 'No griping!' But I couldn't run a Bob Jones. 'No griping!' It isn't me."

I asked whether he and Mrs. Paine had more time now to see their friends. "It takes determination! We went to Buffalo the other day. We wanted to see the Greatbatches and the Reinholds — I met some wonderful friends in this job. The Reinholds were so generous while the Campus Center was being built. Now we have the privilege of being just friends, of showing them that we like them for themselves." He grinned. "What a luxury! Not to know about the money!"





Dr. Claude Ries: He didn't want to teach a principle just because "somebody had a notion about it."

## Dr. Josephine Rickard

Dr. Josephine Rickard is a living example of the proverb "as a man thinketh in his heart, so is he." "Doc Jo", as she is known to the Houghton community, was professor of English at the college for 43 years. Now retired, she is an active member of the Houghton community.

Without hesitancy Doc Jo will explain that her main interest is to see that Houghton College will fulfill its *raison d'être* (reason of being). What then is the reason of being? The purpose of any college is education, the introduction of the knowledge of the ages and the meaning of that knowledge. The meaning of the knowledge of the ages varies from the secular to the religious context. The meaning of the knowledge of the ages to a Christian would have to incorporate the view of history

as under the sovereignty of God. If the Christian view is correct, then the graduate of the Christian college should be promulgating that Christian world-view.

Christianity is not only to affect the mind and the intellect, but all other aspects of daily life, which means that the man who is a Christian has received the Christ of history as his own savior and lord, so that he becomes a representative of Christ wherever he is.

The goal is to produce Christians in mind, spirit, body and in the passion for what Christ gave His life for. Houghton, then has a vital role in world missions: to provide the quality education, influence and incentive to go out and do the Lord's work, totally disciplined by the word of God and the Holy Spirit.

## News Brief

The National Student Lobby announced today support for a veto override of a bill to continue funding for student financial aid for the next year. Both the House as a whole and the Senate Appropriations Labor - HEW Subcommittee have passed Labor, Health, Education and Welfare Appropriations providing \$1.2 and \$1.8 billion more than the President wants to spend. The bill includes funding for the National Direct Student Loan Program (\$293 million in 3 percent interest loans made by colleges) and Supplemental Education Opportunity Grants (\$210 million) — three programs the Administration is attempting to terminate. A presidential veto is expected based on Administration policy stated this September.

## Dr. Claude Ries

by Linda M. Mills

Reluctantly descending the hill to campus, I shuffled through the golden and brown of leaf and dust, thinking of Isaiah's words, "All flesh is grass and all its beauty is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people is grass . . . but the word of our God will stand forever." All flesh is grass; all flesh is leaves. As individuals we flourish and fade, but the Body goes on. The leaves flame and perish but the tree withstands their passing and is renewed.

All too easily we lose this sense of the brevity of individual life and forget the context in which we exist. Our view of life from two decades tends to limit our ability to see the continuity of past and present. At times we need to see life from the deeper perspective of one who is joyfully at peace with himself, his community and his Lord.

Dr. Claude Ries is such a man — eight decades rich in experience, still glowing with quiet enthusiasm for people, for Houghton, for Christ.

For him, Houghton is a past vibrant with memories of family and friends, colleagues and students. It is also a present filled with growth and challenge. Past and present merge to make Houghton "one of the finest places on earth," for a man who has made it his home and his ministry since 1924.

As he talks about the Houghton of past and present his mild reserve gives way to joyful animation. His hazel eyes sparkle as he relates an anecdote; they glow with intensity as he recalls the ways God has worked through the circumstances of his life. His hands move expressively to illustrate a concept, describe a landscape, emphasize an idea. Gentle dignity gives way to quiet enthusiasm as he speaks his love for others and his appreciation of life.

His perspective is truly a marvelous thing. Having been student and teacher, he has love for both. Students inspire him; he is not perturbed by their discontent with the *status quo*. After all, "it is characteristic of students to be critical." Houghton students, he declares, are the "cream of the evangelical churches." They come here ripe for questioning and thinking. These young people enriched his 40 years of teaching here. "You

can't invest time and interest in young people at that age in life without sensing a great investment." He inspired students to learn, to follow their Lord, to enter the ministry, to minister wherever they went. They inspired him to seek the truth, to grow to deeper fellowship and obedience to Christ. Thankful for his students and for the "consecrated, well-educated" men and women he has worked with, he says, simply, "you can't give without having given to you." The Lord has greatly enriched his life enabling him to give and to receive intellectually, spiritually and emotionally from Houghton and its people.

For over half a century this place and its inhabitants — both the transient and permanent — have been an integral part of Claude Ries' life. He views Houghton from a vantage point few ever attain. We see this place from a four-year perspective; he sees it from the greater part of a lifetime.

In a sense, though his story reaches back into Houghton's history, it is, at the same time, new. As a student he would have laughed at anyone who tried to tell him he would come back here to teach. He left Houghton seeking a ministry elsewhere. God drew him back to teach. As a student and teacher he couldn't make the legalistic teaching he had received as a child fit his experience in life. He went to the original language of the Bible because he wanted to know what it taught. He didn't want to teach a principle just because "somebody had a notion about it." Honesty, sensitivity, questioning, insight — the attributes we generally apply only to our own generation — all these belong to a man who sees life from the vantage point of eight decades and a long life in the Lord.

We seldom meet one who has such a deep and positive attitude toward life at Houghton. When it happens, it is an event to be cherished. Coming from the interview with Dr. Ries I saw a mass of brightly clad students drifting toward the chapel like leaves before a gentle wind. We are merely transients. We come and go. Even so, we are nonetheless part of the whole, the community in Christ. And in the words of Dr. Ries, "Anything tied up with Christ is dynamic, growing . . . it doesn't peter out."

# DREAM WITHIN A DREAM

by Peter Mosse

Tim and I sat on the side of a hill, between two solitary pines that rose around us and up, until their dark formless branches merged with the rich black night. We were sloping, following the erratic flight of fireflies that flowed around us like a neon river surrounding the island of our vision in a constant current of blinking lights.

"Ah," sighed Tim, "the pure naked majesty of nature never fails to fill my soul with a certain nameless awe." I agreed completely. "Why just look at that moon!" he went on. "Such a sight is almost too much for mere mortals to endure." We both let our heads drop back. The moon sang down from a cloudless sky of thin summer stars sparkling in an ebony sea.

"Fantastic!" he repeated. Tim turned to me meaningfully. "None of its real you know."

"How's that?" I was not really interested.

"Listen," his voice grew intent, "have you ever thought about how the world around you is no more than a passing dream; a fragile transient fancy in which only your own life can carry any real meaning or grandeur?" I gave up my shameless star passion and considered his question seriously.

"You mean this . . ." I waved my hand across the horizon, "is all a product of our own being, that if we did not possess our own reality, all this would cease to exist on a universal basis?"

"Precisely," he said with a certain disconcerting smug-

ness, "I know it's so."

"But I disagree. I believe your fundamental premise is quite valid, that one reality is dependent upon another but you have the order reversed. It is this world, the entire universe that grasps reality. We are but a brief flickering, ethereal flowers whose glories on this earth are realized but for a moment, and then we pass on into the fathomless void, the uncharted spaces of the cosmos. We are the dreams." Tim stared at his hiking shoes and chewed petulantly on a long colorless stem. A full two minutes passed before he spoke.

"No, I don't think you have it. We possess the only true existence in that we, as human beings, can unequivocally know our own reality by precisely that very knowledge." His hands went up and down as he spoke. "By saying that we are the dreams you deny man of his inherent capability for finding meaning in his existence! You condemn life on this world to a terminable

stretch of absurdity!" He was growing excited. Had there been daylight, I'm sure I would have perceived an angry chimeson tinge creeping over his temples.

"No Tim, no, I can't see how man fulfills the noble role you assign him by making the universe his plaything. Those are not toys!" I exclaimed gesturing towards the stars.

"But you don't understand!" his voice rose, "Even this ephemeral earth we wander upon will pass into dust long before time has tarnished the dignity of a human spirit! The reality of the moon and stars is entrenched in man's own being! Outside of me they do not exist!"

"Prove it," I demanded quietly. He glared at me for a moment and then stood up.

"Alright," he growled, "Alright, I will. Stay right here!" He scrambled up the hill and disappeared into the night. I laughed silently and laid back, resting my head on my hands. "He can't do it," I mumbled, "He can't possibly prove it."

Twenty minutes passed, maybe half an hour. I was almost asleep when Tim came puffing over the hill, cutting through the tall weeds in long deliberate strides. He had a shining black shotgun bobbing in his fist. He stopped a few yards away. "Alright!" he yelled, "Now watch! Watch what happens!" He pointed the smooth flashing barrel up towards the heavens, straight at the moon, and squeezed the trigger. The resulting roar ripped through the darkness and flashed through the fragile midnight silences. His shot tore a large gaping hole in the moon, which instantly shuddered, and began to hiss sadly. It shrank slowly and steadily until it was nothing more than a quivering white sack; a dull ignominious oyster where once a radiant pearl had glowed. It shrivelled and dropped from our view. Tim turned upon me triumphantly, his weapon smoking at his side.

"What did I tell you," he grinned. "Just like I said!"

"That proves nothing!" I replied tersely. Obviously vexed to his limit, Tim flung the gun down in the dew-covered grass.

"Well then, I ask you to show me otherwise!" he shrieked. "Prove to me that this universe has primacy over my own being! Prove that I am a dream!"

"If that's what you want." Tim sniggered at my supposition. I reached into my coat pocket and brought out a long sharp needle, almost invisible in the absence of moonlight. I thrust it into Tim's belly. He popped.



# The Turtle

## Andy Milner Becomes Holly's Only Postman

by Terry Eplee

Andrew Milner was Holly's only postman. He had been Holly's only postman since Doc "the Tube" Saversen had passed away quite unconvincingly one summer's evening while performing for his granddaughter. Relatives found him slumped over the child's crib holding a "do-da-da" cherry and a picture of a rather obese, if not obscene, Little Red Riding Hood. (A monstrous atrocity, they called it, subjecting such innocence to the vices of life, and they condemned the old man for guzzling on the side and having died so near purity. The coroner, whose notorious record as judge was surpassed only by his list of "corpsal" readings, leaned over his former consultant and quickly wrote in his manual "old age," after which he embalmed the Doctor and buried him the following afternoon.)

Holly bade farewell to its only mailman.

But in these dark and dismal hours following the Doc's death, while the town fought helplessly without Uncle Sam's loyal carriers, there arose from the ranks one Andy Milner, who wa'ked through the doors of the Upton Water Works for the last time and into the eager hands of the mayor.

"Andy, old boy," the mayor said, "you have served the company honorably these many years. But now you have a much higher calling — as a public servant." He slapped Andy on the back.

"Just think, a name plate, an office all your own, and—," he shouted these words, "—no brooms! This is your chance old boy to reunite your torn and bleeding community. Decide from your heart." The mayor patted his heart and groaned aloud.

Holly soon had its seventh postman.

Andy walked into the post office at seven-thirty in the morning, expecting the incoming mail to be there. It wasn't, so he sat down on a stool and waited. Glancing over at the new magazine stack, he spotted Mrs. Emerson's *Figure Critique* and began leafing through it. He grew bored with its overly fleshly display and reached for a *Vogue*. He found nothing that suited him, though, and finally he gave up. He leaned his head against the counter and dozed off. An hour later the door opened.

"Sorry about the delay," the driver of the mail truck said, "but we had ourselves a flat on the other side of Gabon."

Andy lifted his hand and motioned the mail bag towards the counter.

"Yep! Hit ourselves one heckofa turtle."

Andy raised his brow. "A turtle?"

"Yep! Never seen the likes of it. We was drivin' down

thirty-one nice and calm like, when Jimmie, he's my cabbie, see's this spot in the road. "What'ya suppose it tis?" he asks. And I say, "Dunno." And he says, "Slow down." So I edge off the pedal and we creep up on this here spot and pretty soon, don't you know, Jimmie squeals, "It's a turtle!" And I say, "This is jolly good sport," so I jam my foot all the way to the floor, and seeing that there ain't no cars coming in the other lane, I inch on over there. And this here turtle stretches his neck way out, and looks at us with his beady eyes, getting all red and fearful. Then all of a sudden he folds up just like like a clam, and just lies there in the middle of the road, not movin' at 'tall. And we come bearing down on him faster then the blazes, and Kapowie we space this poor critter all over the yellow line."

The driver took out a soiled handkerchief from his back pocket and wiped his forehead before continuing.

"Yep! So I look over at Jim and he's eatin' outa his shoe and I can hardly see the road myself. But all of a sudden, momma starts rollin' and a swervin' and she goes "thumpity-thump, thumpity-thump" so we stop and find there's a flat on the inside. We cuss and curse the damned turtle and say he must have a devil in him. Well, we fix the flat and climb back into the cab and then you know what Jimmie says?"

Andy shook his head.

"Let's go back and pay our respects." Yep. That's what he says. I figure that's the right neighborly thing to do, so I turn the 'ole lady around and we head back down the yellow line. Well there he is, all spread out, and I hit the gas and we right near bury him this time. We haven't but barely juiced him through when momma starts rollin' and swervin' again and goin' "thumpity-thump, thumpity-thump" and we know we ain't encountered no ordinary turtle. So we climb out real quiet like and don't say nothin' bad about the devil turtle the rest of the way. We nearly run off the edge trying to get around him on the way back. "Nope," we says, "that turtle weren't normal. All the other turtles we hit, ain't nary a scratch. But this one? I swear he was an honest to goodness devil turtle."

He shook his head. "Nope! The critter weren't normal," and said something about never understanding why a devil would steal the soul of a turtle.

His partner walked up then and said they'd better get momma hauling, so the two said bye and ran outside, carrying a small bag of outgoing letters.

For an hour, Andy sorted the mail, and when he had finally slung the mail pouch over his shoulder, he headed across the street.

## The Conversion of Lawrence Jeffries

by R. Arthur Morse

Lawrence Jeffries was willing to be converted. The young man on the park bench beside him was bent over, staring earnestly at Lawrence's blank face, pointing at a small pamphlet in his hand. His breath smelled like old coffee. Lawrence listened to the words the young man spoke, heard something about Four Spiritual Laws. Lawrence had tried to keep track of each of the laws so he could nod as the earnest fellow mentioned them, but already they were lost and confused.

Lawrence glanced past the young man's head. A woman walked through the park. She had beautiful legs. Lawrence was old but not that old. The fellow with the laws had apparently come to an important point. His voice rose in excitement. Regretfully Lawrence brought himself back to the lecture.

"Do you understand that, sir?" asked the young man, again leaning close to Lawrence.

Lawrence stroked the gray stubble on his chin. Forgot to shave this morning, he thought.

"Yeh, young fella, I think I understand," he said.

The young man's face flushed. He leaned closer, put his hand on Lawrence's shoulder, and asked in solemn tones, "Then, would you like to accept Jesus Christ right here and now, and be saved?"

Lawrence tried to match the fellow's solemnity. "Yes, I think I would."

"Praise the Lord," said the young man. He bowed his head. "Let's pray," he said.

Lawrence bowed, waiting for the man to start praying.

"You first," said the young man.

Lawrence cleared his throat, then said, "Well, I'd like you to pray for awhile. I'd like to do some thinking."

The young man nodded and began to pray. He told God that Lawrence was a sinner. He told Him that Lawrence wanted to be saved from his sin and reap life eternal. This was fine with Lawrence. He looked around to see if anybody was watching him. That girl was walking by again. My oh my, what a carriage, Lawrence thought.

The prayer ended abruptly, but the young man did not notice the one open eye. He jumped up smiling, seized Lawrence's hand, and said, "Praise the Lord." He handed Lawrence some papers, said goodbye, and walked briskly down the sidewalk.

Lawrence reached over to the trash barrel and dropped the papers in. His eyes scanned the park. He knew another young man would be along in a while, Bible under his arm, pamphlets in his hand. The town was thick with them in the summer, and they were all looking for someone to talk to. Lawrence talked with them, said what they liked to hear, made them feel good. He looked on it as his mission in retired life; to comfort the missionaries. If it made them feel good, he was willing to be converted.



## four poems

by Suzanne Nussey

We live where sirens  
yell the time of day  
uphill,  
and chimes droll six to ten;  
the only place where  
if you kiss at noon  
(sirens and bells proclaim it)  
you may me Sure;

town where the air at five  
takes a stale, refrigerator smell  
or smells of grease from someone's dinner,  
changing them at dark  
for the heavy earth  
odors of a moldy landscape  
where night mists obscure the bells, and sirens  
wail on other hills.

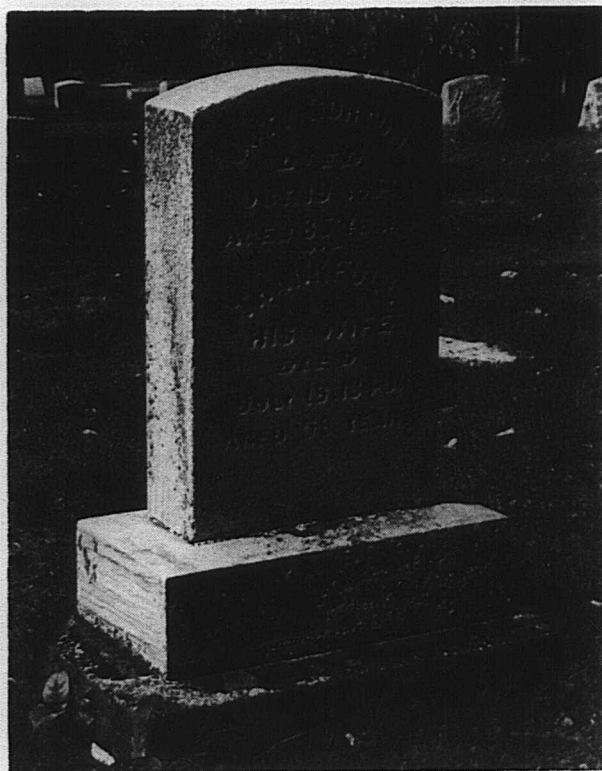
### Reading The Last Battle

Stepping through the stable door  
into Paradise,  
I suddenly remembered I had curlers in my hair,  
excused myself,  
and went to bed.

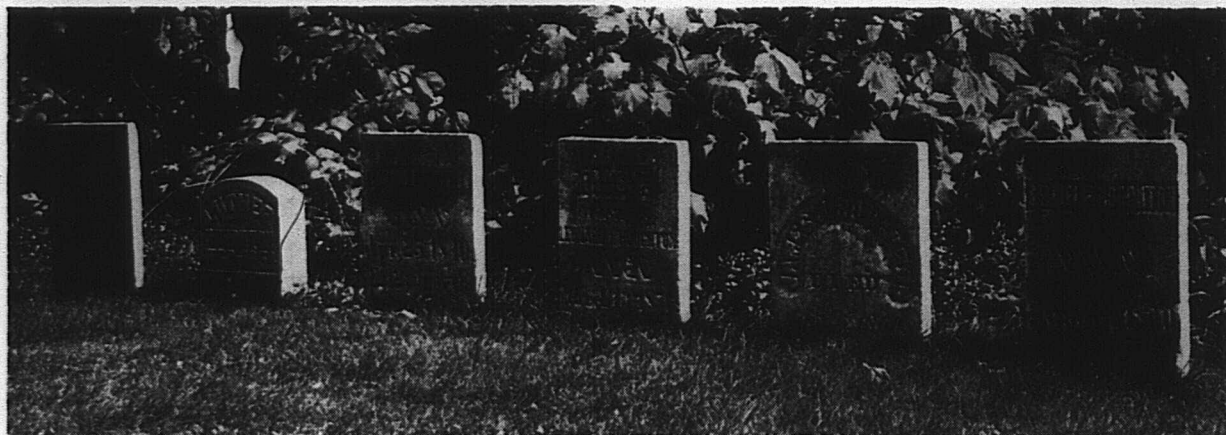
### Upon Eating with the Poet

Looking back upon eating  
with the poet,  
I remember  
his tie, and that  
he said good questions  
while I tried  
to hide the cookie chunks  
showing black between my teeth.

I am the north-winged bird in summertime.  
My life is for frost-rimed bark, blood suns  
and fir.  
They are wrong.  
It is winter that gives birth and is warm.



Mount Pleasant Cemetery is another of those little-known places around the college that most students never find out about. Roughly a mile south of campus on Route 19 is a peaceful spot where headstones tell a not-so-stuffy history of Houghton's past.





## Toward New Testament Values

## Practical Idealism and the Public Image

by Richard Horner

Because I wanted to avoid re-loading the cannon, lighting the fuse, and blasting another hole in the Houghton edifice, I set aside a special time for reading Scripture and praying as I contemplated writing this article. For weeks now I have felt that I really have nothing to say about the topic at hand, but when I opened to the Gospel of Mark I realized that I need not agonize about whether I have something worth saying, for Mark has already said it. Originally the topic was Houghton's standards and rules, but let the topic now be the value system of Christ and his followers as seen in the Gospels, especially the Gospel of Mark, chapters 6-9 (Since not all

Scripture references can be quoted, a copy of the New Testament would give much more meaning to a reading of the article).

The lives and ministries of John the Baptist, Jesus Christ and the Twelve demonstrated a philosophy of life with a value system which obviously rejected non-Christian values. Consider briefly four comments on that value system.

First, in chapter six, Godly men confront us with disregard for their own material well-being. Mark records (Mark 6:7-13) the first official ministry of the disciples and tells us that they preached repentance but made no provision for material needs. They took no money, no hotel reservations, and no extra cloth-

ing. The emphasis was on preaching repentance, casting out demons, and healing the sick; food, clothing and money were not allowed to interfere.

In the next fifteen verses we read of the death of John the Baptist (6:14-29). No comment need be made about John's consuming desire to minister to spiritual needs and his disdain for his own material needs. True, his ideals and values put his body in the grave, but his death just accentuates the condemnation which his Godliness issues against twentieth century American values.

Second, by wasting no concern on their material needs, John and the apostles opened the way for a diversity of life styles and ministries. Appar-

ently, the principle was to subject the temporal material realm to the more important spiritual issues. The result was not that Christ refused anyone the right to own more than one tunic, but that he allowed freedom for individual expression of life styles. The Church at Antioch offered an excellent example of not only racial diversity, but also a beautiful assortment of life styles, so that Manaen, raised in Herod's palace, could worship along with Paul and the more common poor people.

The mention of John the Baptist and Christ in the same chapter (Mark 6) brings to mind what is probably the most significant example of diversity in the New Testament. Christ commented on it to the Pharisees once, and Matthew recorded it (Matthew 11:18, 19). Jesus referred to John as one who did not eat or drink, a man who went to an extreme in separating himself from his society; because of it people said, "He has a demon." Christ on the other hand ate and drank with those lowest on the social scale, and he was called "a glutton and a drunkard, a friend . . . of sinners." Christ's conclusion: "Wisdom is justified by her deeds." By this, I believe Christ meant that the life governed by spiritual wisdom would keep temporal, material concerns of life style in their proper place of insignificance, so that deeds of righteousness, faith, and love would have pre-eminence. Maintaining this wisdom rather than yielding to society's values demands a special effort, for it creates tension between the Christian and his culture; yet following Christ, we must maintain wisdom.

The third lesson to be learned from Christ's value system involves the low priority he gave to his public image. In the course of only three years he antagonized enough people to get himself killed. Although he wasn't too concerned with his public image, Christ was concerned with purity, living righteously and proclaiming truth. He was rejected by man, including the Nazarenes (Mark 6:1-6), and all four Gospels record the growing

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## Just In Case . . .

## Disciplinary Action and Student Appeal

by R. Jacobson

At times we do make mistakes. Unfortunately for some of us, the mistake might result in disciplinary action. Past conversations have indicated that many students are fearful of unjust sentences that might be imposed and that few students are aware of our system of appeal as outlined on page 38 of the **Student Guide**. Although it is hoped that it will be unnecessary to employ the following information, one might wish to be familiar with the various lines of proper appeal available at Houghton College.

Suppose that it is reported that you have deviated from college policy. You will probably be requested to have a chat with the Dean of Student Affairs, his assistant, or the Dean of Women. This discussion might possibly involve some prescribed disciplinary action. Hopefully both you and the particular dean will agree on a just decision. At this point, the action is confidential and no other outside persons need to be involved.

However, if you are not satisfied with the action you do have several avenues of appeal. A student may always request a hearing before the **Dean's Liaison Committee**.

This committee consists of the Dean of Women, the Assistant Dean of Students and three students, elected by Student Senate. They serve in an advisory capacity to the Dean of Students and will discuss your particular problem together with the Dean. After suitable discussion, the Dean of Students will then suggest appropriate disciplinary action. As you can see, a decision at this stage has been influenced by considerable student input.

If you are still dissatisfied, you may then appeal to the College President. He in turn will call in the **Faculty Review Committee**. This committee is composed of five faculty members; two faculty members are suggested by Student Senate, two faculty members are selected by the Faculty itself, and the fifth member is appointed by the President. The **Faculty Review Committee** then meets with you to discuss your problem. After some dialogue they present their suggestion to the President. The President then makes the final decision as to the proper disciplinary action.

Several observations are appropriate. If you desire student input, the **Dean's Liaison Committee** gives this. On the other hand, some problems are of such nature that you would

prefer that no students be included in the discussion. That is your decision. You **do not** need to have a hearing before the **Dean's Liaison Committee**. You can appeal directly to the **Faculty Review** via the President.

A third review committee also exists essentially to clear up misunderstandings between large groups before specific trouble occurs. The **Liaison Committee** is composed of the Senate Officers, the Vice President in Charge of Development, and one of the Senate Advisors. This committee would hear a complaint from significant segments of the campus family and attempt to bring the disagreeing members into harmony through proper channels.

Finally, before you get into difficulty, many of the Faculty would be willing to hear and suggest possible solutions to a personal problem in strict confidence. Do not be afraid to seek confidential advice from the Faculty. At the same time — a word of caution. There might be some Faculty who feel they could not withhold information given in confidence. Thus, you would be wise to come to agreement concerning degrees of confidentiality before you share your deepest thoughts.

HORNER . . .

(Cont. from Page 13)

and finally murderous antagonism between Christ and the religious community. He rebuked the Pharisees bluntly and harshly calling them hypocrites to their faces (Mark 7: 6-13), and when a simple sign would have calmed some of the bitterness, he refused to grant one (Mark 8:11-13). Finally, if you have any question about why the Pharisees hated Christ to the point of murder, read Christ's last discourse (Matthew 23) in which he openly and unrelentingly told the Pharisees just what he thought of them. His discourse is hardly a model of the American idea of public relations, but that is because it stresses the primacy of truth and righteousness.

Finally, Mark has something to teach us about practical living. When we discuss practical living, too often we conceive of it as separate from our ideals and philosophy. Christ, however, regarded practice as the outward manifestation of the inner man, merging our ideals and practical living into one. Christ asserted that a man's heart or mind makes him what he is (Mark 7:14-23).

One of Christ's primary concerns for his disciples was that they adopt the thoughts and values of God. In Mark 8 we see two examples. The first occurred when Christ rebuked Peter for thinking as man thinks rather than as God thinks (8:27-33). The second came when Christ warned the disciples to beware of the leaven of the Pharisees and Herod (8:14-21). Since they had no bread at the time, the disciples thought that Christ was referring to physical bread. Jesus, somewhat exasperated by their inability to grasp the spiritual issues, asked plaintively, "Do you not yet understand?" Despite Christ's miracles and regardless of his teaching, the disciples had failed to realize that they need not worry about bread for the body so long as they were concerned about their spiritual service to Jesus as Christ. As he said to the disciples, he now tells us; the issue is not bread for the stomach; the issue is spiritual warfare. "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."

Dear Editor:

It is perhaps not polite to disagree with a new brother in our community. However, when statements are made that might reflect on college philosophy, I cannot honestly withhold my own differing views. I feel that some of the remarks in the note on Dean Harter reflect a secular position. They were perhaps not knowingly offered with such intention, but I feel that these remarks must be challenged in a college that is supposedly preparing young people to apply New Testament teaching in today's world.

**Item 1.**

It was implied that one of Houghton's duties is to teach us to dress so that we can obtain wealth in order to eat. I disagree.

"You cannot serve God and the power of money at the same time. That is why I say to you, don't worry about living — wondering what you are going to eat or drink, or what you are going to wear . . . That is what pagans are always looking for." — Matthew 6:24-32 (Phillips).

**Item 2.**

We are not to be secular pragmatists.

"Don't pile up treasures on earth . . ." — Matthew 6:19 (Phillips).

**Item 3.**

On the other hand, we are to be spiritual pragmatists.

"Keep your treasure in Heaven. . . ." — Matthew 6:20 (Phillips).

**Item 4.**

Does serving the Lord require conservative dress? I think not! We can have a very radical life-style and be an effective witness.

" . . . John himself was dressed in camel's hair, with a leather belt round his waist, and he lived on locusts and wild honey. . . ." — Mark 1:1-8 (Phillips)

" . . . Jesus began talking to the crowd about John. . . . What did you go to see? — a man dressed in fine clothes? . . . Believe me, no one greater than John the Baptist has ever been born. . . ." — Matthew 11:7-11 (Phillips)

**Item 5.**

The New Testament does proclaim how we should appear to the secular world. It is, indeed, a radical life-style.

"If I dispose of all that I possess, . . . This love of which I speak. . . . stands when all

else has fallen." — I Corinthians 13:2-8 (Phillips)

A person, dressed in love, as described in this passage will always be a positive witness. On the other hand, if you don't display these attributes of genuine love, then your physical appearance really does not matter.

Let us be careful to discern between secular and New Testament standards.

Cordially,  
Richard A. Jacobson

\* \* \*

Dear Sirs:

Apathy. Communication. Unity. Time and time again have I heard these words cited as being problem areas in Houghton College. And indeed apathy does exist in Houghton; indeed, there is a need for greater communication; surely we must be united as the body of Christ. But apathy, communication, unity are only words — meaningless words.

Time and time again have I heard the urgent pleas. And again all I hear are words. My spirit shudders at these words, for they are bitter in taste.

Citing apathy will motivate few people. Appealing for greater communication when one only complains about the lack of communication is a farce and a hypocrisy. Seeking unity with a body of believers, when its members are not united fully in the spirit of God, seems to be impossible.

Words are meaningless. They serve only as horrid reminders that each and every one of us has a job within ourselves left undone. For all apathy, all lack of communication, all need of unity, if indeed problems, result from not continually looking into the face of the Lord and doing His will. These words are horrid signs of spiritual impotency. They accomplish little except to illuminate spiritual disease.

Let us depart from the meaninglessness of words. Meaning only exists in the action of being — living in the Spirit of Christ. And as we live in his love the Holy Spirit will so stir in us that we can't be quiet, so that we can't help but love one another as members of the body should. As we grow in the love of Christ, so too do we grow in the knowledge of Truth. The Truth will reveal the obstacles we face in being motivated, in

being willing to communicate, in having a unified body. And Christ will provide the strength to overcome those obstacles — our own spiritual weaknesses.

Michael Pratt

\* \* \*

To the Editor:

Last month's *Star* editorial declared effective communication to be the answer to many of the problems at Houghton College. The channels of communication, (the *Star* itself, the Central Communication Committee, and the dean's offices) are now open, said *Star*. It is up to the student body to use these channels. I agree. Effective communication is a problem solver on any campus. However, the problem on Houghton campus, has not, in the editorial, been stated correctly. It has, in fact, been overstated. Let me recreate the dismal scene at Houghton as I quote sparingly from that article:

" . . . confusion, misunderstanding . . . mistrust reigns . . . no enthusiasm . . . fight for change . . . paralyzed by mistrust and suspicion . . . the old (Houghton) spirit has died. . . ." And further, " . . . Students question administrative information as a matter of course. They see public relations as deception. They believe that the function of the Dean's office is to apprehend anyone having fun. They are sure that they could never get in to see the President, and, if they did, nothing would change. . . ." Not only has the problem been overstated, but, it lies dangerously close to being an untruth.

Mistrust does not reign. There is enthusiasm. We are not paralyzed by suspicion. The student body is well aware of staff and teacher concern for the individual. Prayer together before class, a willingness to interact after, and many open homes are ways in which their concern finds expressions — expressions that most often meet a positive response. Then too, the office of the Chaplain fights mistrust. If anything, we suspect the Chaplain loves us. His expressed concern for the "lonely student" is proof enough, not to mention his hours and his open door. In response to his giving spirit, his Sunday morning Bible class is well at-

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# More Flak and Feedback

## LETTERS . . .

(Cont. from Page 14)

tended. For the most part, and it is evident, the Houghton spirit has not died.

Where is the confusion? Chapel talks, dinner announcements, scoop sheet twice a week, Sunday services, student body prayer meetings, campus organizations and never ending one to one dialogue allows for little lasting confusion.

Now, as to the lengthier quote. Students question administrative information, yes, when it seems necessary, but not as a "matter of course." Most of our trouble shooters are not trouble makers. Also, the questioning is far less intense than the editorial would have led us to believe. To the students with whom I am acquainted, public relations is public relations — not deception. And the Dean's Office, whether one agrees or not in every respect with Mr. Harter, does exist for the good of the college. Finally, if the President seems unreachable, it is not because we sense a closed door. Rather, we hold him, respectfully, in awe. This awe stems from our view of his position as college president. It is the same awe which we, as entering freshmen, held toward most of our teachers. It faded when interaction replaced it with love and trust, in most cases may I add, by the end of the first semester. Because of his office, the president is positionally removed from the student body and this awe rightfully remains. But, as all of us will admit, we know that he is with us in the Spirit.

The problem of communication at Houghton College, it seems to me, has been blown up at the drawing board. Enthusiastic journalism often takes an exaggerated course. Please, I do not question the motives of the *Star* editors; I am thankful for those who give their time and talents to the paper. But why not give responsibility a fuller run? Help us to appreciate Houghton and all that we have been given at the college. This would not involve a cover-up or oversight of problems. It would rule out creating them. Remember when you write the editorials that Houghton, as Dr. Luckey stated once in chapel, "Houghton, inside and outside of the community, is people."

Respectfully,  
Frank G. LaBarre

Dear Sir:

It would seem difficult — though plainly it is not impossible — to deny that we suffer from communication failure on Houghton campus. Various departments of the college seem to have seriously divergent notions of what Houghton is doing and is to do. Nor can anyone who claims the privileges of Christianity and civilization deny our mutual obligation to sort these divergent notions out, to try and find some specific grounds for common work and aspiration.

These are my premises. Three objections seem to be most commonly raised against them. First: no such divergence exists. This appears to me the triumph of "ought to be" over "is," of wishful thinking over simple fact. Second: we are in fact grappling honestly with the problem and our modes of communication are in fact free and adequate. Again, this seems a matter of fact: I do not think we are, or they are. Third: the effort to make sense of ourselves as a community somehow violates our charter as a Christian school; it contradicts the proper spirit of a Christian enterprise.

If the Christian's "proper spirit" be the Spirit of Christ, however, it would seem to support rather than oppose an effort to dispense some anemic goodwill. The theological tradition to which this interpretation of His mission was most attractive is old-fashioned liberalism. We have, I think, gone beyond that by now. Christ came to do specific, concrete good — to heal the sick, give sight to the blind, free the captive, reconcile individual men with an individual God. Also to **make sense**: to uncover and engender meaning, order, clarity, where disorder, confusion and cowardice has always ruled — in the mind.

In so far as we are to imitate Him, then, we must strive to do the same — to make specific, concrete changes in our situation, to make the bad better, to cure ills we can see and touch. No wishful ignoring of problem will solve it; no complacent trust in insufficient methods will solve it.

Of course there will be friction, difficulty. We cannot always cut clean; only Christ

ever healed without remainder. We always end up hacking out, or ignoring, what we cannot change.

But this does not excuse us from doing what lies to our hands to do. What disagreements exist should be aired; what divergent goals we pursue must be made clear.

But there are clear conditions for this kind of reformation. The first is simple humility. The Christian has in his faith the one truly radical equalizing factor in the world: the fact that all men are in the same need of the same grace, and that it is the primary duty of every man to seek to receive and extend that grace. In terms of public dialogue, this means a willingness to put one's self and one's reasons for action on the line, and to submit them to scrutiny and debate.

No office, no academic status, whether of faculty or student, can exempt one from this obligation when the opportunity occurs. No student is the less because he is a student; in fact, he is the more. We should all boast that we are students. If I boast that I am a teacher, I run imminent risk of being revealed as a

blind leader, or a scrutinizer of moats and splinters.

A second condition is open talk. Much contemporary cant about "sharing" and "communicating" I find hard to understand; on the other hand, the college curriculum contains approved courses in communication, both written and oral. Yet we tend, I think, to fear our means of communication, as if they might betray us — as if truth in print were somehow more dangerous than truth in the air.

Well, it can be. It may be more dangerous because it is more definite, solidier, clearer. But we must combat the inclination to muzzle or distrust our own modes of communication. No one will tell us freely what we need to know about each other and about the college. We have to tell each other what we can, by means of personal conference, but also by means of our printed organs. For this reason I would like to commend the efforts of the *Star* to make a beginning in the direction of open talk. No position is unassailable, no effort without error. But we must pitch in.

With best wishes,  
Lionel Basney

## News Brief

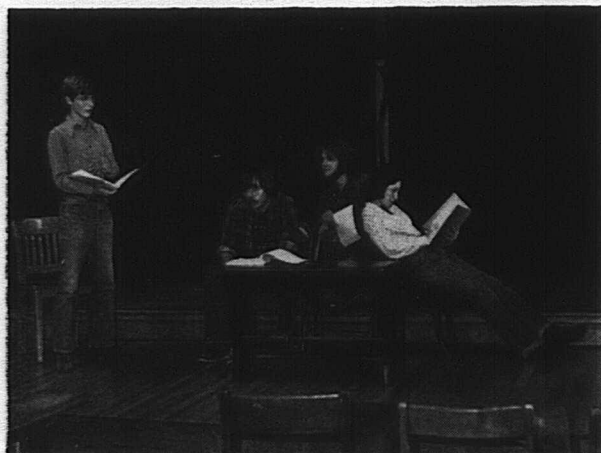
Mrs. Helen Zih, Director of Personnel at Houghton College, is now also the new Director of Placement, replacing Mrs. Mills, who left this summer.

In her new position, Mrs. Zih helps a student to find a job in the field of his choice. She approaches industries and school systems to learn of available positions. Mrs. Zih's job as Personnel Director includes record keeping — attendance on the job, vacation fees, etc. — administering policies of the college in the area of staff and students, and handling the fringe benefits such as health insurance and retirement. Also in the area of record keeping, Mrs. Zih feels that it is vitally important to eventually have a placement file on each graduate and a personnel file for the college.

A graduate of Rutgers University College, Mrs. Zih's interest in youth has led her into work with teenagers. She has held jobs ranging from Youth Counselor with the American Baptist Convention to Daily Vacation Bible School for Senior High age young people. Mrs. Zih has also been active in many church organizations, P.T.A., and has worked with U.S.O. as an assistant chaplain and a recreational program planner. Prior to coming to Houghton, Mrs. Zih worked for the Visiting Nurse Association of Middlesex County, New Jersey, as a controller.

Mrs. Zih reports that she is thoroughly enjoying her new position. She feels that this is partly due to the fellowship of the Houghton faculty and staff which she finds "most wonderful."





"The Reasonable Shore" rehearsed for four weeks in Fancher Auditorium in preparation for last night's performance.

## Drama Review

### The Focus on Man

Local theater buffs were already anticipating another milestone in Houghton dramatic history, as student-playwright R. A. Morse announced the completion of his latest theatric endeavor "The Reasonable Shore." The ubiquitous Morse tells this reviewer that his new play embraces a vision and tone that some will rashly tag as unduly pessimistic. Morse himself states that this is not a morality play. It offers no tangible answers to life's daily woes as opposed to his previous achievement, the widely acclaimed "Satan Ascending." The new work, says Morse, is a debate between the claims of empiricism and faith, a metaphysical argument that pits the neat calculated world of fact against the nobler aspirations for unseen attainment, and catches the sad, absurd state of mankind in the middle. The only "meaning" that can be gleaned from the work is through the symbolic portrayal of this inane humanity, whom Morse embodies in form of Howard Francis Drake, a retired sea captain. Drake is a man of certain eccentricities, or as Morse describes him: "Crazy as a bedbug." Drake becomes the focal point of the battle between faith and empiricism. As is the author's own observation, such a point is usually insane and such an argument invariably destructive.

Mrs. Marjorie Thomas, a widowed lawyer lady, repre-

sents the realm of empiricism and fact. Mrs. Thomas flaunts excessive padding of both body and soul and generally proves to be quite obnoxious throughout. Her antithesis is formed in the mould of Emerson Elliot, a trusted friend of Howard Francis Drake's. Emerson fences the factual world with a disconcerting philosophy of existential faith, which seems to be as ineffectual as Mrs. Thomas' dogma of practicality. Other characters include Mrs. Drake and the two mysterious figures of Miranda and her nameless father. Morse explains that the nebulous quality of these characters allows them to become placeless beings who are unrestricted by the bounds of the set.

The set itself is confined to H. F. Drake's living room. Drake is compelled to provide this room with the actual bridge of a ship because of his obsession with naval adventure. Morse claims that the significance of this setting is realized as the drama unfolds, relating it to the play's initial question of alternate realities. It is this question, and its subsequent implications in the human existence, which the play essentially deals with. Morse shows us that people forget they are dealing with people when they grieve each other over philosophical abstracts. For if a man does not possess true humanity, he possesses neither fact nor faith.

L. R. Kamp

## Performance Etiquette

By the time most people reach adulthood, or at least upon the commencement of their college career, it is usually assumed that they are prepared to practice proper social behavior. Yet the attendance of this author at several public events in Houghton has convinced him that one cannot make such an assumption in our situation. Therefore he has deemed it necessary to set forth some guidelines which have come to be accepted by the cultured world. You will not find these mentioned in your *Student Guide*, a book concerned with the more crucial issues of social conduct such as where to put your butter knife when you have finished with it or what to wear while eating. These guidelines of conduct are not to be thought of as peculiar to the Houghton culture; in fact these "rules" are somewhat foreign to our culture here. Yet they illustrate the expected norm of behavior in similar situations outside of Houghton.

Generally the behavior of the Houghton audience would be acceptable at a barn dance but not at concerts, recitals, movies or plays. There is a certain carnival atmosphere present at public gatherings here which inevitably indicates that the evening's program will not accomplish anything more than entertainment. The most the presentation can do is make us feel better . . . it can't teach us anything, only make us laugh or cry. What the performer wished to convey is immaterial, because we see what we want to see.

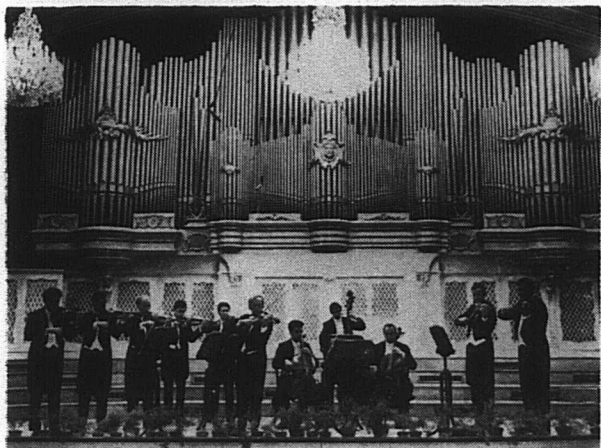
Perhaps problems of conduct would be alleviated if one were to understand that the center of focus is not upon the audience or the individuals therein, but upon the stage. Therefore deportment of the audience ought to have as its basis a respect for those occupying the central position, not a giving way to the fickle fancies of the viewers.

Perhaps the following may serve as guidelines to those whose sensitivity to good behavior is somewhat lacking: **Arrival at the event:** Nothing serves to disrupt the surroundings nearly so much as those who arrive 5 minutes after the program has commenced, trip-

ping over other patrons, obscuring their view, in general creating havoc. Normally ushers are instructed to restrain the over-anxious, although I have seen at least one such person show people to their seats during a performance, not waiting until the close of a piece. As far as I know, the starting time for all public events is posted in various places, so that no one can be in ignorance of such things. Too many people seem taken by surprise when they discover that the program begins at the time advertised and there is a flurry of activity in Wesley as the lights dim and the patrons leap to their seats. Let me reaffirm however that it is NEVER permissible to take one's seat during the performance of a work; music people ought to be aware of this perhaps more than others, but some of them are the worst offenders. **NOTE:** A performance begins when the soloist (or conductor) enters the stage and finishes after he has left.

**Applause:** Ill-timed applause is an abomination. It breaks up the unity of a musical work; it obscures the next lines in a play; it is more a sign of ignorance than of appreciation. Again, applause is reserved for the conclusion of the work; one does not applaud between the movements of a musical work, nor between scene changes in a play. **Movies:** Behavior at the Friday flicks is usually obnoxious. There is much talking; Houghton seems to be a breeding ground for cinematic Howard Cosells who give a running commentary on all events occurring on the screen. There is much laughter; there are some students who view every movie as if it were a Three Stooges film. In this way 2001 is received in the same spirit as Laurel and Hardy, and a work of art becomes a bar-room joke. Perhaps someone should investigate the possibility of holding a Doris Day Film Festival to satisfy the comic appetites of the campus jesters.

These few guidelines aren't just another set of Houghton traditions; they reflect the artistic standards of a highly-developed culture which has existed long before there was a town named Houghton or a writer named Kamp.



The Slovak Chamber Orchestra presents an experience in musical excellence tonight in Wesley Chapel.

## Artist Series Slovak Chamber Orchestra

by L. R. Kamp

A critical judgment of the Artist Series, based solely upon volume production, seems to indicate that everything we shall hear in the coming months will be anti-climactic to the din of October 5th's main event. However, now that the walls of Wesley have settled back to their original positions and the ear clinic at Warsaw has been emptied, the Houghton audience may anticipate an evening of musical excellence as provided by the Slovak Chamber Orchestra.

Although this season marks the first North American tour of the ensemble, the eleven member orchestra has become a fixture in the concert halls and at the major music festivals of Europe. The repertoire for an ensemble of this nature is not nearly so limited as one may think, for there exists an immense catalogue of works composed specifically for this medium. The chamber orchestra being the favored ensemble medium of the Baroque and pre-Classical composers, the greatest wealth of this literature are works composed before 1750. Nonetheless, the Slovak ensemble has achieved excellence in the performance of works from all historical periods. The Slovak Chamber Orchestra has

gained wide acclaim for its performances of works by Corelli, Vivaldi, Albinoni, Stamitz, and other Baroque masters.

The group was founded in 1960 by Bohdan Warchal, a leading Czech virtuoso and the concertmaster of the Slovak Philharmonic. It remained a part of the larger Philharmonic until 1966 when the group was chartered as an independent state orchestra enabling it to devote full time to its appearances throughout Europe.

The *Sunday Times* of London described the Slovak Chamber Orchestra as "one of the finest groups of its kind ever to have visited this country," and *Rome's Il Messaggero* began its review by stating that although Italian audiences have heard many performances of the works of Corelli, "we have never heard Corelli's Concerto played as it was played yesterday. A precisely schooled tone, exquisitely expressed colorfulness, an impeccable interpretation."

Unfortunately, enthusiasm for chamber orchestras has never quite reached that shown for military bands, a discouraging regressive trait displayed in American culture. Nevertheless, it is hoped that the virtuosity and sensitivity of this group will be well received by a discriminating audience.

## Arts and Letters

The Arts and Letters section of this newspaper is concerned with area events which are thought to be of interest to the Houghton student and faculty body. All persons desiring to contribute to this column should send all items of note to the Fine Arts desk of the *Star*. While we cannot possibly satisfy the wishes of all who may read the column, it is nonetheless hoped that a significant number of readers find the information contained here of value.

**Confiteor** — Heeding the advice of a local English professor to "fess up," it is with a contrite heart that Larry Richard Kamp announces that he and Ardis Ceres are one and the same. *Mea culpa.*

**"War and Peace"** will be telecast in 9 episodes on the Public Broadcasting Service beginning Tuesday, November 20th at 8:00 p.m.

**Robert Freeman**, director of the Eastman School of Music will be the piano soloist with the All-University Symphony Orchestra in the opening concert on Saturday, October 27 at 8:15 p.m. Taavo Virkhaus will conduct the program which is free to the public.

**Concerts at the University of Rochester:** Sunday, Nov. 11 the Chapel Choir (not the Houghton version) and the Baroque Ensemble will perform Vivaldi's *Gloria*; Sunday, Nov. 18, the All-University Chorus will perform Bruckner's *Mass in E Minor*.

**Registration** will take place

through October for the Studio Arena Theatre School's expanded drama courses for the 1973-74. Norma Sandler, Director of the School, has announced that this year there will be "more emphasis on performance." Classes are offered early evenings and all day Saturday with either a full 28 week course or a 14 week half-term available. Classes will begin this month. Scholarship information is available upon request.

**Jennifer Thomas**, a senior at Houghton, has recently published a book of her poems entitled *Too Close to Count*; further information is available to those interested parties contacting the Fine Arts editor.

**Houghton Performances:** Oct. 24, Terry Fern, baritone (Faculty Recital); Nov. 5, Norman Carter, piano; Nov. 12, Robert Brown, clarinet; Nov. 14, Mark Lewerenz, piano; Nov. 15, Symphonic Wind Ensemble; Nov. 17, Concert Band Invitational; Nov. 18, College Choir; Nov. 19, Cynthia Penne, violin and Dorothy Button, piano. Refer to *Student Guide* calendar for time.

Inclusion in this column of select events is not nearly so much a cast of editorial prejudice as of lack of information. Faculty, especially department heads are encouraged to submit information for print to this office, in the hope that a greater diversity of events may be covered in this column. In the event that no one contributes, do not blame the cow for soggy corn flakes.

## Kudos for the Leathernecks

There are some music students, myself included, who approach concerts by service bands with a great deal of reservation and perhaps a degree of cynicism. We envision loud music with lots of flag waving, and so color our remarks with an air of musical superiority. In some cases such judgments are perhaps a bit accurate, but in the case of the United States Marine Band they are decidedly wrong. Upon hearing a concert by this group, one knows that he is dealing with solid professionals, trained in the leading conservatories, who play with sensitivity and possess a high degree of virtuosity.

The Marine Band is a young ensemble, composed largely of recent graduates from higher education, which contributes a

greater amount of freshness and spontaneity to the performance than is evident in other service bands. Nearly every player in the group could stand on his own as a solo performer, as each has acquired great technical competency on their instruments. To be sure there is not so much room for musicality in an ensemble of this nature, yet one feels that the band is interested in something besides making a lot of noise which seems to be a chief concern of another band which has appeared on the Artist Series. The program was tastefully chosen, with a lack of works in the circus music category, for which many were grateful. One hopes that if a band is to appear regularly on the Artist Series, it is the Marine Band that is invited to appear.



## Diamonds Are Forever Fall Baseball

by Roy Bielewicz

Houghton College's baseball program has a new look — the fall look. For most purposes, fall baseball is a new concept in Houghton's athletic program. Batting, pitching, and infield practice along with scheduling, road trips, and — of course — cancellations, are all a part of our fall program.

Coaching the fall baseball team is a new but not unfamiliar leader at Houghton, Bill Church. For those who are not acquainted with Bill, he is a 1972 graduate of Houghton College and presently the physical education assistant and trainer. While attending Houghton, Bill starred in soccer and baseball.

Despite problems with the weather and cancellations the fall baseball team has had four games; dropping two to a strong experienced Niagara team and also losing a double header to Eisenhower. These four losses can be credited to lack of experience and a loss of many veteran baseball players to other fall sports.

As with any new program,

fall baseball is going to take its "lumps." Coach Church does not base the success of his team on its win-loss record but rather the benefits derived from the fall program. The program, at least this year, is acting as a baseball "workshop." The assets of the program are plentiful. It acts as a continuation of summer baseball, thereby filling the gap between the summer to spring "lay off." Coach Church also explained that it is a criteria for experience in game situations as well as an overall learning experience. It can work as a confidence builder and will help solve many problems before spring arrives.

Despite its youth and inexperience the baseball team shows signs of potential and desire. Freshmen Scott Makin, Dave Byther, John Kilpatrick and Carlos Martinez show good potential and should be a definite asset to the baseball program in the future. Sophomores Paul Hatch, Larry Cornell and Tom Miller along with Terry Eplee, Tim Weaver and Steve Rennie have made the team's fall program a success.



Dan Woods conjures the ball downfield on his magic insteps as a Geneva College fullback marvels. Houghton won, 7-2. Geneva tried.

## Soccer Drives Forward

The warm fall sunshine has seen the Houghton Highlanders soccer team run up a winning record of two wins, one loss, and three ties through its first six encounters in this still-young season. Oddly enough, all three of the ties have been scores of 2-2, the first one in the season opener with St. John Fisher, and two more with Utica and, most recently, Behrend College.

The first win was a big one, and evened the team's slate at 1-1-2, as they scored a 1-0 victory over R.I.T. Dan Woods hit for the game's only goal in the early minutes of the contest, booting in the point at 41:55 of the opening period.

The home contest against Behrend College was a slightly different story, however, as the visitors came from way back to secure a 2-2 tie and stretch Houghton's record to 1-1-3. Tom Fiegl banged in an unassisted score at 41:22 of the first period, and Dan Woods did the same at 42:00 of the second period to open up a 2-0 lead. Pouring on a late, second half surge, Behrend roared back to blow 2 points into the nets and walk away with a catch-up tie. Although pounding nearly twice as many shots on goal as the visitors, 19-10, only two managed to find the nets as the Highlanders went to their third tie of the year.

On Saturday, October 6, Houghton picked on hapless Geneva College of Pennsylvania to breeze to a 7-2 win and improve their record to the present 2-1-3. Geneva, winless in six starts, was blown off the field as the hosts rolled up their highest point total by far this season.

In contests up through the Behrend game, the Highlanders have harassed opposing teams for 86 shots on goal, while allowing only 46 shots at their own goal. The count is 28-13 in favor of Houghton concerning corner kicks. The aggressiveness of this year's squad shows in the foul department, as the team has committed 89 fouls as opposed to 74 for all the opposition. Only 24 saves have been recorded by Houghton goalies, while 64 have been racked up by their counterparts. The goals-scored area is the only one in which Houghton has been outshined. The 12-7 count against us is misleading, for six of those twelve goals came at the hands of overpowering Fredonia. This leaves our team with an average of 1.4 goals per game, and the opponents with a 2.4 goals per game average. If the last game, with Geneva, is considered, the goals average out to 14 apiece, indicating the balance of scoring.

Dave Askey, Tom Fiegl, and Dan Woods have scored two goals apiece to lead Houghton's attack through the first five contests. John Rees has added one goal to the offense. Fiegl, Pat Okafor, and Obika Ikepe have all chipped in for an assist each. Fiegl and Rees lead in the shots on goal department, with 17 and 13, respectively. Woods and Okafor have 9, and Askey has 8.

Newcomer Ikepe has been the only serious casualty thus far, and his injury has been a disastrous one. His knee required major surgery, and his future for this season is doubtful.

## Racket Tears

### Tennis Team Coachless

It seems the tennis team here at Houghton has suffered greatly by the loss of its former coach, Tom Harding. People were asking why the early fall matches had to be called off. The reply was that the team couldn't play without a coach. The team is now playing matches but there is still no formal coach. Thus the question becomes, "Will there be a coach?"

The tennis team at Houghton was started in 1969 by an enterprising young sophomore, Bob Illback. Bob was organizer, coach and member of the team while it was being established as a regular varsity sport at Houghton. Soon the sports department saw the team could not be run effectively by a student and Professor Harding came to their as-

sistance.

Mr. Harding took the position not knowing anything about tennis but also not being ashamed to learn from his players. By giving of himself he soon shaped the three-year team into one of Houghton's winning sports. He found that by giving you receive, for when Mr. Harding left Houghton he said he considered the tennis team the best part of his years here.

Now that coach Harding is gone the team has returned to the problems of student coaching. The simple fact of the matter is that the tennis team needs a coach who can be at practices, who doesn't have to worry about his own game and who can command the respect of the squad.

## Golf The Bogeymen's Blues

by Richard Alderman

The grass is greener, the scores are lower but our victories are few. The team's dual match record to date is 0-3-1 with a tie to St. Bonaventure and losses to Geneseo, Fredonia and St. John Fisher.

John Snowberger leads the individual play with three victories and one loss in dual match play. In the E.C.A.C. qualifying round John shot 75 to finish twelfth in a field of 150. He was one shot over the score needed to move on to the Eastern finals in Massachusetts. Mark Gowdy, Whit Kuniholm, Dan Johnson and Dave Causer all stand at one win and three losses with Dennis Heiple having one tie and three losses.

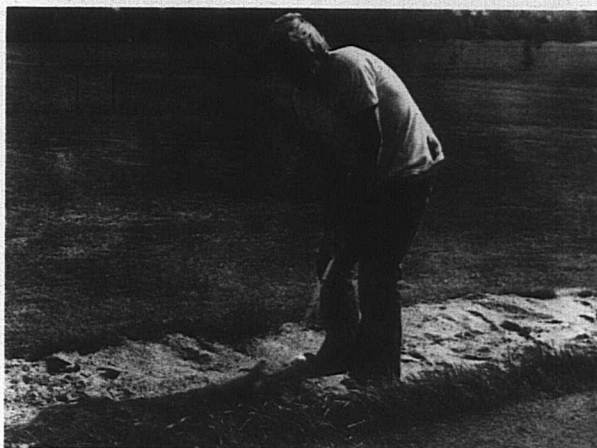
The team has entered three invitational tournaments; the first at Elmira College where John shot 81 to finish seventh in a field of 60 and the team beat only Eisenhower College. The second was at R.I.T. where John again led the team and Houghton ended ahead of only

Sienna. At Syracuse University John had 75, Dennis 83, Mark 84 and Whit 93 to give a team total of 335. This again defeated only Sienna College.

The team does have greener grass this year. In fact, with the beautiful weather the grass is so lush that one of our golfers not only lost the ball he hit, he lost the club and the match. We are a bunch of swingers (far too often).

### Oops!- Sorry!

An apology to the Music Department is in order concerning the golf preview that appeared in the September 28 issue of the *Star*. That article suggested that money is offered to Houghton music students who display their talents for the college. This assumption is in error, for no such remuneration is given to these individuals who graciously devote their time in appearances for the college.



After digging this ditch across Barberlea golf course, Dave Causer succeeded in finding his ball. He has not replaced his divot.

## Cross Country

### Hairier Harriers

by Guy Newland

A winning cross-country team must pull together depth, good conditioning and good attitude. With these criteria, it is easy to see that the Houghton Cross-country team has "put it all together" to produce what Coach George Wells calls, "the strongest team of runners that we've had, considering both performance and potential."

Just look at their showing. Their 7-2 record includes just two losses by narrow margins, while the rest were crushing victories.

With two home meets yet remaining, Captain "Corky" Rhodes has tied the school record and will inevitably break it. Mark Sheeks, a freshman, has broken the St. John Fisher school record.

But top showings by certain team members are not the only strength of the Houghton trailblazers. According to "Corky" Rhodes, depth has been "the reason for our winning record" and was crucial in winning two meets.

Placing consistently have been freshmen John Roman and Steve Sawada, and junior Keith Morris. It was the strong kick of Morris that secured the win against Hobart.

Freshmen have been extremely important to the success of the team this year. Coach Wells stated that "if the freshmen next year compare to those this year, the strength of the team should increase." He also remarked that there are many fine runners present-

ly on campus that could add strength to the team.

Coach Wells has been able to work the team harder this year because of the condition of his runners. The result has been great individual improvement. There are four men on the team that can do better than 25 minutes on our course, an undeniable indication of strength and depth.

Injuries to Sheeks and Roman may be a handicap. They are recovering, however, and continue to run.

The most important factor, that underlies all the others, is what Coach Wells calls "real good team spirit." Corky describes it as a "tremendous Christian attitude. They are willing to work as hard as they can to achieve a goal and to let God make them the best they can be, seeking to glorify God win or lose."

The result of this team oriented attitude that is often lacking in other so-called "team sports" has been team recognition rather than only individual acknowledgment. The three scheduled invitationals for this year are evidence of this recognition.

In the Houghton Invitational on Oct. 27, the Highlanders will be matched up against an expected twelve other schools. The State Meet is here on Nov. 3 and the team expects to better their showing of last year where they placed seventh.

Coach Wells summed it up pretty well when he said this is "A big year for cross-country."

## Women's Sports Field Hockey and Tennis

by Donna Cole

Houghton's women donned their cleats and sticks and set out to meet the University of Rochester's hockey team on October 2. During the first half of the game U. of R. dominated the attack, giving Houghton's goalie, Darlene Ort, a workout and scoring three goals.

Houghton's team is small but tough. Our women rallied in the last half and Houghton's defense kept them scoreless while our offense went to work. Debbie Brooks, frosh, Jean Weidemann, a soph, and Nancy Earhart scored for Houghton making it 3 to 3.

On defense at center half was Carolyn Leach who put forth a great effort playing both 35-minute halves. Also outstanding were Nancy Hawkswell and Cheryl Edwards.

A rookie this year, Janet

Van Skiver proved herself by overwhelming Rochester with her speed and talent.

Some comments by University of Rochester reflected their surprise at Houghton's ability in their first game. The next game is October 22 at Genesee Community College.

Houghton's tennis team, coached by Terry Fern, stars Pat Adels, Penny Smith, Jody Gaglio and Nancy Earhart as singles and Maxine Kaltenbaugh and cousin Susan Kaltenbaugh in doubles along with Jane Kennedy and Majel Smith.

Thus far the girls have had six matches and have won only one. Their victory, however, was over a big name in physical education — Brockport. Among those who defeated us were the University of Rochester, D'Youville College, William Smith, Eisenhower and Monroe Community.



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