



**the houghton star**

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# houghton star

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# A Statement of Purpose

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In seeking to develop a broadly-structured rationale as to what the college's news publication is and ought to be, it is our opinion that **The Houghton Star** ought to fulfill the following general functions:

3

First, the publication should enact the role of a local news media. An informative organ on domestic affairs is a valid need most efficiently met by the campus periodical.

4

Second, the **Star** ought to serve as an agent of national and international news transmission and analysis, emphasizing those world affairs of greatest relevance to an academic community and a Christian-oriented environment.

5

Third, in serving as a "forum for student thought," the publication ought to seek interaction of ideas among Christians which specifically relate to contemporary issues. In addition to its vital function as a medium for intra-community exchange of perspectives, an equally essential element of the **Star** must be its receptability to all responsible comment from its readers on the media's objectives, its means of accomplishing these goals, and its overall success or failure in achieving its desired end.

6

Fourth, the **Star** should reveal a stress on aesthetic awareness to the cultural and philosophical trends of the time that are revealed by contemporary artists. A focus on the aims and methods of both local and international contributors to the fine arts is a necessary facet of a collegiate publication.

9

Fifth, to adequately enact the role of a vehicle for "literary and journalistic expression," it is our most particular desire that **The Houghton Star** endeavor to publish feature works on various topics that hold special significance to our readership. Taking the form of informative, analytical, or critical essays, these articles would yield an increased scope and depth of thought on the subjects treated therein, the section as a whole creating a more elastic vessel whose frame might encompass a greater range of writers and styles.

11

Finally, the co-existence of both a receptability to the individual and corporate beings and beliefs of the Houghton community, and a firm, underlying viewpoint must find their place in the **Star's** editorial stance when seeking to grasp and interpret the significance of phenomena relevant to the Christian. It is our sincere hope that this end especially might be realized to its fullest extent.

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That these ideational intents might be distilled into a palpable practical manifestation has required the sewing of new wine skins; thus, **The Houghton Star** has undergone a transformation from an essentially news-oriented weekly publication to a more feature-centered magazine format to be issued tri-weekly. With effort toward providing the fermentive atmosphere wherein thought might reproduce itself while continuing to perform the vital mechanical functions of a newspaper, the skeleton of the '73-'74 **Star** has evolved to its present structure, embodying sections for: (1) local news and sports, (2) international news, (3) forum-styled opinion-exchanges, (4) fine arts, (5) feature articles, and (6) editorial and reader comment.

We are new at this business of publishing a magazine; we will make mistakes, many of which may go unnoticed among the immediate staff. Self-observation is a task carried out well by few, a consequent self-recognition and -criticism achieved by still fewer, and both together experienced only as a result of great diligence, the sincere assistance of foreign comrades, and much Grace. If we are failing to meet the goals placed before us, or are bowing to the image rather than the Image-maker, you can, and must, tell us so.

The glass is indeed dark, but it is the only mirror that we possess. Your reflection is not only urged, but is necessary if we are to assume as unpresumptuously as possible the twilight labors of focusing all available light and reverently acknowledge the benefits thereof.

The Editors

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## The Art of Worship

## The Compelling Vision

by Nancy B. Barcus

Whether or not God could actually be smothered to death by the dead weight of his Church, as Chad Walsh so pictorially suggested, is an intriguing question, and the imagination is compelled by it to entertain the image. Theologically and philosophically, from the point of view of Christian orthodoxy, the suggestion would have to be countered with a resounding 'No.' That God is impotent enough to be managed by man is unlikely; for then he is not God, in the usual sense. But practically, and in the every day round of petty human much-ado-ness, the suggestion

powerfully evokes more than a faint ring of truth. The world is not, in fact, gripped by our vision of God.

That God is equally at the mercy of philosophical movements, an overstatement of the alternative that Dr. Rookmaaker proposed to Mr. Walsh's assessment, likewise puts God at a disadvantage. But at least each proposal, though seeming to limit God's freedom to work His will, is an attempt to understand how we have come to this sorry artistic poverty that the twentieth century ascribes to a decadent Christianity. Better to grope for causes than to say resignedly, "it is in the nature of

things," and feel no lessening of confidence for our loss.

And of the two causes it may be more instructive to think the fault is with ourselves, and not in our stars, or philosophical heritage, that we have lost the imaginative vision. It could be we have too methodically thickened the veil into the holiest place or it could be we have rushed too clamorously forward, not discerning the body and blood on the eternal altar. For one noticeably absent talent among both the delirious and the circumspect is the art of contemplative worship.

Worship is the highest form of Christian Art. It is not instruction, not intercession, not evangelism, not personal testimony. Those are vital elements of Church life, but they are

not worship. Rather, worship is a celebration of God Himself. Not of the manifestations in our experience, but of God Himself. This requires the kind of contemplation, speculation, insight, creative imagination common to all the other areas of creative expression. And just as an observer walking by Van Gogh's *Sunflower* knows that the painting represents an intense transaction between the artist and the object, so the act of worship should emanate that same quality of transaction on an even more fantastic level. To worship is to encounter God as Van Gogh encountered the sunflower, and to render something ineffable to Him because of the vision, something that speaks His Name in an ever new way. The magnetic, compelling vision of God in our midst is reaffirmed not merely as a fact, but as a visible, audible offering back to Him of His splendor.

This is hard to do. It takes silence, composure, the carefully turned word. It may demand sound, the choice cadence, the truest wedding of note and conception. It may require utter simplicity, but never paucity. It may require grandeur, but never pomp. Worship must be constructed as carefully and finely as the Temple of old — both of goats' hair and badgers' skins, and of blue and purple and scarlet brodered linen.

No better example of the artist at worship can be found than that exemplified by David. For him the communal encounter with the Living God relayed the highest, most inexpressible facets of God's Being in forms and ways acutely visible and representational — joyous processions, stringed instruments, festal array.

Yet it is not these visible forms, or patterns, that finally constitutes worship. It is the transaction itself, whereby communally the Christian names the Name of God, and puts aside for awhile all other Christian considerations and pursuits for that highest vision.

If we suffer from "bad taste" as a Christian community, — as we were challenged during Current Issues Day —, if our art is sterile, gaudy or unimaginatively representational, let us correct our sterility at the heart of the matter. As is our vision of God in worship, so will be our art. And conversely, so then will we worthily portray to the world in our verbal, audible, representational offerings, this infinitely expressible God of the Incarnation.

## Twentieth Century Drama

## Individual Aesthetic Response

by Lionel Basney

The keynote of the arts today seems to be diversity. To this general rule the theater offers no exception. Today's theater-goer wanders amid a profusion of styles and themes — from the resurgent Broadway musical to the skin revue Off-Off-Broadway, from Neil Simon comedy-of-manners to the visceral revolutionary spectacles of the Living Theater, from the allegorical absurdism of Ionesco's followers to the witty historical pageants of Robert Bolt (*A Man For All Seasons*) or James Goldman (*The Lion In Winter*).

Take your pick. It is all "serious theater," though not all classical or ideological, nor all equally deserving of critical consideration. But change and variety is the principle of artistic vitality, and what is experimental today may be traditional tomorrow.

Or old-hat. What makes the difference between the "classic" and the ho-hum seems to be the willingness to deploy theatrical resources in exploration of our day's most serious social and philosophical problems. (I assume what cannot be assumed practically, basic artistic competence.) The bitter anger of black theater (LeRoi Jones or Ed Bullins), or the newsprint translation of political spectacle into theatrical spectacle (*The Trial of the Catonsville Nine*) are examples of the social conscience perking in the contemporary theater. "Absurd" drama, with all its diversity and popularity, seems to me the most vital sort of theater probing philo-

sophical issues.

Dr. H. R. Rookmaaker pinpointed the theater of Ionesco, Beckett, and Genet — and its obvious affiliations with Sartrean existentialism — as a foremost example of non-Christian forces in today's literature. The question we have all asked as a consequence is: what should the Christian's attitude toward this sort of literature be? how should he respond and judge?

I wonder, however, if this is a legitimate question. Christians are mortal and individual, like other men, and like other men they will respond to an artistic stimulus out of an enormous backlog of prejudice, past experience or inexperience, aesthetic sophistication or naivete, intellectual training or lack of training. *De gustibus non disputandum.*

We must, it seems to me, begin not with philosophical judgments as to the validity of existentialism, or with a historian's judgment as to the place of a given style in the context of literary history. We must begin where all aesthetic discussion begins — with the individual response.

Take a Picasso. No one who dislikes it visually will ever be completely convinced of its legitimacy as art or as an interpretation of human nature. Take a Bartok string quartet, or a Stockhausen electronic collage. No one who finds them aurally intolerable will ever quite accept them as statements about music or life.

The same goes for a Beckett play. The first question to be asked is: do you like it? does

it move you? does it raise issues and questions which seem to you relevant to the content of life as you see it? If you answer yes, you may continue to more sophisticated aesthetic or philosophical questions. If you answer no, you had better simply stop there.

I must, therefore, speak personally. I find Samuel Beckett's "absurd" drama very moving, extremely effective as theater, an embodiment of questions I find relevant to the human condition as I understand and live it.

But what of his existentialist presuppositions? They are there, of course, and no one can ignore them. In Beckett's world there is no god, there is no harmony, there is virtually no philosophy, no logic, no worship, and what beauty there is is tragic and illusory. There are human beings here, recognizable ones — but caught in a horrible round of hopeless ratiocination which produces the only world they ever see as "real" — the world of their own talk.

But it seems to me that Beckett's world is an honest and believable one, that he is not guilty of an "escape from reason" — indeed, he is drastically and almost intolerably rational — and that he has tried no underhanded effort to do away with the truth. His world is our world, "but for the grace of God." We cannot afford to ignore or patronize him. I do not agree with him; I can do no other than to listen carefully to what he says, and appreciate it for being straightly and masterfully said.

## Bewildered by Change Social Myths

by H. Wesley Ward

An increasing number of political scientists are beginning to wonder whether the American political system "can long endure." The nation lurches from crisis to crisis, divided in purpose and bewildered by change.

Can we probe the roots of the crisis? I suggest that some of these roots are MYTHS that permeate our culture. Their strength consists in their being largely beneath the discursive, verbal level. Their danger consists in their anti-Christian character. They do not form a coherent whole but have come out of divergent pagan philosophies, e.g., Sophism and Platonism.

If Christians will learn to recognize these MYTHS when they see them, they will be fortified intellectually to resist some of the major Satanic influences in the academic or literary culture of our time. Particularly valuable will this knowledge be to Christians interested in politics.

### The Myth of Historical Inevitability

This myth has been propagated in modern times most effectively by Hegel and Marx. Its adherents, however, are not limited to Communists. It is the notion of Progress that inherent in everything is the seed of its own decay. Everything must either change or lose its power; in any event it cannot remain stable. Indeed, the essence of reality is change. God (or his substitute) is process. Whatever is true or right at one time is bound to become false or wrong. Therefore, the proper attitude toward change is to worship it. History teaches no lessons; "history is future." Key words are "trends," "evolution," social "dynamic forces."

From the Christian view, history is largely shaped by the encounters between man and God. Man, free to obey or to disobey God, functions as a maker of history, for there are real life consequences, historical consequences, to such choices. God is both sovereign over history and works in history. Christ is the center of history. God's laws are the rational structure of history. God may declare what the consequences of human choice will be, but leaves men free to make a real choice — as in the case of Israel demanding that they be given a king (1 Samuel 8).

Politically, the Christian view means that human beings are important as creative agents in the scheme of things. They also are highly responsible creatures. Looking back into the past, they see the hand of God in their affairs, and they respond with attitudes of gratitude and of responsibility. The accompanying sense of worth and dignity under God is a key principle of Constitutional Democracy, recognized by many non-Christian political theorists. A Constitution represents a covenant between men and God that endures. Without historical continuity, a people lose their dignity and identity, as Orwell in 1984 vividly portrays. Politics needs ballast.

### The Myth of Environmental Determinism

Another pervasive MYTH in our time is that man is a product of his environment, whether that environment is identified as social, geographical or biological. In the social sciences, for example, it is commonly assumed that man's behavior is produced by his social conditions. He is culture-bound, in that he is either locked in his ethnocentrism or if able to view his own culture objectively must take a position from the vantage point of another culture.

This MYTH undermines personal responsibility for one's decisions, encouraging such political strategies as Utopian social innovation, and justifying sophisticated psychological methods of manipulating human beings. Charging the social environment in order to solve human problems turns out to be coercing men, for the social environment is people. It is perfectly consistent for Fascist and Communist totalitarian regimes to be highly coercive and destructive of human beings, because they rest solidly on the myth of environmental determinism. In our own society the Myth produces theories that crime is caused by slums and poverty, hate by economic classes, war by capitalism, and peace by world government. Government, with its power to control the environment, can make men good. This Platonic Myth still lives today.

Jesus answers, "Yes, man is of the world, but that is why I came, to set him free. In me he is no longer bound to conform to the world, regardless

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H. Wesley Ward

## Amnesty Country or Conscience?

by Arthur Robertson

In the course of this honorable travesty known as the Vietnam war, over 10,000 men left the United States to avoid military service. Whatever their various reasons — conscience, cowardice, or self-preservation — a great many of them want to come home now, and they should be allowed to despite the need of a guilty government to cover up its sins.

Certainly the men who left for conscience's sake deserve a chance to return without risking imprisonment. The government has no right or privilege extending to the legislation of conscience. To send a man to jail for refusing to kill, even in the name of the imagined ideals of the past, is to assign the prerogatives of God to the nation. Those who left the country, believing that either all wars or this war in particular are unjust and immoral, must not be punished for exercising conscience. There is little enough of it.

Neither should those who left in a panic of cowardice be banned from return. Notwithstanding that cowardice disgusts a majority of Americans, it is not specifically outlawed. The man who fled the country in fear for his life in all likelihood would suffer torment, if not collapse, during the first few weeks of military life; he would be of little value as a soldier. Should a man be imprisoned because he lacks the courage to face personal combat? I think not. Nor should

he be exiled, unless the United States no longer accepts even her own "tired and poor" and the "homeless, tempest-tossed," in which case let us by all means amend the inscription on our guardian statue.

Amnesty should also be available to a third group who jumped the boarders for less moral or understandable reasons. They left to preserve themselves and their futures. The wasted time in the military service, war or no war, was enough to make these men disdainfully scurry for cover. Yet what they did is in keeping with the American standard of business expediency, no different in substance from wealthy fathers, by the use of their influence, rescuing their sons from the draft.

These true draft-dodgers had little influence or money to begin with. For the most part, their flight gained them nothing and, indeed, lost them what respect or resources they enjoyed before Vietnam made its claims on them. Their return would not gain them the benefits they hoped to accrue; they would face even greater obstacles than the Vietnam veteran. Yet these disappointed opportunists, acting according to a philosophy of personal advantage, are part and parcel of the national fabric. Refusing them readmission is nothing less than a purge of undesirable elements, contrary to stated national policy and goals. Such action resembles not that of a democratic government.

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## Art and the Beholder

by Richard Horner

In this essay we travel another path in the valley of the shadow of uncertainty. "Art" is the name of the path and on it we confront questions such as: What is Christian art? What makes a painting Christian? or, Is there any such thing as Christian art? I have chosen to deal with the questions specifically in terms of painting, although most of what is stated applies also to other forms. The specific question considered is: By what criteria can a painting be considered Christian art? In treating the question I criticize briefly two solutions and propose a third, hopefully more adequate solution.

The first solution arises from the exploited expression, "All truth is God's truth." On this basis, some suggest that all art which states truth is Christian, regardless of the artist's opinion of the Christian faith. The view has some merit, but on behalf of anti-Christian painters I must reject it. When a painter who despises the thought of God paints a true statement, we owe him the kindness of not calling his art Christian. Doubtless, not many of us would want to call it Christian anyway.

The second solution suggests that Christian is in the eye of the beholder. In other words, if I as a Christian can enjoy or identify with a painting because I am a Christian, then I have uncovered Christian art. This thesis avoids at least part of the problem cited above since it classifies as non-Christian those artistic statements which arise from anti-theism. Although anti-Christian paintings may express partial truth, the aware Christian who is plagued by the artists' complete message can neither enjoy nor identify with such paintings. When we consider the problem of the ignorant beholder, however, the credibility of the thesis fades. If a Christian looks at an anti-Christian painting and ignorantly declares it Christian, is it then fair to the artist to accept that designation? More significantly, can a person rightly declare as non-Christian the painting of a Christian artist who created it intending a distinctly Christian statement? I believe these questions support the conclusion that the criteria for Christian painting lies not in the eyes of the beholder. We must not confuse perceptions of a paint-

ing with the painting itself.

The third alternative, which in my consideration best answers the question, suggests that the criteria for Christian art lies in the artist who created the art. Christian art happens when a Christian, who is also an artist, creates because he is thinking Christianly. By the phrase, "because he is thinking Christianly," I do not mean that the painter takes brush in hand and says, "I will now create a Christian painting," as if he wished to apply his Christianity to his painting, or his painting to his beliefs. Rather, when a person thinks Christianly throughout every aspect of life, all his activities and creations are Christian by virtue of his Christian thinking alone. Christian painting is the product of a Christian whose thoughts are grounded in Scripture, who is in communion with his God, and who is wholly given to God in love. He then paints spontaneously. Understanding his creativity to be part of his Godly image, the Christian artist is opened to a life of richness and fulfillment. Fulfillment comes as he realizes that originally, creativity was completely Christian by virtue of the fact that it was initiated by God in perfection, and fulfillment continues as the artist strives for that original purity through a life of righteousness and love. When I speak of a Christian thinking Christianly I refer to the sort of person described above. If such a Christian involves himself in athletics, his athletics are Christian; if in literature, he produces Christian literature; if in education, then education is Christian. Christian art then, is that art which is the product of a Christian who thinks Christianly and paints because he is a Christian.

In conclusion I wish to state two subsidiaries to my proposal. First, Christian art does not equal good art. Much good art exists which is not Christian art in any sense. More significantly, although we would rather ignore the fact, a Christian artist can produce bad Christian art. My piano playing, which by all standards is bad piano playing, can still be Christian. Quality does not decide whether art is Christian, but it can limit the effect of that art. My only further comment on the quality of Christian art is that I should hold my piano concerts to a kind minimum.

My second subsidiary comment concerns Christian appreciation of what might be termed neutral art. I speak now for beauty and for artists disgusted with presumptuous non-artists who discuss art if it were no more than a tool of the philosopher. Art is art, and we do the painter an injustice when we insist that art state a message. In my painting the only statement is what is seen on the canvas: shape, form and color; its significance is that it is art. For this art I retain my definition of Christian art in order to avoid problems with naturalism and worse, but I introduce a distinctly Christian appreciation of art. Christian appreciation occurs when a person

thinking Christianly approaches a painting which he perceives as a piece of art with no philosophical statement (although there may indeed be one). He perceives a painting which is its own content, and he appreciates it in a distinctly Christian way without transforming the painting into Christian art. At the heart of his appreciation is his knowledge that all goodness and beauty exist because of God's kind intention. Such understanding is no small matter, for it speaks of the goodness of God in creation, of redemption and renewal. To one who knows that art exists as part of a universe created and sustained through

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## Book Review

### De-Schooling Society

by Karla Stewart

According to Mr. Ivan Illich in his recent book entitled **De-schooling Society**, the current obligatory educational system produces social polarization instead of really providing equal opportunity through learning. He attributes this to the system's confusing "process with substance . . . teaching with learning, grade advancement with education, a diploma with competence." He feels the stress has been wrongly placed on "learning pedigree" instead of proven knowledge. Society believes school is the main, if not the only, institution for learning; however, Mr. Illich is quick to point out, most learning takes place casually outside the programmed school situation. A child has a basic desire to learn, but forcing a program of instruction on him squelches that desire rather than letting his curiosity guide his learning. Therefore, Mr. Illich proposes replacing the system of education in operation today with a network which would give a person opportunity to share a concern of his with others who have the same concern. "Peer matching," as he terms it, would allow "unhindered participation in a meaningful setting," and each person would then be responsible for his own outcome. The ritual of school, however, would have to be "demythologized," attitudes toward the purpose of school would have to be altered, in order to bring about any long-lasting, radical change.

Mr. Illich raises more questions than he answers, but at least he forces the reader to

evaluate for himself modern education and society, as well as Mr. Illich's own views on these subjects. Is his idea of "deschooling society" possible? How would it work? What would be the effects or implications for future society? If put into effect, would his theory produce widespread and beneficial results — or chaos? He believes man possesses enough intrinsic motivation to learn, to search, to come up with answers, if allowed to find answers with another person. In this respect, he is either naive and idealistic when it comes to the nature of man, or he is a prophet way ahead of his time and his readers are the simpletons. He doesn't limit his discussion to the topic of education, but swings his fist at many aspects of society — government, politics, the military, and the economy. His extravagance of economic metaphor, coupled with his circular, "beat-around-the-bush" style make it very difficult to follow his train of thought (he doesn't define "deschooling" until page 135). The book seems to be a repetitious defense of his position rather than a delineation of a workable solution to the problem he sees in modern education. Any chapter could be the opening chapter, any chapter could be the entire book. If Mr. Illich's basic ideas were given to a clear, concise thinker, the result would not only be readable, but would also have practical value. Since this has not yet been the case, we will each have to weigh the possibilities he presents and evaluate them in the light of our own situation.

## WARD . . .

(continued from page 4)

of the culture. He is a new creature; all things are become new. His salt is the only way the world can be changed for the better. Christ transcends all cultures and religions.

**The Myth of Moral Relativism**

Closely allied to the myths of historical inevitability and environmental determinism is the myth of moral relativism. The assault on absolute truth of focussing on historical and environmental variables is joined by the Sophistic concept of subjectivity. Little wonder, then, that situational ethics dominates the current scene.

The myth that morality is relative weakens the bonds of community from the family to community (from the family to the state) and logically leads to moral and political anarchy. Since anarchy is always a precursor of dictatorship (see Aristotle), wide currency of the Myth seriously threatens the viability of constitutional democracies. Cicero said over two thousand years ago that what gives a commonwealth its life is a common agreement on what is basically right and wrong. America is gripped by a vast moral bewilderment.

Jesus answers, "I did not come to destroy the law." The righteousness of God endures forever. His Word shall not pass away, though Heaven and earth pass away. The law shall never lose its righteousness. Morality cannot save us, but justice through the family and it can protect us. It provides the state, which are ordained by God to punish sin. Except there be a firmer foundation for measuring sin (law-morality) than the myth of moral relativism, man in society is cut adrift without rudder or anchor. Most of the great political theorists concur that politics rests upon morality. It is for this reason that political revolutionaries strike at this foundation. One of them has proclaimed, "We are opposed to all that is decent and good." The Myth may be even more effective than frontal assaults. The higher law of the American constitution largely consists of Hebraic-Christian morality.

It is evident now that the power of these Myths lies in resting on half truths. As the Scriptures say, Satan cannot create; he can only counterfeit, distort the truth, deceive. He is also effectively propagating other myths, such as the myth of Equality (as sameness), the myth of the body-politic, and the myth of pure subjectivity. Space prevents their examina-

tion here.

Can we draw any conclusions from the above analysis? It suggests that America's political crisis has its roots in a mounting and ungodliness and disobedience a drifting away from the living truths of our Christian faith. Other evidence also supports this conclusion.

We have a remedy available that is astonishingly simple and, for this reason, is difficult for a proud people to apply. It is given in II Chronicles 7:14:

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Let us pray that the Spirit of the Lord will raise up a standard against the enemy who is coming up like a flood with his Myths.

## ROBERTSON . . .

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ernment, but of a totalitarian power.

These men are not, and will not, be offered amnesty, however, for few Americans will admit guilt in the Vietnam fiasco, and fewer yet will recognize in these exiles portions of themselves. We subjugate conscience to pragmatism. We cloak cowardice in national bravado. Expediency and selfishness are whitewashed by devotion to mythical ideals.

Mr. Gallup and Mr. Harris, in their roles as national barometers, tell us that a majority of Americans believe that the war has gained us nothing. For the above reasons, however, the people seem unable to pursue the point to its logical conclusions: that the war was a needless expenditure of materials and lives; that its objective and result was the propping of a tinhorn dictator who, at least for a while, was willing to acquiesce to our confused will; that at root and in truth, 45,000 Americans and over 2,000,000 Asians died in vain. We further refuse to admit that by allowing this meaningless course of action, we are at fault, as well as the War Presidents. And because neither we nor the President can admit our guilt, because we prefer brave young Spartans returning on their shields in classic glory and honor, we cannot allow the haunting segments of ourselves — our conscience, our cowardice, and our selfishness — to come home to roost.

## News Briefs

Approximately three hundred Juniors, Seniors and faculty will be taking part in the festivities of the annual Junior-Senior Banquet, to be held on Thursday, April twelfth at the Regency Motor Inn of Hamburg, New York.

Mr. Ray Goodrich of the Northeastern Fellowship of Christian Athletes will be the keynote speaker, concluding the evening with a brief address.

**ECOLOGY IS NOT DEAD** — April 28 is Keep America Beautiful Day, sponsored by Keep America Beautiful, Inc., The Girl Scouts of America and The Boy Scouts of America. Its purpose is environmental education, the recycling of solid waste materials, clean-up of waterways and tree and shrub planting. In the Houghton area the focus is on trash clean-up. The student body is asked to participate in the anti-litter effort by active clean-up of the campus and the county roads of this vicinity. Further information is available in the Senate office or from Dave Benedict, Doug Burleigh or Mr. John Robb.

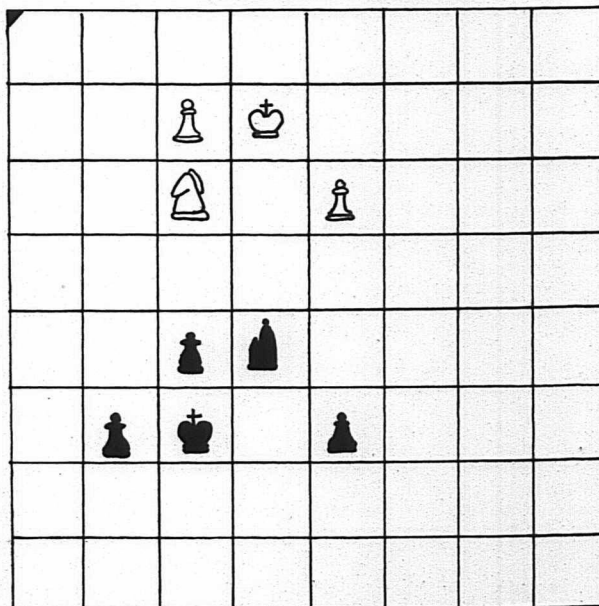
## HORNER . . . (Continued from Page 5)

Christ, the experience of beholding art becomes part of the richness of life and includes a fascination reserved for the children of God.

Finally, I must respond to a criticism which I am certain will arise. Some critics will insist that I have not answered the question at all; I have only thrown around some impressive idealist jargon and have failed to cite the practical application between Christianity and art. In reply, I refuse to relent on the importance of Christian thinking, and I contend that in the ideal lies the key to spontaneous practical Christian living. We have been so bombarded by the thought and values of our culture that

we count no activity worthwhile unless it fulfills the following criteria: 1) its expression and results must be touchable, seeable, or in some way graspable; they cannot be abstract, mental, or spiritual; 2) the activity must be what we like to call practical (i.e. a pre-patterned activity); and 3) it must be easily performed. Christian thinking meets none of the criteria; it demands constant effort, mental work, and the probability that we will be misunderstood. Yet, Christian thinking fills all of life with spontaneity and richness and assures us that when the faith is communicated it is communicated in spirit and in truth.

## Sisyphus Corner





# Bangladesh, Still

by Gary Bahler

It has been two years since East Pakistan proclaimed her independence as Bangladesh. For a nation that started out so badly — natural disasters, poverty, hunger, political disruption — these last years have brought a steady, though slow, improvement in conditions. Although there are still immense problems to be faced, the future looks bright for Bangladesh.

The nation is currently led by Shaikh Mujibur Rahman and his Awami League. They recently won a landslide victory under the new constitution enacted in December. That constitution provided for a Parliamentary form of government and guaranteed many of the traditional Western rights to its citizens. In practice the Awami League exercises total control over the government, although in this period the people seem to prefer things that way. The Shaikh can claim vast support among his people. They call him "Bungabundu" — Friend of Bangladesh.

There are many problems in the government. There is a lack of trained civil servants — the Shaikh is the only person in the cabinet with previous government experience. This is the source of many of the other problems. Trivial decisions must pass through the very top government, which does not increase general efficiency. With a literacy rate of only 20% trained personnel are at a premium. Corruption is rampant and openly admitted. It is a part of daily life in the government. These dual problems of inexperience and corruption pose the greatest political problems in Bangladesh.

Socially and culturally the nation is quite a bit more stable. The Bengali tribe dominates the country. This provides a common cultural and language background for all the citizens. There is a minority group of Biharis, a tribe related to the dominant group in Pakistan. They are currently isolated from the rest of society and many desire to return to the West. Still, the domination of the Bengali tribe provides the stability necessary to handle many of the domestic problems.

In foreign affairs Bangladesh is closely linked with India. This giant neighbor gave

her extensive aid during the war with Pakistan and Bangladesh has been tied to her since. There is a 30-year treaty which forbids fighting between the two. There is still a great deal of antagonism with Pakistan. There are many mutual problems to be solved — repatriation of the Biharis, debts, prisoners and joint pre-war obligations. Yet so far the Shaikh has refused to negotiate without formal Pakistani recognition of his government.

Bangladesh has tried to steer a middle course between the major powers. She accepts aid from both the U.S. and the U.S.S.R., although there is

greater cooperation with the U.S. At this point there has been no direct contact with Communist China. Their government is apparently trying to keep the international front quiet while concentrating on domestic problems.

The major domestic problem is the economy. Bangladesh is the poorest and most overpopulated corner of Asia. She has to rely heavily on foreign aid just to feed her 75 million people. Most of the population relies on agriculture for its livelihood. Yet plots are small (2½ acres) and productivity is low (1/3 of Japanese output/acre). There have been poor harvests in recent years due to natural disaster. Yet even with good harvests, food production would not meet do-

mestic need.

The two major products are jute and tea. Leather and fish are just now becoming important. Industry, like government suffers from a lack of trained personnel. The government has nationalized some of the major industries and established an economic Planning Commission to help alleviate the problems. Yet large doses of foreign aid still are needed for economic success.

Bangladesh faces great problems. Yet there is a coherent social structure to deal with them. Coupled with the strong government the Shaikh has the possibility of providing the continued foreign economic aid, Bangladesh has a good chance of being a successful nation in the Third World.

## Argentine Elections

by Cristina Todeschini

On March 11, the Argentine people participated in national elections for the first time since 1963. Hector Campora, the self-confessed puppet of former dictator Juan Peron, became the President of the Argentine Republic with 49% of the votes.

Since no candidate of the nine running received 51% a run-off should have followed between Campora and Ricardo Balbin of the Radical Party. Balbin declined, however, and the outgoing military dictator General Alejandro Lanusse gave him the victory. The General had previously attempted to dissolve Campora's party, the Justicialist Liberation Front, as a result of its campaign slogan, "Campora in government, Peron in power," and for a while, doubts were raised whether the regime would accept the election results. Ezequiel Martinez, the present government's candidate, received but a minimal amount of votes.

What the new government policies will be after May 31 is uncertain. Diplomatic relations with Cuba, North Vietnam and North Korea will be opened and nationalization of banks and some industries is probable. Friendly relations with the United States may not be maintained. Labor, a mammoth national debt, inflation and poverty will be the foremost problems to be solved.

To remain a casual observer on this issue is difficult for me. I spent the month of January in Argentina and saw firsthand its sad economic, social and political situation. That

you understand a little the difference between the United States and Argentina is all I ask.

The young people between the ages of eighteen and twenty-eight have never before taken part in an election. The Argentine people in general are not well-educated, informed, active participants in the governing process. How could they be? They have not had the opportunity to practice, so to speak, the privileges of freedom. Many individuals were told by officials that they were not "empadronados," or written down in the books, when they went to register. A large number of these did not even bother to find out what this meant or how the situation could be remedied. The government provided one day for Argentinians to become "empadronados" at the Palace of Justice in Buenos Aires. For many who were aware of it, taking the trip to the capital was impossible. Argentinians

are tired of the military and they live with the faded memory of Peron, a Racist, and his late wife, "Saint Evita." At seventy-seven, after seventeen years of exile, Peron is still a powerful force in Argentina. These are some of the reasons for the not-surprising victory of the Justicialist Liberation Front, a coalition party including Peronists, Argentine Communists and others.

The future of Argentina is difficult to predict. If Campora is allowed to govern for any length of time without military intervention, Peron will soon be landing on Argentine soil. (Even now, Peron is advising Campora in Rome). Another possibility is that the military will reverse its decision to return to a constitutional government. But to think that Campora will be the answer to Argentine troubles is unrealistic. The character of Argentinians in general is either apathy or self-interest, both working towards the gradual ruin of a potentially wealthy and prosperous nation.

## A Note of Gratitude

At each year's end it is customary for editors to extend a word of thankfulness to the numerous unheralded persons who throughout the year have made the production of the *Star* possible, but it is with sincere gratitude that we acknowledge in our first issue the often publicly-unrecognized labors of both our advisor and the members of the College Press.

To Professor John Leax we are indebted for a manner of clear thinking while engaged in sometimes emotionally-tinted endeavors. A special thanks is due to Mr. and Mrs. Al Smith and Mr. Harold Grant, whose after-hours perseverance and all-hours patience has constituted no less than an exceptional amount of effort.

We have but words to show our appreciation.

The Editors

## The Nixon Doctrine Latin America

by Dean Curry

Present United States policy vis-a-vis Latin America is at best uncertain. Consistent with the "Nixon Doctrine's" concept of "low profile" or minimal involvement the current administration has substantially altered traditional U.S. foreign policy towards our southern neighbors.

As a result of the relative unanimity of interests and the United States' determination to contain the communist menace and its parasites in Asia as well as eastern Europe during the cold war, the U.S. relegated Latin America to a very low position on her ladder of priorities; if anything, Latin America served the United States' short-run goal of economic fortification for reasons less altruistic than pragmatic. To be sure, the success of the Marshall Plan in Europe spawned Truman's Four Points which resulted in increased economic assistance to our Latin neighbors. Nonetheless, by the time of the Cuban missile crisis the cold war showed no signs of subsiding, in fact it grew hotter. U.S. intervention in Vietnam coupled with the perpetual "fear" of mainland China kept United States foreign policy more directed to the east and west. The end result being continued verbal aid and slightly less than momentous economic aid to Latin America; the most noteworthy of economic aid programs of the time was John Kennedy's Alliance for Progress.

Yet from the beginning U.S. policy towards Latin America has been unable to cope with, i.e. understand, their alien values embodied in their economic and cultural institutions. Truman's Four Points and Kennedy's Alliance were gargantuan attempts at economic prowess, in other words, progress or development. Traditionally the American public has found it comfortable to view agrarian economies, feudal societies, and strong-man governments as "backward", "underdeveloped", or "unenlightened." Thus the U.S. has been "given" the mandate to insure that all the world is developing or progressing according to its biased standards. However, this type of quasimoralizing is at best inchoate; for instead of fostering its intended goal this type of ignorance has bred a dangerous type of misperception, covering up

actual realities and needs.

Upon receiving Nelson Rockefeller's report on his twenty-nation Latin America fact finding mission, the President wisely concluded in October of 1969 that "we cannot remake continents by ourselves. Such a venture" concluded Mr. Nixon, "would stifle the initiative and responsibility of other nations and thus their progress and their dignity." With this pronouncement United States foreign policy took a major "about face"; no longer would the U.S. consider aid to be its *a priori* responsibility to Latin America, trade would now be that means whereby Latin America could satisfy its longing for self-sufficiency while exploiting its potential to the fullest. One would find it difficult to question the intent of such a proposal; the results, however, have proven less than encouraging.

During the Kennedy administration the United States earned the hostility of the landowning status quo in Latin America while at the same time antagonizing the lower classes who resented American wealth in the midst of Latin American poverty. The American-controlled portion of Panama has served as such a thorn in the flesh. In the words of one Panamanian, "The manicured lawns and flower gardens of the (canal) zone, the 50,000 Americans with a better living, the old degradation and racial discrimination — these are the causes of this claustrophobic frustration we . . . suffer." This type of resentment has bred a new wave of Latin American nationalism or populism, its goals are clear. Mr. Nixon's own words echo the threat when he states, "Nationalism seeks greater independence from our predominant influence."

Today the United States finds herself in a very unnatural position; for the first time in thirty years the cold war can be described in terms of general detente, leaving more resources than ever to be allocated elsewhere. To the U.S.'s credit she has ended her nebulous attempt at containment and has entered a new phase of foreign policy planning. One might be tempted to label the Nixon policy, the new American Realpolitik. Nevertheless, too often in the words of Gustav H. Peterson, "Our foreign policy and our

relations with other nations are strongly rooted in our mental attitudes and in our domestic social developments." As has been shown, U.S. foreign policy vis-a-vis Latin America is the product of such inputs. Whereas we now realistically perceive the nature of the communist's interests we

still persist in ignoring the realities of our next door neighbors. The Pan American Union, the Organization of American States, and the International Development Bank were always and are today anachronisms — benefiting bankers, diplomats and businessmen, not the masses.

## Congress vs. The President

by David Shoulitz

The convening of the 93rd Congress marked the beginning of an open conflict between Congress and the President. This conflict is being fought on several fronts. The most important of these fronts, thus far, are the investigation of the Watergate incident, and the budget for fiscal 1974 (fiscal 1974 begins on July 1, 1973 and extends to June 30, 1974). Of these two, the struggle over the 1974 budget is the most important as far as the future of Congressional power is concerned.

At the end of January, President Nixon sent his proposed 269 billion dollar budget to Congress. Accompanying the budget the President sent Congress the following warning — slow down the rise in federal spending or face the alternatives of higher taxes, higher interest rates, inflation or all three. Nixon then let it be known that if Congress appropriated any money which he does not deem necessary that he will veto it, and if his veto is overridden that he would impound the appropriated funds.

The position that President Nixon has taken on the 1974 budget is a direct challenge to the power vested in Congress by the Constitution. According to the Constitution, only Congress is supposed to have the power to control spending — by the use of appropriations. After Congress makes an appropriation (in the form of a money bill), the President has the prerogative of either allowing the appropriation to go through or vetoing it. If the President chooses to veto the bill it is then sent back to Congress where a two-thirds majority is necessary to override the veto. Nowhere in the Constitution is the President given the option of impounding appropriated funds if he so wishes. For if the President could impound appropriations at his own discretion this would give him *de facto* control over spending.

The President's proposed budget cuts hit hard at many of Congress's pet projects created during Lyndon Johnson's term of office. Areas that are especially affected by the proposed budget cuts are many urban, educational, health and unemployment programs. A few of the programs being cut are: the Office of Economic Opportunity, an organization which helped finance community action organizations engaged in urban planning, management and development; aid to help finance the construction of hospitals, public health clinics and similar facilities; and emergency employment programs through which the Federal Government subsidizes State and local Government in offering temporary jobs to unemployed people.

Many prominent members of Congress are incensed with President Nixon's attempt to dictate to Congress just what programs are to be continued and what programs are to be eliminated. Congress has embarked on two courses of action to combat which most Congressmen and Senators see as an attack at the very basis of Congressional power. First, a number of Senators have filed court suits challenging Mr. Nixon's authority to impound funds. Secondly, the Senate Judiciary Subcommittee on Separation of Powers has opened hearings on a bill requiring the President to notify Congress whenever he impounds appropriations and ordering him to release the funds unless both Senate and House vote approves the action.

No one really questions the President's belief that federal spending must be kept under control, and very few people question that the President seems intent on overstepping his Constitutional bounds — the important questions are: what can Congress do about the President's attempt to usurp part of Congress' power and can Congress keep spending down by itself without pressure from the President?



## Hall Leaves Houghton

by David Clark

Dr. Bert Hall strikes one as an intense person, interested in helping anyone, everyone with whatever problem he is facing. I wanted to know about his philosophy of teaching: "I think perhaps the most important thing to remember is the wholeness of the Christian man. We need to develop socially, spiritually, intellectually and physically; there must be excellence in every area of endeavor." He likes Paul's articulation; "Speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ," he quoted it to me without referring to his testament.

Dr. Hall first came to Houghton in 1947 to swell the religion department by 50%. Though primarily interested in teaching the Old Testament, he was designated as the new philosophy department. The philosophy curriculum grew and with the addition of a second teacher, a major was established in 1960. Dr. Hall has watched with satisfaction as the religion and philosophy division expanded during his years as its head; the comprehensive religion major, as well as B.A. programs in Bible and Christian Education have come about through his efforts.

Probably more satisfying than the contributions which he has made, is the fact that some of his former students have returned to the field of teaching with outstanding suc-

cess. Professors Reist, Kingdon and Schultz formerly studied with Dr. Hall as did two present Wheaton profs and Dr. Richard Mouw, an up-and-coming Christian thinker from Calvin College who was recently published in *Christianity Today*. "It gives me great satisfaction to watch my students go into the teaching profession. Although I didn't provide all the impetus to their achievements, it is as though I have been able to reproduce myself, so to speak."

During his stay at Houghton, Dr. Hall has watched the school grow academically. The years have been satisfying, and his contributions many, but Dr. Hall feels it is time for a move. "I have wanted to move to the graduate level for some time and this has given me the chance for something new and challenging."

The move to Azusa Pacific Graduate School occurs this summer, terminating Dr. Hall's twenty-six years at Houghton. He will be working into a relatively new program at Azusa Pacific, although the Education Department of the Grad school graduated more masters than the college itself did bachelors, the Social Science and religion divisions are but three years old. Dr. Hall sees this fact as tailor-made for him, for it will give him the opportunity to grow with the school.

Many factors influenced Dr. Hall's decision, most importantly, no doubt, the desire



Dr. Bert Hall

for a different challenge. But other motives entered in: twenty-six Houghton winters is a lot of winters, and besides, where else but California can one golf 313 days a year? (that's 365 days minus 52 Sundays!)

Dr. Hall's students will remember him as an articulate "out-line-and-definition-minded" teacher. Coming out of his class one usually has

three neat points on which to hang an inevitable wealth of tidbits. No doubt students are saddened to learn that Dr. Hall is leaving and taking his vast resource of knowledge with him. But rumor has it that there is no need to fear — Dr. Hall is having a book auction to sell off parts of his personal library. It is definitely worth looking into; he might even autograph your purchase.

## Student Senate Report

The 1972-73 Student Senate convened for its next to the last meeting on March 27 at 8:30 p.m. in Schaller Hall. The bulk of the session was spent wrapping up business of committees elected by this year's Senate and discussing miscellaneous proposals that will probably be resubmitted to next year's Senate.

Alice Grunge, chairman of the 1973-74 Current Issues Committee reported the committee's consensus on the following topics: fall semester — "The Urban Crisis," spring semester — "The Right to Life."

After considerable discussion, the Senate voted to recommend to next year's Senate that at their first meeting they consider allocating at least \$150.00 per semester each to

the Vice-President and Secretary.

Significant new business (tabled for the present) included, first of all, a proposal that Senate Presidential candidates be required to attend at least four Senate meetings or serve as active member on at least one standing committee prior to petitioning for the office, and secondly, a suggestion by Dick Miller that business managers for the *Star* and *Boulder* be appointed in the future. Questions still remain as to who will do the selecting — Senate, the editors involved, or the Business Department.

Undoubtedly the most lasting effect of the meeting will be Senate's approval of a student subcommittee which will survey student opinion on the need for official psychological counseling facilities.

## Staff Banquet

On Tuesday, April 10, the Annual Houghton College Staff Banquet was held at Moonwinks Restaurant. Beginning at 7:00 p.m., the banquet offered an excellent meal, entertainment and recognition of those leaving the staff. Each year the staff enjoys such an event as guests of the college.

Attended by approximately 130 staff members and spouses, the banquet began with a welcome from Staff President Robert Brown to special guests President and Mrs. Dayton, Mr. and Mrs. Kenneth Nielsen, Mr. and Mrs. James Mills and Chaplain and Mrs. Bareiss. The welcome was followed by the meal, and shortly thereafter Mr. Brown recognized the new staff officers, headed by President-elect Mrs. Bette Hill.

Gift certificates were then presented to four staffers who will be terminating their Houghton College employment: Mrs. Mary Beers, Mrs. Elizabeth Mills, Mrs. Alice Snell and Mr. Martin Doan, retiring after sixteen years of service.

Entertainment was provided by Mr. Sherman Bolles who performed three numbers on the violin, and by a staff quartet composed of Dr. DeVere Gallup, Mr. Kenneth Nielsen, Mr. Allen Smith and Mr. Robert Steeves.

The meal, offering a main course of stuffed chicken breast or stuffed pork chops, accompanied by baked potatoes, peas and onions, and garlic bread, was followed by an address by Chaplain Richard Bareiss.



Doug Oldham

## CSO Youth Conference

"Being a Christian is not a one time high. We know that life is truly a day by day encounter with self and others. So, our life with Jesus is an experience which is truly day by day." "Jesus Day by Day" is the theme of this year's Houghton College Spring Youth Conference, April 27-29. This conference, sponsored by CSO, is being organized and directed by CSO vice-president, Don Playfoot.

A Doug Oldham Concert at Wesley Chapel on Friday night will launch us into the conference weekend. Following will be a time of fellowship and food. Saturday will be a day of discussion, topped off by a rally in the chapel at 7:00. Featured at this rally will be musical talent from some of

our own groups from Houghton College. All students are invited and urged to attend.

The speaker for the week-end is Rev. Bud Bence, youth pastor and evangelist. He is presently pastor of the Wesleyan Church in Penfield, New York, and is the district president of Wesleyan Youth.

This conference presents many opportunities to become involved in Christian outreach and to be a help to younger Christians. Discussion group leaders are needed for the Saturday sessions (if interested, contact Don Playfoot), and rooming arrangements must be made for those who will be attending the conference. Let's get involved, as individuals and as a school, through prayer and active participation.

## Sociology Survey

by Sharman Tybring

Several Houghton sociology students are participating this semester in a survey of Allegheny County in cooperation with the Allegheny Probation Office. The questionnaire is being used to determine whether a new division of the Allegheny County Probation Department, Family Service Intake, will be used and, if so what aspect of service will be used most.

The survey will give the Probation Department a better idea of what kind of program to set up, how many people will be needed and which type of people. The questionnaire also informs the people of the county that there is such a service and will establish whether such a program is needed in order to sell it to the state.

Family Service Intake provides both counseling and referral services and is an alternative to going to court. It provides an informal setting which family problems can be discussed and worked out. If they are unable to help, Family Service Intake finds another community social agency which can.

These are the services offered — help for 1) families with young people (ages 1-15) who are in trouble for stealing, shoplifting, etc., 2) parents whose children will not obey them and have been truant from school or have run away from home, 3) family members

who have been mistreated or threatened at home, 4) families whose fathers do not provide financial support, 5) people with marriage problems.

The students giving out the questionnaire this semester are Carmen Morales, Mary Swindler, Donna Greedy, and Tim Weaver. Also, two students took some of the surveys during winterim — Bob Lemon and Betty Sanburg.

They are going to many towns in the area including Alfred, Wellsville, Belfast, Belmont, Cuba, and Short Tract. About 500 questionnaires will be filled out.

The students plan to have this survey completed by May. After gathering the information, the students will each make their own recommendations concerning the Family Service Intake based on the interviews and their own experiences. In this way, the Probation Department will have several perspectives.

Cooperation between Houghton College and the Family Service Intake will continue for the sociology majors or some involvement for the faculty.

This survey program was started when Mr. Hazzard went to see the Probation Department in Belmont about how Houghton students could participate with the social agency as part of their course work. The department wanted them to be active in their work and not just observe. They decided to let the students help establish the Family Service Intake. The agency needed good Public Relations. Larry Foster went over to find out more about it. Letters were sent to all the area schools and local law enforcement agencies and newspapers were contacted. The Wellsville Reporter had an excellent writeup on the program in the fall.

The questionnaire program is a part of the sociology field experience which gives students a chance to observe what social agencies are doing. Sociology majors spend one semester on the Buffalo Campus where most of the field experience takes place. They take such courses as Urban Sociology, Criminology and Fields of Social Work. Altogether 12 hours are taken at Buffalo and three may be in another area besides sociology. Mr. Cox heads the program at Buffalo.

## Houghton Church Youth Program

by Cindy Gaston

"Instead, we will lovingly follow the truth at all times — speaking truly, dealing truly, living truly — and so become more and more in every way like Christ who is the Head of his body, the church. Under his direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love." — Ephesians 4:15 & 16

The Houghton Church youth claim these verses as their motto for this school year. Seeking always to make the Truth a reality for teens, Rev. Larry Mealy guides them in their study and interpretation of Scripture.

In order to carry out such a program, the teens, themselves take on a portion of the responsibility. Four planning groups in the senior high youth prepare the programs for each month from September through June. They meet for dinner at the church and plan the activities for the coming month. The first Sunday of each month is open for guests to come and share. On the second and third nights, one of the four groups presents a program. The fourth Sunday is designated as "book" night when reports of new books are discussed. When a fifth Sunday occurs in a month, the youth officers lead the meeting.

The youth program does not end here, however. Wednesday night brings the youth to a Bible study in Luke. During

this time, they also discuss and carry out the "five p's" of a prayer meeting: prayer, practice, problems, praise and progress.

Social events, planned with a purpose, take place monthly taking into consideration the calendars of the church, the college, the academy and Fillmore high school. Early in September, the officers and sponsors (Mr. and Mrs. Blaine Petrini and Mr. and Mrs. Lindol Hutton) have a retreat for planning the overall program for the coming year. In May, the senior high youth have a weekend retreat, this year to be held near Perry at Silver Lake. Other activities include a Junior High overnight party, Spiritual Emphasis Week and a youth weekend at the end of June.





Baseball returns to Houghton April 24

## Sports Editorial

by Tom Bowditch

The intramural sports program offered here at Houghton is as diverse and comprehensive as one could expect for a small college. However, some of the positive aspects of the program are greatly overshadowed by a vital area — the officiating. It would be easy at this point to say that this is merely another accusing finger pointed in the wrong direction, that the officiating is not really what determines the success or failure of an intramural program. Rather, I am attempting to survey and evaluate the present circumstances and offer a few suggestions for improvement, since, in fact, the officiating is extremely important within any athletic program.

Presently, intramural officiating is handled by student officials. There is nothing at all wrong with that. These referees are members of the Men's or Women's Sports Officiating course under the auspices of the Phys. Ed. department. The purpose of the course is to teach the fundamentals and techniques of officiating various sports while offering instruction in the rules of the games. The class meets once a week, and students are assigned to officiate games in class and houseleague sports. The course is an elective and can be taken for credit or non-credit by students paid for attending class as well as for the games which they ref. Students taking the class for credit must officiate 15 hours before they begin to receive pay.

Ideally, grading is based on classroom work as well as actual officiating. However, there is currently nothing or very little being done in the latter area. From my own observation, there are few referees who would pass the course if the evaluation aspect were emphasized. But, in their defense, there have been numerous occasions where poor officiating was not entirely the fault of the student. New students in the course are often assigned games immediately, without the benefit of classroom instruction and, in some cases, without even a copy of the rule book. This is hardly fair to the official or to the participants in the game.

The Sports Officiating program is a practical one and appears ideal for intramural sports on the college level. However, there are obvious weaknesses which have turned many contests into complete farces and which the college cannot afford to neglect if it continues to pay these students. First, it is essential that the course include a complete evaluation of on-the-job officiating. This would make the officials more aware of their job and more conscious of the need for a thorough knowledge of the rules and calls. This could be incorporated as part of the course requirement for the students since it is highly improbable that the instructor could adequately evaluate everyone in the course. In addition, in all fairness to the student refs in particular, there should be sufficient classroom instruction and discussion of the rules before a new student is assigned any games. There is nothing more initially disheartening than for a rookie ref to show up for an important game frantically reading the rules and confessing that he has just enrolled in the course. More care in assigning officials could make a big difference. It should not be handled in a haphazard manner.

Let's be realistic — everyone should be able to cope with defeat but not when it is the officials who beat them.

## Diamond Preview

by Paul Adams

At the writing of this article, the 1973 edition of Houghton's baseball team was preparing to leave for a short southern trip. They plan an April fourth double-header against Federal City in Washington, D.C. to open the season, then catch Baptist Bible on the return trip north for a single game on Thursday.

The team has had eight outdoor practices already, which is six or seven more than they have had in seasons past. The last two years, the Highlander nine have traveled to Florida during spring vacation to get in a week of hard training before starting the schedule, but this year's late week off comes right in the middle of the season, eliminating the Florida trip.

Upon departure, Coach Wells suggested that he would start junior Gary Housepian on the mound in the first game, and follow up with his strongest pitcher, Jack Willert, in the second, in hopes of sweeping the double-header. If both can go all the way, that would leave new-comer Paul Hatch to do the chores against Baptist Bible. Ray Kaltenbaugh, Steve Rennie, and Buffalonian Kallata are available for relieving efforts.

The defensive positioning looks, at this point, like a smorgasbord affair, at least as far as the infield goes. Carl Tyler will cover first base when Willert hurls, with Jack doing the job otherwise. When

Housepian isn't throwing, he will patrol second base; Rennie has the keystone when Gary is pitching. Gary Beers seems set at third base, with utility man Rennie ready to back him up. Hatch has the shortstop duties; when he pitches, Tyler will cover for him, and Willert will be on first.

The outfield looks solid, with veteran Dave Smith in left, Ray Kaltenbaugh in center, and Frosh Larry Cornell in right. Tom Fiegl is the catcher, with Steve Melson the backup man behind the plate.

As far as hitting goes, there should be a marked improvement over past years. No big hitters graduated last year, and the addition of Beers, Fiegl, and Hatch should bolster the scoring punch that has been lacking for so many seasons. Speedy Fiegl will probably leadoff, followed by Smith, a heads-up baserunner. Hatch is in third slot, a good man for making bat contact and advancing baserunners. Either Beers or Kaltenbaugh will hit cleanup, and the order tails off after that to include the rest of the lineup.

Rob Wells, Coach's son, who played ball when he was a student here, worked with the team for two weeks, and agrees with his father that this year's squad has the most potential of any Houghton nine in the past several years. If they can lick the old headache of inexperience and learn to play thinking baseball, a .500 plus season might not be out of reach.

## The Future of PCAC

What is the future of the PCAC? At this point, its existence is obviously not guaranteed. The Private College Athletic Conference, including Houghton, Elmira, Roberts, and Eisenhower, has not exactly kept its fans on the edges of their seats, waiting for the results of the season's competition. All that is known about the basketball standings is that Elmira won and the other three tied for second. An all-star team was supposed to have been picked, awards and trophies presented; the whole works. As yet, no word has been given concerning any recognition of the season's competition.

Last spring, the bowling and golf teams traveled to Elmira, expecting a four-way tournament. Instead, both met El-

mira alone, as Eisenhower and Roberts failed to send teams. This past fall, Roberts again did not send a bowling team to Houghton, but at least there was a three-way match.

Ask anyone walking across campus who Houghton's arch-rival is, and, almost assuredly, they will reply "Roberts" with no hesitation. But ask that same person to tell you what league Houghton competes in, and he will draw a blank.

Advertisement of this Conference has perhaps not been adequate to promote interest, but when others in the league don't even bother to get teams together, elect all-star teams, or properly conclude a season's competition with an honors get-together, it leaves the future of the PCAC in doubt.

# The Field-house Blues

by Gary Housepian

To build or not to build a gym — is that the question? At Houghton College this has been the question for almost a quarter of a century. There has been a great deal of talk and planning for a proposed new gym to complement the present accommodations at Bedford gymnasium.

In 1949 Dr. Wells was asked by the Local Advisory Board to submit plans for a new gym. When in the 1950's, however, it became necessary to choose between the construction of a gymnasium or a larger chapel, the chapel was decided upon and the gym scheduled to be the next building project. Other buildings have won successive battles with the gym since the 1950's including the science building and the most recent struggle — the Campus Center. Six years ago student consensus indicated that a student center was preferred over a gymnasium and the gym was once more put on a future building agenda. Dr. Wells believes that had the students backed the construction of a gym instead of the proposed Campus Center the situation would be different today.

Let's take a look at 1973 and the prospects of a new gym. Naturally, the gym is sched-

uled to be the next building constructed at Houghton. The school is now waiting to see if they will receive the government grant needed to definitely give Houghton the necessary funds for the building of this new complex. The process of deciding which schools will receive grants begins with Congress and ends up in Albany where the final verdict will be made. Six schools in New York State have applied for this money; in the final outcome, only three will receive a share of it. If Houghton acquires the grant, we would also qualify for an additional loan of \$250,000.00 since we are in an Appalachia poverty area. The gym would cost three million dollars and could be finished within sixteen to twenty months. Even if these grants and loans are not realized it is possible that contributors would give the signal for the school to go ahead and begin construction.

The mystery of when the gym will be built continues. The outlook seems brighter, however, and construction could possibly begin before the end of 1974. The addition of a Physical Education major makes it even more necessary to have this new gymnasium complex become a part of Houghton's facilities.

## Track Outlook

by Steve Rennie

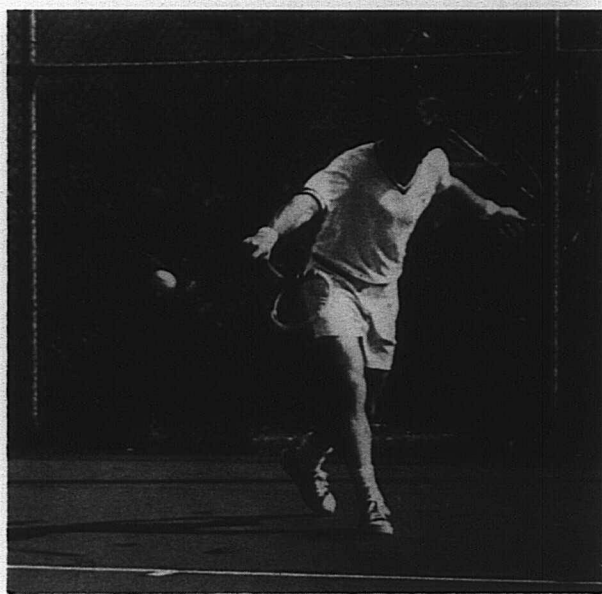
The track season officially opens this Saturday as Houghton travels to Binghamton to compete against Harpur College, Baptist Bible College and Eisenhower College. At this point, the team is suffering a lack of depth and personnel, caused by a poor turnout and last year's graduation.

There are some bright spots, however. Roger Robinson is back and is expected to excel in the 100 yard and 220 yard dash, the long jump, triple jump, and 440 yard relay. The brothers Morris, Gary and Keith, are competing in the 880 and 2 mile run, respectively. Freshman Doug Gent will be running the 880, the mile, and the mile relay. Other runners include Steve Camp,

Brock Baker, Jerry Crosby and Bill Laurent. Corky Rhodes is expected to join the team in May and it is certain that his fleet feet will be missed until then. This year's hurdlers are Chris De Bleay and Larry Burk, who is from Houghton's Buffalo Campus.

Lack of depth is also a problem in the field events. John Little is the team's lone pole vaulter, Keith Brewster is manning the shotput, Dean Spencer is hurling the discus and Greg Vossler and Steve Sinclair will be the spear-chuckers this season.

Hopes for a winning season have been diminished by this year's poor turnout. However, the track squad has performed respectably in past years and it is felt that they will continue to do so this season.



Houghton will host this year's PCAC Tournament.

## Spring Tennis

Men's spring tennis opens this weekend with an away match at St. John Fisher. With a fall record of 4-3, the team is looking for a winning season.

The return of senior Ron Hazlett to the team, after a year's absence, comes at an opportune time, as third man Dave Newton was lost over the winter. Gene Wakeman, presently number-one man, continues to play a mean game, with the added experience of another season under his belt. Right behind is Dick Miller, making it no easy job to hold down that top position. A perennial paragon of dedication and team spirit, George Legters is enthusiastic about the

coming matches. Enough cannot be said about Russ Stence, whose consistent "dink" shots drive his opponents to distraction. Would-be trooper, Bruce DeFilippo, swinging a brutal stick, is out to cop a top spot. Dick Campbell, the only freshman on the team, looks very strong at this point.

Some new faces have been seen lounging around the courts, and more are needed as this will be the last season for four of the top six. This is also the last season for Coach Harding. With a team showing better depth than ever, he should be rewarded for his labors with a first winning season.

## Sports Calendar

### BASEBALL

April					
24	Federal City	DH	H	1:00	
26	Geneseo		A	3:00	
28	Canisius	DH	A	1:00	
May					
2	St. Bona		H	3:00	
5	Behrend	DH	A	1:00	
8	Niagara	DH	A	2:00	
12	Eisenhower	DH	H	1:00	
15	Hobart		H	2:30	
18	Oswego	DH	H	1:00	

### TRACK

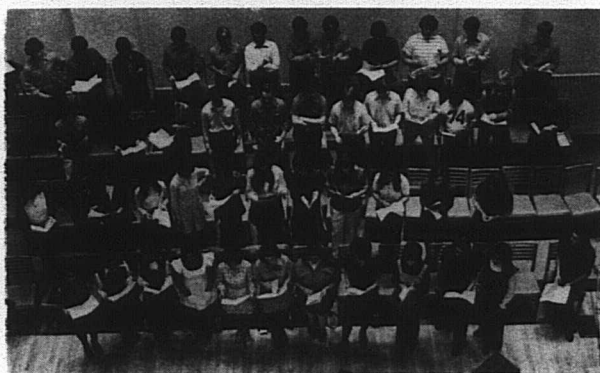
April					
25	Geneseo		H	3:00	
28	Fredonia		H	1:30	
May					
1	R.I.T.		A		
4	Hobart		H	3:00	

9 PCAC at Roberts  
12 N.Y.S.

### GOLF

April					
13	Hobart		A	1:00	
25	Eisenhower		A	1:00	
28	Behrend/wElmira		H	1:00	
May					
5	PCAC at Elmira				
19	NAIA at Elmira		A	1:00	
TENNIS					
April					
28	PCAC		H	10:00	
May					
1	Alfred		H	2:00	
4	Hobart		A	2:00	
5	Canisius		H	2:00	
10	R.I.T.		H	2:00	
16	Roberts		H	3:00	
19	Elmira		H	1:00	





The College Choir begins its tour on April 14.

## Review: Monster Concert

The twentieth century, with its high-brow sophistication, has failed to dim the Romantic spirit as is evidenced by the popularity of a recent "classical" record released by Columbia Records with the mysterious name "Monster Concert." Before the reader conjures up visions of performances of old Bela Lugosi and Boris Karloff soundtracks, allow me to explain this strange appellation. The album title is derived from the gargantuan musical events staged by 19th century musicians involving great numbers of performers.

Lest you think that the resultant works are merely another version of the pompous concert hall renditions, let me assure you that this is an album not to be taken with grave sobriety, but is rather to be enjoyed and even laughed at for such is its purpose. There is no attempt to be serious or to make an important statement; as Harold Shonberg of the New York Times has said, the listener is "pushed back into a sweet innocent age."

The high point of the album in the mind of this writer is the "Overture to William Tell," and Morton Gould's arrangement of "The Stars and Stripes Forever." These works are utterly enjoyable. It requires no musically oriented mind to enjoy and appreciate this musical offering and there is enough of technical display and virtuosity to interest the most serious musician. Of interest to Houghton readers is the fact that a member of Houghton's piano faculty, Nancy Bachus, is a performer on the disk; she feels that the works are as much fun to play as they are to hear and that all the performers spent many enjoyable hours

rehearsing and performing the music. Serious music and musicians could always use a good deal more fun in their art, both for themselves and their public. This record is a positive step in that direction.

## The Predominance of Truth

by Ardis Ceres

Although the main discourse of this writing is not concerned with the phenomenon itself, the area of rock music brings up an interesting point with which we must come to grips in the whole realm of music. This is the question of how much are we to consider and evaluate the life style, life philosophy, or intention of the author of an art-work. Life style alone has in the fundamentalist mind squelched the entire output of one segment of music, and I refer of course to rock music (which shall be dealt with at length in a later issue).

A great deal of caution should be exercised in equating extra-artistic considerations with a work of art itself. To do otherwise is in the mind of this author anti-rational and perhaps anti-Christian. In other words I think that if we are quick to rule out a book or painting because the author is a homosexual or an alcoholic, we are not acting as people who are concerned with the truth, assuming of course that the work of art is not an advocative statement of the author's deviance.

Because God is the final Creator of all things and the Author of all Truth, it follows that created things are not necessarily inherently or exclusively false. There is always the possibility that there is some truth in a particular

## Choir Tours the East

by Laura Gustafson

Have you ever wandered into Wesley Chapel some Monday, Wednesday or Friday afternoon and been confronted by a mob of people running around the auditorium, or singing while holding chairs out in front of them, or doing callisthenics? Don't worry — it's just the College Choir getting ready to go on tour.

They'll need plenty of stamina for the itinerary facing them over Easter vacation. Leaving on April 14, they will be singing thirteen or fourteen concerts before getting back to Houghton early the morning of the 23rd. Included in their jaunt through New Jersey, Pennsylvania, and New York will be concerts at Princeton University, possibly King's College, and for the Music Appreciation Club at the United Nations. Four shorter

concerts and one full service in Pittsburgh all on Easter Sunday end their trip.

Basically their aim is to present the Gospel in song, using works performed last semester as well as some new pieces. The composers range from Palestrina and Schutz to Zoltan Kodaly and Benjamin Britten; their program contains spirituals and some special effects, such as double and triple choirs, and one Palestrina number done while surrounding the auditorium.

Works like Britten's "Festival Te Deum" and Kodaly's "Jesus and the Traders" should give church audiences a sampling of very good sacred music quite unlike the typical church choir hymn arrangements. I'm sure they are looking forward to this year's tour — and in the meantime, just stay out of their way when they start warming up for a rehearsal.

created work. The common grace of God, which initiates the creative impulse in man, also engenders truth to imbed itself into the work at some points.

Certain statements arising out of the recent current issues day have seemed to imply that Christians have no business concerning themselves with certain types of art-work. One of the gentlemen suggested that because rhythm is equatable with the sexual drive, and because Stravinsky's work *The Rite of Spring* has a strong rhythmic element, the Christian while he may study the work probably should never consider involvement in a public performance of the work. But then rhythm is an essential element in all music. Because Beethoven uses a bit of syncopation here and there I am to throw his music out of the aesthetic window for such an absurd fact as its implied physical character? Rubbish!

As for the matter of life style, it is much the same viewpoint from the fundamentalist perspective. If a man's life manifests a certain deviance or indulgence, then quite possibly his work should be regarded in light of his life. Some would go so far as to say that the deviance must be obvious in an interpretation of the work. Therefore because Franz Liszt, a great composer of piano music, was a liber-

tine, this indulgence must be a consideration of performance. My question is, just how do I play the piano like a libertine? How do I make C sharp sound promiscuous? Of course it seems absurd to think that notes are able to assume such extra musical implications, yet this is what some would apparently have us think.

One person has told me that he is able to have a very spiritual experience while listening to the *B-minor Mass* of Bach, and yet cannot experience anything similar while hearing Stravinsky's *Symphony of Psalms* accounting for the difference in that Bach was a Christian and Stravinsky was not. What is inconceivable to me is the fact that this person has accepted the message of one man's work as against the work of another simply by nature of the "Christian" character of the music owing to its author's faith. It doesn't seem to matter that Bach was a cold, vain, extremely ill-tempered man who called his players a variety of names in true Toscanini fashion, a man who more than once was reprimanded for dubious conduct with young ladies of the parish. Stravinsky was one of the warmest persons in the field, a humble man interested in people around him.

Something is wrong somewhere.

## Drama Review

# St. Joan a Success

by Annette Waite

George Bernard Shaw's *Saint Joan*, premiered Friday night, March 30, by the English Expression Club under the direction of Robert Morse and endured the following evenings, April 6 and 7, re-creates the Middle Ages for the 20th century audience.

Based on the story of Joan of Arc, *Saint Joan* portrays neither the French nor English villains. Shaw's objectivity produced a realistic dramatization — not only in terms of being believable but also factual.

Communicating this authenticity to the audience required characters portraying more than historical figures. The Church, the Inquisition, and the feudal system had to be conveyed in their medieval context through the characters.

The selection of actors to fill such demanding roles was no easy task. Especially on a small college campus, few students have had any more theatrical experience than a high school play.

Finding 30-plus students who were willing to put forth the time and effort required some searching and perhaps a lot of persuasion.

Despite these difficulties, the cast Robert Morse selected proved highly capable of fulfilling their roles.

Linda Mills as Joan captures the fighting spirit and innocence of the young French girl. Whether convincing Baudricourt (Barry Conant) to give

her a horse and armour or pleading her innocence before the court, Miss Mills' dramatic abilities are evident.

Robert de Baudricourt (Barry Conant) is a strong-willed French nobleman who likes the power derived from pushing people around — usually his steward (Kendall Wilt.) When Joan manages to see him against his wishes, he gives in to her demands and sends her to the Dauphin.

Dale McElhinney plays the Dauphin, the heir to the French throne who does not want to be King. Although pushed around by those he owes money, he manages — under Joan's direction — to put his foot down.

William Regeness as Dunois, the French officer unable to raise the siege at Orleans until Joan comes, effectively portrays the helpless situation of the French. The English hold half of France. The French soldiers are more interested in pillaging than in fighting.

The Earl of Warwick, a placid English nobleman, is played by David Clifford. After Joan's capture by the Burgundians, he bought her and turned her over to the Church for justice. Her death, in his opinion, was a political necessity.

Peter Cauchon, Bishop of Beauvais, played by Stephen Woolsey is the most sympathetic with The Maid. Usually patient and forbearing, he becomes enraged when the prosecution gets involved in trifles — the stealing of the Archbishop's horse. Though upset



In Scene 2 Joan "crowned" a startled Charles VII.

when Joan is taken out to be burned, he knows there is nothing he can do.

The set, stone wall flats, various props, and velvet curtains, creates an authentic medieval atmosphere. The combined work of Dr. Basney, Robert Morse, Jerry Jamer and Gordon Bugbee produced a renovated Fancher Auditorium. A thrust was built which put the audience on three sides of the play. The curtain was

extended to facilitate movement behind the scenes.

To transform the actors into 15th century Englishmen and Frenchmen required costumes and make-up. The work of Carolyn Corse and Catherine Como performed the task excellently.

The combined dedication of the director — Robert Morse, his advisor — Dr. Basney and the actors produces a highly commendable production.

## Artist Series: Organ Virtuoso

Miss Catherine Crozier, organ virtuoso, will be appearing in Wesley Chapel on Thursday, April 26, at 8:00 p.m.

Miss Crozier was awarded a scholarship at the Eastman School of Music in Rochester, New York, where she studied organ with Harold Gleason and graduated with the Bachelor of Music degree and the Performers certificate. Miss Crozier remained at Eastman as a graduate student, did special work with Joseph Bonnet and, in addition to the Master of Music degree, she received the coveted Artists Diploma, the highest award for performance offered by Eastman. She became a member of the organ faculty there and was appointed head of the department in 1953.

Miss Crozier has won international recognition in her concerts throughout the United States and in Europe. She has played in many major music festivals, including the International Organ Festival held at St. Albans Cathedral in England and Montreal. She has appeared on radio broadcasts

in France, Belgium, Czechoslovakia and England and on National Television in Denmark. Her performances with orchestra include the Cincinnati Symphony, Columbus Symphony, Fresno Symphony, the Rochester Philharmonic, the Eastman-Rochester, the Florida Symphony and the New York Philharmonic. Also, Miss Crozier was one of the three organists chosen to play the inaugural organ recital at Philharmonic Hall in Lincoln Center in 1962 and was engaged for a solo recital in 1964.

As a teacher of organ Miss Crozier has met with marked success, numbering among her pupils many distinguished organists. She has conducted master classes throughout the United States, and has taught on the summer faculty of the Union Theological Seminary in New York, at the Andover Organ Institute, the Claremont College and at Stanford University in California. In 1965 she was awarded the honorary degree of Music, by Smith College, in recognition of her achievements as a recitalist and a teacher.

## Arts and Letters

*Godspell*, a musical based upon the *Gospel According to Matthew*, will be presented on Wednesday, April 18 at 3:30 and 8:30 p.m. in the Eastman theater.

Houghton musicians will perform "Music of Black Americans" in the next Young Performers Series on Wednesday, April 25 at 7:30 p.m.

The New York Philharmonic under the direction of Aldo Ceccato will perform works by Stravinsky, Tchaikovsky, Skrowaczewski, and Roussel on Monday, April 30 at 8:15 p.m. in the Eastman Theater in Rochester. Ticket information available through Fine Arts Editor.

Judith Raskin, a soprano internationally acclaimed for her mastery of the German lieder, will give a recital Saturday, April 14, at 8:15 p.m. in Hubbell Auditorium on the University of Rochester's River Campus.

Lorin Hollander will be the guest pianist with the Rochester Philharmonic Orchestra on Thursday, April 26 at 8:15 p.m. Hollander is acknowledged as being an accomplished pianist who seems to radiate the joy of making music. This performance is highly recommended.



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