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The Houghton Star

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The Houghton Star

Talking About Humor Isn't Funny

We seem to have a particularly difficult time with humor at Houghton; we have difficulty producing it and we are often offended when other people essay humor. As evidence of the paucity of humor, consider the Senate Spots of the last couple of years or the nonexistent winners of the first Star Humorous Essay Contest. As evidence of the offense which some community members take, consider last year's thwarted "Killer" game.

(Of course, unintentional humor abounds. Consider the recent attempts by numerous committees to develop "philosophies," eg., a philosophy of the Junior-Senior. To me, this is a patently absurd misuse of the word, even in its loosest sense.)

I'm not sure why this is so, however, I am eager to speculate. It is difficult, but not impossible, to remain silent on a matter of such grave importance.

Humor is important for the health of the Houghton community. Being in an academic community, we are prone to pomposity and presumption. (Star editors often illustrate this, but are seldom, except for a few notable cases, chided.) Being in a Christian community, we are prone, despite Christ's commands to do otherwise, to judgementalism.

Perhaps, my difficulties would disappear if I could define humor. Perhaps, I would realize that humor abounds at Houghton or perhaps, I would realize that humor is impossible in this setting. This suggestion falls away as "useless abstraction" (an easily misunderstood phrase) for the reality of the matter is that the task of defining humor is much too difficult for me. Recognizing that I am a peculiarly ignorant sort of person, I shall limit myself to offering a few examples and comments from others more ignorant than myself (who as a result of geographical distance are unable to defend themselves).

Unfortunately, even in offering the words of others, my ignorant opinion will inevitably seep through. I apologize to those of you who may be offended. I realize that this is a delicate matter, for as George Eliot wrote, "A different taste in jokes is a great strain on the affections." Accordingly, I tread lightly, as if treading on broken egg-shells.

Thomas Hobbes, a philosopher of some import, offered a definition of laughter (often associated with humor) which is often quoted:

The passion of laughter is nothing else but sudden glory rising from a sudden conception of some eminency in ourselves by comparison with the infirmity of others, or with our own formerly. (*Leviathan*)

Many Christians who are not slow to take offense would find that this definition of laughter supports their contention that most humor tears down and, thus, is incommensurable with Christian values. (And, if most of something is bad, one is better off being without the whole thing.) Such people need to pay close attention to the last phrase, "with our own formerly." With this phrase, I take Hobbes to be emphasizing the fact that humor, correctly administered, treats the giver as well as the recipient. In other words, when we offer humor we should criticize our own unreasonably held beliefs as well as those of others. Thus, if the humorist turns his humor on himself first, he can remedy his own and other's pomposity and presumptuousness.

Mark Twain, a fine humorist even though a Southerner, pondered the origins of humor:

Everything human is pathetic. The secret source of Humor is not joy but sorrow. There is no humor in heaven. (*Pudd'nhead Wilson's New Calendar*)

I think that Twain is right here. His comment emphasizes the need for humor among Christians. Although there may be no humor in heaven, Christians need not be glum for they are still solidly on the earth. Humor

should, by exposing our fallibility, remind us of our earthboundness.

Humor can point out, often with devastating effects, logical error. Lewis Carroll wonderfully illustrates this potential of humor:

"Take some more tea," the March Hare said to Alice, very earnestly.

"I've had nothing yet," Alice replied in an offended tone: "so I can't take more."

"You mean you can't take less," said the Hatter: "it's easy to take more than nothing." (*Alice's Adventures in Wonderland*)

Although Carroll produced these literary comments on misuses of logic for amusement, they can remind us of the argumentation used by desperate clergymen and politicians and, thus, help us to recognize nonsense.

Humor can also point out our moral shortcomings. (By separating these two aspects of humor, I do not mean to imply that morality has nothing to do with logic and vice-versa). Consider Jonathan Swift's satire in *Gulliver's Travels*.

Such debunking can place the humorist (satirist) in grave danger. (The humorist may find himself cell-mate with a member of that most infamous and garrulous breed — the sociologist.)

Tolerance of satire is a good measure of political tolerance in general. Thus, it has been suggested that one can determine the political mood in the U.S.S.R. by analyzing the amount and bitterness of the satire tolerated.

Perhaps, we, living in a community governed by rigid rules (fortunately, fairly flexibly interpreted) are prone to see humor, especially satire, as denigrating authority and thus, contributing to chaos which naturally leads to a loss of spirituality. This is unfortunate. Such thinking diminishes the New Testament distinction between law and grace.

I could ramble on more, for I have hit upon a delectable topic, however, I shall not.

Glenn Burlingame

.....
"Who can refute a sneer?"

William Paley

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The editors of the Star are pleased to announce the results of the Photography Contest:

Portrait

First Place Mary Lutz
 Second Place Linnae Cain
 Third Place Dan Trail

Landscape

First Place Mary Lutz
 Second Place David Whipple
 Third Place Peter LaCelle

Still Life

First Place Daniel Pocock
 Second Place Peter Hitch
 Mary Lutz
 Third Place Brian Lewis

Due to the variety of entries, the judges included an additional category:

Experimental

First Place Scott Myers
 Second Place Peter LaCelle
 Third Place Rick Danielson

All entries are on display in the Campus Center lounge and should be claimed in the Star office by the photographer during the week of February 15-20. Winners are encouraged to pick up their prize money tonight in the Star office.



Peter LaCelle Experimental: Second Place

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The editors of the Star regret having to announce the results of the Humorous Essay Contest.

The four judges met last weekend at the Inn and read over the five entries. No one laughed. No one even snickered. Dr. Basney did smile when the waitress brought him raisin toast, but that was the extent of the joviality. In the collective opinion of the judges, there was no humor in the Humorous Essay Contest. Falling back on the standard excuse, ("lack of quantity and quality in entries") we decided to withhold all honors and hope for a better turn out next year.

All lovely things will have an ending,
 All lovely things will fade and die,
 And youth, that's now so bravely spending,
 Will beg a penny by and by.

-Conrad Aiken

Front cover: Mary Lutz Portrait: First Place
 Back Cover: Dan Trail Portrait: Third Place

The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages free exchange of opinion in the form of letters, articles, advertisements and guest editorials in student and faculty columns. Opinions and ideas expressed herein do not necessarily represent the views of the editorial staff or of Houghton College. Those with differing opinions are invited to express themselves in a letter to the Editors. The Editors reserve the right to edit, due to length, or reject, due to professional decorum, any contributions. The deadline for all letters is 9:00 am Tuesday. The Star subscribes to the National News Bureau and United Features Syndicate.

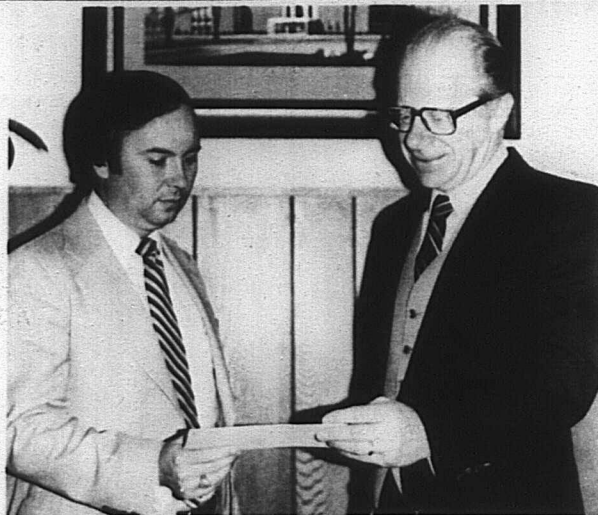
Campus News

Registrar Announces Enrollment Figures

Houghton College has begun second semester with a registration of 1101 at the main campus in Allegany County and seventy-six at the suburban campus in West Seneca. While the Buffalo Campus figure is stable, the second semester figure for the main campus is down seventy-four from September. While some drop is normal—thirty-two seniors completed course work first term—losses were larger this year because another dozen were terminated for administrative reasons. Registrar Richard Alderman said that several other students terminated because of financial difficulty, attributable to losses in federal aid programs.

New students and transfers cushioned the loss; some twenty-nine registered in January. A relatively small graduating class will ease the recruiting burden for fall. Alderman observed that the picture for next fall is encouraging with 338 new students accepted as against 331 this time in 1981. Tuition deposits for next fall are double those made by this time a year ago and at present rates of application, the admissions office should reach its goal of 410 new students for September. Still it appears certain that cuts in available financial aid will reduce actual enrollment for fall.

In an effort to minimize the impact of inflation and loss of federal aid, the college trustees met in January and approved cost hikes that will average just 7.1 percent next year. Tuition will rise 7.2 percent to \$3,987; the room and board hike will average \$123 per student. Although inflation rates are expected to exceed these percentages, college faculty and staff are making do with five percent cost of living pay adjustments, with additional raises contingent on fall and spring 1983 enrollment gains. Administrative officials believe these conservative cost increases will put Houghton in an excellent competitive position for the available students. *



Houghton Receives Sears Grant

Houghton College received an unrestricted grant of \$600 from the Sears-Roebuck Foundation. Treasurer and Business Manager, Kenneth L. Nielsen received the check from Mr. Robert Green, representative of the foundation and manager of the Hornell, NY, Sears store. Mr. Nielsen said the grant will be used to meet current fund needs which include scholarships, salaries and operating costs.

Mr. Green said that Houghton's

grant is a portion of some \$182,400 being distributed to eighty-three privately supported colleges and universities in New York state, part of the foundation's 1981-82 grants to 1,000 private accredited two and four year institutions nationwide. Houghton has been a recipient of the Sears-Roebuck Foundation program for many years. The foundation's total expenditures in support of education during 1981 totaled more than \$2,000,000. *

Houghton Celebrates Afro-American History Month

by Jim Pinkham

Since 1976 several American communities have celebrated National Afro-American History Month to recognize the many contributions blacks have made to our nation. This February Houghton joins them.

The keynote of the month will be the February 19 address of Shirley Chisolm, author, congresswoman, and 1972 Democratic candidate for president of the United States.

A host of other events will complete the celebration. Wednesday's Afro-American chapel was a preliminary to the activities of Afro-American Weekend, February 19-22. Along with the Friday appearance of Rep. Chisolm, 1979 Houghton graduate Joe Lloyd will speak

in chapel. Lloyd will later deliver the Sunday evening sermon and join Rhonda Rhodes and Ruby Wilson, also Houghton alumni, in discussing "What Being Black Means to ME."

The Wiz, a black version of *The Wizard of Oz*, will be shown twice that weekend. Other exposure to black culture will come through black performers and composers featured on WJSL, through the Sunday evening special music, and through the display of the art of prominent black, Romare Bearden.

Monday will conclude the weekend with a lecture by Dr. Stanley Sandler and a final movie, both on the subject of the WWII Negro Air Force Squadron.

Houghton Gains Scholarship Funds

by Linnae Cain

Student revenues currently fund between seventy and eighty percent of Houghton's current operating budget, according to Wayne MacBeth, Director of Admissions. This puts Houghton in a precarious position. As a result of inflation, students have to be charged rates proportional to inflation, if not more, says MacBeth.

What is Houghton doing to help students finance college as costs increase, and federal help decreases?

Recently, Houghton has received several different scholarship gifts: a \$5,000 gift, two endowed scholarships of \$3,000 each; an individual pledge of \$250 per semester for seven semesters, at which time the donor will evaluate the college's choice of candidates; a house worth between \$30,000 and \$40,000 which will be set up as an endowed scholarship; and a \$73,000 estate which will be divided into three endowed scholarships.

When gifts of \$3,000 or more are given, Houghton prefers the donor to agree to endowment, according to both MacBeth and Dr. Balsom, Director of External Affairs. When money is endowed, it is put into an account of funds and invested for at least a seventeen percent return. Ten percent of the return is reinvested with the principal to cover inflation. The remaining seven percent is used for scholarships. "Ninety-nine out of a hundred donors think that is good stewardship," asserts Balsom. "Endowment is the best long term solution," states MacBeth, "but it'll help only about one percent of the students now."

Another major effort on the part of Houghton is the upcoming phone-a-thon. The phone-a-thon will be held from March 22 to April 2. Two-thirds of the money donated will be put into an account to meet immediate scholarship needs for incoming freshman and current

continued on page 12

Houghton Remodels: East Hall, Wesley Chapel, Etc.

by Chris Campbell

Recently, the college has been remodelling basement rooms in Shenawana and East Hall, and four practice rooms in the Chapel. College personnel concerned with the external affairs of Houghton College are interested in providing better arrangements and housing for visitors. They believe it is appropriate to bring groups on campus — prospective students, for example — both in terms of public relations and the college's ministry. In order for these arrangements to be really effective, several additions in East Hall and Shenawana were necessary.

The recreation rooms in both dorms should be carpeted soon and two flexible folding doors will be set up in East Hall's rec room to divide it into three sections when needed.

A wall was recently constructed to increase the privacy of guests on their way to their rooms and of students watching television. It should be noted that these additions will not change the rooms, as such, but simply enhance their utility for visitors and students alike.

Completion of the practice rooms in the Chapel is now taking place. On February 1, insulation for soundproofing, finishing of the ceilings, and painting was started, and the rooms will probably be carpeted, too. Plans are also being made to complete the ceiling and walls on the rear stairwells of the Chapel.

After these projects have been completed, there are no future plans for any major renovation; just the usual repair jobs. *

Dr. Cross, HESC Representative, Defends Higher Education

Dr. Dolores E. Cross, President of the Higher Education Services Corporation, spoke yesterday before a subcommittee of Congress. In her remarks she urged that they oppose further cuts to student financial aid until they have a better understanding of the effects of the cutbacks that have already taken place. "What is needed now is a period of stability." Dr. Cross warned that further cuts might cause irreparable damage to New York State's system of higher education. "The proposals for further cuts that are expected from the Reagan Administration next week can have devastating effects." One

such proposal would eliminate student loans for all graduate and professional students. If such a cut were to take place, 85,000 graduate students in New York would be effectively eliminated from the most prominent source of financial aid available to them.

Dr. Cross discussed with the members of Congress a survey that HESC is conducting which will provide key information on how students finance their education. "We do not yet know what existing cuts have done," continued Dr. Cross. "It is important that no further cuts be enacted without reliable data on existing programs." *

Campus News Briefs

by Karen Blaisure

Attention Juniors and Seniors. On Monday, February 15, you will find a flyer in your mailbox. The flyer contains the purpose and tentative program for the Junior/Senior Banquet. Even if you do not plan on attending you should read the information.

The Boston Chamber Theatre will perform in Wesley Chapel on Friday, February 12, at 8:15 pm. The show, *Double Billing*, is an anthology of Twain and Poe's short stories.

Do you have textbooks to return to the bookstore? Make sure you take them back before the week of March 15.

Contact Dr. Schulz if you are interested in visiting Israel, Jordan, and Egypt in August for three hours of academic credit.

The Masterworks May Term class will be going to New York City. See Dr. Bruce Brown for more information. Only four openings are left.

Elections for Student Senate will be held on March 23. Interested students should contact a cabinet member for a job description. Candidates must attend four Senate meetings and two cabinet meetings prior to election. Each candidate must have a petition with twenty-five signatures, a resume, and a platform to Meg Martino by March 12. People who are presently Sophomores and Juniors can run for the offices of President and Vice-President; present Freshmen can run for Secretary and Treasurer. Speeches will be given in the Chapel on March 19.

The King's Brass Gives an Uneven Performance

by Milana K. Chernick

Friday night (at the Houghton College Artist Series) The King's Brass presented repertoire which varied from Bach to Gaither. The first two works, Sonata from *Die Bankelsangerlieder* (composer unknown) and Sonata No. 22 by Pezel displayed the group's ability to maintain balance between the individual instruments. They played in a musical and unified manner despite the fact that three of their regular members had sent stand-ins. Bach's *Contrapunctus No. 1* showed a good feeling of phrasing and clarity of the fugal theme. The group best displayed technical ability, however, in Victor Ewald's *Quintet in B-flat Minor* exhibiting a well coordinated sensitivity to dynamics. David Uber's *A Day at the Camptown Races* added a humorous note, complete with a horse neigh on trumpet by Robert Nagel, the director of the group. By far, the highlight of the evening was Giovanni Gabrielli's antiphonal work *Canzon Duodecimi Toni*. The King's Brass was joined by the Houghton College Brass Ensemble, which played in a truly

professional manner. The good balance between the groups produced a pure, contrapuntal sound.

The second half of the program was dedicated to sacred music of the past and present representing a wide range of musical styles including works written for brass, arrangements of chorales, contemporary music, organ transcriptions, hymns, and even a vocal solo (W.A. Mozart's *Alleluia*). While the group did an admirable job, they were obviously tired and the effect was anti-climactic. The performance was not as crisp and precise as that of the first half. Included in the second half were numbers that were played with a taped orchestral accompaniment. Unfortunately, the volume of the recording detracted from the desired effect. In fact, the mere use of the recording was questionable.

The program came to a highly emotional close with a rendition of *Crown Him With Many Crowns* sung by the audience and accompanied by John Chappell Stowe on the organ. *





The Problem of Hypocrisy

Dear Linda and Glenn,

No matter what differences may be found in people across the globe, attributable to geo-political and other factors, when men come face to face their differences often vanish under the x-ray of Biblical truth. Society may be affluent, or poverty-stricken; privileged, or underprivileged; yet its members belong to the family of man about whom John A. Mackay once said, "Man is not truly man until he is God's man."

What would you do, dear friends, if the behavior of some members of the international family of man, in some little corner of the globe, prompted a comment that was visibly applicable to some other members of the family elsewhere? I would share that comment, if other members of the family will judge me kindly.

The following comment on the behavior of some ministers of the Gospel in Liberia, was made by a local pastor and appeared in a newspaper in Monrovia, clippings of which reached me through some friends. Writing under the caption, "Why Some Ministers Need To Visit Hell," Rev. Samuel Reeves observes, "The Christian minister is one who oversees and guides others in their daily walk with Christ. He is one who helps the helpless realize the value of life. The Christian minister stands between the people to whom he ministers and God for whom he ministers.

"He is one who is a blameless person and above reproach. This does not mean that people will not accuse us, but their charges should in no way be right. He is one who has one wife, one who is also sober-minded and self-controlled. The Christian minister should be one who

teaches and preaches Christ in such a way that his church members will be well-informed and grounded in the faith.

"Now we can see why some people who claim to be Christian ministers need to visit hell. Some of us ministers need to visit hell because we have contradicted the fundamental principles of a Christian minister. Some of us need to visit hell because we tell people to do what we say do, but not what we do.

"People in Liberia...take all ministers to be unfaithful because of the Satanic behavior of some Christian ministers. People who generalize this way may not be right, but pseudoministers who bring discredit to the name of Christ and the Ministry are responsible. Ministers who preach one thing and live the opposite are not Christian ministers. Their example as ministers of the Gospel does not conform with Biblical doctrine.

"...I want to let my fellow min-

isters know that our primary responsibility is to attract people to Christ by the lives we live daily and by preaching Christ, not only attacking social and political issues. How can a minister tell people in his community or congregation to be faithful in their marriage when he himself is not faithful? How can we tell people to have one wife when we ourselves have one wife plus one or two girl friends? How can we tell people to stop corruption when we ourselves are engaged in corrupt practices. How can we teach people to live like Christ when we ourselves are living like the devil?

"If some of my fellow ministers who are still living like the devil and serving as stumbling blocks will only visit hell and see what it looks like, they will stop playing Christ and live Christ."

In our preparation at Houghton College for service in the Church, we need to identify the problem of hypocrisy as NOT a "Liberian thing", but a snare by which Satan is sweeping believers off their feet in these dying minutes. Let us pray for one another.

J. Railey Gompah, Sr.

Pre-Seminarians Are Liberally Educated

Dear Linda and Glenn,

While sharing Peter Hitch's concern for the liberalizing of pre-medical program and other pre-professional programs, I would note that he should not have included the pre-seminary program among his examples of Houghton programs which he felt were limited in liberal arts offerings. Rather than limiting the exposure in the liberal arts the pre-seminary program (recommended by the Association of Theological Schools) demands concentrations in liberal arts areas such as English, History, and Philosophy. The statements of the ATS appear on page 38 in our current catalog:

For those who expect to attend seminary after college The Association of Theological Schools offers the following guidelines:

Students should develop to a satisfactory degree their ability to think independently, to communicate effectively, and to do research.

Students should possess a basic general knowledge of past and present culture through studies in the humanities, and the natural and social sciences.

The biblical languages are

useful tools which may be acquired in pre-seminary period. Latin is important, especially in some traditions. Modern languages such as German, French and Spanish are also valuable.

The study of religion is appropriate within a liberal arts education. Students should not, however, anticipate to any considerable extent at the undergraduate level, work which will form part of their seminary program. Such anticipation may narrow the base on which later theological reflection will rest and may also create problems in planning an integrated program in the theological school.

Sharing their concerns, my academic advisement for pre-seminarians stresses the liberal arts. This may result in a major selection outside the area of religion. Should the student prefer a major within the division the Comprehensive Major in Religion is recommended which provides 90 hours of liberal arts included among which are two required liberal arts minors. Houghton pre-seminarians are liberally educated!

Carl Schultz

Warring Against Winter Weekend

Dear Linda and Glenn,

The theme for this Winter Weekend is "The Civil War?!" They must be joking. Surely something like "The Holocaust" or even "Biafra" would be much more appropriate.

Incredulously,
Dan Trail

Dear Linda and Glenn,

Here is a suggestion for next year's Winter Weekend theme: Hiroshima.

Sincerely,
Paul K. Miller

Dear Linda and Glenn,

I was not too surprised at the Winter Weekend theme of Civil War, but I am moved to ask why? Is it because *Gone With The Wind* was the only movie available? Perhaps next year they should consider *Deer-hunter* or *Apocalypse Now!*

There are many other pleasant topics to choose from history. Has anyone considered basing Winter Weekend on Thalidomide babies, Nazi concentration camps, or the effects of DDT on the ecology?

I'm sure documentaries could be obtained to accompany these majestic topics as well. Perhaps the students should have the opportunity to vote on their favorite theme or movie.

Disillusioned,
Michael R. Childs

Federal Aid: One View from the Capitol

Dear Linda and Glenn,

When I attended Houghton College, I received no governmental assistance. I was lucky enough to have parents who could pay my way. But I soon realized that I belonged to an economic minority. Many of my friends depended on government grants and loans. The grand majority of these students were not dirt poor, either (or, in current Washington parlance, "truly needy"). For a good number of these friends, however, aid from the Federal Government made the difference between attending a quality institution such as Houghton and an academically inferior and spiritually indifferent institution.

Now I work for the Federal Government. Each day I read mail and cut newspaper clippings in the oak- en, brazen office of a New York Congressman. As the lone Democrat on a conservative Republican staff,

I listen keenly to my ideological opponents when they start talking about budget cuts. Today several of my colleagues were discussing reductions in higher education assistance. They had no problem with cuts in Pell grants and Federal student loans. They didn't even think graduate student loans should exist at all. "With cutbacks in financial aid, schools are just going to have to lower their prices," our press secretary and free market votary forecasted. (Right then I wondered what Houghton would do if it had to lower tuition and fees in the face of a gym debt and faculty salaries already below average even for non-lucrative Christian colleges.) Finally, another woman decided that people were just going to have to think twice about going to college at all.

While my experience is limited to what I've seen in one Congressional

office, like sentiments abound on Capitol Hill. The party of the present Administration controls the Senate. Though Democrats hold the majority of seats in the House, they nevertheless passed the Reagan budget cuts.

In referring to these cuts I must take exception to Dave Seymour's and Fred Havener's letter published in the 29 January *Star*. The implication that education should not be a "sacred cow" ignores the reality that the Administration does indeed harbor sacred cows—chiefly the defense budget. While day care centers have closed and CETA funds evaporated the Pentagon has actually seen increases—in some cases for weapons systems of dubious cost-effectiveness. These increases do not extend merely to the arms race, but to non-essential expenditures as well. For example, a recent *New Republic* article ("Musical Wars," 20 January 1982) reports that this year's budget for military bands will be upped to \$9.7 million in the next fiscal year. The accounts of the U.S. Army Chorus, the Naval rock group "Port Authority" and other musical militia totals 1.9 million, almost as much as the entire budget of the National Endowment for the Arts during the same period (*Washington Post*, 8 February 1982). Congress is beginning to address the Pentagon's alleged "blank check attitude," but for the moment the inequities remain.

Of course, mere revenge against the Pentagon will not redress the present financial plight of higher education. Congress will do the nation a disservice by withdrawing some of its interest in the training and equipping of its citizens. The increasingly complex demands of a future transformed by technological revolutions and their implications on perennial issues of morality and virtue require an increasingly knowledgeable, thinking populace. Further, higher education has the potential to be a great social leveller which directs persons regardless of race, creed or sex into more hopeful prospects—prospects which, with varying success, the United States government has supported with laws, amendments, court decisions and social endowments. Having supported such advances, a country that neglects an important sector of education risks charges of hypocrisy. Perhaps Congress would do better to follow the observation of Alexander Pope in his *Moral Essays*, I, 149-50: "Tis education forms the common mind/Just as the twig is bent, the tree's inclined." The Federal Government should recognize its own stake in the support of higher education.

Sincerely yours,
Graham N. Drake '81

Abacab Again

Dear Linda and Glenn,

What's with this *Abacab* feud? Does Peter Hitch have some personal grievance against Rob Lamberts? Is there a story "behind the lines" that the rest of us should know? If not, then why is Hitch opposed to change?

It is understandable that Genesis' style has changed over the past ten or more years. This happens with any musical group, for better or worse. Compare, for instance the Beatles "Love Me Do" with their later hit "Strawberry Fields Forever" or the Moody Blues "Nights in White Satin" with their recent "Gemini Dream".

Whether Hitch and Lamberts are sure or not if they like the "new sound" of Genesis, they can't deny that change is bound to occur. The past two albums Hitch referred to have not contained the musical talents of Steve Hackett or Peter Gabriel. Of course Collins, Banks and Rutherford can't come up with another "Supper's Ready". It would be a waste of effort to try to sound like they once did, but they still can produce music.

If a group must be "tied down to the restrictions of a single style" they can hardly be creative or original. If Genesis can be breakers of norms, don't they have the right to be breakers of their own norm?

Not everyone is pleased with *Abacab*, but not everyone was pleased with *Foxtrot* either. Neither sound is necessarily a bad sound, though. Both types of music are well done for the style they are and if Hitch doesn't want to hear it, then what is *Abacab* doing in his "pile of records"? Perhaps he'd be willing to add it to Mr. Lamberts' or my stack.

Besides, no one is forcing Hitch to listen to *Abacab*. If he doesn't like it and can't accept change, then why doesn't he go back to playing *The Lamb Lies Down On Broadway*? (Don't wait for the movie, Peter!)

Lovingly,
Wendy Crawford

LETTERS



Criticizing Pre-Med: Two Cautionary Remarks

Dear Linda and Glenn,

I have been following with some interest the observations on the liberal arts and the pre-med curriculum which have been appearing in the *Star*. Such discussion is valuable, and I in no way want to inhibit the pens of student critics. I would, however, like to offer a couple cautionary remarks which seem to me worth considering.

First, Mr Hitch seems to accept the stereotype image of the pre-med student as a memorizing grub. For the past two years I have been serving on the pre-med committee, and have learned to my surprise and pleasure that that stereotype is as malicious as the stereotype of the poet as effete snob. The students who successfully complete the pre-med program at Houghton generally have interests which are reflected in the courses they choose (both in the sciences and the humanities) and in the many extra-curricular activities in which they participate. I have no question that

their educations are as "liberal" as the educations of writing majors.

Second, many students of the humanities seem to feel threatened by science. The neglect of the sciences by humanities students is at least as pernicious in its cultural effects as the neglect of the humanities by science students. Given the status of the sciences and the humanities at Houghton, I suspect that we are in greater danger of graduating scientific and technological illiterates than we are of graduating technocrats.

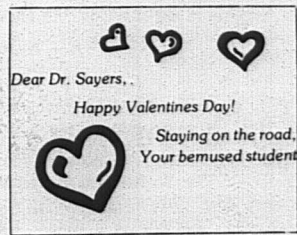
Considering the complexity of modern culture and the extent to which scientific and moral judgements are becoming intertwined, it is imperative that we strive to understand how the sciences and the humanities complement each other as we attempt to know and say the meaning of our world.

Sincerely,
John Leax
Head, Department of Writing

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Cerbone Discusses Body Life Movement

Cerbone: The original Body Life meeting came together after two intensive months of careful discussion and planning from mid-January to mid-March of 1976. We had a leadership group of ten students and two faculty members and we had a basic set of operating principles that governed the way the core leadership group functioned. We began meeting as a corporate entity in March 1976. The first day thirty-five people attended. By the end of that semester about ninety students attended. We were clearly filling a need that was very evident in the student body. The second year Body Life continued in its basic format. The attendance increased steadily over the year to the point where, by March 1977, 140-150 students attended regularly. The Body Life meeting came to a halt in the middle of fall semester, 1977.

Cain: Why did the meeting come to a halt?

Cerbone: In a nutshell, the leadership core simply moved away and gradually lost sight of the biblical operating principles. For example, moving by consensus decision-making had originally made the group strong. We slipped away from the group consensus, moving toward more of a democratic kind of thing, where if seven people thought we should go one way, and three another, then we'd go the route of the seven as opposed to waiting until we had a consensus of ten.

Cain: What are the different operating principles that governed the group?

Cerbone: It's important to stress that, at least in theory, our ideas would be accepted by the Wesleyan Church as biblical and appropriate. The difference was that we sought to actually implement these biblical imperatives. Some of the ideas would be: One, when a group of persons come together, leadership should be shared. Leadership is assumed on the basis of spiritual gifts, and on the basis of confirmation by other Christians. A second principle would be that spiritual gifts weren't just for the early church. They are for today. Each Christian has a spiritual gift, or gifts, which should be used.

Cain: Do you think that most Christians feel that spiritual gifts aren't for today? Or is there just one or two gifts they would say aren't useful today, and shouldn't be sought after?

Cerbone: Generally Christians don't so much say that gifts aren't for today. They don't really think much about gifts at all. They kind of read the passages dealing with gifts and then move on to the next passage. They don't really think seriously about applying those gifts in a present-day setting.

Cain: Back to some of your operating principles...

Cerbone: Another basic operating principle is that Christians should be encouraged to develop their understanding of worship as holistic experience.

Cain: What do you mean by "holistic worship?"

Cerbone: I mean that there is a measure of dimensions to worship, including the intellectual. The intellectual approach to worship; the acknowledgement of who God is, what he has done, what he calls us to, can in turn bring about an emotional response. We are created to be emotional. It's not something to be afraid of. It's simply something to use wisely and appropriately for worship. We are physical creatures, and the scriptures are full of imperatives, where at least at times, it is appropriate to be free and expressive; to utilize the whole body and not just the mind. Getting our minds and bodies in linkage together is what real worship is, as opposed to just dealing intellectually with the idea of worship. There is no requirement for anyone to do anything in the area of worship in our meeting. We encourage people to try to be faithful to the biblical directives, especially in the Psalms, to be uninhibited in their approach to God.

Cain: Is this true of the Body Life that is meeting this year?

Cerbone: Yes. That principle, now, as then, is one of our guiding principles.

Cain: Would you say that the group this year is founded under the same basic principles as the one when you were a student?

Cerbone: Yes. We feel that the members of our core leadership group are called to be leaders. Spiritual gifts are essential to proper functioning of the body. Worship is a major part of our coming together, and we

worship God with our whole beings as opposed to just an intellectual worship.

Cain: I grew up in a traditional church setting where we were always taught that just an intellectual understanding of God is not enough. What do you see as the difference between what you are saying and what they said?

Cerbone: The more we understand who God is, and the more we seek to walk in faith, the harder it is for us to simply respond in worship with an unemotional, or exclusively intellectual response. In the Body Life meeting, stirring up emotion per se is nowhere on our list of priorities; but stirring up a worshipful response to God and a faithful response to God, which will often involve an outward expression of worship, is high on our list of priorities. It's probably our number one priority. But emotionalism per se in and of itself, is valueless. We take conscious steps to avoid emotionalism.

Cain: What are some of those steps?

Cerbone: We have a pretty hefty dose of teaching each week, exhortations to the group that emotions by themselves are bankrupt and valueless, that we should worship by faith, not by feeling, exhortations of that nature right down the line. We teach to walk in faith, to move in faith, not with feeling.

Cain: What is the difference between Body Life this year, and Celebration Service that met last year on Sunday afternoons?

Cerbone: Both meetings wanted to have a more quote "informal approach at worship." I think ours places greater emphasis on new songs, longer songs, songs that come out of our own churches. Last year it was more oriented towards familiar choruses, or songs that have been around for longer periods of time. This year there's a greater emphasis on teaching, whereas, last year there was occasional, quote "mini-teachings" for five to ten minutes. We have a teaching of fifteen to twenty-five minutes almost without fail. I think there's more of an emphasis on stirring up, on defining things, and helping identify spiritual gifts on the part of each person in attendance, which is something different than last year.

Cain: How was the group formed this year?

Cerbone: I've always sensed the need for a supplementary worship service, or services, in this community. And the pastors are the first to admit that the central worship service cannot possibly meet the needs of all the people in such a diverse community. I feel that working with Bill Lowery at the junior retreat, we brought up some ideas that were new to a lot of people. That started a lot of interest on the part of numbers of people. As the fall went on, God began prompting me to gather a group of people who would feel called to help provide the leadership, prayer, and concern for a larger group meeting. We began meeting to pray about it and discuss the possibilities of an ongoing Sunday afternoon meeting in October.

Cain: Is Bill Lowery part of the core leadership?

Cerbone: No. He's more of an occasional resource. He feels called to minister to colleges in the area.

Cain: Other than yourself, is the core made up exclusively of students?

Cerbone: Yes.

Cain: Does the core group have a leader? Would you be considered its leader?

Cerbone: Advisor would be the best word.

Cain: What are these students seeking?

Cerbone: A different worship setting, more flexibility, an atmosphere that's more relaxed, and where people can feel free to worship in the style they're comfortable with. We offer teaching on some subjects that are maybe new to people that have had a traditional exposure in the churches they have grown up in.

Cain: Such as...

Cerbone: Shared leadership, spiritual gifts, and wholeistic worship.

Cain: Would you react to the statement I mentioned to you earlier; that I've heard you all referred to as "touchy-feelies."

Cerbone: It's the farthest thing from the truth. Our meeting is based on commitment to Christ as our motivation for life and worship. Any insinuation that our meeting is based on emotions is completely incorrect

and erroneous. I would challenge anyone who has that idea to either speak to me or come to the meeting and see. It's completely the farthest thing from the truth, in fact it makes me laugh!

Cain: Would you describe the format of the afternoon service?

Cerbone: The meeting begins at 3:30. We worship God anywhere from 15 to 30 minutes, singing, prayer, exhortation from the scripture, use of other gifts. Worship is never planned out in detail. Hopefully the songs, scriptures, exhortations, encouragements are all motivated by the spirit. There can be anything from very quiet worship to very exuberant hand-clapping. People can worship as they feel led, with freedom, and without any sense of judgment.

Cain: What degree of freedom?

Cerbone: It is not a free-for-all where people can just spout whatever comes to their minds. People are expected to be sensitive to the mood of the meeting, and to what the Holy Spirit seems to be directing us toward. We hope, and generally what happens, is the contributions are in the flow of the particular meeting. We believe that the Holy Spirit can create a mood and a theme that is unique each Sunday; and it happens.

Cain: But what exactly do you mean when you say that people can worship with freedom?

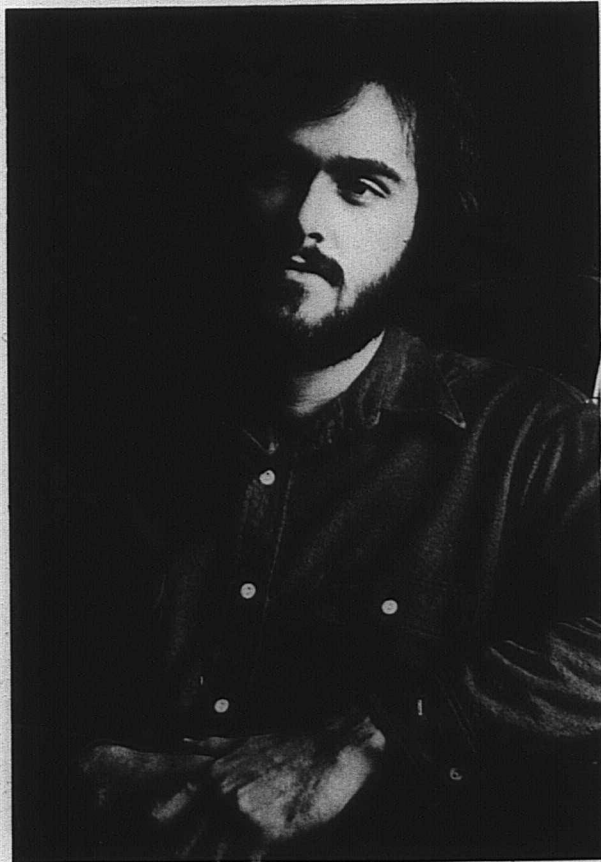
Cerbone: They are free in terms of the expression that they use. I'm talking more about their attitude during worship. There is tremendous freedom there. But they are not free to just contribute or spout anything that they want into the meeting.

Cain: But in worship, one always has freedom of his attitudes.

Cerbone: You're right; you're always free in your attitude, but in terms of what you can do expressively, there is much more freedom Sunday afternoon than in Wesley Chapel.

Cain: What does "expressive freedom" mean?

Cerbone: That there is a wide range of modes of worship. Everthing from reverent silence to standing and singing. Expressive just means the freedom to express yourself in any one of a number of manners. That is clearly biblical. The Bible gives room for everything from dancing to prostrating yourself. These things may not have happened as a regular



part of worship, but if they did, we would consider it acceptable as long as the person is guided by the right motivations and is not trying to draw attention to himself.

Cain: Who does the teaching?

Cerbone: The teaching is generally done by someone from the core group, but we are open to having other people from outside the core group contribute teaching if they speak with us first.

Cain: When you're here, do you usually do the teaching?

Cerbone: I have done the bulk of it. Jeff Jones has done some and so has Bill Lowery; they're not just getting one person's opinion during the teaching segments. After the worship and teaching portions of the service, there is an extended period for prayer. We pray for one another. We believe that sometimes it is appropriate to confess sin to one another. We encourage people to be discreet as to what they share corporately. We feel that some things are better left shared with a trusted friend or friends. Some things are appropriate in a group setting and some things clearly are not.

Cain: Are there any concluding remarks you'd like to make?

Cerbone: Yes. I would like to say here that we have the support, approval, and affirmation of the local church pastoral staff. I communicate with them on a regular basis. I give them pretty regular updates on the progress of the meeting, and the vision we have for it. It's not an alternative church. All the core group members attend the Houghton church regularly. I have stressed to the larger group that we are not trying to be divisive, but that we owe a strong measure of support to the local church structure. One other thing in terms of oversight, would be that there is a five person committee that all the voluntary service people (Jeanette Baust, the Blackwoods, and myself) are accountable to. It's made up of Pastors Abbott and Kotzen, Dean Danner, Dr. Larry Christensen, and Dr. Gordon Stockin. We keep them informed as to what we're doing. We're not shooting off into the distance without any authority, nor without oversight; but we're working in partnership with the church, not as competitors. We have felt the support of the church leadership because we have always tried to be up-front with what we're doing. *

Afro-American Weekend

Feb. 19 Chapel: Joe Lloyd, Class of 1979; Graduate student at Gordon-Conwell Theological Seminary.

Faculty Lecture Series: Wesley Chapel, 8:00 P.M.
Speaker: U.S. Rep. Shirley Chisholm

Movie: *The Wiz*, Fancher Auditorium, 10:00 P.M.

Feb. 20 Discussion: What Being Black Means to Me. Three black alumni will discuss this issue.

Panelists: Joe Lloyd, Rhonda Rhodes, and Ruby Wilson. Fancher Auditorium, 10:30 A.M.

Soul Food Dinner: Dining Hall, 5-6 P.M.

Movie: *The Wiz*, Wesley Chapel, 10:00 P.M.

Feb. 21 Sunday Evening Service, 6:30 P.M.

Special Music
Speaker: Joe Lloyd

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Feb. 22 Lecture: Dr. Stanley Sandler, Class of 1959
Sponsored in cooperation with Phi Alpha Theta
Fancher 218, 7:30 P.M.
Topic: Negro Air Force Squadron, WWII
A film will be shown that deals with this squadron.

Poems by Denise Whipple

Remembrances

Echoes of forgotten footsteps
flood the hollowed
hallways, hushed
by time.

Locked away mellowed memories
materialize into dim
illusions inked
in thoughts.

Dirty raveled rags of
remembrance, to be
woven threads
once again.

Bits of yesterdays' sorrows
seep secretly under
the door
of today.

Alexander Graham's Bell

The telephone's a great invention,
though the cause of much dissension.
While in the shower I start to sing,
it never fails to ring and ring.
With my face all full of soap,
for the towel I blindly grope.
Slipping across the bathroom floor,
I ram my toe into the door.
Cursing fluently I reach the phone,
and shout "Hello!" to the dial tone.

To A Poet

Draw me to your side with words
that creep inside my soul.
Though my hearing heart has heard,
it sleeps in silence whole.

Set down the thought that hasn't been
with ease, stalk a filly phrase astray.
Beckon, bind, and bridle it, then
train it to your way.

That when absorbed in other's eyes
the scene is theirs alone.
It only gleams, your essence dies
transformed to reader's own.

(Untitled)

Restless spirit roaming free,
Searching for your destiny.
Playing games just for laughs,
Saving time in photographs.
Seeking love and truthful eyes,
Finding pain in senseless lies.
Keeping hate and fear inside,
Looking for a place to hide.
A tortured soul cries in vain,
Separated, called insane.



Peter La Celle Landscape: Third Place

The Reader's Digest Condensed Gospels

"I know it's an extraordinary thing to think about, but we've condensed the Odyssey and the Russian novelists, and there's no reason to think we can't do the Bible."

— A Reader's Digest Editor

AND it came to pass that after Jesus was conceived, annunciated, born, adored, circumcised, raised, left at the temple, found again, baptized, tempted in the wilderness and transfigured, ²He came unto Jerusalem.

2 And going unto the temple He was taken up by Satan to the pinnacle thereof. ³"Throw yourself down if you are the Son of God!" ⁴But Jesus entered by the narrow gate and healed the man lame from birth who had daily lain at the gate. ⁵And lo, after teaching there and arguing with the scribes and Pharisees, He threw out the money-changers, destroyed the temple utterly so not one stone remained upon another, rebuilt it in three days, healed the demoniac and was given a fragment of the scroll of the prophet Isaiah to read. ⁶"Good news! Freedom and salvation. Verily, amen." ⁷And all wondered at the gracious words which proceeded out of His mouth.

3 One day when Jesus was walking on the Sea of Galilee because there was much water there, behold, a herd of swine rushed down the steep bank and perished in the waters. ²Suddenly, a storm blew up and the multitudes standing on the shore and likewise the fishermen who hadn't left their nets were sore afraid. ³"Fear not! Cast thy nets on the other side!" ⁴And lo, there were so many loaves and fishes that there were twelve basketful left over. ⁵And in the mouth of the very first fish was a shekel to be rendered unto Caesar.

4 And when He returned to Capernaum many were gathered together so there was no longer room at the inn, ²even about the door. ³Then Nicodemus, Zaccheus, a man sick of the palsy, a woman caught in adultery at the well, ten lepers and a rich young paralytic were lowered unto Him by night through a hole in the roof. ⁴"What must we do to have eternal life?"

⁵"If you would enter, then you must keep the Four Commandments." And Jesus, turning to His seven disciples, said, ⁶"Truly I say unto you, the rich are okay provided they're humble. An eye for an eye and a camel for a camel."

5 And He spake unto them a parable. ²"Verily, there was a rich fool who went out to sow his seed. But his younger son came unto him and said, ³'Give me my share of the inheritance for lo, ⁴the laborers are few and I have been toiling here since five o'clock.' ⁵And so he girded his loins and set off, past the ten sleeping virgins and poor Lazarus sitting at the gate. ⁶Suddenly he fell among the robbers who smote him on the other cheek and left him naked. ⁷And seeing a fig tree by the wayside he went to it, but found nothing on it.

⁸Now by chance a Levite, ⁹an unjust steward, ¹⁰a man born blind, ¹¹Pontius Pilate and a eunuch were going down that road. ¹²When they saw him they passed by reading the OTHER SIDE. ¹³Suddenly a servant came unto them. ¹⁴"Come, for behold, ¹⁵the banquet is now ready!" But they all alike began to make excuses. ¹⁶"I have bought a field and must go out and see it." ¹⁷And another said, ¹⁸'But we have been toiling all day and have caught nothing.' ¹⁹And another said, ²⁰'I went and hid the talent in the ground.' ²¹Behold, here it is! Now, verily, I ask you, which one did the will of his father? ²²Go, thou, and do likewise. ²³He who has ears, let him hear."

6 And the people marvelled at the wisdom with which He spoke. ²Then behold, in the fullness of time, He was arrested, convicted, executed, buried, resurrected and ascended. ³

THE END

Sports

Ps. 37:23

Houghton Men Take Two

by Kevin Willies

The High Flying Houghton Highlanders, coming off of three consecutive wins, traveled to Geneseo on February 3 to face a formidable squad.

The Highlanders came out and ran into a fired-up Geneseo squad. Early on, it appeared as if the visitors would be sent home discouraged. Trailing by as many as 13 points, it seemed Houghton could do nothing right.

By the half, Geneseo had built an 8 point lead. The second half proved to be a complete reversal of the first. The Highlanders came out and out-scored Geneseo 25-2.

With a safe lead, Houghton decided to give the Geneseo crowd some real entertainment. The rest of the game was a slam dunk contest between Glenn Webb, who put down three and David Acree with one. All of this was culminated by a two hand power slam which registered 8 on the Richter scale, by Kenny Jones. From there on Houghton coasted to an 88-75 victory. Jones finished the game with 27 points and 18 rebounds. Webb followed with 24 points.

On the following Saturday night, Houghton was high with the expectation of another home court victory. "The Elmira Soaring Eagles are always a consistent power house," said Mark Carrier, "They'll be tough to stop, even at home."

Apparently Houghton was ready for the challenge. The Highlanders played air-tight defense that evoked spontaneous ovations from a thoroughly entertained crowd. The Highlanders also shared offensive responsibilities with excellent passing which converted opportunities into points. An optimistic Highlander squad went to the locker room with a 24-24 tie at half-time.

The second half presented a continuation of the excellent play, keeping the Houghton team in the game by a slim margin again. Bruce Makin's defensive efforts caused excessive perspiration amongst the Elmira guards.

The excitement built to a fever pitch with both teams exchanging baskets until with 26 seconds remaining Elmira broke into the lead

49-48. Houghton, with only three team fouls, had not forced Elmira into a one-and-one foul shooting situation. Each foul by Houghton only allowed Elmira to eat up some more time.

Finally, with 16 seconds remaining, Houghton committed its seventh team foul which sent Elmira to the line. One shot was made extending Elmira's lead to 2 points. Houghton immediately called time-out and then inbounded from half-court. The ball was intercepted and a corporate groan filled the Houghton Physical Education Center. Makin's desperation steal resembled divine intervention but ended with Makin being forced out of bounds. The ball was returned to Elmira who ran out the clock to preserve a 2 point lead, 50-48.

The game represented an excellent effort by the whole Highlander squad. David Acree led the team with 12 points, 6 assists and 4 rebounds. Carrier followed with 8 points and 4 assists, as did Webb. Jones added 8 points while Smith and Barnes each had 4.

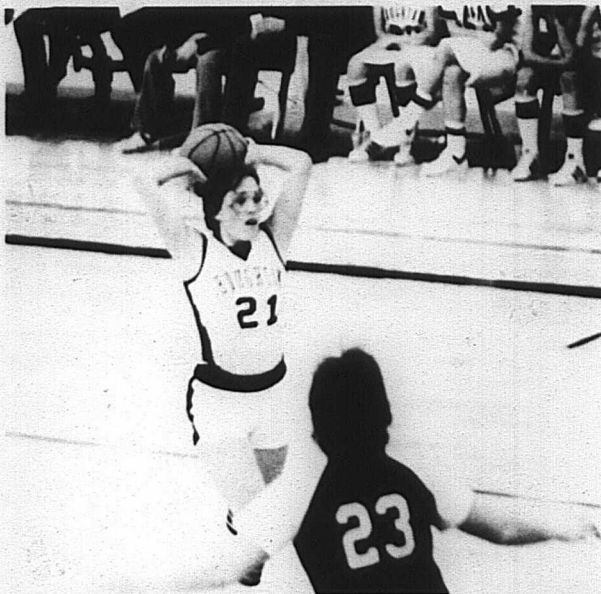
As if Saturday wasn't enough excitement for Houghton in one week, Monday the Highlanders really outdid themselves.

On Monday, the St. John Fisher Cardinals invaded town. Fisher recently has changed to an NCAA Division II school, so Houghton knew they would be tough. The Cardinals listed seven players over 6'3".

Fisher jumped to an early 12-4 lead, as Houghton was shooting cold, but soon the hot hands began to find the open areas and the Highlanders drew even 16-16. Houghton then started slowly taking control of the game. At halftime Houghton led 40-33.

The second half was more of the rough and tumble play that detracted from the game. The Highlanders kept the slim lead.

Glenn Webb did his favorite act, taking a picture-perfect alley-oop pass from Mark Carrier for a two-hand dunk over a disoriented defender. The Cardinals used their physical strength to bounce around the home team, and eventually edge ahead. The Highlanders could never regroup to make a strong rally and Fisher opened up the lead



Houghton's Dorothy Young Passes the ball.

Women's B-Ball Splits Two

by Kate Singer

The women's basketball team notched their fourth victory of the season last Wednesday against Roberts Wesleyan. Down 17-15 at the half, the Highlanders used an effective full-court press to finish the game on top by a score of 57-29. Carol Wyatt led the scoring with 24 points, 16 in the second half.

Saturday, the Soaring Eagles from Elmira came to town with a team bigger than any the Highlanders had met yet. Houghton used a box and one defense to prevent Elmira's 6'2" center from controlling the scoring and rebounding, and a full-court press to prevent Elmira from having their full 30 seconds on the shot clock.

After tying the score at 10, Elmira took off to gain a lead

to the final 75-69 margin.

Glenn Webb was the leading scorer with 20 points, David Acree added 12 points, and Ken Jones chipped in 10. Jones also added 14 rebounds, while Tedd Smith pulled down 8. The final home game is February 20 against Hobart. ★

Houghton could not overcome. With Elmira leading 30-17 at the half, Houghton beefed up their offense and defense to pull to within 8 points but lost the final decision 59-47. Again, Jackie Woodside and Carol Wyatt led the scoring with 15 and 12 points respectively. ★

Winter Weekend

Snow Sculpting

Fri. 5pm to Sat. 2pm

Chamber Repertory Theatre:

Tell Tale Poe

Mark Twain Sketches

Fri. 8:15pm, Wesley Chapel

Heart Throb Trot

Sat. 10am registration in Campus Center

Go with the Wind

Sat. 7pm, Wesley Chapel

Senate Spot

Sat. 11pm, Wesley Chapel

Sweetheart's Dance

Sun. After Vespers, Gymnasium (bring soft soled shoes. 75¢ with ID)



Intramural Indoor Soccer Gets Off to an Exciting Start

by Dale Wright

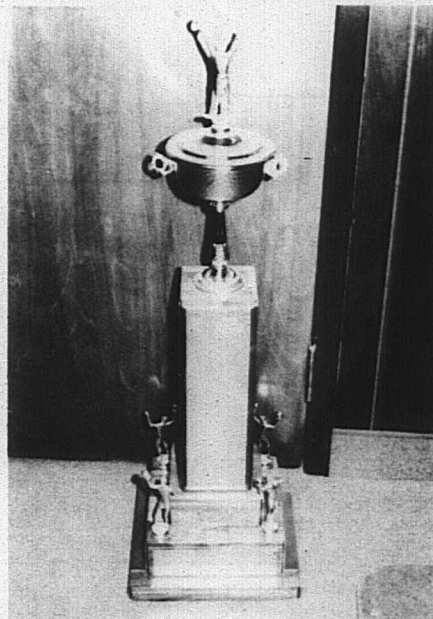
The Men's Intramural Indoor Soccer got off to an exciting start last week. On Thursday, The Stingers beat Team Nigeria 8-6. They followed up that win with a 5-3 victory over BAMF on Friday. Bob Chiapperino scored 6 goals as USA defeated BOC 9-5. Later in the week, Brian Davidson struck four times as USA trampled C.C.C.P. 7-0. Blair Finis blasted 5 goals as C.C.C.P. "B League" knocked off Nuclear Waste 8-3. Finis added four more the following afternoon as he led his team to a 10-4 win over WTH. John Kareis scored five times as WTH rebounded from their loss and convincingly defeated Nuclear Waste 10-6.

In action on Saturday, Team Nigeria sneaked by Haiti 3-2. Excitable Boys crunched Vacationland 9-0. BOC outscored BAMF 8-4, Roy's Boys scored a 5-1 win over The Great Indoors and Schmeds defeated Accumulated Garbage 5-3.

The women's leagues saw two double-winners this week. Senioritis Plus blanked Potcakes 5-0 on Tuesday and defeated Schmidlaps 5-1 on Saturday. EEK scored a 6-2 win over The Main Event and a 6-1 win over ATP. On Wednesday, ATP and The Main Event fought to a 2-2 tie and the Cosmos defeated C.C.C.P. II 4-1. Qui Nous rounded out the week by walloping The Main Event 8-1.



Dorothy Young jumps against Pitt

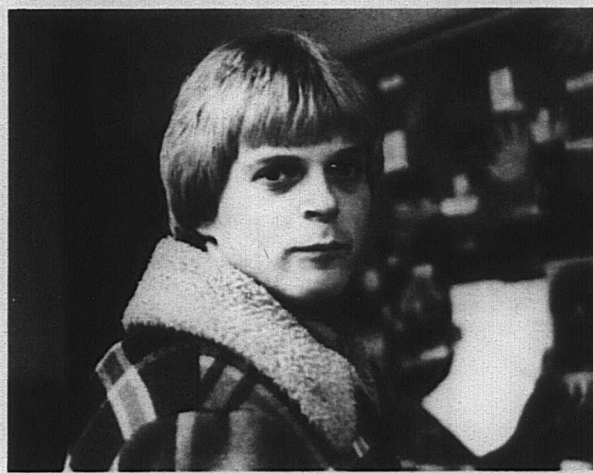


by Dale Wright

At halftime of the Elmira-Houghton basketball game Saturday, Dexter Davis presented the Bruce Wilson Memorial Trophy to Dan Trail, the captain of the Senior basketball team. Andy VanSkiver, Steve Halter, Keith Welker, Brian Davidson, Scott Myers and Gil Warren were also present to accept the award. The Seniors

won the Class League Tournament by defeating the Juniors Tuesday night.

The Bruce Wilson Trophy was dedicated to a former Houghton student who died while at Houghton. Bruce had a great love for intramural basketball and especially for the Class League.



Pizza Barn

Friendly Warren says: "I'll give you 10% off on all orders made on Saturday, February 13 and Saturday February 20 from 9:30 pm until close."

This offer is good for all purchases expect pop/soda, candy, and deliveries.

Phon-A-Thon

continued from page 3
students. The remaining third will be endowed.

The phone-a-thon goal is \$175,000. Ten phone lines here on campus will be used. Houghton also plans to use facilities at the Buffalo campus and RIT, according to Balson. When asked whether the money received through the phone-a-thon would cover the cuts made by the Federal Government, MacBeth responded, "Not even close." *

K.B.-

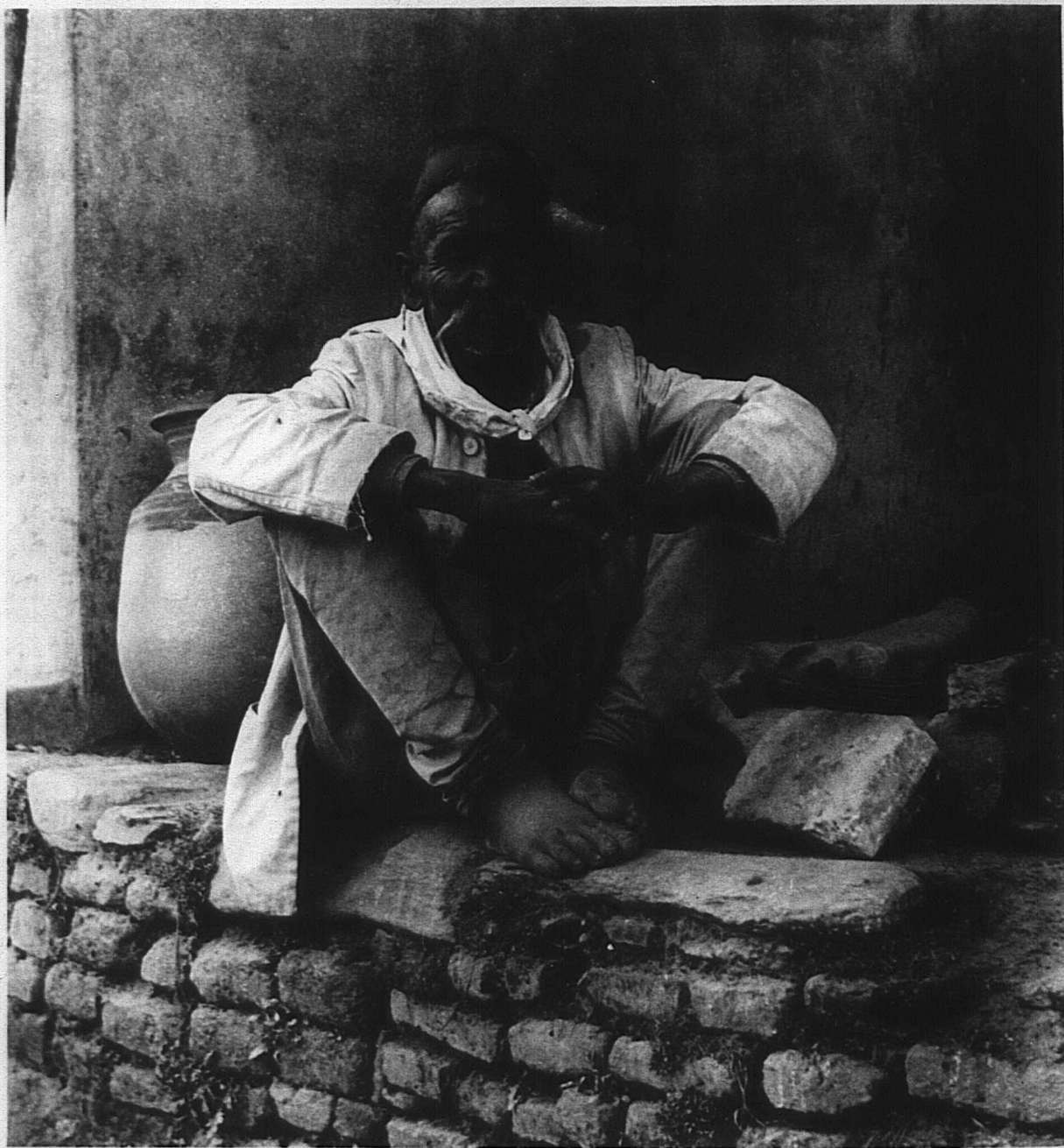
In spite of?

C.L.

The trees and I are shaken by the same winds but whereas
The trees will lose their withered leaves,
I just can't seem to let them loose.

Ah, when to the heart of man
Was it ever less than a treason
To go with the drift of things,
To yield with a grace to reason,
And bow and accept the end
Of a love or a season?

Sorry...



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