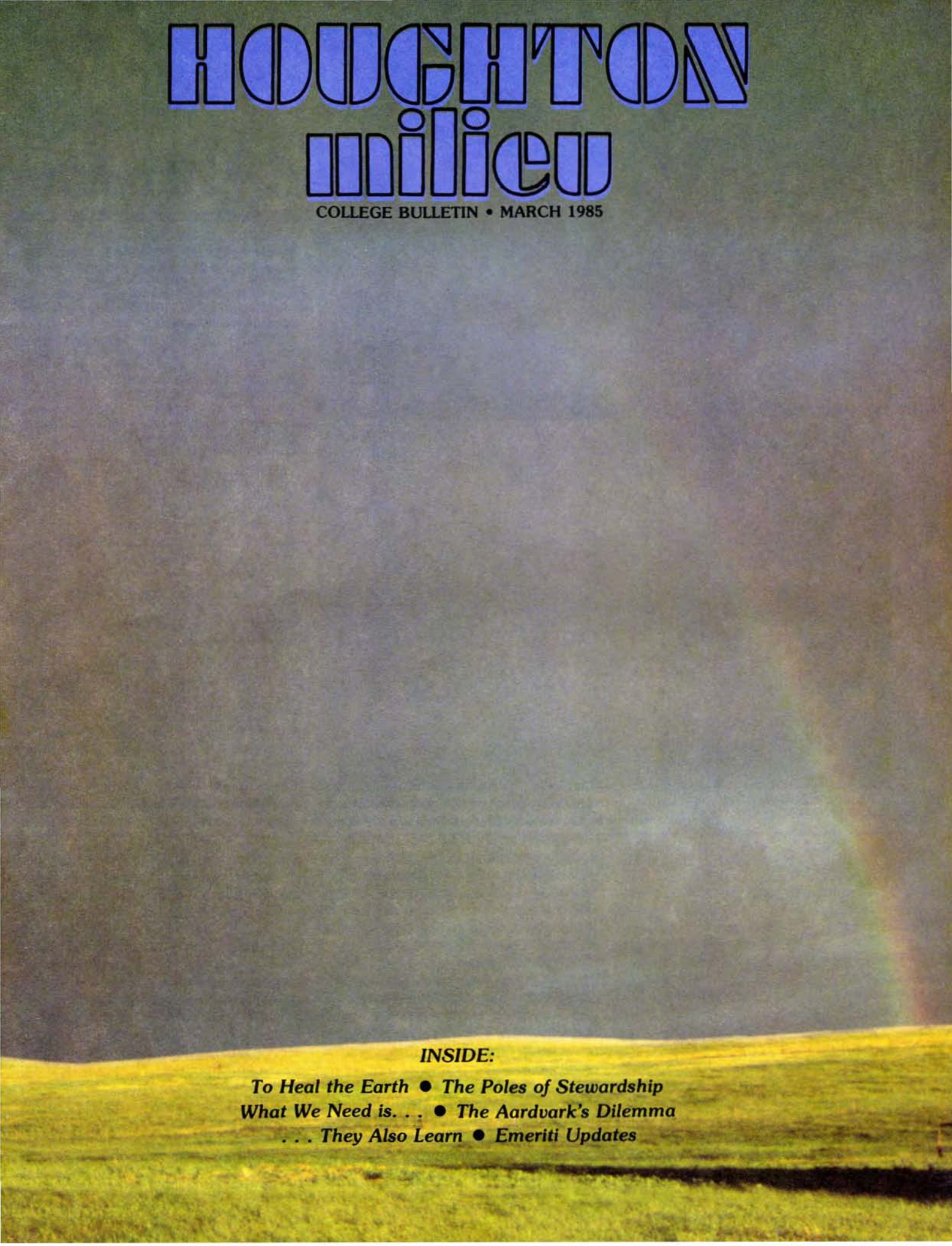
HOUGHTON milieu

COLLEGE BULLETIN • MARCH 1985



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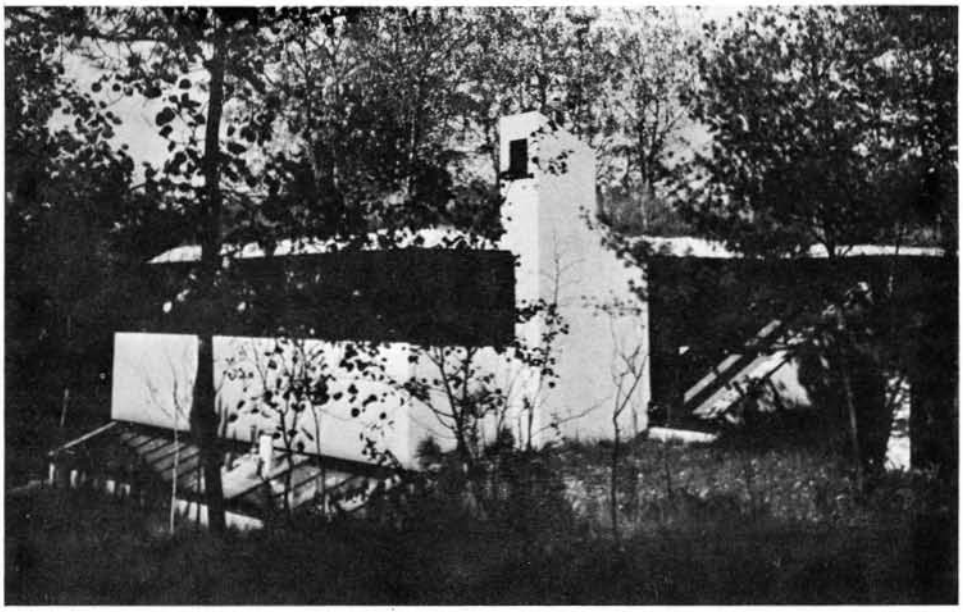


line from A Steward's Hymn by Calvin DeWitt, director of AuSable Institute of Environmental Studies
Top: Native grasses on Oliver Prairie. Below;: Earth Lab at AuSable

*. . . To Hea

Elizabeth Cook has taught biology at Houghton since 1964. In the early 1960s, former Dean Arthur Lynip got her and her husband, business professor Arnold Cook, involved in the work of The Nature Conservancy. Subsequently the couple has had responsibilities for Moss Lake and been officers in the organization's western New York Chapter. In 1983 Nature Conservancy purchased a five-acre "prairie" bearing one of the east's finest stands of small white lady's slippers, long on the Smithsonian endangered species list. The preserve is located within 50 miles of Houghton, but its exact location remains secret to protect the flowers. Nature Conservancy designated the spot as The Cook Preserve in the couple's honor.

THE brown manila envelope is ready to mail. Enclosed are the summer applications of five excited Houghton students desiring to attend AuSable Environmental Institute located on Big Twin Lake near Mancelona, Michigan. Houghton is one of 19 Christian colleges associated with the Institute. I am privileged to represent Houghton on its academic advisory council.

• • •

The mission and philosophy of the institute permeate council sessions, course offerings, structuring of buildings—in fact, the entire atmosphere of the place. The Earth Building is new and houses the laboratories, classrooms and office facilities. Partially subterranean for insulation purposes, earth covering the upper flat roof supports shrubs and other herbaceous growth.

myline

Clear intimations of danger and of promise are evident in Professor Arnold Cook's cover Kodachrome of South Dakota's Ordway Prairie. Similarly, articles from the disciplinary perspectives of four Houghton faculty members incorporate those themes while treating of human stewardship and Christian responsibility—in the management of the environment, in the liberal arts classroom, through creative and reflective writing, and in personal nutrition and concern for world food supplies.

Biologist Elizabeth Cook, poet John Leax, sociologist Richard Perkins and biochemist Irmgard Howard, consistently relate their disciplines to the larger world, in their individual styles attempting to model that Holy Grail of Christian liberal arts education—the integration of faith and learning.

Houghton students have studied at AuSable Environmental Institute summers and January terms for several years, returning to campus noticeably changed in outlook. Three more will study environmental ethics there this Mayterm. Mrs. Cook's article traces her own changed perspective and infectious enthusiasms to three sources—AuSable, visits to the American prairies and to Haiti.

Poet-in-residence John Leax shares from his poems and prose. Both excerpts are from volumes being published by Zondervan in May. Leax says this contract links directly to excerpts from his sabbatical journal, *A Tourist in Silence*, published in MILIEU in 1977.

Dr. Perkins has expanded on the ideological emphasis he argues here at book length and is seeking a publisher. That his views may be controversial is suggested by the fact that he and one publisher have already parted company.

Earlier in March Dr. Irmgard Howard presented a faculty lecture: Overfed/Undernourished; "Syndromes of Western Nutrition". Her MILIEU article satirizes "chemophiliacs" and "chemophobes" alike and opines that the growing polarization of western nutritional enthusiasts ignores the main issue—adequately feeding a hungry world.

the Earth, Its Blighted Face

by Professor Elizabeth Cook

The Institute's philosophy is compatible with my own. God, the creator, made man to have dominion over his creation. He also made man to be accountable. This implies a just and caring stewardship of all that is created. Since stewards must have ecological knowledge, AuSable's mission is to be a center for studies and experiences which will integrate environmental information with Christian thought, thus bringing the Christian community and the general public together in an understanding of both the Creator and their role as stewards.

Such tenets are consistent with my own philosophy of teaching in the biology department at Houghton as well as my responsibilities in the Nature Conservancy. As a trustee with oversight of a new sanctuary set aside for its exceptional stand of small white lady's slippers, I need to apply sound stewardship practices. Dr. William Blair, president of The Nature Conservancy, states its mission to be one of "identification, protection, and stewardship." This small alkaline prairie with its rare flora had been identified and purchased. Next came the continuing obligation to maintain and manage the site. I knew that prairie management would differ from bog management at Moss Lake. I needed a practical prairie education.

Arnold and I carefully planned a five-week prairie study during June and July of 1984. During the preceding winter months I read the works of many prairie authors: Rolvag, Cather, Richter, Duncan, Weaver, and Costello. Corresponding with stewards of Nature Conservancy sanctuaries and prearranging times of visitation made possible personal study of 21 prairies in eight states. Dedicated people, most of whom were volunteers as well as university ecology or botany professors, took time to explain to us prairies and their management.

We lived in our domed Wenzel tent, surrounded by the sounds of the prairie: ebulient bird songs—the bugling call of the sandhill crane, the rusty-hinged voice of the yellow-headed blackbird, and the ecstatic flutey bubbling of the western meadowlark; night sounds of the coyotes at Ordway, and the ceaseless rustling of the grass as the wind caused it to wave in undulating patterns. There were the sounds of storm, wind, and rain. Tornadoes were followed by rainbows and sparkling blue skies above a freshly washed prarie world.

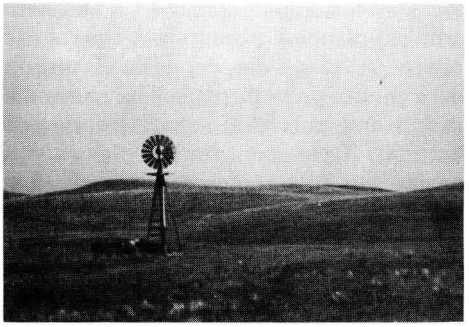
Small prairie remnants in Wisconsin and Minnesota—Chiwaukee, Oliver, Spring Green, Schluckabier, Kasota, Schaeffer, and Ottawa Bluffs—were brilliant floral gardens rivaling the mountain meadows we have loved. I remember vividly the shooting stars, prairie smoke, harebells, wild indigo, yellow puccoon, and prairie phlox. Each prairie yielded 15 to 30 or more species. I can agree with Ernie Swift who said: "If areas can be dedicated for wilderness, time and nature will heal the scars of poor land management." It takes about 50 years to restore plowed fields to true prairie vegetation. A hungry world needs corn and wheat—but as long as millions of bushels of grain are held in storage as surplus, there is room for restoration of some of the tallgrass areas.

The prairie ecosystem is both complex and fragile, dependent on many factors in order to survive and flourish. Man learned that if a prairie is not grazed, it must be mowed; if woody growth has intruded, man must carefully utilize prescribed burning. We found that man must not interfere with nature's cycle of drought and flood.

Grasses brought from the East were inappropriate for the mixed grass ecosystem; roots were shallow and did not hold moisture in the soil; neither did they keep the ground surface cool enough for nesting birds. Too many glacial potholes were drained and one of earth's richest ecosystems was diminished. Only a fraction of America's duck population remains.

It took nature thousands of years to create the prairies. Man took approximately 50 years to destroy much of them. As a result of the Homestead Act following the Civil War, the number of pioneers increased; bison and Indians decreased. Livestock grazed. The steelbladed plow was invented and man was able to break the prairie sod. The wheat, rye, corn, beans and potatoes which the farmers grew were not drought-resisters like the true prairie grasses. Native vegetation had replenished the soil, shielding and cushioning it from rain and wind. Now only one percent of tall grass prairies remain. About one-half of the short and mid-grass prairies continue as we sampled them in the Dakotas, Kansas, Nebraska, Oklahoma and Colorado.

Ordway Prairie in South Dakota is where I truly fell in love with the prairie. Its 7,600 acres of waving grasslands and duck-populated glacial pot-holes was adorned with the yellow and gold of the gaillardia and sunflower, the pinks and



Sand Hill Prairie, Nebraska

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College Bulletin **(USPS 252-220)**
March 1985 **Vol. LX, No. 2**

Published five times yearly, Jan., Mar., Jun., Sept., Nov. by Houghton College, Houghton, NY 14744-9989. Second Class Postage Paid at Houghton, NY 14744-9989. Postmaster, send form 3579 to Houghton College, Houghton, NY 14744-9989.

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

Haiti, once the richest agricultural colony in the New World. Scene at left shows denuded mountains, cactus desert where once there was a lake.

purples of locoweed, milk vetch and *Tradescanti*, the pure whites of marbleseed and bedstraw. And space: the kind of elbow room that Ernie Swift talks about in his *Conservation Saga*. The sight of 180 degrees of sky studded with stars at night made me feel a close kinship with the psalmist when he inquired: "What is man that thou art mindful of him?" It was here, looking at those night skies, that I experienced spiritual healing and renewal. Ordway had everything: brilliant flora, grasses, storm, tornadoes, rainbows, birds, and space—even a small herd of bison—giving a glimpse of the past.

We experienced kindness and helpful cooperation from managers Glen and Sally Plum and their research staff as they outlined Nature Conservancy's stewardship plan for that prairie which has offered a green example being closely watched by the neighboring ranchers. The techniques included restoration of native C4 bluestem grasses, planned grazing, and careful use of fire. (As plants die, debris builds up and flora cannot grow through. Fire clears the thatch and puts vital minerals back into the soil.) Time spent on the prairies was profitable in providing examples of management concepts applicable to our little eastern prairie with its white lady's slippers.

Dr. Norman Myers, consultant on environmental issues and resource economics, writes: "The world's wild species are invaluable resources which exist in an abundance of uniquely different forms. We can derive few benefits from them unless we save space—natural habitats in which they can survive; to do so is a wise investment in the future survival of all species—especially our own." Miss Katherine Ordway understood this, for she was a biologist, a land use planner, and the most skilled and dedicated conservationist of our century. Fortunately she was born into wealth acquired through big business and was able to direct millions of dollars into saving prairie space. Thousands of acres of prairie owe their redeemed status to her generosity and convictions. We are grateful as well for the Katherine Ordway Endangered Species Program and its National Critical Areas Conservation Program which will continue to set aside areas containing unique forms of wild species. Restoration will benefit us all through reduction of drought, improvement of underground water supplies, and establishment of animal habitats.

A small bison herd on Ordway Prairie.

I recall my recent trips to Haiti, an example of a country where stewardship was *not* practiced! The mahogany forests are now a part of European buildings; the mountains are barren of trees; erosion is rampant; lakes have become deserts populated with cacti. Man had dominion but not according to wisdom. A poverty-stricken people exist in what was once the richest agricultural colony of the New World. Yet even here a few have caught the dual vision of using ecological principles to meet human need along with God-ordained stewardship toward redeeming land *and* people.

High above Port-au-Prince, Wally Turnbull of the Haiti Baptist Mission was one of the first to put land stewardship into practice. He taught the Haitians by example how to terrace the eroded mountainsides to catch and hold moisture. Today these steep mountain slopes around and above Fermathe are yielding beautiful garden produce. Thousands of small trees are started in the mission nursery as part of a reforestation program. Gradually erosion can be halted, water held in the soil, and verdant countryside restored.

Houghton alumnus, Hudson Hess, has held a similar vision for reforesting the mountainsides near Cap Hatien in northern Haiti. Young men attending the Bible School there are taught the practices of grafting, seeding and planting trees. I recommend AuSable for this sort of missionary training.

In 1947 Aldo Leopold presented a paper on "The Ecological Conscience." It took a number of years for this conscience to permeate ecological thought. He wrote: "No important change in human conduct is ever accomplished without an internal change in our intellectual emphasis, our loyalties, our affections, and our convictions. The ecological conscience is an affair of the mind as well as the heart. It implies a capacity to study and learn, as well as to emote about the problems of conservation. It is right only when it tends to preserve the integrity, stability, and beauty of the community, and the community includes the soil, waters, fauna, and flora, as well as people." This is what makes ecological stewardship what the Creator intended!

• • •

I deliver the manila envelope to the mailroom. Stacey, Janyce, Paul, Jan, and Andy, may you become saturated with God's mandate for productive ecological stewardship and gain a fresh vision of what God can do through you.

The Poles of Stewardship

Observations to clarify the presence of Christ in the World

by John Leax, poet in residence

THOUGH we've hardly used it since we wheelbarrowed wood to the truck last summer, the path into the woods is still clear. The planks we flopped across the ditch, however, are gone, making my entry a jump from clearing to thicket. For the first hundred yards the path weaves through soft maple, fire cherry, and thornapple which we have left uncleared as a barrier between our work and the road. At the edge of our first work area, an acre or two of soft maple we thinned and planted with black walnuts a year ago, it loses itself in the openness of the forest floor.

I've come for two reasons—to see if the walnuts are growing and to see if the red raspberries spreading in the light we made are ripe. I can find no signs of the walnuts, but the berries are glowing purple and soft. They are not at their height yet, but enough are ripe to justify coming back with Linda and Melissa.

Since I am alone and do not have a chainsaw with me, I am almost silent as I move across the opening. The woods is alive with squirrels. Where ever I turn I see leaping gray or red shadows. A small red squirrel poses motionlessly on a stickup. Several more scold me from the protection of the bushes beneath him. Suddenly they burst like a covey of birds and explode up tree trunks in every direction.

On the far side of the work area the path again becomes distinct. It threads between the monstrous wolf tree and the grove of wrist thick, soft maple saplings it has seeded over the years. Someday we will have a lot of work to do in this grove, but this morning my mind is not on work. I am watching the tracks in the soft earth of the path and hoping to see a deer.

The path turns and runs up a knoll through some large red oaks and peters out on the needled floor of the only pine grove in our woods. It is a good place to sit, and I have seen deer in the brush at its edge. So I sit. I can hear warblers, but I do not know their songs well enough to identify them, and the heavy foliage they prefer keeps them hidden.

Walking again, I follow the path down off the knoll towards the abandoned railroad, but I bend away from it and cross the stream to a second knoll. This knoll has been logged, and we have spent many weekends cutting tops and hauling cordwood to the trails and then home. To look at it this morning though, if you did not know to look for stumps, you would hardly guess how often we've invaded the quiet with our saws and tractor. The canopy of young oak and maple spreads into a roof. Sunlight still gets through, but there is no sense of the devastation so frequently left by loggers.

Instead of climbing the knoll and going on—the land stretches nearly a mile further—I go a little ways along the stream to the foot of a particular oak I've kept marked in my head for eight months. Last November I discovered a dead dog under it and wrote a poem:

The big, mixed breed hound grins
from his rest under the oak.
His eye is glazed.
His belly is collapsed
beneath his ribs.
His carcass is frozen
to the ground
and dusted with snow.

The acorns falling on his hide
did not kill him,
but they will sprout
from the corruption of his death.
Curled under the tree, this beast,
the friend of man
now friend of worms
shapes a question on the earth.

What delectable evil did he taste
in the last foul mess he sniffed
to leave him leering so
at every walker in the wood?

This spring when we hauled out the wood we cut last fall, the fact of his death was so much more pungent than it was last fall in the snow that I did not write about it. What was left of his flesh had melted into a shapelessness almost unrecognizable as dog. Today there is no odor, and the shapelessness is increased.

The fleshless bones have been scattered into a position impossible in life. The metaphysical question of my poem has vanished from my consciousness. All I want to know is how the skull moved from the head of the spine to the cavity of the rib cage.

The question, of course, is unanswerable. So I retrace my steps and start back up the path to return to the car. Before I go far I see a deer trail winding off the path, and since we have been considering making a looping path for casual walking, I decide to follow it. It takes me along the crest of the bank above the railroad and then down onto a mushy flat below the wolf tree. Just as I decide I am in an area of the woods I have never been in, I see the stumps of some ironwoods we cut for posts, and I step into the light of our first work area.

Ahead of me I see more raspberries, and at my feet tiny, wild strawberries. I pick a handful and head for the car.

Early last spring Larry gave me a couple hundred cuttings of hybrid poplars which grow to firewood size in five years. I planned to plant them in the woodlot meadow and harvest them for free firewood as part of the church's wood for fuel project. But it didn't work out. I wasn't able to line up the help I needed to clear the meadow which is growing up in thornapple. I got them out of the refrigerator this afternoon and found that apart from a little mold they are still in good shape. I called Larry to see if he wanted them back, and then took them up to the farm. He and Bonnie will put them in a seed bed and try transplanting them next spring.

I had envisioned the quick growing poplars as one pole of my stewardship. The other pole was to be the infinitely slow growing walnuts we planted last fall. That neither is in place and growing leaves me with a sense of double failure.

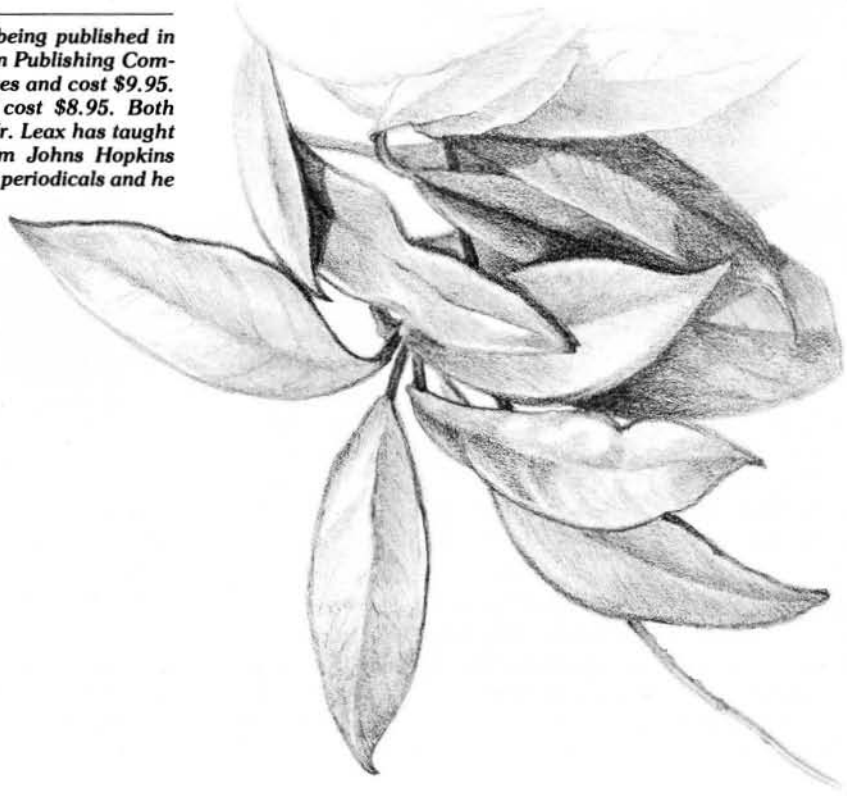
I will try both again. But I have lost a year.

All day Saturday, as we worked in the woods, I watched the tractor wear and compact the path. Our tractor is light, and we are careful, but by afternoon the earth was marked by our presence. It will heal in a few seasons, for the path we made is crooked, twisting around saplings and trees that will grow into timber. As they grow, they will drop their leaves and build the soil beneath them, gradually erasing all traces of our labor.

Climbing on and off the tractor, I began to recognize that my angle of vision and my ability to relate to the nonhuman altered as I changed my position. On the tractor I saw trees and concentrated on steering around them. I was a power, apart from the woods. Walking, I saw woodpeckers and red efts; I moved more as a creature that belonged. But riding or walking, I was aware of my separateness from the rest of nature.

Some writers on ecology, and some poets would have me comprehend this separateness as alienation. It seems to me that a better term would be distinctiveness. I am not a pantheist. I do not want to be taken up in the sameness of the All. I want red efts to be red efts. I want to enjoy the individuality of each part of creation, experiencing it as something other than myself. Admitting this distinctiveness does not diminish my ability to be related to the nonhuman. Rather it defines the terms of the relationship. It admits consciousness into my living and allows me to stand apart from the world without denying I remain a creature of the world.

These excerpts are from two books by Mr. Leax being published in May under the Judith Markham imprint of Zondervan Publishing Company. In Season and Out, ***the journal, will be 160 pages and cost $9.95.*** The Task of Adam, ***poetry, will be 96 pages and cost $8.95. Both volumes are hard cover editions 8.5 by 5.5 inches. Mr. Leax has taught at Houghton since 1968. He earned his M.A. from Johns Hopkins University. His poems have been published in various periodicals and he has edited several poetry anthologies. The illustrations are among those done for the books by Mrs. Roselyn Danner.***



What We Need is Less IS *and More* OUGHT

All the main ideological issues are abstract issues relating to Christianity

by Dr. Richard Perkins

THE HEART of the Christian college experience is the extent and quality of faith-learning integration occuring in its classrooms. Without this integration, Christian colleges are merely colleges staffed by educated Christians, supporting, as a rule, a socially conservative "atmosphere."

Much has been written about faith-learning integration, mostly in the form of expositions on its promises and benefits, promotion strategies, and perhaps most importantly, examples of "Christian thinking" in the disciplines comprising the traditional liberal arts. Valuable as these efforts are, I have something else in mind here.

needed: an ideology

Professors engaged in Christian higher education need a vehicle, a carrier, for our integrative efforts, for integration cannot occur in an intellectual vacuum. We cannot meaningfully integrate our disciplines with Christian principles merely by being theologically-aware Christians, or by promoting excellence in secular academics, important as these elements are. Additionally, we need sophisticated ideological argument.

Ideologies are notoriously tricky things. Many of our best professors steer as clear of ideological discourse as they can. At least they pretend to do so. I believe the effort to steer clear of ideology is misguided, and worse still, I think all such efforts fail anyway. Worst of all, such efforts produce counter-productive results.

So far I have asserted that efforts to integrate faith and learning cannot succeed without an intellectual "carrier", which I claim is ideological discourse. I have also asserted that most professors are not doing a very good job of integration because they mistakenly avoid the very thing that would help them do their jobs well.

Before I define "ideology" and argue its critical role in Christian higher education, I should explain why so little of what I advocate is pursued here and elsewhere.

Besides "mastering" our respective disciplines in graduate school, we professors have also been taught the ideals of serious scholarship. Those of us who were educated in one of the liberal arts were taught that truth is elusive, and that skepticism is therefore always a good idea. We were taught to be "marginal people"—always trying to see things from several different angles simultaneously. We learned that the goal of analytical objectivity can be approached only insofar as we are willing and able to take a detached perspective—suspending belief while searching for "the inconvenient fact," to borrow a wonderful phrase from Max Weber.

These scholarly ideals represent true virtues, but they often are confused with the naive notion that we actually can *be* fully objective thinkers and researchers. Nothing could be further from the truth. With the possible exception of mathematics, all teaching is "ideologically loaded." Those of us laboring in the liberal arts cannot escape it. Our only choice is whether to engage in ideologically based teaching openly and honestly, or to pretend otherwise and, in so doing, corrupt even the scholarly virtues to which we have committed ourselves.

the corruption of scholarly virtues

Ironically, the corruption of scholarly virtues is a product of some of the things we were *not* taught in graduate school. Alas, most of us weren't taught very much about good teaching. I wasn't. If we become effective teachers in the meantime, it has happened mostly through trial and error. The reason I mention this lack of effective teacher training is because this lack often combines in interesting ways with what we *have* been taught about the ideals of skepticism, marginality, and objectivity. These scholarly virtues are usually implemented into our teaching strategies as various forms of ideological denial.

In our anxious efforts to preserve our scholarly ideals, some of us have adopted several ill-advised teaching techniques.

First of all, there is denial through what is known as **the value-free stance**: "nobody here except us scholars, us scientists, us disinterested observers" Contrary to the claims of those who tak this stance, we are, in fact, incapable c presenting "just the facts," and we shoul not pretend that we are.

Of course, there is something to b said for the ideals of scholarly objectivit and detached observation, but the **value free** stance represents a self-delusion and is therefore not the way to achiev these ideals.

There is another way of pretending t be objective and detached from th ideological fray; that is, to ignor ideology and to adopt what could be call ed **the referee stance**: "on the one han there's this, on the other hand there' that—Freud over here, Fromm ove there; Durkheim here, Marx there; Burk here, Voltaire there." Where does th professor come down in all of this Nobody knows, perhaps not even th professor.

Although, there is something to be sai for teaching all sides of a debate, adopt ing **the referee stance** is not the re sponsible way to do this.

Both the value free and referee stance are counter-productive to integrative ef forts, and ultimately to the goals o Christian liberal arts education. Bot convey a false impression of the nature o higher education, namely, that we car totally detach ourselves from ideologica issues. Furthermore, they both handica the effort to let the message of Jesu Christ speak to every concern, ever position, scientific or otherwis. Ever scientific paradigm, every literary posi tion, is based on ideologically-relevan assumptions, and if we ignore them an pretend otherwise, we short-circuit th attempt to build for ourselves a Christia foundation of knowledge, of learning and of inquiry.

What is ideologically-based integra tion? First, we must define "ideology."

An ideology is a system of ideas tha attempt to explain and to justify a method of distributing goods unequally By "a system of ideas," I refer only t ideological commitments of intellectuals ideologies are systemized insofar as in tellectuals contribute to this result. T

most everyone else, ideological claims are little more than a hodgepodge of mutually contradictory assertions. Ideology "works" at this level, but it does not usually represent "a system."

Ideologies "explain" things, at the very least, by telling us why a particular way of distributing goods is better than any alternative. Churchill once claimed that "democracy is the worst possible form of government, except for all the others." In other words, we cannot do better, whereas we could do a lot worse.

Ideologies offer a justification for "a method of distributing goods unequally." The word "method" refers to institutional action—an action system that becomes routine and patterned across generations. There are three basic "goods" distributed unequally in all societies: *power, prestige* (or honor, esteem), and material comforts, that is, *privilege*. Those who have an interest in a particular stratification system invariably seek some sort of ideological justification for it—in the form of social, political, and economic ideologies: ideologies such as racism or egalitarianism, capitalism or socialism, despotism or democracy. All represent attempts to explain and justify a method of distributing goods unequally. All ideological debate centers on claims of "right" and "wrong," "fairness" and "unfairness," "justice" and "injustice."

conservatives vs. radicals

Ideologies are typically analyzed in terms of a continuum from "conservative" to "radical." People representing these different ideological positions start by making quite different assumptions about human nature. From these opposed assumptions flow other assumptions about the existing social order. (These assumptions are spelled out in chart I.)

Radicals argue that the present order doesn't allow for the "full flowering of human potential" and so should be replaced. ("Radical" comes from the Latin word "root," which is suggestive of the radical's desire to replace the existing system "down to its roots.")

True to their name, conservatives seek to conserve the existing system, arguing that it checks human nature, either by directing it towards socially acceptable ends, or by thwarting its destructive potential.

All "brands" of radicalism and conservatism share these elementary assumptions. Even so, one's ideological commitments are deeply affected by the nature of the particular society in which one lives. Conservatives in the Soviet Union differ significantly from their counterparts in the United States. Chart II spells out some of the most important differences between conservatives and radicals within "liberal" societies, such as the U.S.

Perhaps the most significant difference between the ideological "left" and "right" is their respective views regarding wealth production by means of private property. Radicals assume that profit can be achieved by some only by depriving others of their "fair share" (i.e., by paying the workers less than their labor is worth). By contrast, conservatives see wealth-production as a "positive sum game"—i.e., that the economic pie is infinitely expandable, resources are unlimited, productivity knows no bounds, and everyone who has the talent and energy can win.

In short, conservatives and radicals disagree on whether winners win at the expense of the losers. In turn, these opposed assumptions lead to differen definitions of equality, freedom, anc hence justice. It is such issues that lie a the heart of most ideological disputes.

Ideological Issue	Responses which typify persons as: Radicals	Conservatives
regarding the nature of human nature—	optimistic/altruistic	pessimistic/selfish
if unconstrained, people will naturally—	pursue collective welfare	pursue selfish interests
view of existing system of social control—	evil/oppressive needs to be replaced	good/necessary needs to be conserved
the present system is therefore—	oppressive at worst unnecessary at best	good at best necessary at worst
basic need taking priority over all others—	need for personal-fulfillment	need for social order

CHART I. The common characteristics of conservatives and radicals within stratified societies

Idealogical Issue	Radicals Otherwise Called "The Left"	Conservatives "The Right"
definition of existing class system (capitalism—	bad/oppressive; should be replaced	good/necessary should be preserved
wealth production is—	zero-sum	positive-sum
main "enlightenment" values freedom—	from class oppression	to exercise property rights
equality—	of social result	of economic opportunity

CHART II. The common characteristics of conservatives and radicals within liberal (ie, "western") societies

making it Biblical

My central point about integration anc ideology revolves around three observa tions. One, these same issues of equality freedom, and justice are core themes o the Bible. Together, they represent th heart of Christ's gospel, forming cor ollaries to the major Biblical themes o divine grace and Christian love. Two Christian integration in the liberal arts ca proceed only to the degree that we pro ceed along these thematic lines. Ou liberal arts teaching must self-consciousl center on these themes and thus tie int the historical context of ideologica debate—debates which have clea ramifications for every liberal art discipline.

Three, most of our faculty and eve more of our students at Houghton ar ideological conservatives. This fact along with the previously mentione tendency of our faculty to steer clear c overt ideological analysis in th

classroom, represents a dangerous combination. A near consensus about ideological matters, combined with an unofficial ban on overt ideological analysis, represents the greatest potential for corrupting the liberal arts there is. Why? Because *ideological commitments are influential in ways contrary to the ideals of liberal learning to the degree that these commitments are either denied or ignored.* Corruption is even greater when education purports to be distinctly "Christian" because, in denying ideology a central role, Christian academicians ignore the central themes of the Bible—either that, or we trivialize them by snatching particular references out of their thematic context.

benefits of ideology

Were we to move in the direction of more explicit (and therefore responsible) ideological analysis within a Christian framework, what benefits could be expected?

First, we would increase our sensitivity to the myriad dilemmas of social existence, which is to say, we cannot maximize all possible values. For example, the more individual freedoms we enjoy, the less social equality we will share. The idea that *every* good thing can be maximized is evidence of a profound naivete that is altogether too characteristic of our graduating seniors. To teach nothing but "facts" and thereby avoid discussion of dilemmas, in this sense, is to promote a superficial understanding of our world.

Second, I think we will increase students' analytical and moral development. Too many seniors leave us thinking that Truth and Error represent dichotomous categories. Too many think that "ideology" is a dirty word, applicable to Europeans, but not to us Americans.

I think that the development of ideological analysis in the classroom will open up the analytical process, and will promote a more acute form of analysis. The key to liberal education is analytical ability, and the key to analysis is learning how to ask penetrating questions. And often the best question is also the most obvious question—one that does not get asked precisely because it is so obvious. Therefore, we must encourage our students to think away the world-taken-for-granted.

Classes based on ideological argumentation help to undermine the horrendous notion that "the world of the classroom" is different from "the real world" out there someplace else. Every time I hear a student talk this way, I think "we have failed again; we have failed to bring the real world into our classrooms by talking about things other than freedom and equality." Christian education is unthinkable without these issues at the forefront.

And finally, promoting ideological argument will lead to further efforts among us to build the kingdom of God. All the main ideological issues are abstract issues relating to Christianity. Does the private ownership of property tend to drive us apart? Should leaders be esteemed more than followers? Who makes decisions, and why? Should women and men be treated as equals in all things? What about the rich and the poor? How do some people get rich and others poor in the first place? Should we conform to rules that we do not agree with?

changes in the classroom

Discourse on such issues belong in every liberal arts class, not just in the "hot" disciplines of sociology and philosophy.

For example: *history* courses should center on questions of who gets to write history and why. Commentary on names, dates, and places is intellectually inadequate for historical interpretations when the social factors which shape the interpretation are overlooked.

Art and music: we need less information on how to frame pictures and play flutes and more on the ideological significance of the arts. Exploration of the connections between artistic expression and social stratification, for example, should run throughout art lectures.

Biology: less memorization of cat muscles and more analysis of the limits of positivistic epistemology, and of the effects science and technology have on the democratic process.

Theology: less on early Anabaptist supralapsarianism, and more on the connections between theodicy and social class.

Bible: less information on the particular order of towns Christ visited, or where he performed his first 17 miracles, more on what a truly marginal character Christ was, and how he responded to contemporary ideologies concerning women, the rich, the political rulers, and the poor.

Literature: fewer reading assignments from the top—from affluent and educated authors, and more from revolutionary leaders, from the vanquished, the powerless, the poor; more from those people who do not ordinarily get much of a chance to write at all, much less to be heard.

Education: I think we need less on how to design third grade bulletin boards, and more on how education stabilizes stratification systems, and more on how truly liberally educated teachers can open it up. Of course, this assumes that the stratification system ought to be opened up—another ideological topic in itself.

Psychology: less on hormonal connections between the pituitary gland and just about everything else, and more on the conservative implications of analytical reductionism. And so on.

Why do I appose fact with value? First, factual analysis is often presented in the objectionable terms of **the referee stance** or **the value-free stance.** Second, is the factor of time. The more time one spends on facts, the less one can spend examining ideological commitments. Since time forces us to cut somewhere, I say we should cut some "facts" and add ideological analysis.

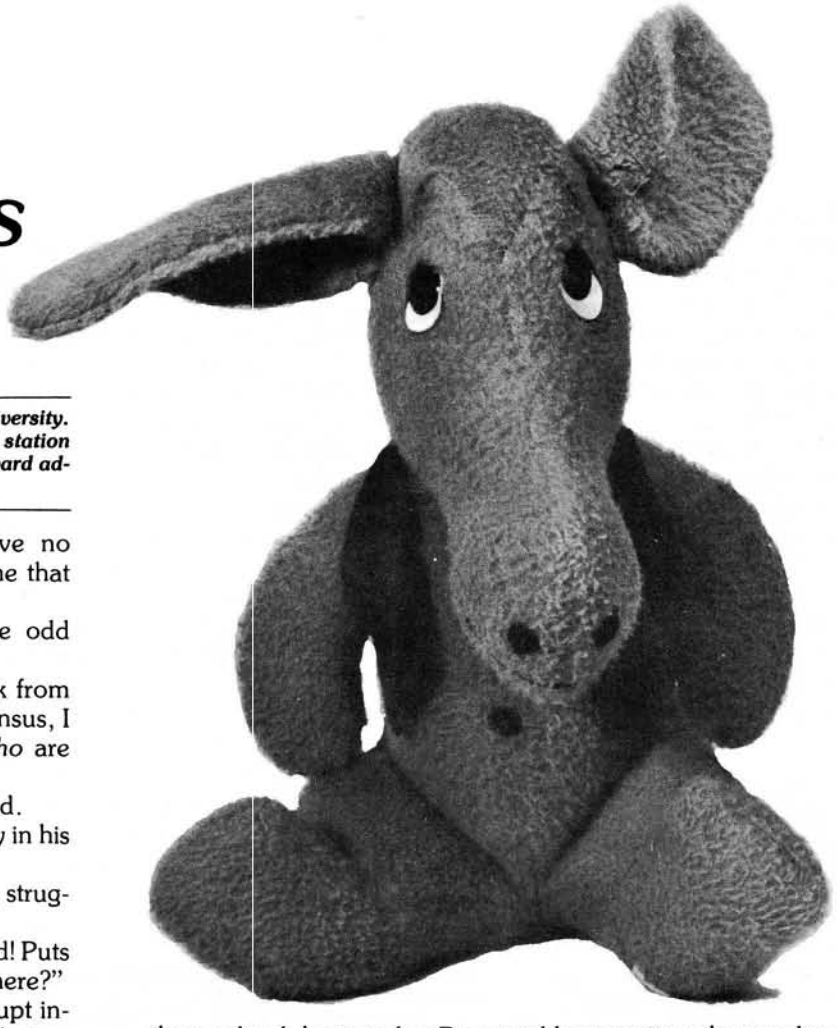
carrying on the commission

This emphasis should not stop in our classrooms. Indeed, if we're doing our jobs of integration well, we *couldn't* stop it there.

As members of a true community of learning we would—in the words of Houghton's catalog—carry on the commission to "develop moral excellence through understanding the bearing of Christian faith upon all knowledge and through responding in faith and love to the person of Jesus Christ as Lord of [our] lives."

Richard Perkins has headed Houghton's sociology department since 1978. His advanced degrees are from the University of Massachusetts. Dr. and Mrs. Perkins and their children live in a fellowship of two dozen students at the former Hazlett and Leonard Houghton houses.

THE AARDVARK'S DILEMMA



by Dr. Irmgard Howard

Chemistry professor Howard did her graduate work at Duke University. Her radio program on nutrition has aired weekly on campus station WJSL for more than a year. In a recent faculty lecture, Dr. Howard addressed world nutritional needs.

PERHAPS he was the very first aardvark. I have no evidence to the contrary. At least, so novel was he that no one knew what to call him.

The monkey, on his way to work, noticed the odd creature and felt duty-bound to investigate.

"Hello", he said sternly, pulling a small notebook from his pocket, "since I don't find *you* listed in our latest census, I assume that you are a newcomer to these parts. *Who* are you, and *what* are you doing here?"

The stranger cleared his throat. "Aar-ark," he said.

"I see," said the monkey, starting to make an entry in his book, "an aardvark. . . How do you spell that?"

"A. . . a," stammered the newly-named aardvark, struggling with his long extensile tongue.

"Double 'a'?!" commented the monkey, "jolly good! Puts you at the top of the list. And what is your business here?"

The aardvark, who had been stunned by this abrupt inquisition, finally found his voice and responded meekly in a peculiar sort of rhyme:

"From the tip of my tongue to the toes of my tights, Sir
All I want are ants and termites, Sir."

"No!" shrieked the monkey, horrified. "You'll upset our ecosystem! We have a population problem. We have a food problem. We have a pollution problem. You will worsen all of these! Termites and ants are our respected local scavengers. With your appetite, we will be up to our necks in dead trees, up to our waists in garbage! And you will consume *your* share of water and air, and you will leave *your* share of waste. How dare you unbalance our sociobioeconomic ecological egosystem?"

The aardvark had never thought *this* way before and did not know how to respond.

"However," continued the monkey, mellowing, "I *do* have a solution. In this very community lives a marvelous chemist who will synthesize for you termites and ants of enormous variety and size. You will no longer content yourself with ordinary formic acid ants. You will have citric acid ants; oxalic acid ants, carbolic acid ants! And. . . when you have eaten beyond your fill, you will have. . . bicarbonants!"

"Oh!" cried the aardvark, trembling with anticipation,

"I stand just waiting to be led
To such a wiggling hexaped!"

"Of course," added the monkey, "the synthetic creatures don't wiggle. That is to say, the *life* of the synthetics is expressed as 'shelf life.' They do have a good long shelf life."

The monkey made arrangements with the chemist, and before long the aardvark was tasting applewood-flavored termites, orangewood-flavored termites, and—advised the monkey, best of all—maplewood-flavored termites. When the aardvark hesitated at Prussian blue termites, the monkey reminded him that the spectrum of *artificial* colors was unlimited and that only narrow-minded animals would restrict themselves to naturally-occurring colors.

The monkey really was very kind, the aardvark realized, but oddly enough, the aardvark was never quite satisfied with his new diet. He read the labels on the boxes of synthetic termites and ants. Invariably, they said: "One percent active ingredients; 99 percent inert ingredients."

What, the aardvark inquired, were "inert ingredients"? The monkey replied that these substances were "inactive fillers." They did nothing but sit in place, making a synthetic termite look more authentic or taste crunchier. But the aardvark still wondered what, exactly, were those ingredients. What *exactly* went into an artificial ant or termite?

"That," said the monkey, laughing, "is the chemist's trade secret. You will never know exactly what you are eating. But, then, you don't need to know. Trust your chemist. If his chemicals weren't good for you, he wouldn't use them."

Later, on a solitary walk, the aardvark met another creature with a viewpoint entirely different from that of the monkey. The aardvark did not know what kind of animal she was, but he could tell by her bonnet, crocheted from recycled dental floss, that here indeed was a maiden with a mission. The animal introduced herself as "Aunt Detty" and invited the aardvark to tea.

The aardvark accepted, mostly out of curiosity. Aunt Detty served him a cup of what was called "Verbal Tea," letting him read the box label while she talked. The aardvark read the ingredients list: "a secret, rare blend of cucumber, garlic, onion, hot pepper, wheat bran, and prune sweetened

with lactose—all natural!" and the company motto: *Our product will speak for itself.*

"Verb tea is really good stuff," Aunt Detty assured the skeptical aardvark, "It'll remove the chemical poisons from your body. It'll cure what ails you and prevent any possible future ailments."

Aunt Detty's favorite phrase was "Never trust a chemical!" She must have said it a dozen times in as many minutes.

"Natural is good; synthetic is bad," she declared, "You must stop eating imitation food."

"There is no such thing as an inert ingredient," she added. "All chemicals are 'ert'. They are out to get you. (Never trust a chemical!) Chemists themselves are being forced to drop the term 'inert' from their own vocabularies. First they thought they had a set of inert elements. Then in their own test tubes these elements reacted, and now their official charts say 'noble' instead of 'inert'. And then there were so-called inert propellants in spray cans. These chemicals reacted in outer space somewhere, eventually letting in more sunlight than we ought to get, slowly blinding and killing us all. 'Inert'. Ha! Never trust a chemical!"

"What *you* need, Mr. Aardvark," she continued, "are vitamins—and lots of them. If a little does a little good, a lot will do a lot of good."

She tossed a handful of vitamin pills toward the aardvark, who noted that they resembled nothing more than his artificial ants with the legs torn off.

"Here," Aunt Detty said, "these vitamins have done me a world of good. What they did for me, they'll do for you. What's good for the goose is good for the gander."

The aardvark thanked Aunt Detty in eloquent doublets, but because he wished to become neither an Aunt Detty nor a gander, he left without eating the pills.

After the Aunt Detty experience, the aardvark seemed very confused. He groaned to the monkey:

"Too much of a natural creation
Can be far worse than imitation."

When the monkey tried to console the aardvark with a giant maraschino ant, the aardvark broke down completely and sobbed:

"From the tip of my tongue to the cuffs of my pants, Sir,
All I want is an honest ant, Sir."

A few days later the aardvark disappeared. Aunt Detty blamed his disappearance on the monkey's "fake food." The monkey blamed Aunt Detty's Verbal Tea. Still others in the community speculated about a second aardvark. Personally, I don't know. But sometimes when I'm in a supermarket wondering about all the dough conditioners, fillers, artificial colors and supposedly inert ingredients; or when I'm in a health food store questioning the validity of isolated, concentrated vitamin and mineral pills; I think I hear a small voice, an aardvark's perhaps, still pleading:

"From the tip of my tongue to the cuffs of my pants, Sirs,
All I want are some honest answers."

Beyond the Aardvark. . .

The aardvark story was originally written to illustrate for students the contrast between two emerging poles of Western nutritional controversy: chemophilia and chemophobia. (The class was considering the question of how a bewildered public could find "honest answers" between the claims of these two extremes.)

Tension between the two camps has not been reduced since the aardvark first observed them. Rather, it has increased—promoting further polarization of the protagonists and feuding over almost every question in contemporary nutrition.

Individual Western nutritional controversies, from additive-induced hyperactivity to meganutrient therapies, have been fueled by scientific investigations which fall far short of absolute proof. A single definitive experiment which resolves any one current nutritional issue is highly unlikely. Nonetheless, one need not be overwhelmed by chemophilia/phobia. One can learn from both viewpoints.

The tragedy is that, while Western nutrition is embroiled in its own exclusive arguments, the rest of the world is dying for an "empty calorie." Stewardship requires action on food concerns beyond those of my immediate plate and palate. On a planet where ten million children under age six die each year from protein-calorie undernutrition, I must promote an end to food waste at all levels—personal, national, international.

On a planet where developing nations with undernourished populations are often exporters of such "luxury" foods as coffee, sugar, or bananas, I must be willing to sacrifice elite acquired tastes to support policies which will enable these countries to participate in growing more of their own essential food and in ending exploitation of third world poor.

On a planet where access-to-excess is restricted to (and, ironically, fosters degenerative diseases of) a "privileged" minority, I must recognize that Four-Food-Groups nutrition is obsolete—or, at best, irrelevant to the majority of the world's people. I need to encourage nationally and internationally, development of nutritional guidelines which respect food supplies and cultural conventions as well as food intolerances and nutrient needs. On a very personal level, I need to adopt a simple lifestyle, including food, which can best promote individual health and international welfare.

The aardvark has helped me to think through the chemical issues of Western nutrition. But it's time to focus on larger problems. What would an aardvark say about the current global contrast between overfed West and underfed Rest?

What Would The Lord?

College Trustees — They Also Learn

Trustees, seated clockwise beginning with Dr. Chamberlain at top center left: chairman Herbert Stevenson; Rev. Gerald Wright, Jr; Rev. Edwin Seaman; Dr. Lee Haines, ex-officio; Dr. John Essepian; Mr. John Mervine; Rev. Keith Drury; Mr. Terry Slye; Rev. David Keith; Mr. Robert Kaltenbaugh; Miss Priscilla Ries; Mr. Ian Lennox; Mrs. Donna Gross; Dr. Paul Lacelle;

by President Daniel Chamberlain

THE duties of college trustees have been defined and summarized in many ways. Someone with an affinity for alliteration has suggested that trustees are responsible to attract friends, freshmen and funds or to bring wisdom, work and wealth to the task of maintaining and strengthening a college.

The dictionary defines a trustee as "one who is held resposible for the preservation and administration of an institution." Houghton College trustees meet that general definition but they also go beyond it when they sign a "Trustee Commitment" which includes the following pledge:

"I will become actively involved in advancing the educational ministry of Houghton College by promoting its spiritual welfare, by assisting in securing adequate financial support, by seeking to promote and interpret the purposes and program to the church, its youth and other constituencies, by attending board meetings and by accepting such other responsibilities as the Board of Trustees may see fit to place upon me." Not only are trustees responsible *for* Houghton College but they are also responsible *to* Houghton's founders as well as past, present and future students, faculty, staff, administrators and friends.

Even though one does not easily or automatically master and perform such diverse and important responsibilities, trustees have typically assumed their duties with little orientation or preparation. Several factors worked together at Houghton to change that casual assumption of board membership.

Pressures on American colleges continue to mount. Competition for the philanthropic dollar has never been greater; the number of students graduating from high school continues to decline; many colleges have become so pre-occupied with survival that they have lost their sense of special mission and ministry. Too, the size of the board was increased from 24 to 28 members; in addition, the Wesleyan Church implemented a policy limiting members to service on a single Wesleyan college board. As a result, instead of one or two new board members, 10 individuals joined the board for the first time in January.

So ever increasing expectations for board members as well as the significant number of new trustees set the stage for intensive and extensive orientation at that session. Dr. Lee Haines, General Secretary of Education and the Ministry for the Wesleyan Church and his assistant, Dr. James Barnes, planned and presented an impressive program. Each new member received a workbook in which duties were carefully examined and clarified. New board members also assimilated information and inspiration from more than 100 transparencies. In addition each member received copies of the college mission statement, goals, objectives, constitution, handbooks, calendars of college events and other materials to assist them in becoming fully acquainted with the people and programs of Houghton College for which they are responsible.

The potent combination of the high quality of the new members and the helpful orientation they received made the January board meeting interesting and productive. It was clear from the thoughtful and thorough discussion that new board members had learned their

Thoughts of a Novice

The irony of the moment did not escape me as I sat in what were once the library stacks, frantically taking notes while the lecturer moved at breakneck speed through more than one hundred overhead transparencies in less than two hours! I had returned to Houghton enamoured with the thought of being a college trustee. Now here I sat, like a college student, taking notes and attempting to assimilate all that was being presented. Two hours, I felt, was fitting penance. The afternoon training session, culminating with the solemn "swearing in" ceremony, confirmed the premonition I had felt the night before that more work than glory was associated with this new responsibility.

Rev. Clarence Bence; Mrs. Becky Feller; and Rev. Marven Durling. Standing from far left: Dr. Homer Fero; Rev. Paul Dieter; Rev. Charles Lewis; and Dr. Daniel Heinz.

lessons well. The questions that they asked were incisive and important. The decisions they reached reflected appropriate recognition of the significance of their task.

The basic mission of Houghton College is to help people grow in knowledge and understanding about God, themselves and the world around them so that they can become effective scholar-servants. The board understands this purpose and strives to model its implementation as they discharge their responsibilities as trustees.

Trustee Service and Selection at Houghton

Houghton trustees are selected in three ways. Each of the 10 northeastern districts of the Wesleyan Church may nominate a trustee. Thus, the board represents a geographical area bordered by Indiana to the west, Maryland to the south and New Brunswick, Canada, to the northeast. (Two districts are large enough that they could nominate two members, though neither has done so. Should they exercise that option the board would grow to 30 members).

The Wesleyan Church General Board of Administration (GBA) nominates five members and the board of trustees itself suggests 10. The GBA ultimately elects all of the nominees, in the process making sure that lay/clergy representation is equal.

Chairman of Houghton's trustees since 1974 is Herbert H. Stevenson, a retired Eastman Kodak engineer from Spencerport, NY. Before he became chairman he had been vice chairman for 14 years. Altogether he will have contributed 30 years' service as a trustee in October. Stevenson graduated from Houghton in 1938.

The board chairman presides at three full board meetings annually, and at two or more sessions of the nine-member executive committee. There are four trustee standing committees dealing with academic, financial and external affairs, the fourth with student development. Investment and membership committees meet at the call of their respective chairs.

Board members serve four-year terms. Four of the newly appointed trustees are Houghton alumni. Three of these consented to share impressions of their new responsibilities in the following pieces.

Board Member

As novice board members, we learned we must do two things well. First, we must ask questions. Question the administrators, the students, the faculty; question the financial reports: question everything until the facts and implications of pending decisions are clear. Second, protect the mission and purpose of the institution, both in the official actions of board meetings and in the ongoing promotion of the college to constituency and friends. More far-reaching than buildings and budgets, we board members administer the trust of the intangible ideals of all the former and present faculty, students, and supporters of Christian liberal arts.

As we met for business the next morning, it seemed that we had learned our lessons almost too well. The probing questions, the impassioned statements of opinion, and the not-always-unanimous voting gave ample evidence that these women and men took their responsibilities seriously. At times the proceedings flowed like maple syrup; at other times they rocked in see-saw debate and reversed decisions. No blind indifference to the inner workings of the college prevailed here, no rush-to-adjournment mentality. Instead with coffee-prodded alertness, the Board worked hard, protecting the trust. Through the dual miracles of the democratic process and divine providence, Houghton College remained moored on, *or at least near,* her Rock for yet another season. —*Bud Bence*

A 1966 Houghton alumnus, Dr. Clarence (Bud) Bence is one of seven Bence children to attend the college. He is presently on the faculty of Marion College, Indiana. His father, Dr. James Bence, recently retired after 16 years' service on Houghton's board.

Mr. Slye graduated from Houghton in 1979, then earned his J.D. at Harvard University. Presently he is among 90 members of the law firm of Briggs and Morgan, St. Paul, MN.

The Other Side of the Table

Five years ago, as Student Senate president, I had the privilege of sitting in on the meetings of the Board of Trustees. At the last of those meetings, I told them how much I appreciated their permitting student, faculty and staff representatives to attend and to comment on issues affecting us. Never did I imagine, that I would be on the other side of the table, listening to a new student representative. Friends have told me I may well hear the same arguments I made as a student!

Being a recent graduate allows me to bring some helpful insight to the board. Acquaintances with faculty and staff, as well as familiarity with academic programs and the college governance and committee structure, should help in making some decisions. And I hope I will not lose my sensitivity to student concerns before and after meetings, I want to meet with as many students as I can, to talk and maybe to play some ping-pong or foosball!

Several things impressed me during my first meeting as a trustee. First, Trustees work harder than most people know! Second, issues are difficult. How does one reconcile salary increases and capital plant improvements with a need to remain economically competitive? What should be done with respect to questions of student lifestyle—Wesleyan views may vary from those of non-Wesleyans, and even Wesleyans may differ among themselves. To be faithful to all the constituencies who have a claim on Houghton sometimes seems impossible. Fortunately, the diversity among board members helps insure issues will be evaluated from several perspectives.

Finally, I was impressed by the intense love for Houghton held by all of the trustees. Although opinions on issues may vary or differences in background lead to conflicting preferences, one is conscious that trustees take strong positions because they fiercely desire above all that Houghton be constantly improving, constantly maintaining the excellence for which it has become known.

—Terry Slye

Trustee Gerald Wright Jr. '58 (right), his daughter Denise '82, and her grandfather, Gerald Sr. '41, are pictured at Denise's graduation with a college portrait of the family patriarch and late Houghton dean and professor, Frank H. Wright. Both his son and grandson have made Wesleyan pastorates their career.

A Dynamic Tension between Past and Future

A dynamic tension exists between the past and the future. My roots in Houghton College go back many years before my birth. My great grandfather, when giving a requested donation for the support of Houghton, stated that none of his family would ever be able to attend because it was too far from where they lived. My grandfather, Frank Wright, came to Houghton as a student in 1910 and returned in 1921 for 30 years to serve as professor and chairman in the theology department, and as dean of men. The Houghton tradition has continued through my parents, myself and my children attending Houghton, with about 25 years between each generation. My dad is already agitating for a great grandchild to be born and become a fifth generation student.

Student development has functioned through the years. I spent more time visiting the dean of men's office as a child than I did as a student. I grew up with the stories of a car on the Gayo porch, a cow in the chapel, and the dean of men sitting outside of a theater to see how many students attended.

The excitement of President Luckey returning to Houghton with the regents charter was shared with me as a child. Names of Houghton professors such as Bowen, Fancher, Luckey, Woolsey, Shea, Andrews, Rickard, Ries, Stockin and Paine were often mentioned in our home.

Early financial aid was a loan from a concerned professor so that a student could finish school. My children have depended on college scholarships, Pell grants, TAP, Work Study, and Student Loans.

In building programs Houghton has passed through the brick era and is nearing the end of the native stone era. Of what will the buildings of the future be constructed?

Our challenge is not to return to the past, but to build for the future upon the foundation of the past. The question is not what would Grandpa Wright have done in 1926, but is this the correct decision for 1986 when my daughter may enroll as a freshman, and the correct decision for 2003 when my unborn grandchild will be old enough to consider Houghton. As a trustee I am caught in the healthy tension between the past and the future.

—Gerald Wright

Emeriti Updates

Dr. Frieda Gillette

"I have the privilege of seeing the college grow. . ."

Nestled between Wesley Chapel and Centerville Road on the college campus is the home of Dr. Frieda Gillette, Emerita Chairman of the Division of History and Social Science. Many a bewildered alumnus, searching for a familiar face on an ever-changing Houghton campus, finds relief in discovering this former faculty member in Houghton.

"Do you live in the same place?" she's been asked, and responds that this is her 54th year in the little white house that now sits in the shadow of the chapel. Does she mind living on a campus that has managed, throughout the years, to grow up and surround her?.

"Oh no," she says firmly, "(We) wanted the buildings. Every one of them has been an answer to prayer."

It is clear that, in Dr. Gillette's estimation, not only are the buildings an answer to prayer, but the students are as well. "Houghton students have always been friendly," she observes, and she welcomes the chance to meet some of today's students, especially second and third generation Houghtonites.

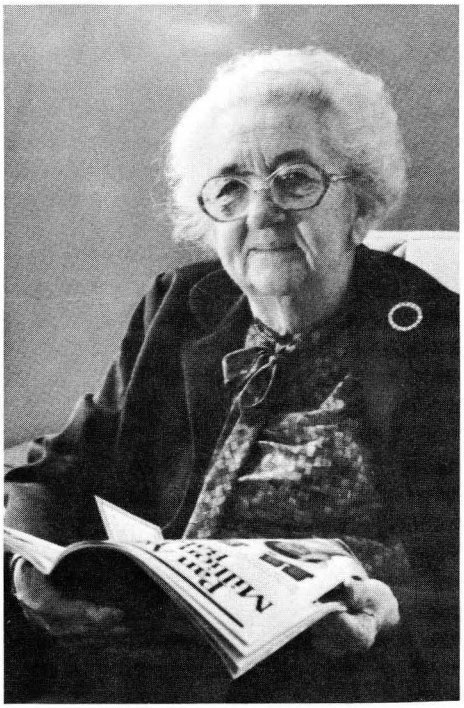
Some of those students Dr. Gillette encounters at Artist Series concerts and church (right next door), although for 11 months of 1984 she didn't get out very much due to breathing difficulties caused by medication. She participates in a Wednesday morning Bible study begun by the McMillens, and recently she taught a session.

Dr. Gillette also corresponds regularly with former students and colleagues, and just last year, when she had right eye cataract problems requiring surgery in December, she started calling some of them instead of writing. She and former English professor, Josephine ("Doc Jo") Rickard talk on the phone once about every three weeks.

Many of Dr. Gillette's former students have joined faculty rank, and she had enjoyed watching them grow with the college. "I have had the privilege of seeing the college grow in a way that is very interesting," she comments, revealing her fascination with local history. "I was here at the beginning when we set up a pattern which we'd follow," from the provisional charter to this year's reaccreditation. Houghton's first accreditation, she says, was a "time of anxiety, faith, and work."

What that accreditation provided, in terms of a solid educational base for Houghton students, has encouraged the college to grow, to be innovative in educational techniques, to realize that it "can't remain static." Houghton's success, Dr. Gillette believes, can be credited to the maintenance of a strong, spiritual ideal that allows room for change.

"I like the things along the way that show we've established a standard when we started as a college."



Sixteen years after she retired from a 46-year career as a Houghton teacher, Dr. Gillette is the first person many people think of when they want facts or instant research about the college or the region. No matter how esoteric the information, she has it or finds it promptly and with good humor. And she is a treasure house of fresh, colorful anecdotes about Houghton people and foibles.

Dr. Josephine G. Rickard

"I am amazed at how everything has worked together"

"I can 'live to give', and by the grace of God I will."

Dr. Josephine Rickard (Houghton College faculty 1926-69) succeeds in putting these words into practice in a dynamic individual style. Those who know "Doc Jo" appreciate that individuality.

That singularity has manifested itself in a number of ways during Doc Jo's 83 years. An abundance of energy enabled her to fill pitchers with ice for 50 nursing home residents for a year. It allows her to take daily walks, attend early morning prayer meetings, and prepare and eat three meals a day.

That individuality also helped motivate Doc Jo to do something about the injustices of the world. Most of us are aware of the world's problems, but few of us feel powerful enough to do anything about them. Doc Jo reaches over 200 friends and Houghton alumni in dozens of countries through regular correspondence. She is encouraged by news of Christian influence all over the globe. In light of the evil she sees in a world full of anguish, she has an enthusiastic hope that Christ will return soon, and that we must do all we can to prepare. "I want to be knowledgeable about world affairs. No ivory tower for me."

The paths of Doc Jo's life have taken her far away from ivory towers. She exhibits an exuberant thankfulness to God and friends for guiding her life. Doc Jo moved to High Point, North Carolina in 1980 from Brooksville, Florida following the death of her sister, Grace. Former Houghton psychology professor Dr. Floyd McCallum and his wife, and Isabelle Riggs, '37, live in the area, as well as two persons with honorary Houghton degrees. She believes God has steered her here, as well as everywhere else, through circumstances, friends, His Spirit, and the Word.

"I am amazed at how everything has worked together to take me to the right

place at the right time," she says, and cites her sister as an example of one who "prayed and pushed me into Houghton College."

Knowing where God wanted her required listening through prayer and that daily prayer has been not only for her own life, but for the lives of individuals and people groups all over the world.

Doc Jo also prays for renewal of the church, and cites the revival of 1951 in Houghton as an example of God's work. "In view of our responsibilities and opportunities and the soon coming of the Lord, " she writes, "may we experience again the tremendous movement of his Spirit, even greater than the one which transformed Houghton in October, 1951, and spread to hundreds of other places."

What seems to be the primary motivating force in the life of this dynamic individual is the desire to get the word out. For Doc Jo believes no one regardless of age, has an excuse for failing to do so. "But help me to do everything possible to make the gospel—His 'good news'—known before the darkness which precedes the dawn closes in."

Dr. Rickard's Class of 1925 will celebrate the 60th anniversary of its graduation during Summer Alumni Weekend in July. She now lives in High Point, NC.

"It's not the biggest, but it's still one of the best," Dr. Finney remarked as he and his wife posed for this picture on the bench of the college's Holtkamp organ. Dr. Finney's favorite, "the king of instruments," is now in its 23rd year of leading the music and turning heads in Wesley Chapel.

Dr. and Mrs. Charles Finney

Discovering "the majesty of God"

Though retiring in a college town has given them the chance to participate in intellectual activities and to keep from getting "bored and run-down," Charles and Anne Finney are less concerned with finding things to do than with setting priorities. They spend time together reading the Bible in the evening and the morning. (Dr. Finney is reading the Bible through again and rises at four or five a.m. to do it.) Discovering "the majesty of God," knowing we exist "for his pleasure and not our own," is vitally important to the Finneys. And passing on that heritage—first to their five sons and now to their grandchildren—has helped them to continue "pressing toward the light."

Of her grandchildren, Mrs. Finney comments that their thinking "gets pretty thin" as they are bombarded from television and radio. She feels that taking the time to talk and read with them helps to compensate.

Dr. and Mrs. Finney are active outside the family as well. They attend almost all college recitals and ensemble concerts and they try not to miss any of the Lecture Series, especially if the topic is one they know little about. County retirement activities and a birdwatcher's club give them a chance to mix with people outside of Houghton. Eighteen months ago they visited missionary son, Gordon, in Malaysia. Mrs. Finney was hospitalized for three weeks of their visit following a stroke, but is now recovered.

Dr. Finney was professor of organ and theory at Houghton for 33 years before his retirement in 1979. Most of that time he was also fine arts division chairman. Ironically, the college had named him organist-in-residence shortly before a stroke curtailed his playing.

What do he and his wife think of Christian liberal arts? They feel that today's students are individually stronger than those of yesterday, but add, "students of the '80s need a solid cultural base, a touchstone, something a little different from what everyone else is swept away by." They believe that the Christian liberal arts college can supply that base. Friction between generations, the Finneys argue, can be avoided by open-mindedness on both sides. To build that bridge at home and school, "we need to ask the Lord to show us how."

Highlander Sports

by Wm. Greenway

Seniors Anspach and Duttweiler show their shooting skills

Men's 19-10 season ties previous record

Coach Jack's squad took the challenge of difficult schedule and limited personnel to heart and won. The win-loss mark at the beginning of second semester was only 8-6. The final season mark was 19-10, tying for most wins by a Houghton team. This 11-4 second semester mark included winning the Messiah Tournament as well as the NCCAA District II crown. This put them one game away from a trip to the NCCAA Nationals at Chattanooga if they could defeat Nyack College (24-6) in the Regional Championship. Such was not to be, however, as Nyack took the game with two foul shots in the last seconds 54-56.

The real story this season was the consistently fine play of the seniors, especially the four-year veterans: Duttweiler, Anspach, and Barnes. Ron Duttweiler did not simply score some and help control the boards; he usually was assigned to contain the "big" man of the other teams, and contain he did. He did all those things that delight a defensive coach: block out, harass, go hard to the boards, keep that man out of his game, deny the opposition the ball. He has won the defensive award twice and appears to be in a leading position to take an unprecedented third award.

Derrick Barnes—the man with all the moves, the man who set up those off-the-board slams for Glenn Webb, the man who loves to set up a score as well as score—tried to regain the single season assist record from Bruce Makin but fell just eight assists short of the goal. Derrick had 232 this season compared to Makin's record 240.

Derrick still holds the single game mark of 18 assists and has put Houghton's career record for assists practically out of reach with a grand total of 752. This total places Derrick in second place in New York State for career assists. He has also joined the 1000 Point Club. His 1100 total points place him sixth on the Houghton career scoring list ahead of Steve Wilson's 1072 and just behind Brian Rhoades 1109. Derrick has made three All Tournament Teams this year including MVP Awards at Eastern and Messiah. He also made the NCCAA All District Team and has been nominated for NCCAA All American.

Jeff Anspach had been a starter and hot shooter for most of his Houghton career. He has consistently shot over the 50 percent mark and finishes as top scorer with a 19.4 average. Jeff was chasing Tedd Smith's career record ot 1799 points, but fell short at "only" 1743 career points. He also leads the team in rebounds this year with a 7.4 average. Jeff made two All Tournament Teams, the NCCAA All District Team, and has also been nominated for the NCCAA All American Team.

The other four members of this seven-man team certainly deserve mention. Senior Bill Dockery and Soph Josh Merrill were the starters and Junior Bill Greenway and Frosh Dave Kottweitz the reserves. Each performed well in that 11-4 stretch drive and deserves commendation for helping Houghton post a fine record for the 1984-85 season.

Frosh Jodi Carlson packs women Highlanders' suprising scoring punch.

Women's basketball—first winning season since'77

Bob Smalley's basketball team started slowly with only a 2-5 mark at first semester, but finished with a flourish at 8-4 to go 10-9 for the year. That is the first winning season since the 14-5 mark posted by the '76-'77 squad.

Senior Jackie Woodside finished with a 9.6 points-per-game-average and a team-leading 54 assists and 33 steals. The 33 steals were matched by Junior guard Lisa Starks. Junior Captain Patty Ryan finished the year with 112 rebounds and a 10.1 scoring average which was topped only by Freshman sensation Jodi Carlson's 284 rebounds, a 14.9 average; and 372 points, a 19.6 average—both of these marks are single season records. Jodi also had 53 blocked shots with a record nine blocked in one game. Jodi's offensive flair was not wholly expected since in Iowa, where women still play three on offense and three on defense, she was a defensive star. (Jodi's twin sister, now playing for Bartlesville Wesleyan, was an offensive star in high school. She averaged 22.3 points and 14.4 rebounds per game for Bartlesville).

Derrick Barnes shares the spotlight with his mother as President Chamberlain presents him a 1000 point ball.

Alumni in Action

1900 - 40s

Now retired after teaching high school music for 23 years, **MAGDALENE (MURPHY '35) DEMPSEY** lives in Daytona Beach, FL and holds two part-time jobs as church organist and travel agent. She also volunteers time on the circulation desk at Daytona's city library and on income tax assistance for the elderly with the AARP.

A resident of La Fayette, NY, **ESTHER (PRITCHARD '45) MOORE** retired from the teaching profession at Kelly Central School in 1983.

'47 RUSSELL & REITA (WRIGHT ex '45) CLARK returned from a two-year stay as missionary-pastors at the English-speaking International Alliance Church in Beirut, Lebanon in July 1983. Since then he has traveled as an evangelist. They currently reside in Prattsville, NY.

An agricultural missionary now retired after 29 years service with the Korea Mission of the Presbyterian Church, USA, **PAUL KINGSBURY '47** was engaged in agricultural extension and rural development types of work in several locations in South Korea. He now lives in Cavendish, VT, with his wife Barbara pursuing a simple lifestyle on his brother's farm—raising lots of their own food, cutting firewood, and volunteering time and effort to Bread for the World, Heifer Project, and peace and justice concerns.

'48 JACK HARRIS is pastoring the First United Methodist Church in Thomasville, NC.

1950s

Supervisor of media communications for Jamestown (NY) public schools, **LOIS (BUTTIFANT '50) BRUCE** retired in June 1984 after 30 years in that school system. Previously she had spent 13 years as librarian at Jefferson junior high school.

'50 BRAYTON GIFFORD is interim pastor at Woodstown (NJ) Presbyterian Church, his wife **DOROTHY (COLLINS '50)** is nursing supervisor at Haverford (PA) State Hospital. They reside in Media, PA. Last November the Giffords spent two weeks in the mountains near the El Salvador border as part of a medical group mission with the Christian Medical Society.

A professor at Appalachian Bible College, Bradley, WV, **EARL PARVIN '52** has authored a new book, *Missions—U.S.A.*, to be published in April by Moody Press.

Missionaries in Lebanon and Iraq since 1961, **LARRY & EVIE (LAMBERTSON '52) RICHARDS '52** are serving as missionaries-in-residence for the Presbyterian Church, U.S.A. Synod of the Southeast. She is currently working on her doctorate at Georgia State University. Their work in the Synod will be to increase understanding of and responses to the realities in the Middle East. They plan to return to overseas service when the situation in Lebanon improves.

Head of the Old Testament department at Regent College, Vancouver, BC, **BRUCE WALTKE '52** will become professor of Old Testament at Westminister Theological Seminary, Philadelphia, PA in July.

'53 BARB (ASHCROFT) TOLLEFSON is working part-time as minister of inner healing at Summit Avenue Assembly of God in St. Paul, MN.

Bulkeley High School (Hartford, CT) history teacher **GEORGE GRISEVICH '55** is revising a public school workbook on Hartford history for its 350-year jubilee in 1986. He also writes a historical column for the twice-monthly Hartford teachers' bulletin. Last year he received the mayor's official citation for contributions to the city.

Associate Librarian for SUC at Geneseo, NY, **CHARLES KING '55** spent the previous 12 years in New York at the medical libraries of SUNY-Downstate, Harlem Hospital and Columbia University.

After 28 years of pastoral ministry in the United Methodist Church, **DAVID PHELPS '55** became the protestant chaplain at the Batavia (NY) Veterans Administration Medical Center.

Since November 1984 **GRACE (WEAVER '55) RICE** has been weekend charge nurse at Ephrata Nursing Home and in January 1985 added private duty nurse responsibilities at Quality Care of Lancaster, PA. Previously she had spent five and a half years at United Zion Home in Lititz. In addition she is very active in church work and cooks one day per week for Meals on Wheels.

A research medical officer in the virology division at the Center for Disease Control in Atlanta, GA, **JOHN STEWART '56** supervises research and diagnostic work with the herpes group of viruses and perinatal virology infections.

A physician with the Marion County (IN) Health Department, **LORAINE (SIMONS '60) KELLEY** travelled to Hong Kong, Malaysia and Thailand for a Christian Medical Society sponsored continuing medical education symposium for missionary physicians.

Wycliffe Bible Translators **JOHN & CAROLYN (PAINE '60) MILLER '57** participated in a three-week lexicography workshop in Sabah, Malaysia. They request prayer about their inquiries to visit the Bru people in Viet Nam. "We recently received a letter from the chief of information and documents at the linguistic institute in Hanoi. . . suggesting we go through 'diplomatic channels.' We've already tried that route several times without success, so we need some clear direction to know how to proceed." They've also heard from a Bru Christian, who asked for more copies of their scripture translation.

'58 JOHN REIST will join Hillsdale (MI) College faculty in fall 1985 as professor of Christian studies and literature. He is currently completing teaching duties at Central Baptist Theological Seminary, Kansas City, KS, as professor of theology.

1960s

Owner/operator of *The Bookshop* in Jamestown, NY, **CAROLYN (GIFFORD '61) SEYMOUR** opened a branch store in Warren, PA, last year.

ex '63 L.J. "Skip" HUSSEY is social services director of the Virginia Peninsula Salvation Army, supervising offices in Newport News, Williamsburg, and Gloucester, and operating a family housing shelter.

An upper grade school French teacher at Loudoun Country Day School, Leesburg, VA, **JUDITH ANDERSON '65** spent 1983-84 in Meaux, France (just east of Paris) teaching English as a foreign language on a Fulbright teacher's exchange program.

'65 ROSALIE (MORSE) ZUBER has been elected president of Delta Kappa Gamma, an honor society for teachers in the Michigan chapter. She is a fourth grade teacher at Jenison (MI) Public School where she has spent the last 19 years teaching in the lower grades.

Now residing in Broadview Heights, OH, **MARTHA (DAMASKE '66) SNEARLY** and husband Roland recently returned from Chad, Africa completing a three-year term of service with a Baptist mid-missions hospital. She writes of "civil war and significant famine in the area of the hospital."

Thomas & **MARILYN (GRUNERT '67) MARYE** have been appointed to serve as houseparents at the American Baptist International Ministries hostel in Kinshasa, Zaire, Africa. As houseparents they will supervise the dormitory and guest facilities and provide tutoring and counseling services to missionaries' children. The Maryes will study French in France for a year before arriving in Zaire. The Maryes currently reside in Binghamton, NY, where he teaches and she is a library clerk at Broome County Community College.

As director of housing at Bethel College, St. Paul, MN, **RODNEY LONG '69** coordinates residence life programming and discipline.

Continuing treatment director at Ellis Hospital, Schenectady, NY, **CAROLE (ROGERS '69) RYAN** administers a program for psychiatrically disabled adults aged 18 and over for Schenectady County Mental Health System.

1970s

Director of Christian education at Kenmore (NY) Alliance Church, **BETTY DAUGHENBAUGH '70** will complete her Ph.D. in higher education and educational psychology at the University of Buffalo in June.

After 14 years teaching mathematics at Pembroke Central School, Corfu, NY, **GARY JOHNSTON '70** left to fill the newly created instructional microcomputer coordinator post for Genessee-Wyoming BOCES. He resides with his wife Karen and two children in Crittenden.

Linda Brown '77

In December, 1984, **DAVID ROMAN '72** was appointed first assistant federal public defender for the district of Puerto Rico.

Friendship (NY) Central School vocal music teacher, **ROBERT BUSH '73** is representing Allegany County on a Rotary Club-sponsored tour of Australia February 27-April 14. He is one of five non-Rotarian professional men from western New York selected to take part in an exchange program designed to foster international understanding and goodwill. As a teacher, he'll be visiting schools, observing Australian teaching methods and sharing American procedures.

'73 ROBERT CALKINS is district manager and a registered representative of IDS American Express, Westlawn, PA, where he does personal financial counseling and investment sales.

'73 STEPH CLARK has been pastoring the Green Hills Alliance Church in Troy, NY, since June 1984 after eight years at Hornell (NY) C&MA Church. Before moving, his wife **PAULA (DOUGHTEN '73)** taught first grade at Andover Central. She is now chapter director for the Green Hills CYC and works part-time at a stationery supply store. The couple has two children.

Currently on maternity leave from Allegany (NY) Elementary School, **COLLEEN (HYDE '73) MARTIN** is teaching English part-time at St. Bonaventure (NY) University and has done so for the past three years. Next fall she will return full-time to her post at Allegany. She lives with her husband Dennis and two sons in Olean, NY.

Senior statistician for Miles Laboratories, Elkhart, IN, **CHUCK DAVIS '74** designs, analyzes and reports the results of clinical trials in support of Food & Drug Administration submissions for approval of pharmaceuticals.

Law professor and associate dean at the William Mitchell College of Law in St. Paul, MN, **MATTHEW DOWNS '75** has written two publications. The William Mitchell Law Review will print his article "Administrative Obstacles to Free Exercise of Religion" in summer 1985. Little, Brown & Company will publish his book, *Legal Research Methodology* in 1986.

A scientific programmer/analyst for California Microwave of Woodland Hills, CA, **LEE GILCHRIEST '75** designs and develops software for computer-based defense systems.

'75 SANDRA (HAWLEY) KOMOROFF is a mental hygiene therapy aide with the Broome County Developmental Center, Binghamton, NY.

'76 GLEN AVERY is a Ph.D. candidate in American business history at Ohio State University in Columbus. He has also been awarded the John E. Rovensky fellowship for 1984-85 and appointed a research fellow at the Ohio Historical Society. His wife **MARGERY (KAULFUSS ex '72)** was recently promoted by transfer to the northeast sales division accounting department of Allis-Chambers Corporation.

Emergency medicine residency coordinator at Latrobe (PA) Area Hospital, **GLENN IRWIN '76** has been certified by American Board of Emergency Medicine. A graduate of the Hershey School of Medicine, he has authored a number of articles for medical journals. He is certified as an instructor of advanced cardiac life support and serves on the DC committee on trauma at Georgetown School of Medicine. He also serves as a medical associate staff in the emergency medicine department at Allegheny General Hospital.

'76 DAVE JOHNSON is co-editor of a book entitled *Contemporary Readings in Social Psychology* recently published by Nelson-Hall Company. Dave is chairman of the psychology department at John Brown University, Siloam Springs, AR.

Manager of accounting operations, **LINDA BROWN '77** has been promoted to vice president at Texas American Bank/Dallas. She joined the international department in 1977, was promoted to operations officer in 1981, and to assistant vice president in 1982. She is a graduate of the School for Bank Administration at the University of Wisconsin.

'77 CHERIE (ROLOSON) HORST is director of the Cook County (IL) Crisis Pregnancy Center in Chicago.

'77 DAVID IRWIN was recently elected to Alpha Omega Alpha at Hershey School of Medicine where he is interning. He plans to continue there in an internal medicine residency program.

'77 GUY NEWLAND is a squadron flight surgeon for flying personnel and their families at Langley AFB (VA) Regional Hospital.

Completing their one-year term as teachers at Kenya Highlands Bible College, **JIM & ALICE (GRUNGE '75) VANDERHOOF '77** have been appointed career missionaries with World Gospel Mission. They returned stateside in April to raise support for their next term—a five year period.

'78 CATHERINE BILODEAU-AERIE is a physician for Tonawanda (NY) Seneca Medical Center, Deaconess Hospital emergency room and Wyoming County Migrant Clinic. She received her M.D. degree in 1982 from SUNY Buffalo Medical School, and will graduate in July 1985 from the Deaconess family medicine program. She plans to open a practice in Fillmore. Her husband Douglas is enrolled in the cognitive science program at the University of Buffalo.

'78 MARTA (FINCH) CROUCH is a rehabilitation specialist for the Seneca County Association for Retarded Children, Waterloo, NY. She supervises and trains retarded and psychiatrically disabled adults in a food service support sheltered workshop at the Seneca Army Depot.

'78 LINDA EDWARDS is a probation officer with the Allegany County Probation Department in Belmont, NY.

Future Alumni

Jeff & Terri-Lynn (Ronk ex'85) Ackerman ex' 85	Heather Rae	11-16-84
LeRoy & Susan (Moore ex'75) Bannister '73	Kathleen Susanne	3-12-84
Curtis & Christine Barnett '71	Christoph	10-18-84
David & Cathy (Cardillo ex'74) Bitner	Jay Stephen	1- 5-85
Douglas & Alyson (Boice '76) Burleigh '76	James Douglas	9-11-84
John & Nancy (Cassaday '70) Cummings	John R. III	5-25-82
	Matthew Warren	4-18-84
Mark & Carolyn (Mott ex'80) Dimas	Aaron Christopher	11-18-84
Kevin & Linda (Squires '75) Doherty ex '77	Lizabeth Naomi	3-25-80
	Meghan Colleen	2-18-82
	Jonathan Wallace	6- 2-83
Kenneth & Martha Dunn ex '80	Laura Jean	3- 7-84
Jim & Linda (Roberts '75) Gibbons '75	Rebecca Joy	1- 1-81
Gerald & Janice (Hardy '74) Harris	Philip James	6-25-84
David & Kathy Kellogg '79	Timothy Carlton	2-18-85
Mike & Nancy (Middleton '74) Lama '73	Amy Beth	2- 8-85
Steven & Elaine (Gavett '65) Lebedin	Andrew	1-25-83
Dennis & Colleen (Hyde '73) Martin	Daniel Patrick	6- 3-81
	Michael Hyde	7- 9-83
Michael & Deborah (Lennox '76) McMonagle	Brian Joseph	8-31-84
Rene & Mary (Pollock ex '71) N'Guettia	Andre Pollock	9-17-84
Duane & Laurie (Fiske ex '80) Reinhardt	Brittany Rae	11-9-84
Terry & Leah (Omundsen '80) Slye '79	Laura Esther	5-28-84
Carl & Robin (Whiting ex '81) Smith	Holly Elizabeth	11-19-84
Donald & Donna Sprowl '78	Jonathan Andrew	11-26-84
Ron & Diane (Drier '71) Tubbs	Nathan Philip	1-26-85
Robert & Deborah (Ries '74) Van Eenwyk	Brendan Alfred	11-21-84
Robert & Laura (Gustafson '75) Washburn	Jonathan	4-21-83
Steve & Sharon (Tracy '79) Willson	Christopher Mark	5- 3-84
Chuck & Renea Worley '75	Jordan Howard	12-20-84
	Cale Hubert	12-20-84

A graduate student at SUNY Buffalo, **NORM JONES '78** co-authored and starred in "Play of Light" performed February 1-10 at Center Theatre Cabaret, Buffalo. One of the major characters, he played one of two men born blind who have surgery which gives them their sight.

'78 JEFF & BETH (MATTKE '77) LONG continue to pioneer a Wesleyan church near LaCrosse, WI. Last October the Christian education building was built which doubles as a temporary sanctuary. This spring plans will be complete for a new parsonage. They write, "we are growing at a steady rate, averaging in the 70's. . . to think that two and a half years ago we were meeting in a high school choir room with eleven people!"

'78 EDWARD PETERSON is doctoral student in chemistry at Oklahama State University, Stillwater, OK.

'79 LAWRIE MERZ does historical and bibliographical research, purchasing and cataloging for Philadelphia (PA) Rare Books and Manuscripts Company.

Members in training with Wycliffe Bible Translators, Steve & **SHARON (TRACY '79) WILLSON** reside in St. Paul, MN, and anticipate a Pakistan assignment following further linguistic studies in 1986.

1980s

As school psychologist for Cowley County Special Services Coop, Winfield, KS, **BRENDA BARNES '80** is case manager for special education testing, counseling, play therapy, parent conferences and classroom consultations.

'80 DANIEL IRWIN is in the retirement/nursing administrators program at St. Andrew Estates, Inc., Boca Raton, FL. He is working toward Florida state certification.

'80 TIM PHELPS expects to complete his M.Div. degree at Asbury Theological Seminary in May and be appointed as pastor of an United Methodist Church in June.

'81 TOM BRITTON is director of orientation programs and student activities at The King's College, Briarcliff Manor, NY. His wife **DANA (LEHMAN '80)** is an admissions counselor there.

'81 BETHANY (EMMETT) HARTER is the apheresis nurse specialist at the Scott and White Hospital Blood Collection Center, Temple, TX. She previously spent two years as the senior neurological/pediatric intensive care nurse. Her husband Bob is an Army infantry officer stationed with the second armored division at Fort Hood, TX.

'82 FAITH BRAUTIGAM is children's librarian for Wayne County Public Library, Goldsboro, NC, where she schedules programs and selects and maintains the children's collection.

Sworn in as a Peace Corps volunteer in August 1984, **LINDA IPPOLITO '83** is teaching four levels of English to high school students in Gabon, Africa. She writes she is "engaged to a member of the Gabonese Popular Liberation Front, a group involved in agitating for black rights in black Africa."

'83 LORI LIND is athletic director at the Jamestown (NY) Girls Club.

As the assistant branch manager for Central Trust Company, Silver Springs, NY, **MARK MERRILL '83** is responsible for obtaining new agri-commerce business and portfolio management.

'84 JANICE KIBBE is associate director of student ministries at First United Methodist Church in Waco, TX.

'84 MICHELLE LANG is teaching second grade at First Baptist Christian School, West Palm Beach, FL.

Memorial Gifts

CLAUDE A. RIES by William Calkins, Jr.; Stanley Homme; Vivian E. Marsh; and Ivan Eleanor Watts.

WALTER V. WATSON by Ruth R. Watson; and Lancaster (NY) Presbyterian Church.

ALMA HARRINGTON by Sharon H. Anderson.

FREDERICK DeVOLL by Andrew Smith, Jr.

GEORGIA SENTZ by Cheryl Semarge.

HANS ROTHENBUHLER by Marjorie Frohring.

FLORENCE MASON by Mr. and Mrs. Robert Mattke.

MELVIN A. FERNS by the Edwin Moses family.

RAYMOND DOUGLAS by Ames J. Churchill.

ALTON E. LIDDICK by James Finney; Dean and Carmen Liddick; Mrs. Ruth Liddick.

In Memoriam

H.S. ex '19 WINFIELD STUGART of Binghamton, NY, died February 11, 1985 at the Wilson Memorial Hospital in Johnson City. He graduated from Central State Normal School, Lock Haven, PA, in 1920. In August 1929 he married the former **RUTH KELLOGG ex '26** who predeceased him in June 1966. He worked for American Cyanamid in their Bound Brook, NJ, plant until Ruth's death. He then lived in Montrose, PA, until July 1983 when he entered a retirement home in Binghamton. They had no children. Burial will be in Houghton in the spring.

ex '26 ELSIE (POCOCK) WARBURTON, a native of Levant, NY, died February 1, 1985 in Silver Spring, MD at the age of 82. She and her late husband Fred spent many years associated with universities (Cornell, Oklahoma, Kentucky and Redlands)—he as physics professor, she as faculty wife, typist and organizer of his research reports. She is survived by a son Donald; a brother **CHARLES POCOCK '23** of Houghton; four grandchildren and one great grandson.

'28 LAWRENCE CHAPMAN, formerly of Franklinville, NY died January 22, 1985 in Sun City, AZ. He had taught in the Franklinville schc district prior to retiring in 1973. Surviving besid his widow Edna, are a son, a daughter, five gran children and a great-granddaughter.

'33 MELVIN FERNS of Mooers, NY, di January 12, 1985 at the Vermont Medic Center. A high school teacher at the Altona ar Mooers Central Schools from 1934-1940, I served as a medical technician during WWII. 1946 he became a counselor for the NYS divisic of veterans affairs. In 1965 he became seni district counselor for all of northern New Yo State. Extremely active in church and civ organizations, he was a past member Houghton's alumni association board. He is su vived by his wife Doris; one son **ROBERT '7** one brother and one sister.

'40 IRENE (EDWARDS) VAN ORNUM Alden, NY, died January 13, 1985 following long illness. A first grade teacher Delevan/Machias and Alden Central Schools f 15 years, she earned a masters from SUNY Bu falo in 1962. She was vice president and memb of the Alden Historical Society board of directo Survivors include her husband **PAUL '39;** tv sons; and five grandchildren.

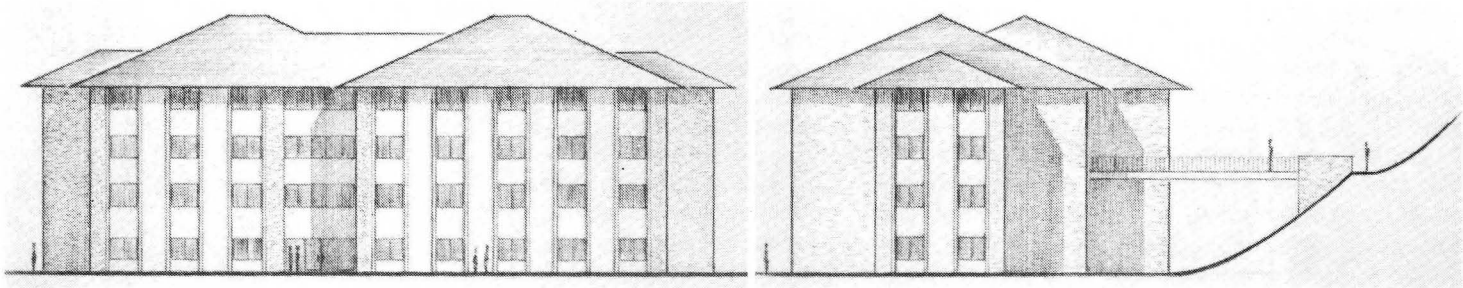
'54 ROBERT STEVENS of Hume, NY, di February 13, 1985 in Rochester General Hospit A WWII Army veteran, he taught vocal music Letchworth Central School until retirement ar later worked for Cuba Specialty. He was member of Hume United Methodist Chur where he served as choir director for 31 years. H is survived by his widow Mae; one son James; tv daughters Roberta and **ALISON '83;** and o grandson.

'56 JAY K. MATTHEWS of Greenville, S died November 4, 1984. He was associated wi Daniel International as management developme coordinator. Surviving are his widow Guye Elle two daughters; a son; his mother and a brothe

ex '60 LEWIS B. REA of Cochranton, P died at his home February 7, 1985. He served a pastor and evangelist for 28 years havi pastored United Brethren Churches in Osway Conesville and Cable Hollow, PA. He was founder of Cranesville Bible Church and Christi Academy where he worked from 1964-1979. H was also a licensed real estate salesman for Stro Real Estate. He married Clara J. Yaiko. He is su vived by two sons.

Down the Aisle

Douglas & Catherine (Bilodeau '78) Aerie
Richard & Deborah (Winchip '81) Carignan
Brett & Wenda (Mastin '85) Coburn '87
Patricia (Kent ex '77) & Mr. Gray
Bruce & Janice Myers ex '84
Martin & Carolyn (Confer '84) Ruch '85
Douglas & Regina (Rice ex '83) Saler
Peter & Sue (Miner '78) Scanlon
James & Sue (Satterlee '83) Slating ex '84
Michael & Jonna (Lambrosa '86) Statt '86



140-Bed Men's Dorm to be Built along Houghton Creek

Convinced by an architect's argument that one of two earlier approved sites for new men's dormitories is already crowded, college trustees meeting in January authorized construction of a single 140-bed, four-story residence along Houghton Creek facing toward Route 19, below Gaoyadeo dorm.

Treasurer Kenneth Nielsen said that eight sites were examined, but that most which offered necessary parking space and walking proximity to campus were in flood plains. Surprisingly, the creekside site has never flooded. And to prevent possible erosion, an engineered embankment is part of the site plan.

The residence will feature native stone facing on its ends and on the side toward the highway, together with a strongly pitched shingled roof. At-grade access to existing ramped campus paths at the first and third levels (by bridge) will assure adequate handicapped access without need for an expensive elevator.

Floor layout concepts of the building largely conform to earlier plans. Handicapped parking and loading access will be via an entrance road just north of the bridge at the foot of the college hill where the footpath now begins. The main parking area will be the existing lot on the curve at the base of the hill.

Nielsen said construction will begin when the ground thaws, with completion and dedication slated for Summer Weekend (July) 1986. Experienced college architects Brandt and Poost of Renssalaer, NY, say the building will cost just under $2.5 million. Because the college will use a construction management system underwhich the college can do some work itself, Nielsen believes this figure can be undercut. Costs will be financed by borrowing.

As Houghton begins work on a new men's residence, Shenawana, the first men's dorm, is turning 25 years old. Dr. Kenneth Wright furnished the picture above which shows the late professor Stanley Wright turning first sod for Shenawana's groundbreaking on May 7, 1960. In the background is the college choir with its late director, Dr. Robert Woods, at left. Class of 1960 president Anthony Yu is at right.

Coalition President, Former Houghton Pastor, Mission Radio Executive to Speak at Commencement

Two hundred forty-one seniors are expected to graduate May 13. Commencement speaker, Dr. John R. Dellenback, is president of the Christian College Coalition in Washington, DC.

Former director of the Peace Corps, he has had a varied career in business, education, law and government. An attorney who served in the Oregon House of Representatives and the U.S. Congress, he is a member of several national boards including the United Bank of Washington, DC; Bread for the World, Agape Foundation, and the National Association of Independent Colleges and Universities. He is a graduate of Yale University and the University of Michigan Law School.

Giving the baccalaureate sermon on May 12 will be Rev. H. Mark Abbott, pastor of the Houghton Wesleyan Church from 1977-1982. Now he serves the First Free Methodist Church, Seattle, WA, ministering to Seattle Pacific University students and faculty.

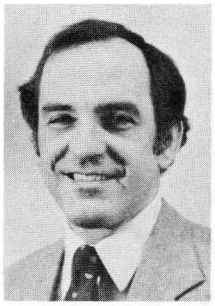
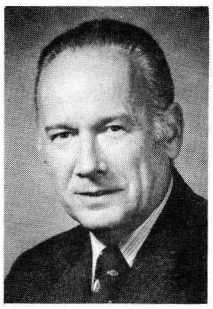
(Continued on next page, column one)

Fine Arts Festival is a Birthday Gala

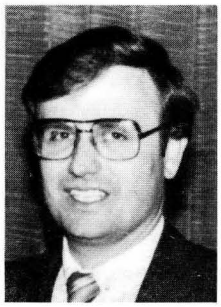
Music celebrating the 300th birthdays of Bach, Handel and Scarlatti was the focus of the 1985 festival, which had a split two-weekend format (March 14-15 and March 21-22) to overcome scheduling problems and include Bach's actual March 21 birthday.

Coordinator Ben R. King's programming included organ, symphonic wind ensemble, and orchestral concerts. Faculty and student performers and the college choir played in chapels. Opera Workshop staged Bach's "Coffee Cantata."

The program for the 21st featured an all-Bach harpsichord concert by guest artist Arthur Haas of the Eastman School of Music and the festival concluded with an Artist Series concert by Ars Musica, a 13-member chamber orchestra playing rare period instruments.

Speakers Dellenback, Abbott and Freed



Donavon Shoemaker

Commencement . . .

(Continued from page 21, col. 2)

Born to missionary parents in South India, he earned the B.A. degree from Marion (IN) College in 1965 and an M.Div. from Asbury Theological Seminary in 1968. In 1975 he completed an M.A. in religious studies at Canisius College, Buffalo. From 1979-75, while pastoring in Hamburg, he was a part-time instructor at Houghton's Buffalo Suburban Campus.

Addressing the annual Student Foreign Missions Fellowship convocation will be Dr. Paul Freed, president of Trans World Radio, Chatham, NJ.

faculty news

A poem by Dr. James Zoller, assistant professor of writing and literature, has been selected for inclusion in the 1985 *Anthology of Magazine Verse and Yearbook of American Poetry* edited by Alan Pater and published by the Monitor Book Company of Beverly Hills, CA. Other poems by Dr. Zoller appear in current issues of *Blueline* and *Arachne, Inc.* literary magazines; another has been accepted for the next issue of *The Greenfield Review*. In addition, Zoller recently led a fiction writing workshop during the Western New York Christian Writers conference at Camp Findley, Clymer, NY.

Assistant professor of organ, Miss Susan Randall will receive the doctor of musical arts degree in organ performance and literature in May from Eastman School of Music, Rochester, NY.

Both Drs. Zoller and Randall joined the Houghton faculty last fall.

ATTENTION FLORENCE NIGHTINGALE!

There is an opening in Houghton College student health services for an R.N. interested in pursuing a B.A./B.S. degree. Room and board will be given in exchange for on-call duties. For further information contact Dionne Parker, Nurse Practioner and health services director in care of the college or phone (716) 567-2211, ext. 483.

Lecturers Address Equal Access, Abortion

Samuel E. Ericsson, director of the Washington office of the Christian Legal Society, delivered the college's spring Staley Lectures. Through lectures, chapel appearances and class presentations, Ericsson challenged students and faculty with the issues facing CLS: such current news topics as reviving released time in the public schools, clergy malpractice, church-state issues, and the Equal Access Act.

Ericsson is serving as legal counsel in the Williamsport trial (Bender vs. Williamsport), which, some observers say, could decide whether religion is "in" or "out" of the public schools. In response to reporter questions, Ericsson stated that the conservative religious movement "dug its own grave" by claiming that a 1963 Supreme Court ruling entirely banned religion from public schools. In fact, it simply banned teachers from leading in-school religious clubs. As a result, said Ericsson, the courts "bought into" what the conservatives were saying and used their words as a basis for future rulings.

Ericsson believes that a state-composed prayer is unbiblical. At the same time, he says the present situation in the public schools, caused by the over-reaction of school administrators to the 1963 decision, is a case of discrimination. Students "should be able to discuss anything," including religion.

Michael J. Gorman, a doctoral candidate at Princeton Theological Seminary, spoke to a crowded Fancher Auditorium audience on the topic "Abortion and the Early Church."

Gorman drew close parallels between ancient civilizations and the 20th century regarding public opinion on abortion. The early Christian church interpreted the pagan Greco-Roman culture as one of bloodshed versus love. The Christians thus chose to exhibit "practical love," which was "a complete reversal of Roman values." This, coupled with the fact that the early church adopted many beliefs from its Jewish roots, established the church's prolife stand. Gorman told his audience that the early church believed that the fetus is God's creation, a person and a neighbor, deserving just treatment in society since, according to one early church writer, "The warfare of Christians is justice."

Gorman believes that the church today must follow the example of the early church and allow itself to be a channel for non-violent justice; this despite the awareness of a negating cross-over between "pro-life" and "pro-choice" camps. (Many claiming to be "pro-life" on the abortion issue are also strong proponents of the death penalty and vice versa).

—Sally Parker

Inner City Churchman Is Pastor of the Year

Rev. Donavon W. Shoemaker, pastor of First Wesleyan Church, Jersey City, NJ, received the Claude A. Ries Pastor of the Year Award in ceremonies March 19 during Houghton's Institute of Theology.

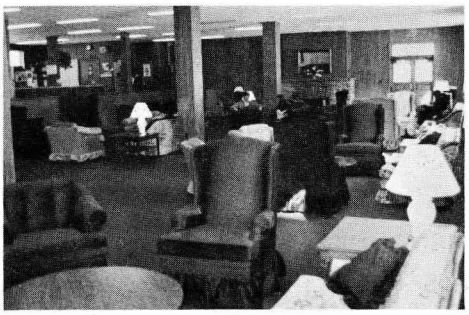
Born in Decatur, IN, and raised on a farm, he graduated magna cum laude from Marion College in 1969 and Asbury Theological Seminary in 1972. After a brief internship at Lakeview Church in Marion, he accepted his present pastorate.

A multi-racial, tough inner city church reflecting the composition of the community, Jersey City Church has, during Shoemaker's 13 years there, become a model for urban service in the Wesleyan Church today. Various outreach ministries have included: a summer day camp, home Bible studies, an after-school tutoring program and hosting the local block association. Food pantries and a mid-week presentation for children have been successful in contacting unchurched homes.

Shoemaker's strong community and Penn-Jersey district involvements have been a catalyst for improved relations within the community. He is married to the former Viola Mayhle, and the couple has three sons.

HORSE RIDING CAMP SET

This summer the college will sponsor three horse camps for youth aged 10-17: July 21-27, July 28-August 3 and August 4-10. An adult camp will run evenings July 8-12. Costs will be $150 for the youth camps, $60 for adults. Contact Mrs. Carol Wheeler in care of the college for a detailed brochure and application form.



For just the third time in more than three decades, East Hall lounge furniture has been replaced. The $10-12 thousand-cost was paid out of accumulated room damage fee monies. The new furniture, in shades of russet and blue plus occasional florals, has drawn favorable student reaction as appearing more elegant and homelike than the usual institutional pieces. End-tables and lamps were part of the re-do.

Tour Jordan, Israel, Egypt

An experienced Middle East traveler, Religion division chairman, Dr. Carl Schultz will lead a Holy Land tour for Fellowship Tours of Phoeniz, AZ, August 12-23. Visit Jordan for two days, spend six days traveling in Israel from Upper Galilee to the Negev, then continue overland to Cairo and two days in Egypt. Price is $1,559 all inclusive from JFK, NY. For details and application write Dr. Schultz in care of the college.

Current Issues Day Explore Nicaragua

Finding speakers to present the many nuances of "The U.S. in Nicaragua" for Current Issues Day, March 13, occupied seniors Becky Hutton and Carmen Ranalli for most of the time since Student Senate approved the topic last semester. Student participation and reaction suggests that they and faculty advisors Young and Balson did a good job.

Representing the U.S. State Department, Kenneth Bleakley reminded students and faculty that "you're dealing with a *close* neighbor," closer to Houghton than is Los Angeles." He described a heavy arms buildup within Nicaragua and the resultant fears of its Central American neighbors.

Glen Silber, a graduate of the American Films Institute and producer of several Academy Award-nominated documentaries on Nicaragua and Viet Nam, asked his audience to "take the point of view of a Nicaraguan or Salvadoran peasant, not a political elite." He revealed that the CIA-supported counter-revolutionaries ("contras") exhibit a systematic pattern of torture of Nicaraguan peasants. Silber believes that the "contras," which the American administration calls "freedom fighters," are guilty of the worst kind of terrorism. (Silber substituted for a Nicaraguan UN representative called back to Managua on the eve of CID).

James Buschman, director of Latin American studies at Michigan State University, then offered the audience options from which they could choose in dealing with Nicaragua and Central America as a whole. First, he cited negotiations, which Contadora nations have offered to mediate. Second option was observation of international law. "Getting involved in a country's internal affairs (without that country's permission) is criminal," he said. Buschman's third option was force, supplying weaponry. "We have something of a history of doing that," he noted. "When in doubt, invade." He said the U.S. has earned a bad reputation in Central America for following such a course. His last option was demilitarization of the area—in the sense of cessation of U.S. supplied arms.

The last speaker, Humberto Belli,

(Continued back cover)

Summer Conferences, Soccer, B-ball Camps

Ranging from United Methodists (14th year) to the 60th wedding anniversary celebration for emerti sociology Professor and Mrs. J. Whitney Shea, Houghton College will host some 40 camp and conferences groups during the next five months.

Attendance at these sessions will range from 900 down to 35. The schedule includes dinner concerts, wedding receptions, five week-long Elderhostels, student orientation programs, youth conferences, various church and parachurch groups, cheerleading schools and several training camps.

Among the college sponsored events are soccer and basketball camps for children and youth. Soccer coach E. Douglas Burke and assistant coach Richard Halberg will direct a camp for boys and girls aged 9-15 from August 11-16. This second year camp promises to be even more popular than the first. Resident campers will pay $150 for all expenses. Day campers will pay $85 exclusive of meals. Persons registering before June 30 may deduct $10 from the cost.

Coach David Jack will direct three basketball camps for children and youth ages 8-18. Boys' camps will be held June 23-28 and July 7-12. A girls' camp will run July 14-19. Depending on resident and commuter options chosen, cost will range from $195 to $145. Space is limited.

For detailed information and application forms, write to Coach Burke or Coach Jack in care of the college.

Events Calendar

April

9 Classes resume
10 Lecture—Dr. William Pannel: Minority "Perspectives on Issues in the Christian Church
12 Artist Series—Anita Boyd: Flute
17 Lecture—Dr. John Tyson: "New Hymns of John Wesley"
19 Youth Weekend
20 English Expression Club Play—"The Crucible"
21 Benny Hester Concert
22 Lecture—Dr. Marvin Eyler: "Trekking to the Base Camp at Mt. Everest"
25 Lecture—Dr. Daniel Chamberlain: "China: The Challenge of Change"
29 Lecture—Dr. Robert Bailey: "The German Romantic Movement"

May

1 Artist Series—Rochester Philharmonic (makeup concert)
3,4 NCCAA Track meet
12 Baccalaureate, FMF Services
13 Commencement
14 Mayterm begins
24, 25 Freshman Orientation I

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Practicing the Presence of Christ

• Themed Presentations by David Pollock '63, Director of Interaction Inc. • Fine Food and Fellowship • Golden Ager Activities—featuring Houghton's first-ever 60-year class • Danny Gaither Concert • Emeriti Faculty Reception • Music by Son Touched Reunion attendees • Alumni Auction • Recreation • Five Year Reunions for class years ending in zero and five • Communion Service • Building Naming Ceremonies • Letchworth Picnic

Alumni will receive detailed programs and reservation forms by mail about May 1. Golden Agers activities begin one day before Summer Alumni Weekend events begin.

summer alumni weekend

July 11-14, 1985

CID Explores Nicaragua — from p. 23

described his involvement with the Sandinista movement; and then as editor of the major opposition newspaper, *La Prensa*. Becoming a Christian in 1977, he left the Sandinistas because of their Marxist-Leninist ideology.

One student summing up the day's impact and the on-going importance of the topic observed, "very informative, but it raised more questions than it gave answers. . . Each speaker presented 'facts,' viewed as true, and based interpretations of the situation on them. Who do you believe? It takes continual thinking."

—*Sally Parker*

Academically sound, but are they practical? Four Houghton faculty share overlapping views of Christian stewardship—in class, in their daily lives, in MILIEU. Left to right: Professors, John Leax, Irmgard Howard, Richard Perkins and Elizabeth Cook.