

The Houghton Star

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No. 17



Scene from Canadian Opera Company's "La Boheme"

Canadian Opera Company Presents "La Boheme" in Tonight's Concert

by John Hugo

Perhaps some of you will remember last year about this time when the famed Boris Goldovsky Opera Company performed "The Barber of Seville" in Wesley Chapel. Despite technical difficulties, such as a massive power outage, the opera was a spectacular success.

It is safe to say that few people at Houghton College have ever witnessed a performance of the Canadian Opera Company. Certainly not at Houghton. However, on Friday, March 11, the Canadian Opera Company will make

its Houghton debut with Puccini's "La Boheme", in English. The production was conceived by Jan Rubes, and the performance will be conducted by Errol Gay. The cast will consist of the best young Canadian and international opera singers accompanied by the company's largest touring orchestra assembled to date.

The plot in essence follows. The first act takes place in Paris on Christmas Eve in the 1830's. It is in the attic apartment of Rodolfo and Marcello, members of a quartet of happy-go-lucky, poverty-stricken Bohemians. The other two friends enter and the four have a meager but cheerful feast. After a bout with the landlord, Schaunard, Marcello and Colline departed for the Cafe Momus, leaving Rodolfo, who explains that he has an article to write.

A few minutes later there is a timid knock at the door. It is a pretty young neighbor whose candle has gone out. Rodolfo invites her to come in. He relights her candle and she leaves but returns a moment later because she seems to have dropped her key. He gallantly searches for it and as they grope in the darkness, the candle having gone out, Rodolfo grasps Mimi's hand. Rodolfo in a beautiful aria, tells about his way of life and his work. When he has finished, the girl goes on to describe her simple life as a seamstress. The two are now quite in love, and, answering calls from

their friends, leave for the Cafe Momus.

The second act takes place outside the Cafe Momus, where our Bohemian friends have taken a sidewalk table. A large part of this act is given to a musical depiction of Gay Paree in the Latin Quarter on a Christmas Eve. Rodolfo introduces his new girlfriend to his friends, and presently a rich gentleman named Alcindoro and gaily overdressed companion entered and occupy a table nearby. Now, the girl, Alcindoro, has brought in Musetta, and Musetta is the ex-girlfriend of Marcello, the painter. She is bored to tears with this rich elderly admirer and tries desperately to pick up the old companion. First he will have none of her, but then she sings her famous waltz song and Marcello is lost. Sending Alcindoro on a wild goose chase, Musetta, Mimi, and the four gentlemen follow a parade and leave the cafe.

To tell you the happenings in the concluding two acts would be to spoil the effect of the opera on the audience. I will say, however, that all does not work out ideally for the Bohemians. I hope the suspense is not too intolerable. I can assure you that those attending the Artist Series will not be disappointed with Puccini's work. The performance by the Canadian Opera Company should be one of the best on the Series this year.

Fuel Conservation Measures Instituted In Compliance With State Requirements

On Jan. 27, 1977, Governor Carey declared an energy and fuel supply emergency with respect to the use of natural gas. In emergency order number 8, degree granting, post-secondary institutions were placed in the commercial user classification.

With the exception of dormitories, the main purpose of the emergency order is to reduce immediately by 25%, the consumption of natural gas in certain geographical areas of the state.

The State Education Department has signed a memorandum of understanding with the State Energy Office for the purpose of exempting degree granting, post-secondary educational institutions from emergency order number 8. The exemption only applies if a degree granting post-secondary institution agrees to the guidelines that are listed below. This agreement offers institutions like Houghton an alternative to the emergency order. The Administrative Committee reviewed both alternatives and agreed to sign and return to the State Education Department our intention to fulfill conditions of the agreement.

The institution will comply throughout the term of this agreement, with each of the following guidelines in all buildings at such campuses which use natural gas, other than residential buildings:

a. Set thermostats in academic and administrative buildings at a maximum of 65 degrees F. during the periods when spaces are occupied. Maintain thermostats at 55 degrees F. at all other times.

b. Eliminate the intake of outside

air for mechanical ventilation systems to the extent possible.

c. Suspend the use of exhaust systems whenever and wherever practical.

d. Within the physical education program, minimize the need for hot showers and reduce temperatures in gymnasiums to the minimum required for protection of equipment.

e. Maintain building temperatures in spaces used for extra-curricular activities outside of instructional hours at minimum levels necessary for plant protection.

f. Eliminate hot water in all aca-

demic and administrative spaces except in research areas that depend upon heated water.

g. Revise the food service program to reduce the consumption of natural gas.

h. Eliminate heat in bus and other storage areas and reduce the temperature in maintenance areas to 55 degrees F.

The college must certify at the end of each month that we have fulfilled the conditions of this agreement. The administration thanks you for your cooperation which is essential to our meeting these conditions.

Prison Reform And Rehabilitation Is Subject Of 2nd Semester's Current Issues Discussion

by Dave Brubaker

"We face a real problem with prisons, California Governor Edmund G. Brown, Jr. lamented, "They don't rehabilitate, they don't deter, they don't punish and they don't protect." Governor Brown's resigned recognition of the inability of U. S. prisons to provide adequate criminal justice (quoted in *Newsweek*, February 10 1975) is an indictment of the entire U. S. penal system.

America's penal system is composed of local jails (detention centers, mainly for suspects awaiting trial), state prisons (such as Attica), and Federal penitentiaries (like Leavenworth). Generally, the most obsolete and inhumane of these are the jails

— often referred to as the "ghettos" of the criminal justice system. In fact, courts have deemed incarceration in several of the more infamous local jails to be "cruel and unusual punishment", a violation of the U. S. Constitution. National attention focused on an incident in Seminole County jail (Sanford, Florida) on June 9, 1975. On that day a fire killed eleven prisoners — most of whom were trapped in locked cells. As U. S. *News & World Report* (June 23, 1975) bluntly observed, "Most U. S. jails are overcrowded and understaffed, breeding grounds for riots, homosexual attacks and suicides. Many are filthy, with inadequate food, medical and other services."

Unfortunately, state and federal penal institutions are also failures, expensive failures — over \$1 billion a year is spent nationwide to house inmates in state and federal prisons. Further, more than half of these convicts will return to prison after their release (a frightening phenomenon known as recidivism). And while conditions may be more tolerable than what's encountered in local jails, the five-tier, 900-man cellblocks common in these institutions are not at all conducive to training and therapy for their inhabitants. The pacifistic Quakers suggested isolating offenders in cells where (after contemplating their sins) they could repent. Some contemporary reformers desire to abolish prisons completely, except to incarcerate the violent 10-20% of the convicts who must be contained. However, an increasing number of criminologists are advocating a less permissive program than what now exists.

One of the few rehabilitation approaches which have been found effective is Christian regeneration. Organized churches in consort with other ministries have sparked a spiritual revival which has spread through the nation's prisons in the past two years. One group, the Seventh-day Adventists, conduct prayer meetings twice a week in prisons in twelve states, meetings which have resulted in 325 baptisms of inmates in New York and Washington, D. C. since 1971. Several well-known prisoners have been born again while behind bars. Former Black Panther leader Eldridge Cleaver became a Christian in January, 1976, while residing in Alameda (California) county jail.

Three members of the Charles Manson clan — Susan Atkins, Bruce Davis, and Charles (Tex) Watson — have converted (as *Newsweek* quipped) "from Charlie to Jesus". And the introspective former Nixon aide, Charles Colson, came to the Lord while ensconced in Allenwood prison for obstruction of justice. Colson emerged from prison and began training evangelical ex-convicts to embark "on a commission for Jesus Christ".

Two members of Colson's troupe will be on campus for Current Issues Day, Wednesday, March 16. Paul Kramer will be joined by George Reed (Chairman of the National Appeals Board of the U. S. Parole Commission) for Wednesday's sessions. The day's events will commence at 9:00 a.m. with a two-hour meeting, followed by a luncheon. The afternoon session, beginning at 1:30, will lead into a panel discussion which should be completed by 3:00. This semester's Current Issues Day has been organized by Jim Priest, Dave Irwin, and Bob Suttmeier — under the guidance of faculty advisor, Mr. Charles Wallace. As a prelude to Wednesday's activities, the movie, "The Glass House" will be shown Tuesday evening at 8:00 (tentatively scheduled to be shown in Wesley Chapel).

The Director of the U. S. Bureau of Prisons, Norman Carlson, recently acknowledged "An inmate has to be motivated to change himself and we must also have the programs that enable him to do it." Listen carefully on Wednesday, for few people are in a better position to propose positive programs than the gentlemen we'll have with us for the day.

Attempt to Tamper with Gas Supply Thwarted By HC Security Officers

Two local men were arrested on the Houghton campus early Wednesday morning, apparently while attempting to shut off the college's natural gas supply. Charged with trespassing and conspiracy to commit a crime were Donald A. Frost, 29, of Arcade and Walter Hanson, 28, of Delevan.

The pair were apprehended at the fuel gas pit north of the infirmary at 1:30 a.m. by security officers Duane Tullar and Sam Norton. A large bolt cutter was confiscated by Houghton security also.

Security Chief Robert Strimple and Business Manager Kenneth Nielsen met the alleged trespassers at the Security office. The State Police were

summoned. According to Strimple, "The subjects admitted freely that they were employees of National Fuel Gas and had come to Houghton College to turn off the gas because they were on strike and wanted more money."

After the police arrived the men were charged and taken to Allegany County Court House in Belmont. Both pleaded guilty to Oramel Town Justice Clarence W. Jewell, and were each fined \$25 for trespassing and \$500 for conspiracy with an option of 100 days in jail. The following morning a Buffalo lawyer asked Justice Jewell to reverse the pleas and allow the men to stand trial. Jewell complied and both are free on \$500 bond.

National Fuel Gas, Inc., has been on strike since February 17, and management has been running the company with a skeleton crew. A gas shutdown would cause major difficulties for the company. The job of relighting all pilot lights on campus would take many man-hours, Strimple reported.

Last Thursday an advertisement appeared in the *Olean Times Herald* reading, "National Fuel Gas will pay a reward of \$10,000 for information leading to each and every arrest and conviction of the person or persons endangering the health and safety of its customers by tampering with the company's gas service facilities during our current labor problems."

Editorials

There seems to be a mentality among us that criticism equals a desire to see this institution crumble at its very foundations and come crashing down. In fact, the purpose of criticism is the exact opposite. For the vast majority of those who dare to voice criticism the true desire is to repair what they fear could be a very fatal crack in this institution's foundation.

There is an attitude that could exist (and among some unfortunately does exist) here at Houghton that is the exact opposite of a questioning mind. Apathy. Apathy is, according to all-knowing Webster, the lack of interest or concern. Apathy is like a termite — one can do damage, let alone several thousand which bring destruction.

Active participation in the community life of Houghton College is bound to point out the college's inadequacies. Why? Because, simply, Houghton is made of people and people make mistakes. Those among us who criticize do so because we do not want to see those mistakes perpetuated and seriously damage a place that we believe in. Yes, that's right, believe in. For if we did not believe in Houghton College and in its purpose — the integration of faith and learning — we would not care whether it continued or collapsed. In short, we would be apathetic.

There is therefore, a choice. Active participation in the community life of Houghton College and with this participation criticism. Or, lack of concern — apathy — with Houghton's future. Choosing the latter will be fatal.

Sharon Brautigam

I thought about this editorial a long time. I finally decided to make some general observation about institutions. All of them apply to Houghton College; a Christian institution is susceptible to all of the faults and weaknesses of any other human institution, since it is made up of people who often differ only in theology from their secular counterparts.

The generalizations I would like to make are these: 1) Institutions quite often become increasingly insensitive to the situations they were created to ameliorate. For instance, agencies designed to help the poor often become the most calloused to poverty. 2) Often the goal of institutions becomes self-perpetuation instead of service. 3) As the problems encountered by would-be reformers of U. S. government on various levels indicate, institutions tend to perpetuate themselves long after their usefulness has expired.

These generalizations can easily be applied to Houghton and its institutions. We have archaic rules and obsolete administrative procedures that yield very reluctantly to the inexorable forces of change, such as Middle States or Title IX. We have institutions such as the library or bookstore which are supposed to be responsive to student needs and yet in practice become far more interested in continuing to exist than in meeting those needs. That is why it took concerned students a whole semester of agitation before the librarian consented to an earlier opening on Tuesday evening and several years of complaining before the bookstore changed its record selection.

Both of those Houghton institutions are examples of the first two of the generalizations which I have made. The third is much harder to illustrate. It should be sufficient to observe that the third generalization, the gradual loss of effectiveness, is a natural concomitant of the first two — insensitivity and irrelevance. A college which was established to meet needs extant in the 1890's would be totally useless today if irrelevance and insensitivity dominated all its component institutions.

Houghton is not useless. But as long as society and people change, the threat of uselessness never expires. Houghton must be aware of the human elements pervading all of its institutions and thus of the need for critical self-evaluation. I am afraid that insensitivity and irrelevance are in fact more predominant than they should be. They should be recognized for what they are: a constant and ominous danger to the continued usefulness and viability of this college.

Daryl Brautigam

The Star would like to mark the significant changes in faculty and administration which have been announced this week. Dr. Charles H. Finney, Professor of Music and Chairman of the Fine Arts Division, will be stepping down from the chairmanship in May, but will continue to teach in the Music Department. His place will be taken by Dr. Donald Bailey, Professor of Music. Dean Edwin A. ("Ted") Roloson will move from his post as temporary Dean of Student Affairs to an administrative post in the Buffalo Campus Department of Student Development. His replacement has not yet been selected.

These changes are significant for the institution, Houghton College. The positions being vacated are powerful within the scope of their influence. Students will, of course, note with interest the changing of the deans. And they all ought also to attend to the Fine Arts situation. The chairman has some influence over a good percentage of campus entertainment (e.g., the Artist Series). Alterations in the major policies of these departments are (as always) in order and inevitable.

But, more immediately, these changes are significant for the people involved in them, which is to say, for Drs. Finney and Bailey, for Mr. Roloson, for you and for me. We are about to see them in new ways. We will be able, perhaps to appreciate their past contributions to this college more fully. Our good wishes to them.

— DPH

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Letters to the Editors

Dear Editors:

I have often stooped to my knee-high mailbox for some positive and enlightening news in this publication. Many times I walked away in disappointment. So, to begin with I would like to remind you of those all-inclusive five verses of The Lord's Prayer! Now isn't that a positive and enlightening start? PTL!

Contrary to many of my comrades in books, basketballs, and biomechanics; I call this rock my home. I am snow-bound and vacation-bound until the arrival of the "Final Spring Thaw" and its diploma announcing my "Emancipation". I have "Roots" here! You could say that I'm "grounded on the rock" (all puns so far are intended). Whether it be life with my parents, in the Church, at Houghton Academy, or the college, Houghton has been and is my home.

For years I have let those "little things" as ole Dan'l Hawkins called them a while ago, gnaw away at the timbers of my home. In fact, it was not so long ago that I was one of those "little things crawl in" under the rock... just hopin' it (or in my case parts of it) would crumble." I was content to let the little things shout from their soapboxes without any outward rebuttal.

It is fact that I had to chew all that soap that has developed and accumulated in some eleven years of life on the hill. Needless to say it was not a pleasant experience. All those bubbles of hurt, disgust, jealousy, depressions, and numerous "B.A.B.s" (Bad Attitude Bubbles) slid down Ivory Slow!

Yes, since February 1966 I have seen this rock weather through years of Civil War, a Great Depression, the leaving of a great and venerable Roosevelt, The Great Flood, a pomp but empty inauguration, a Presidential assassination, an empty White House (both College and Church), even ripples of Watergate. But now I see a fresh and exciting Administration!

Before this semester many of these historic classics had a real and very negative effect on me and mine:

"Many will come in my name, claiming, 'I am he', and will deceive many. When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. Nation (faculty-staff) will rise against nation (administration), and kingdom (students) against kingdom (the Establishment and its Pledge). There will be earthquakes in various places (have you seen a few?) and famines. These are the beginning of birth pains." (Mark 13:7-8)

Thank the Lord for those folk of the Rock who may orally stutter but didn't hesitate to express what He had in mind. It was that kind of persistent faith on this rock that gave me hope!

Thanks to one of my textbooks I have learned that this ole rock has contracted a chronic disease called Institutionalism (or at least it has all the symptoms):

1. The organization becomes more important than the people who make it up. The "Policy Manual" and "Rulebook" get bigger while fresh ideas (creativity and individuality) are fewer and farther between.
2. The atmosphere becomes threatening rather than open and free. People are often afraid to ask uncomfortable questions.
3. The structural arrangements become rigid and inflexible. Communication often breaks down due to red tape and the repressive atmosphere.
4. The means to reach our objectives become ends in themselves. In

order to survive in a cold structure, people develop their own special interests within the organization, creating competitive departments and divisions (What ever happened to the Body?).

5. Morale degenerates; people lose their initiative; discouragement and criticism results.

6. A hierarchy of Leadership develops. (This in the words of our retired bowler-janitorial friend means: "Pal, in this place there are too many Chiefs and only two Indians, you and me!")

Are these causes of many complaints and grumbings we say and hear on this rock? I think so... For me such things had to happen before I experienced real conversion! The Rock changes lives and with them "B.A.B.s" (Bad Attitude Bubbles or 'Babes'). He changed mine! !

Charles Colson wrote in *Born Again*: "Watergate has raised so many questions... Having seen through Watergate how vulnerable man can be, I no longer believe I am the master of my destiny. I need God; I need friends with whom I can honestly share my failures and feelings of inadequacy."

It was in this framework that I wrote this book (in my case this letter); an inexperienced writer and a baby Christian, but in submission to the Almighty, praying that others might find hope and encouragement from my experience."

This is definitely a "time for Love and Peace", "The King is Coming!" "What a day that will be!"

with love,
Steve Harris
(baby Christian)

Dear Daniel and Kathleen,

I am increasingly alarmed at the nuclear arms race. Today, the U. S. has a stockpile of about 9,000 nuclear weapons, the equivalent of 615,385 bombs the size that was dropped on Hiroshima. This blast immediately killed 78,000 people, injured 84,000, and destroyed 62,000 buildings. The U. S. alone has a kill-power 12 times the present world population. Add to this the Russian's fire power, which equals the States, 8,000 million tons of dynamite, and the madness becomes evident. One submarine of the Trident II system, which will start to be deployed in 1979 will have the capacity to destroy 408 different cities or targets, each with a blast five times that of the Hiroshima blast. Three a year will be built until there are 30 of these submarines by 1990. Until the late 1960's, the position of the U. S. was that of retaliating with nuclear weapons only if attacked first. In 1972, after the signing of the SALT I treaty, the U. S. changed to a strategy of counterforce, retargeting missiles to destroy military targets, which meant building weapons of greater accuracy and power. Counterforce is another word for first strike, and both Ford and Carter back a first strike tactic to stop communists in Korea or Europe.

In an attempt to ignore these frightening facts, many believe that atomic war is extremely unlikely since the destructive potential is so great that the weapons will never be used, their only function being a political influence at bargaining tables. But there are other complications. The Stockholm International Peace Research Institute says that "About 35 countries will be able to make atomic weapons within nine years... and nuclear war will become inevitable." G. Ruthjens of M.I.T. and T. Schelling of Harvard both say a nuclear war by 1999 is "inevitable". Additional threats are the misuse of atomic weapons by allies or blackmail by terrorists to mention several.

Houghton has chosen to call itself a

community. What this means is not clear. Hopefully it at least means that Houghton is honestly occupied with the pastoral concerns of personal salvation needs and faith of its members, although it at times seems overly concerned with the personal lifestyles of its members. But besides the pastoral role of a community, there also must be a prophetic role, calling to judgment the social and political establishment. The prophetic role means recognizing that the social-political status quo does not bear God's stamp of approval. To be a Christian community in the American society, or any society, means being a community of resistance, speaking directly to worldwide problems of war, racial injustice, poverty, misuse of power, and nuclear stockpiles, without neglecting the pastoral role, which makes the prophetic role credible. There must be both.

Karl Barth saw in 1959 the threat of nuclear warfare, saying that the most important issue that Christianity faced was the lack of a definite stand by the church against nuclear weapons. Oct. 12, in *Christianity Today*, Barth asks "How do you explain the fact that the large Christian bodies cannot pronounce a definite yes or no on the matter of atomic war?" Eighteen years have passed since Barth spoke and the church is still silent.

How has the Houghton community fulfilled its prophetic role of calling to judgment the social-political status quo in relation to Biblical principles? How has *The Houghton Star* responded as the prophetic conscience of the community in areas other than abstinence chapel cuts or the pledge? Responding to the seriousness of expanding nuclear arsenals is only an example of the many problems of maintaining a pastoral-prophetic community. I suggest that if Houghton desires to call itself a Christian community it should broaden its concept of what it means to be a Christian community in America and examine possible ways it has compromised Biblical principles to the social-political status quo. Every day the U. S. makes three more nuclear weapons. What does Houghton say?

Sincerely,
Leslie B. Bresee

Dear Editor,

I think it is shameful when a Christian institution is ten years behind similar secular institutions in the area of student and staff rights. What is needed in this shameful situation is a combination Aldersgate / Watergate experience with the president leading a thorough investigation of the biblical / legal legitimacy of the many-faceted power-structure.

Thank you,
Don Woodhouse

Dear Editors,

Several chain letters have been circulating on campus. I have been requested to give a mathematical analysis of chain letter logistics and to subsequently speak to the morality of involvement.

First the logistics: in this particular chain letter, there seems to be no loss to anyone. It claims to be just a simple recirculation of money. The letter works as follows: You pay \$6 for the letter; send \$6 to the name at the top of a list of ten names; recopy the list of ten names, omitting the top name and including your name at the bottom; and finally, sell two copies of the new list for \$6 each. It costs you nothing and when your name gets to the top you will receive over \$6,000. In fact, if the chain remains unbroken it appears that no one will lose. Indeed, this is true. But it is interesting to see what such a commitment would involve.

(Continued on Page Four)

Concert Review

Genesis

by Quincy

In the beginning . . . Genesis, a band that has never lowered themselves to commerciality, has been a leading force in a trend within music today that we'll call Art-rock. "Art" is used to define the music of bands like Yes, Emerson, Lake and Palmer, and Kansas, who, like Genesis, use music as a means of expression, but also as an end in itself. In such groups the final product, the musical whole, must stand on its own. In Genesis composition is king and technique, style, and individual musical achievement are queens through which the king can manifest itself.

In the last 3 years I myself, through the patient dealings of my loving friends, have gained an appreciation for music that moves your mind and not just your feet. My conversion into Genesis, although recent, was total, and I eagerly awaited a chance to experience their music live. The chance I was waiting for came at 8:00 p.m. on Monday, Feb. 28. As I and 4 bosom buddies made our way into the Buffalo Auditorium, "Home of the Buffalo Sabres", and then to our seats we were somewhat disillusioned to find them behind the stage. Being men of ingenuity we quickly made our way to some seats that were close to the floor and even in front of the stage.

After their introduction, Genesis opened with a raucous "Squonk", from their "A Trick of the Tail" album. They played a well balanced concert moving from softer material to louder and back with remarkable versatility and skill. Genesis has a

way of building you up musically with an intensity that makes you think that you'll fly away if they don't stop. With a change of pace they mellow out and leave you lying on the floor in a muddle as they begin to build you up again. This subtle form of attack, withdraw, and attack is extremely fulfilling within the concert experience. Throughout the concert they drew heavily from the material of their last two albums: the one I've already mentioned and the newest "Wind and Wuthering". The best selections of the evening were "Firth of Fifth" from "Selling England By the Pound", "The Carpet Crawlers" from "The Lamb Lies Down On Broadway", "Dance of the Volcano/The End", and "Robbery, Assault, and Battery" from "Trick" and "Eleventh Earl of Mar" from "Wind".

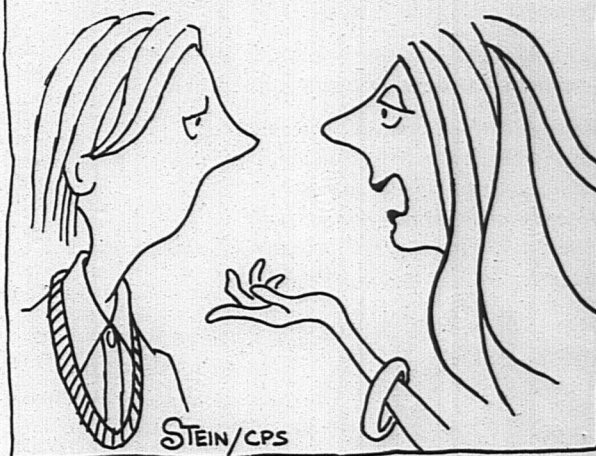
The big surprise of the evening, which was also the climax of the concert, was the inclusion of "Supper's Ready", complete with laser light show and dry ice. They used both of the techniques throughout the concert but they were limited by only two

lasers and ended up losing the overall effect.

Music reigned supreme. Chester Thompson, the newest member of the band, supported on drums. Mike Rutherford played bass and electric 12-string. Steve Hackett is a unique guitarist, who doesn't stand out as a solo artist but makes a significant contribution to the whole. The largest contributor to the sound of Genesis is Tony Banks the keyboard player, who collaborates in the writing of most of the material and also excels, within the concert, as a lead artist. Phil Collins, the new lead singer taking the place of Peter Gabriel, took the show. He sang, danced, drummed, played percussion, acted, and drove his tambourine around the stage, altogether creating an exciting experience.

For an encore they played "The Lamb Lies Down on Broadway" and "The Musical Box" ending the concert triumphantly with Collins singing at the top of his lungs "Touch me! Now Now!" They touched me.

I MEAN, THE ENGLISH LANGUAGE IS SO EXPRESSIVE, YOU KNOW? SO, I MEAN, VITAL, YOU KNOW WHAT I MEAN?



Epistemological Blunders: Myth Becomes Fact

by John Kelly

A child will believe anything told him by an elder. With open, innocent eyes, a youngster readily accepts any statement, true or fictitious. Tell 'em, "Yeah, sure, there's this Santa Claus guy who knocks around with a gang of flying reindeer. And he distributes costly presents with no profit margin at all." Yeah, right, it's bull. But, a kid doesn't think so. He laps it up

like a dog, believing a half-baked, red-suited myth.

Later, as he gets older, the child discovers, in a storm of disillusionment, that he has been lied to. There is no Santa Claus and no reindeer. There is no Easter bunny. There are no elves sewing up Flagg Brothers shoes, no cabbage patches hiding pink-cheeked babies. And there are no lottery winners. The child is left alone, on a sea of doubt. Sure, he still knows that dogs love cheese. And, yes, he realizes that young men with yellow rain slickers and bright teeth win all the chicks. But, most other well established facts are placed in the shadows of disbelief. Only when the child reaches adulthood, can he then be mature and analytical enough to separate myth from fact.

Unfortunately, though, most people in this process of realization confuse what is phony with what is true. Many individuals will go on believing that strings of garlic frighten away vampires and ward off job counselors. But, remarkably, they will, in turn, toss aside obvious truths: the integrity and honesty of men like the Marquis de Sade, Adolph Hitler or Earl Butz, for instance.

So what then, to cite the time worn expression, is truth? Like Venetians, we are blind. But, as human

babes, we must learn. And only plain polysaturated logic holds custody of the answers.

It is said, "our world supports three and a half billion people." Come on, let's be practical. How many individuals do you know? Maybe fifty, possibly a hundred. And how many have you ever seen? A few thousand, right? Now what does that tell you? Scratch off one myth.

Another example: let's examine an historical event — man's landing on the moon. Last summer, my uncle Fred drove to California, covering nearly a week of travel. How, then, could the astronauts take the same approximate time to reach a destination so much farther. Impossible, wouldn't you say? Billions were employed, presumably on the project. But, an easy 50,000 could build a life-like Walt Disney set; one that could effortlessly deceive hundreds of television viewers.

What did Neil Armstrong, our space hero, return with? Rocks! Tourists returning from Bermuda come home with post cards, steel drums, straw dolls and other collectables. But, from the moon, we get dirt and rocks. Are you and I fools? Not I.

In third grade geography, we are taught the map of Europe. The green, orange, and blue spaces are

interpreted for what they represent: Ireland, England, and France. But, is there really such a continent? Have you ever been there? "Wait!" you say, "What of the natives living there? Don't they think there is a Europe?" I answer, "If there were inhabitants, how could they survive in such a land? One can barely afford the price to visit, in order to sightsee, not to mention the cost of actually living in Europe." "What about all the photos?" you retort, "The beautiful scenery, the cities, the people . . . it's just too realistic." Right, too realistic. Hire a group of out-of-work actors and actresses to dress in foreign garb and there you have your French, your Germans, and your Spaniards. In fact, all we know as Europe (London, Paris, Monte Carlo etc.) are actually miniature models built in backlots in Iowa. (But, have you ever been to Iowa?)

Our American system of government is the greatest in the world, so we have been told. But a look at our office-holders is disturbing. Are we Americans so naive as to nominate two superbly average men — Jerry Carter and Jimmy Ford for president? Why up to a year ago, Carter himself was virtually unknown. Sure, we're told the man was governor of Georgia. And sure, we're told the man was a peanut farmer. A peanut farming governor? A peanut farming president? I'll place my faith in Peter Pan instead.

In fact, reports are continually leaking into Washington proving claims that Carter himself was, up to five years ago, a shoe salesman in Omaha, Nebraska. If this sounds too incredible, remember Ron Reagan? Before his fight for the Republican nomination Ron used to sell Borax on "Death Valley Days."

Hundreds of examples sitting in our books and in our minds can later be proven as myths, lies. We've been taught, "Don't step on that crack! Ya wan' yer mudder in traction" or "During full moon, werewolves attack those with bad credit ratings." But, these, along with other myths, must be tossed into the ditch. We, as children, have been conditioned to believe anything. But, we as adults must look at things as adults. Otherwise our blindness may lead to the inevitable — wearing photograys, and carrying a cane ya' can't lick.

Interview

Dean Roloson on the Pledge

by D. K. Knudsen

The Student Senate recently conducted a survey designed to find out student opinion on the pledge. As a result of the pledge survey, several questions involving general policy arose. In a recent interview with the Star, Dean Roloson tried to answer some of the questions in light of what he felt to be the main concerns of administrative policy.

One major point the Dean emphasized was what he considered to be a general misconception about the pledge. He said, "the pledge is not the binding agreement. If you enroll in Houghton College the requirements are already there." He went on to say, "The real reason we sign the pledge is to give us (the Student Affairs Office) a record of those who have read and understood it." This will help the Dean's Office to avoid punishing someone who is unaware of the rules. However, in light of the fact that the recent application forms explicitly explain the policy of commitment to community the need for signing the pledge at registration will eventually no longer be necessary. The Dean re-emphasized that "the pledge in itself is not what makes the agreement . . . it is a tool to let you know what the expectations are that you have already agreed to by enrolling in Houghton College."

One major concern that was expressed on a majority of the questionnaires was the question of jurisdiction. Students were concerned as to when and where they were bound to

this commitment to community and many expressed the desire to see Houghton go the route of many other Christian schools, that is to establish the boundary of jurisdiction within the Houghton community. Dean Roloson explained that "the requirements have always applied on and off campus and after talking to other administrators and trustees I feel that they are not willing to go the way of some other Christian schools." This change he feels is not a workable solution in "Houghton's unique situation". However according to the Dean it is evident from the statistics on student attitude on alcohol and tobacco use that students' positions are changing. The Dean felt that there are three alternatives. First the college could take a strong legalistic entrance policy. Second the college could educate the students to convince them to obey the rules. And thirdly, the rules could be changed. The Dean felt that the best workable solution would involve all three of the possible changes. Whereas it is recognized that the Houghton community is unique, it has rules that, while not Christian absolutes, are most applicable to Houghton's uniqueness. According to the Dean, the Student Affairs Office has been working on this problem by examining the rules so as to provide adequate rationale for them, be it biblical, traditional, or personal. This rationale would be written and available on request for anyone with a question concerning the expectations of the college. "The long range goal is to provide guidelines to develop a worthy evangelical Christian lifestyle that is appropriate both off and on campus maybe a little tighter on campus because of the peculiarities of this particular community."

Women Beat Wells, Massacre Roberts

This past week in major college basketball Notre Dame defeated San Francisco while the Houghton College Women's basketball team smashed Roberts Wesleyan and Wells College.

At Roberts the women thwarted Roberts' hopes for their winter homecoming win. The game started out at a slow pace. But soon the pace picked up along with the Houghton offense. The defense was scrappy picking up loose balls all over the court. The offense was led by senior co-captain Sheryl Osgood. Parenthetically it could be noted that two players set a women's record by fouling out of a game for the second time in a row, Renee Boschee and Priscilla Chamberlain. The final score of the game was Houghton 75, Roberts 36.

Making a long road trip to Wells College through winding roads and hard snowfall the Houghton women faced a fair Wells team. Houghton jumped out to a quick 10 point lead but was soon surprised to find the score 14-11. The game was closely called for probably the first time this season. Though the game was high scoring and we defeated Wells quite handily the score does not indicate how the game was played. The game was sloppy with quite a number of turnovers. One bright spot of the game was that everyone scored and had five players in double figures. Peg Roorbach had 16 points, Sheryl Osgood 14 points, Marty Winters 13 points, Polly Jennejohn 11 and Renee Boschee 10 points. Final score, Houghton 88, Wells 47.

Intended

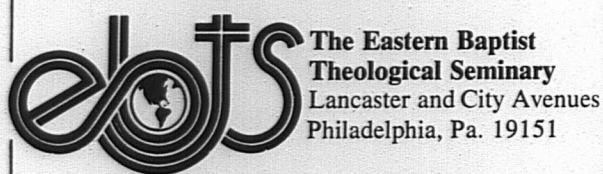
Patricia Dorsey ('77) and Jerry Walls ('77)

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Student Senate Sends Five Delegates To Second Annual A.A.E.S. Convention

The convention, held jointly with the National Association of Evangelicals at Chicago's Arlington Park Hilton Hotel, on February 21-24, was the second annual meeting of the newly constituted A.A.E.S. The A.A.E.S., whose membership includes approximately 35 Christian colleges and seminaries, has come about as an organization with several purposes as are briefly stated here: 1) To provide a voice for evangelical students at a national level; 2) To promote effective student government; 3) To promote high standards of scholarship; 4) To provide for the exchange of ideas relative to student concerns; 5) To cooperate in organizing individual and group volunteer ministries; 6) To cooperate in the training of Christian leaders.

This year the Student Senate and the Administration cooperatively sponsored five delegates to represent Houghton. The five who went out were Dawn Harper, Joan Keller, Richard Dickson, Kevin Lawson, and Jeff Millwater who was a member of the 1976-77 Board of Directors.

The afternoon sessions were geared towards different facets of leadership training. Dr. Em Griffin, author of *The Mind Changers*, spoke on "Communication in Leadership". Dr. Gary Collins, eminent Professor of the Division of Pastoral Psychology and Counseling, from Trinity Evangelical Divinity School, spoke concerning "Psychology and Leadership"; and Mr. Bill Bright of Campus Crusade spoke on "Fellowship and Leadership". The other principle speakers included the Rev. Donn Moomaw,

pastor of the Bel Air Presbyterian Church in Los Angeles; Dr. Dennis Kinlaw, president of Asbury College; Dr. David Howard, of Inter-Varsity; Rev. Luis Palau, president of the Overseas Crusades Inc.; Dr. Bernard Ramm, Professor of Theology at Eastern Baptist Seminary; and Mr. Charles Colson, former aide to past president Nixon.

The student delegation passed several resolutions during the final business meeting, which was filmed by the NBC-TV network. One of the resolutions called for the sending of a letter to President Carter and local congressmen concerning recent government action which may jeopardize the funding of many Christian institutions. A telegram was forwarded to Uganda's President Idi Amin decrying the treatment of the national Christians.

The "Leadership Handbook" for the convention included position papers from Houghton, Asbury and Wheaton Colleges. The papers, compiled and edited by Jeff Millwater, dealt with topics that have become of major importance on many Christian college campuses over the past few years. In the Introduction, Jeff pointed out areas which have become problematic for maintaining a Christian organization:

"One of the most subtle dilemmas we face as a student organization is the problem of generalization. For the most part it is ludicrous to use the label 'Christian College Students' and then pretend that you are talking about anything at all. This is a

The Houghton Student Activity Fee: Student Tax Dollars Hard At Work

Several weeks ago, Dan Hawkins wrote an editorial reporting where the Student Activity Fee goes. This article investigates why some of the fee goes where it goes.

To begin with, the fee is arrived at through a process of careful planning, according to Mr. Donald Frase, controller. He meets with the student affairs office and the business managers of various committees to draw up a budget. This amount is then taken to the finance committee for approval, and from there it goes to the Local Advisory Board for the final O.K. The amount, which will increase next year (to \$66.50 per semester), has not been raised since a 95 cent increase in the 1973-74 school year.

The infirmity does get the largest allocation of funds (\$19.15). However, only 19 per cent of this goes to pay Dr. Prinsell. Fifty-three per cent is nurses and staff salaries and the remaining 31 per cent pays for medicine and supplies.

Intercollegiate sports gets a \$17.40 chunk to cover uniforms, supplies and equipment, and travel expenses. The athletic fee of \$3.90 goes to cover intramural sports programs.

WJSL's portion will be upped \$1 next year to \$3.35 to cover the transformation to an AM/FM station.

The class fees are included in the activity fee in order to facilitate dues collection (so the class treasurers do not have to track down members who have not paid). The Senior Class gets the largest amount — \$1.95 — in order to cover Skip Weekend and the Senior Honors Banquet. The junior treasury gets \$1.40 part of which goes towards financing the Junior-Senior Banquet. This is why the two upper classes receive more funds than the sophomores or freshmen.

The \$2.00 going to the Artist Series enables each student to get in free to one "B" concert each year. Two dollars also goes to the entertainment committee, a new fee this year, to provide us with some free Christian contemporary artist concerts.

In addition to the student Activity

Fee charged, each student pays a Campus Center Fee. When construction began on the center, it was necessary to float some bonds in order to finance it. The \$35 per semester charge for students helps to cover the interest and debt retirement of the bonds.

Letters Continued . . .

(Continued from Page Two)

Let us suppose for computational ease, that the population of our country is 280 million. Furthermore, since the chain letter is a no-loss venture, we assume that each individual will sell his two letters the day after he buys a chain letter. Finally, since we wish to involve everyone, we agree that no one will buy a second letter until everyone has bought at least one. We shall begin with a single letter on the first day of our episode.

On the 26th day, 70 million will have previously bought and sold copies of the chain letter. 70 million people will have copies to sell and those letters will be sold to the remaining 140 million. On the 27th day each person will buy one letter. On the 28th day everyone will buy and sell two letters, and so on . . .

On the 35th day everyone will have received their \$6,000. Furthermore, each person will on this day buy 512 letters; recopy and sell 1024 letters; and thus, personally, redistribute over \$12,000. Each successive day the work will be doubled!

Clearly, the ideal situation does not remain ideal for long! In practice what actually happens? Even though the chain letter as first described seems like an easy item to sell, it is clear that it would quickly flood the market and buyers would be impossible to find. Thus, the last owners

would spend \$12 for a worthless piece of paper.

Let me point out that buying chain letters cannot be equated with gambling. In particular if you know two people who will buy from you before you buy the letter you are taking absolutely no chance. You will lose nothing. Still, some have questioned the morality of being involved with chain letters. I do not choose to answer that, but I think it does raise a more pertinent question.

The morality of participation involves selling an object that is ultimately worthless. Is this morally admissible? Most of us during our adult years engage in the sale of either goods or services. What price do we ask? Do we sell to people who really need our goods or services? Are our commercials truthful? The question which we should ask of ourselves is: "Are the goods or services I'm selling exploiting my fellowmen?" Do we take advantage of other's greed, foolishness, or desperation? The question is tough; it often has no easy answer. But one's attitude in this area of life does reflect on the effectiveness of one's witness. It is an important question, yet too often ignored.

The Lord wants worthy servants. Exploitation would not seem to be an aspect of servanthood.

Truly yours,
Jake

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