

Drs. Carl Schultz and W. Hubert Morken

Heller and Jackson Honored Superior Standing Achieved

by Michael J. Chiapperino
 "If I left Houghton with only the label of valedictorian of the class of '78, I'd be leaving with an empty purse." So commented senior Lisa Heller in a recent *Star* interview. Lisa, an English and elementary education major with a writing minor, has earned a grade point average of 4.0, straight A's.

"Academic enrichment," she continued, "has to be a major motivation for coming to college, but unless you supplement it, it's going to swallow you and suppress the other facets of your personality." Lisa's extra-curricular activities include *Star* reporter, womens' choir, church choir, CSO nursing home visitation, Pioneer Girl pal, Spanish Club, Ed. Club, and part-time secretary in the Development Office.

Asked what "words of wisdom" she would like to offer to her fellow Houghtonians, Lisa responded, "I'd like to impress upon people what Houghton can offer. I'm tired of

hearing negative comments about Houghton. What we should offer is a thoughtful mixture of praise and criticism. One of the signs of a truly thoughtful person is the ability to praise justifiably — to praise in the context of an awareness of unfulfilled potential. While we're still seeking to correct faults here at Houghton, we shouldn't lose sight of the positive aspects of the institution. The person who does seek to correct should first have an appreciation for the object of criticism so that he can "speak the truth in love." As G. K. Chesterton says in *Orthodoxy*, love is not blind. Love is far from being blind. Love is the essence of clear perception."

Lisa went on to praise certain "special" Houghton teachers—"those who are not in the limelight, not chapel speakers, not class advisors, but those who have a more covert, one-to-one ministry."

When asked to discuss her most difficult course at Houghton, Lisa chose a course called Oxford Christians. "I guess by hard I mean the most challenging," she said. "That was one of many English courses that spurred me to affirm and define my faith, question what I believe, and not accept my beliefs blindly."

Lisa's plans include ministering in London this summer with the Greater Europe Mission. Later she wants to attend graduate school and even-

never stressed high grades. "She believed that to enjoy learning and cultivate self-motivation were the prime concerns," she smiled.

Salutatorian Richard D. Jackson's mother feels differently. "I guess my mother's concern with my grades have a lot to do with my achievement," he admitted. Rick, a chemistry major and math minor, has earned a G.P.A. of 3.94.

Rich says that his most beneficial course at Houghton was Principles of Writing. "It helped me learn to communicate with people," he said. "I enjoyed learning how to convey my feelings, rather than scientific data." He also mentioned two exciting courses ("because of professors") — Western Civ. with Dr. Lindley, and English and American Lit. with Dr. Barcus.

Rich's other involvements at Houghton include Math & Science division Senator ('77-'78), vice-president of Med. Science Club, men's choir, orchestra, string ensemble, ACO, FMF, Intramurals, and lab assistant.

From here, Rich plans to attend medical school. (He has been interviewed at the University of Rochester and the University of Buffalo.) But eventually he plans to work in missions. "Perhaps Africa," he said.

A G.K. Chesterton quote that Lisa appreciates is: "The world will never starve for wonders; but only for the

Summer Seminars Are Planned Selected Faculty Will Attend

Last summer, the head of the English department, Dr. James Barcus, participated in a summer seminar offered by the National Endowment for the Humanities. Two more professors, Dr. Carl Schultz and Dr. Hubert Morken were selected to participate in two out of over one hundred seminars this summer. For eight weeks they will work under the direction of a distinguished scholar

in an area of mutual interest; have access to the collections of a major library; discuss a body of common readings with colleagues; prepare a written report and pursue an individual project of their own choosing and design.

Dr. Hubert Morken, under the direction of Wilson Carey McWilliams at Rutgers University in New Jersey, plans to critique the works of many

evangelical scholars, writers and journalists such as Ron Sider, Mark Noll, Ken Schipps, Don Dayton, Wesley Pippert, Paul Henry, Steve Mott, Jim Skillen, Jim Wallis and John Alexander. These evangelicals attempt to integrate their studies of politics with their conceptions of the lordship of Christ. He sees the seminar, *Religion and Politics*, as "an excellent opportunity for me to deepen my own knowledge of the interplay of Christianity and western political culture . . ." The National Endowment for the Humanities hopes that through research, reflection and frequent discussions the participants will increase their knowledge of the subjects they teach and enhance their ability to impart an understanding for their discipline to undergraduate students. Dr. Morken commented that the seminar is good preparation for his Political Theory course in the fall.

Dr. Carl Schultz, under the direction of William W. Hallo at Yale University in Connecticut, plans to use the biblical text and extrabiblical literature in studying the historical relationship between Ezra and Nehemiah. The seminar topic, *Biblical History in its Near Eastern Setting*, is in Dr. Schultz's field of interest and related to his doctoral degree. He considers Dr. Hallo a prolific writer and an outstanding scholar and thus expects to be intellectually stimulated this summer.

The professors receive a stipend of \$2500 to cover travel expenses to and from the seminar location, books and other research expenses and living expenses for the tenure period during June 19 through August 11. The award is an honor for each man as an individual and also for Houghton as an institution. It reflects the respect and support a secular organization has for a college committed to Christian liberal arts.

Gym Fund-raising Kicks Off Team Spirit Leads The Way

by Graham N. Drake

On April 13, the Faculty and Staff gathered in Schaller Hall to witness the fund-raising kick-off for the new gym. The audience was first regaled with a stunning bit of drama that stressed the inadequacy of the existing facility. Reeking of the paths of the human condition and subtle satiric comments on the college's grabbag of committees, the play starred Jim Spurrier as the butter-brained President Chamberlum. A slide presentation followed. One picture of East Hall under construction fondly reminded this reporter of his picture book of the early days of Walt Disney World. A fairly audible tape recording accompanied this collection of Fanchers, Luckeys, and loyal stenographers, Houghtonians gone to glory. The saints who now sleep recited the litany of miracles that caused our Alma Mater to progress.

Instilled with mounting enthusiasm, faith, hope, and team spirit (but the greatest of these, everyone knows, is team spirit), the faculty and staff now joined in rousing song. Dr. Allen had prepared a social protest ballad, and with his intrepid auto-harp, he plucked his way through five verses and a refrain. Comrades were urged to fulfill the "coach's

dream" by pledging their troth and their treasure to the new haven for basketball games and that perennial favorite of the gods, the jock. The refrain was repeated twice at the end. After the applause had died down, the songsheets were taken up and removed to an undisclosed location. It is unfortunate that the *Star* is unable to print the words for our lovers of popular poetry.

Dr. Barcus then made a brief statement which revealed the more serious side of the issue at hand. Referring to the preceding film presentation, he reminded us that "Remembrance of things past will not build our new physical education building. Yet there is inspiration in the faith that built Houghton." To insure that the college puts forth a unified effort to build the new gymnasium, Barcus called for 100% participation on the part of the faculty and staff. Pledge information will soon be appearing in their mailboxes, and it is expected that they will contribute a total of \$59,000. This request presupposes thorough-going commitment; it certainly is ambitious. The faith that built Houghton, one hopes will guide our faculty and staff members as they make significant choices affecting the school's future.



tually teach at the college level. So far, Lisa has been accepted by Northwestern, George Washington University, George Peabody University, the University of North Carolina at Chapel Hill, and is still waiting to hear from Baylor University.

Lisa mentioned that her mother, who died early in her freshman year,

want of wonder.' "One thing Houghton has given me," she concluded, "is that wonder: a greater awareness of myself, my relationship to my God and to people around me. There's a lot we can gain from these four years, but we have to be willing to cultivate that wonder, since nobody else can do it for us."

Senior Skip Activities Planned Worship And Fun Anticipated

by Steven Bullock

The Class of 1978's Senior Skip, "The Greatest Show on Earth," will begin May first. After lunch at Houghton, the Seniors will be leaving for Painted Post, New York. There they will enjoy the facilities of Watson Homestead, which includes an Olympic-size indoor swimming pool.

Head of the Skip Planning Committee, Sue Chappell, expects a fine turnout for the Retreat, as over two hundred Seniors are registered. Besides relaxation and team competition, Sue and the Committee have planned times of spiritual challenge and class nostalgia. As there will be no special main speaker, President and Mrs. Chamberlain, and Class

Advisors, Professors Jacobson and Schultz will be leading worshipping and teaching times. Dr. Schultz will also administer a communion service Tuesday evening. That same night a Spot featuring Senior talent and slides from the Class will be presented. "The Greatest Show on Earth" will conclude with dinner on Wednesday, and the Seniors will return around 9:00 p.m.

Engaged

Sharon McMinn ('77) to John Snowberger ('77)
 Lanette Marie Wheeler ('81) to Perry Douglas Green ('81)

Editorial

In keeping with tradition, this semester's last issue of the *Star* includes the final essays of nine seniors.

In the past, students have read these exhortations and quickly discarded them. This year, however, we cannot afford to be guilty of such an act.

The class of '78's time at Houghton has been a weary sojourn. It began under an administration that was in turmoil. They fought well and they endured. Then came a new President, and finally a new Dean and village Pastor. These improvements have brought positive changes and better communication in the community.

But, Houghton is still experiencing difficult times. Enrollment for the coming year will be much lower than usual. Discontent continues to appear in the student body. — There are many problems and some answers must be found.

All of us need to read the Senior Essays. Do not brush them off merely as good rhetoric. Consider what each one is crying for. Their admonitions, drawn out of four years of hard experience, must not be taken lightly. If you throw them away you might as well throw away your future at Houghton along with them.

We must be concerned. We must be informed. We must actively take part in making Houghton a college which Christ would be proud to call his own.

Charlotte M. Dexter

Viewpoint

Dear Char,

Congratulations on a fine first edition of *The Star*!

May you accomplish your purposes and be a worthy influence.

Now you are one of the "big people" — a thinking, critical, participating student leader, surveying the apathy.

Without strong creative leadership we will always appear to be apathetic "little people." With direction and a few leaders with vision, students who are apparently apathetic (personal growth, relationships, studies, work, heartaches, tensions, take up a lot of energy) can accomplish significant goals.

We need more leaders to give that direction, not less — leaders who will take an interest in those who carry such heavy burdens or simply other responsibilities that they need you to lead by serving them as well as stirring them up. We all need each other, to get free of the things that drain our energy needlessly and to enrich our experience together.

The Lord be with you,
Hubert and Mary Morken

Dear Editor:

At the outset of this letter I would appeal to the readers not to take the contents as a judgment but rather as an exhortation to a closer walk with the Lord Jesus Christ. It is my opinion that many of the practices taking place on our campus are a disgrace both to the Lord, Who redeemed us, and to ourselves. In II Corinthians 13:5 Paul states, "Test yourself to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you — unless indeed you fail the test!"

We read these words without realizing that they apply to us; we will be judged with the Corinthian church. It is sin to slander a professor, gossip about a roommate, be jealous of a neighbor, create disturbances (whether in the library or the chapel) and to be arrogant as are those who use the prayer chapel for the lusts of the flesh and thus hinder

those who would like to use it for prayer and the study of the Word.

My brothers and sisters, there can be no compromise. We have been redeemed by the blood of the Son of God and are thus called to live a life that brings glory to God alone.

Take chapel, for example: We open in prayer and invoke God's blessing on the service, sing a hymn which is generally one in which we offer ourselves to God, and then the speaker takes over. During the prayer, the reading and the sermon, there is continual talking and behaviour that in the least may be called questionable. Is it any wonder that an attitude of worship is lacking? For those that are not convinced that light talk or coarse jesting are out of order, I point you to Ephesians 5:4:

... there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks."

It seems that some have lost the desire to truly serve the living God and cannot truthfully say that the desire of their hearts is "... that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3:10) Why are we gossiping, slandering, lying and cheating? Do we not believe the words of scripture that say, "... the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses." (II Cor. 10:4)? Christian, claim the promises that are yours and let us stamp out this evil that threatens our individual victorious and Spirit-filled Christian lives. Let us return to the place where we long to know Him, in the power of the resurrection and in fellowship with and conformity to all that is Jesus Christ.

I believe that there is a need for each one of us to examine himself (Gal. 6:4) and see where he really stands with God, Who sees the very innermost thoughts. For those who are interested, I leave the following scriptures: Ephesians 4:15; 5:4, 5, 17; 6:10-18; Philippians 1:27; 2:4; I Peter 1; II Peter 3:10-18.

The Lord Bless,
Roy O'Shaughnessy

More Viewpoints

Dear Char,

The reactions of many Houghton people to the Ron Sider workshop illustrates a key weakness in the American church: we simply will not accept Biblical truth that contradicts our materialistic presuppositions. We are no different than the ancient Hebrews who refused to listen to Yahweh's prophets and continued to sin unabatedly.

Sider came to Houghton with a prophetic message — a radical call to discipleship, repentance, and renewed obedience to God. Certainly some of his examples may have been extreme or overdone; but none compared with Hosea's marriage to a prostitute as a picture of God's grace. Although Sider was very courteous and reserved, many of us reacted with hypercriticism and disdain.

These reactions stem from our total identification of capitalistic Western business with God and his plan. We have so long viewed God in our own image that we have forgotten the God of the Bible. To many, "free enterprise" is as sacred as the Virgin birth. What's more, our lifestyles reflect the values of the society that surrounds us, and our church is engulfed by materialism. Seldom do our preachers confront us with the scriptural Christ and His sermon on the mountain; still less do we hear the prophets' acerbic social criticism. The only American Christians we expect to do any sacrificing at all are our pastors and missionaries — the "full time" Christians among us. The rest feel free to live as they please.

Sider directly challenged our assumptions. Christianity is "the imitation of Christ", a radical and fundamental departure from the values of the surrounding world. We are not to be made in its mold; we should resist becoming faceless products of the great American cookie-cutter, distinguishable only by our evangelical icing. This was Sider's message and many were unwilling to accept it.

Most of us took issue with Sider's application of the term "structural evil" to our modern corporate establishment. As Graham Walker pointed out, any structure created by sinful humans will itself be faulty, whether it be capitalist, socialist, or fascist. Yet some human structures seem more evil than others: for instance, the 18th century slave trade or child labor conditions in England. Does the multinational corporation fall into this class of extraordinarily evil institutions which we should endeavor to change and refuse to support?

I believe so. The multinational in its search for profit is able to exploit classic Third World conditions. These include a plentiful supply of cheap labor and/or a near total dependence on one crop (such as sugar in the Dominican Republic) or resource (tin in Bolivia). The large corporations keep wages at a subsistence level to cut their costs and thereby maximize profits; and they attempt to keep a country as dependent as possible on its one major product, thus retaining the economic upper hand. These strategies yield a return which economists call "excess profits"; that is, taking advantage of weaknesses to export more than the companies' rightful due. And the profits they extract are immense, up to five times what the same money could yield if invested in the United States. Obviously, "free enterprise" is the last thing these corporations want. Gulf and Western is not the exception. It is in fact much closer to the rule. Profits are king to the multinational; humane considerations, being largely unprofitable, trail far behind.

That is why Sider condemned so harshly multinationals and our unquestioning acceptance of them. We

are participants with the greedy sinners (men like us) that run American corporations, who are capable of exploiting the poor and the weak, making them virtual slaves, and stealing their labor and goods — all in the name of profit. Most of us do not directly do those kind of things. Instead we allow our corporate leaders to do it for us. Here we are indeed guilty and disobedient, and in dire need of repentance.

Our repentance can take active forms. We can play a role in changing this system without withdrawing from the world entirely. By refusing whenever possible to give our dollars to the grossest offenders we can at least begin to take personal responsibility. Eating lower on the food chain may indeed help, since some of the beef consumed here is imported from poor countries. We can even become stockholders in the offending corporations, attend annual meetings, and press for changes. Most of all, we must be aware as voters that our government has in the past and present helped these corporate wrongdoers with guns and diplomatic pressure. This is mainly due to the fact that the same people who run multinationals have the most power and influence in our own government. Even an ostensible evangelical, President Carter, has found it difficult to uproot them, as Roger Morris points out in the October, 1977 *Harper's* magazine:

By now, however, there is a general awareness that what happened in Washington last January was something less than a born-again American revolution of the obscure and the excluded. Jimmy Carter

has installed or kept on a more than slightly used regime of established figures. They turn out to be patrons and proteges who have been governing us for some time, if not directly from the Potomac, then from corporate headquarters, venerable law firms, university vicerealties, or the special-interest niches of Congress and the local government.

It seems very naive to suppose that this ruling class is incapable of doing here what it has done in Chile (where ITT and the CIA helped to depose and murder a democratically-elected President and replaced him with a military regime subsequently supported heavily by our government) or the Dominican Republic. To these people, even the most basic human concerns are subordinated to the modern god of profit. I submit to Christian conservatives that perhaps it is in this unholy alliance between business and government that personal liberty finds its greatest peril.

We are free to choose our own political affiliations. You do not need to be a socialist to be critical of a Gulf and Western. But, all Christians must support morality and justice in the dealings of men. We are not free to live as we please and close our eyes to the world around us. We must be more than willing to share our abundance with those in need, even if that means radically altering our consumptive lifestyles. Scripture does not give us the freedom to be anything less than fundamentally different from the rest of the world in every way, and to bear in every aspect of our lives the marks of the cross.

— Daryl Brautigam

Campus News Brief

The Rev. John M. Snook, President of Bartlesville Wesleyan College, has been selected to give the commencement speech at the 78th annual graduation exercises, which will be held at 10:00 a.m., Monday, May 8, in Wesley Chapel.

Before becoming the president at Bartlesville in 1974, Rev. Snook had a varied career in the military, education, and the ministry. A United States Air Force colonel, and Wesleyan Education Commission Chairman, Rev. Snook is scheduled to receive his Ph.D. from the University of California at Berkeley next month. He has taught at Northwestern University where he earned his Bachelor's and Master's degrees, and at the United States Air Force Academy.

According to President Chamberlain's office, Rev. Snook has not yet announced the topic of his address.

The 1978 Baccalaureate address will be presented by the Rev. J. Glyn

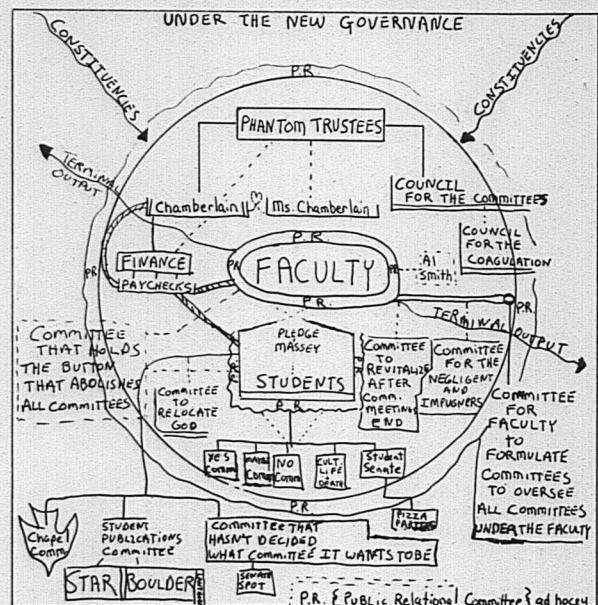
Owen, who is the pastor of the Knox Presbyterian Church in Toronto.

Rev. Owen, who is to deliver his presentation at 10:30 a.m. on Sunday, May 7, is a native of Wales and graduated from the University of South Wales at Monmouthshire.

In 1947, Owen received his Bachelor of Divinity from the United Theological College at Aberswyth.

Rev. Owen has served in many pastoral positions in Wales, Ireland, and at London's Westminster Chapel.

Reverend Donald Kinde, who was supported by FMF from 1966-1977, will be the guest speaker for the Foreign Mission Fellowship service on Sunday, May 7. During his years in Sierra Leone, Rev. Kinde served as the principal, teacher and missions coordinator of the Bible college there. After graduating from Houghton in 1958, Kinde received his B.D. in 1961 from Asbury Seminary.



The Houghton Star

ESTABLISHED FEBRUARY, 1909
Houghton College, Houghton, NY 14744

The STAR is published weekly during school year, except week of Thanksgiving, Easter and 5 wks. at Christmas time. Opinions expressed in signed editorials and columns do not necessarily imply a consensus of STAR attitude, nor do they reflect the official position of Houghton College.

Charlotte M. Dexter
Editor

Brian Haynes
Business Manager

Subscription rate: \$6.00 per year.

Senior Essays

Education Is Its Own Reward

The senior essay affords the departing sage the unique opportunity to say whatever he jolly well pleases to and about Houghton College. He can make fun of Dean Massey's accent, advocate Friday night bingo in Fancher Aud., confess to taking more than one peanut butter cookie — all in one convenient, cathartic outburst.

Since editing the *Star* two years ago, however, I am relatively talked out. (If, perchance, you really want to know what I think of Founder's Day, the pledge, and Dan Hawkins, I refer you to the appropriate issues of the *Houghton Star*, vol. LXIX. Back issues, I am told, often can be found lining shelves, bureau drawers and hamster cages roundabout the community.)

Now that I have most of the levity out of my system, I would like to discuss a subject which, paradoxically, often appears to be the biggest joke of all: the bachelor's degree.

Gone are the days when a B.A. was a sure ticket to financial success, the career of one's choice, and a split-level in the suburbs. The Friendly's waitress who brings you a hamburger when you asked for hot fudge was probably an English major. In other words, if it's money and a sure career you want, transfer to trade school or join the Army.

I have come to see, partly out of pragmatic necessity and partly because it's true, that one does not attend a liberal arts college to prepare for a specific career. Except in the more professional disciplines — e.g., physical education, music — we learn few things that will have direct bearing on our 9-5 duties. We are here, instead, to learn how to think. More correctly, we are here to learn how to keep on thinking, until death or senility prevents us. We are here to more fully understand ourselves as human beings and as creatures in society. Finally, we are here because God has called us here. From my own experience at least, I am convinced that many of us could not become or remain Christians without studying the humanities, fine arts, and sciences. I believe I would have left the faith long ago, had I not encountered minds much greater than my own who taught me how to ask and answer questions and tolerate, even love, mystery.

It is apparent then that all of this is of the highest importance, no matter how we make our living. In saying that, I do not mean to oversimplify or pooh-pooh the frustrations of would-be teachers, musicians, etc. whose plans have been thwarted. I do suggest that we cannot afford to be deluded. The job market is not pretty. Competition is keen. I have many friends who are Houghton alumni; perhaps 5% are doing now what they, as undergraduates, thought they would be doing in terms of their career.

When I hear starry-eyed students spinning their dreams of the future, I get a very queasy feeling in my stomach. Maybe some of them will become symphony musicians, famous writers, and executive vice-presidents. But they oughtn't to count on it. And what makes me even more upset is the refusal of those who should know better, i.e., faculty and administrators, to caution them. I know of one professor, in a competitive and crowded department, who gives frequent F's. His philosophy is to let those students know now that their dreams do not match either their ability or the current job mar-

ket. By virtue of his stern grading alone, he is probably the kindest faculty member around. I would say one thing to the faculty: be realistic. Do not instill great expectations in your students, but do let them know the intrinsic worth of their education, no matter what their future holds.

True to my alleged cynical nature, I have not painted a rosy picture. In fact, the entire Class of 1978, nationwide, could be swallowed up by the earth tomorrow, and employers would probably not even notice.

So to the Class of '78 and future

A Quaint Institution

A Harvard undergraduate friend of mine, visiting me last year observed that Houghton was a "quaint" remnant of eighteenth century education. That statement took me by surprise. He was exposed to mandatory chapel, institutional regulations on behavior, and specifically-prescribed course requirements, all long-gone from most American universities. That is, he noticed the outward peculiarities characteristic of a Christian college. More significantly however, he had not perceived the only legitimate justification for Houghton's existence — that we are a learning community of believers. Somewhere, in the midst of Western Civ., tunaburgers, and the mail room rush, I, and others had failed to show him the essence of a Christ-like education. Indeed, we had presented the "form of godliness" but had not expressed the joy of Christian fellowship. We take the availability of Christian relationships for granted.

I have found the primary contribution of Houghton to be my interaction with Christian friends and professors.

Whenever I am home I sometimes watch T.V. We all have our weaknesses, granted. In between the brief programming that I subject myself to, this one commercial catches my ear and eye. I forget the actor's name, but I know the role he plays. It's the lead part in "The Streets of San Francisco." You know the older, funny, looking guy with the smashed nose that veers to his left. In this commercial he narrates a scene of a pickpocketing occurring, or a couple discovering that they had lost their cash money on vacation. With a solemn sternness that bespeaks his character a la Jack Webb, he cautions us to put stock in these sacred "Traveler's Cheques," with these closing words: "Don't leave home without them." Convincing.

I loved it: Houghton, that is four years of it: I detested it. If one desires I can show him upon request my battle scars. I am not being facetious at all because these scars don't extend to the visible flesh you see every day, but pertain to the invisible man — the soul. I got them while being here.

When we came to Houghton as freshmen, pupils shining and minds bustling, we were ready to take on the place. I in particular, because I came out of a past where the Person of Christ meant something — like a do-or-perish situation. Living in Jersey does have its drawbacks. But the form of Christianity I had encountered and embraced was vibrant and activated to say the least. It definitely compeled and darkness was no match for it. So Houghton was to be

graduates, I say this: if you find yourself washing dishes and punching time-clocks, do it without guilt. You have not failed nor have you "wasted \$16,000". The knowledge you have gained here is worthwhile because you know more of God's truth and are equipped to continue discovering that truth. And if you do become a doctor, lawyer, or professor, remember that you are no better than anyone else. You are simply doing what God, in His providence, has given you to do.

— Kathleen Confer

Apparently, my fellow seniors feel the same. At a recent Alumni-sponsored class pizza party, the seniors were asked to respond to a questionnaire on what impressed them most about Houghton. A few answered "academic excellence"; less replied "social activity" (I wonder why?!). By far the largest response was "Christian fellowship." This, if anything, is the "Houghton genius." And yet, our greatest asset is the quality we most complacently assume. In the stress of academic pressure and in the cliquishness of our ingroups, we have neglected to comprehend our spiritual benefits. Houghton has been more than a secure, "quaint" institution for me. As I leave, I finally realize the significance of the "Christian fellowship." This, if any-Bonhoeffer stated, "It is not simply to be taken for granted that the Christian has the privilege of living among other Christians. . . . It is by grace, nothing but grace, that we are allowed to live in community with Christian brethren."

— Doug Strong

The Pick-Pocketed

the place where Christ and higher education would meet and kiss in my life.

And then I came to Houghton. I was naive in many respects, let me assure you. And glad to have shed that skin. I was not disappointed in Houghton. But neither was I elated. The gauntlet and signature were thrown down, the challenge accepted. I didn't realize early in the game all the domestic problems that were going on, one of which was God. But my naivete soon gave way to the stern fact of Houghton's existence. This place could be both an oasis and a parched wilderness. In the course of my time that oasis gave way to a desert, and I was left to eat sand.

Any biologist worth his salt can tell you that one cannot subsist on sand for long, and after a span in which many close friends were sent away baffled, my throat once again tasted the sensation of Water. A lesson — God is good even though we are not for the most part.

There are those who I see every day where the sand blows freely in their eyes obstructing the Light. Light that leads to Water which can wash away the irritating sand. Who's to blame for this? The system? The people themselves? Both? And what is this sand that continues to blow? Tradition that lingers long after the party is over, emptied of meaning, fruitless talk, distractions, our devotion to sin and wrongdoing, undue suspicion of things relating to the Spirit and the silence of God Himself.

I don't consider myself a full-

I have a number of thoughts on various subjects as I reflect on four years at Houghton. They take the form of questions and are not in any specific order. Reflect on them and supply your own answers.

Is the current habit of many Houghton students (notably self-styled student "leaders", e.g. class officers, RA's, members of student government, leaders of outreach groups and athletes) of consistently ignoring the Word of God as preached, taught, testified to and sung in Chapel pleasing in His sight? And do we really think He doesn't notice?

What would Houghton be like if conscientious physical conditioning was seen as an integral part of life? Is it God's plan for so many students to come here and become overweight? And do our administrators and faculty serve as examples of sharp minds in healthy, attractive bodies?

How long will it be before we are sufficiently advanced to view 2.5 students with the same respect as 3.5 students (assuming both are in God's will regarding their time spent in studies)? A person's value is not based on academic achievement, yet many students and some faculty live as if it is.

How would our faculty and administration respond to a Student Senate request to cancel classes for a day and substitute prayer and fasting? Indeed, has Senate ever attained to this level of leadership? Or have we become so accustomed to self-sufficiency that we have functionally ruled out this type of acknowledgement of our need for and dependency on God?

What would happen if Houghton experimented with an entirely new recruitment method by gathering together as a community to kneel in

grown mystic. Mystics are falling upon hard times these days from what I see, since sand no longer lodges in these eyes. And since I am not inclined to be mystical at times, but one like you, let me put this question to Houghton — would the Christ if He ever came to us in the flesh feel comfortable amidst our worship? Sometimes I doubt it.

Hey, but like the commercial shows, some people are simply not taking caution to check and see if all their valuables are still there. To see what is valuable to them. Somewhere along that four-year line they get pick-pocketed, or should I say, soul-pocketed. What's taken from them is not the soul — no, that's left intact (left to the wind and the wolves). What is taken away is a seed, or at the very least, God. Snatched, so to speak, in a nice, Christian, evangelical, liberal arts environment. How 'bout that? Fortunately there are a handful who upon discovering that they have been robbed seek for their precious goods back. Many just mosey along thinking they got it all together until they find out too late.

I feel like that actor trying to offer good advice for the welfare of his listeners. I speak with a sober sternness when I see a whole host of us about to depart into the future, and when I look at the host of you who are remaining, these words come hard, these words come after a four year parched oasis, these words come like from a mystic's tongue: "Don't leave Houghton without Him."

— Michael Gresh

Think About It

Wesley Chapel to petition God to provide the students He wants to attend Houghton — and also asked Him to deny entry to those who would promote strife and disunity in our community?

What will it take to make our administration and faculty face the fact that our student body is permeated with worldly attitudes and practices? The typical freshman is arriving here in lockstep with the world's ways and leaves four years later filled with information but generally unable to think with discernment and resist worldly pressures. The world's mindset remains because we are presented with no real alternative here.

When will our community reach the point of maturity where we no longer take pride in "holding the line" on a few negative issues and instead focus on living out the great positive values of our faith? Will Houghton ever become known as a place where Christian love and responsibility flourishes, instead of "the place with the rules"?

What would happen if we began to view Houghton's isolation as an advantage rather than a handicap? What kind of functioning Christian community could be developed here? We have the tools to critically evaluate the numerous examples of true community across our country and begin to incorporate their sound practices into Houghton — but first we must realize that Christian community is something more than having houses in close proximity and smiling at strangers and being "nice" to each other.

It's great to point to all the outwardly positive changes that have come during the last four years, but we must look deeper than that. New personnel and greater student responsibilities and steady enrollment and a balanced budget are not the ultimate criteria in evaluating the health of our institution. We are not in God's will merely because we have x number of students accepted in grad school.

It is more important to examine the intangible results of a Houghton education. Are students leaving here having developed a distinctly Christian approach to life that will be evidenced by a clearly Christian lifestyle? Have they received a quality education outside of the classroom as well as inside? Have they been able to develop a number of close friendships with faculty members as well as peers? Have they been exposed to Christians from various backgrounds and cultures? Have they grown in appreciation for the care and conditioning of their bodies? In short, has Houghton truly been instrumental in strengthening all dimensions of the individual student?

Keeping in mind the occasional exception, I would answer "no" to these questions. The tremendous potential here for attaining these goals has remained largely dormant. If we really think that Houghton graduates are going out to make a significant impact we are fooling ourselves. We are better prepared to sink into comfortable middle-class values and anonymity. A Houghton education is not geared to develop a progressive-thinking Christian whose faith will have an impact wherever they go — and that is sad, because this world needs what we could offer.

— Mark Cerbone

More Senior Essays

Love With Hands and Heart

Perhaps the saddest phrase in our language is the phrase, "... might have been."

During my stay at Houghton, I have been fortunate. I have tried to make the most of every opportunity that has presented itself. I have worked very hard at musical studies and at studies in the liberal arts. I have gained positions in student government and recognition in my department. All of my academic efforts have paid off, because I am going to graduate school in the fall. If you consider academic achievement to be synonymous with success, then you might say that I have been successful here. But in spite of my so-called successes, it is not without regrets that I leave Houghton.

In an editorial to the *Star* earlier this semester, I encouraged the students to become more involved in student activities. I have been involved in a wide variety of activities including Senate, class office, CSO, committees and Macmillen's Company, not to mention my musical activities. I have been on the Dean's list every semester but one. I co-hosted the Senate Spots for a year. Although I have enjoyed those experiences and opportunities and have grown through them, there has been an insidious problem. I have devoted so much time to service and academic pursuits that I have neglected the development of interpersonal relationships. This sad neglect has made me seem distant at times. But from this self-imposed distance, I love many of you more deeply than you know.

Unfortunately, I made several decisions when I first came to Houghton that have limited me in the area of interpersonal relationships. I resolved that I would succeed academically: a worthy goal. I further resolved to serve my fellow students as a concerned leader who would look out for their interests. I have attained these goals. But I have been so concerned with attaining them that of necessity I sealed myself off from people that I should have taken the time to get to know. I thought that relationships would only serve to complicate my life. But there have been times when I was so unhappy that I could barely stand it. Only too late have I learned the importance of forming close friendships with others. It is my hope that the reader will not fall into the same trap of giving his talents in the service of others and yet not giving of himself to others. Oh, I'll admit that I gave, but in very impersonal ways like co-hosting Senate Spots and writing for the *Star*. There are precious few memories of times when I made a

sacrifice for a friend. That fact I deeply regret.

I would like to take space here to thank many of my friends for their encouragement and support during these trying years. I would especially like to thank Stan Wicks, Kevin Lawson, Robert Mills, and Samuel Si-Yin Cheung for their love and concern. Without their help and the help of others, I would have left Houghton a typically disillusioned senior. In-

stead, I leave with a new love for my friends; my brothers and sisters. I love Houghton very much and I will miss it very much. As I go forth from here, I hope that I will now be able to love people with my hands and my heart. It is the most expensive way to live, but it is by far the most rewarding.

Goodbye, and love that you should have had from me before now,
— John William Hugo

A Bright Future Possible

No one who has spent the last four years at Houghton could fail to be impressed by the improvements we have witnessed. The first time we registered in September, 1974, this campus was riddled with dissension, frustration, and neglect. Our leadership was close to reactionary, providing little direction in most areas of campus life. Certain faculty members felt that their job was to propagandize their own ideological persuasion rather than teach their discipline.

As we approach Commencement, however, there is, generally a sense of cooperation, accomplishment, and participation. Our leaders are responsive to the needs of all segments of the community. It is particularly refreshing to hear the President address himself to issues which will help each of us develop fully, rather than to present a justification for legalism. The Dean of Students has changed the emphasis of that office to the development of character rather than to force submission to rules. In academics, the greater breadth and scholarship of new faculty members gives credit to the Dean and Division Chairmen.

There is a danger, however, in concentrating on past improvements. It is very easy to point to our accomplishments and to ignore the problems of the present or of the future. In any community there is always room for improvement. Programs must always be re-evaluated. Rules need to be reviewed for relevance and consistency. Procedures must be examined for quality and efficiency.

In the near future we will be considering Chapel, housing, and orientation programs. In future years there will be other issues to be handled. It will always be the obligation of all segments of the community to face these challenges directly.

There is one caution to be made, however. Some, at both ends of the spectrum, embark on a crusade to persuade others that their's is the proper course of action. This is nat-

ural but caution must always be given to protect the integrity and reputation of all those concerned. Personal attacks against those who hold opposite positions serve no constructive purpose. They serve only to destroy individuals and pervert the system.

Only as we recognize and act on our problems, in an open and just manner, will this institution continue to progress. When we no longer find ourselves able to do that, our existence as individuals and as an institution, loses all meaning.

— Richard D. Dickson

Progress Must Continue

The speeches to the seniors have already begun. "Yes, you will soon be receiving a diploma, but that should not mean that your education is over. Graduation symbolizes not the end of the whole book, but only that another chapter is finished. Your learning must continue as long as your life does." I have heard this reasoning at least twice during the semester; undoubtedly other speakers will repeat it again before I leave.

While this advice may be trite, I cannot dispute its soundness. While the mere passage of time may improve good wine, that is not the norm. Most things I know require continual effort in order to improve them or even just to maintain them. I have to change the oil in my car every 4000 miles to keep it running smoothly. To stay in reasonably good condition, I jog occasionally. I must continually learn new things, or I may lose my present ability to learn. Leaving my car, my body, my mind, and the great majority of things just as they are, no matter how good they are, in no way insures that they will remain as they are. In most cases, in fact, they will lose the quality they have.

Houghton College joins my car, my body and my mind as a member of this majority. Just as the academic development I have experienced dur-

ing my four years here is not sufficient for the next forty, the progress the college has made in these four years also must be seen as only the end of a chapter, and not of the entire book.

Changes in the faculty have improved the quality of the education Houghton offers, but these changes are not adequate for the future. The need for a second faculty member in Christian Education, as well as additional course offerings in Art, making possible a major in that field, are two more obvious needs. My class has also seen changes in the college administration and its policies, changes which have improved student life. These policy modifications include everything from being able to purchase stamps at the mailroom to having students on the four administrative councils. But again, these changes are not enough. Many student services could stand further improvement; the bookstore and the dining hall are two prime examples. The appreciated alterations in the student role in college governance must continue; a student should be serving on the Board of Trustees.

To name a few:
1. We need to expose the notion that unity is synonymous with uniformity.

How often have I heard it stated that Houghton's strength lies in its diversity, yet we tend to encourage a monolithic culture: through worship, through recreation, and through a limited morality that attacks amoral situations and makes them unconditionally sinful while ignoring other situations that are just as potentially evil.

Our narrow pledge, often held as Houghton's only standard of morality, is failing. It encourages sterility with no alternatives. Some ignore it, calling it a farce, while others consider breaking it a challenge. The emphasis of our community should rather be to offer positive alternatives to students that provide them with free expressions of life and pleasure. Then we have every right to condemn immoral acts that are clearly unbiblical.

Not only in morality, but also in worship, community structures, and education should we open ourselves to critics who can offer creative alternatives to existing policy. I do recognize, however, with loud applause, that Houghton has hired and encouraged leaders in the faculty and administration who are open to creating a new life-giving culture at this place. In this I see much hope.

2. With my first point established, I address the other side of the issue. We need to become a people of principle. If the Enlightenment was the age of the head, the Romantic era the age of the heart, then we live in an age where the seat of all wisdom lies in the glands. American Christianity seems to be on a trend that ends in the idea that the sole purpose of discipleship is to make one happy. Our discipleship should instead aim at building a kingdom on this earth. This kingdom will be costly in demanding both a personal and social morality. Houghton College should recognize gross injustice as she sits a citadel of affluence in one of the poorest counties in New York. Our religion is worthless without a show of love that contains some material substance.

3. Finally, we must avoid becoming dead to religion because of our familiarity with it. Constant chapel-church-prayer meeting attendance, prayer before class, religious joking (a true horror), and a community that contains an overwhelming majority of people who call themselves Christians tend to make the mysteries of God and His oft-mentioned truths trivialities. Maybe we need to have fewer meetings that have a greater emphasis on the power and holiness of God. We do need to worship as if the words to our hymns were words originating in our own souls, or otherwise not worship at all. Our God is a consuming fire, but how often do we treat Him, both as individuals and as a group, like a butane lighter that can be flicked on and off at will?

I leave Houghton with high respect for both permanent members of the college community as well as students. When placed up against the majority of higher education institutions in the United States, Houghton surely deserves honor. However, if Houghton is to maintain this status we must face our business not merely as defenders of the faith but as strong warriors for a kingdom that will end in a state of atrophy if it does not create new expressions of life in a sick and decaying world.

— John Loftness

Criticism Is Vital

There are a lot of things I would like to say. Like "Please students, have your parties in the Campus Center, not in the library." Or, "If people don't quit walking in the road in front of Gao, someone else is going to get killed." (yes, else. A student walking up the hill was killed a few years ago: after that the sidewalk was built to prevent a second tragedy.) But since "Senior Essays" are supposed to be introspective kinds of things, I'll do my duty.

My first plea to Houghton is "never quit criticizing." Contrary to popular opinion, criticism is vital to Houghton. Failure to criticize is failure to care about Houghton. Until Jesus comes back, there will always be problems and faults here. To be a truly Christian college can only get harder as enrollments drop, financial pressures increase, and the

world does its best to squeeze Houghton into its mold. Students, faculty, and administration must discuss options, examine practices, and actively communicate if Houghton is to survive. I believe the SMA did a thorough job in chapels on the nature of Christian criticism, so I need say no more on this subject.

My second plea comes from my own experience, and it is "learn for knowledge, not for grades." Houghton is a liberal arts college, but few of us take it seriously. We grudgingly step outside our majors, and when we do it is with attitudes that dismiss the possibility of any real learning. Some to be sure, must take more major courses than others to prepare for their chosen fields. But many students even when it is unnecessary, continue to take courses in the safe, predictable confines of

their major. I am excited about my major. Indeed, it is to me an end in itself, a fascinating study, not just a means to an end. But, now that I know how, I can always study history. I can never as easily, however, study cultural anthropology, or take a voice class, or learn something about art. Quit arranging your schedules to take yet another course from Professor "X" because she knows your work and you'll surely get an "A"; quit refusing to take course "Y" because the prof who teaches it, even though he is a tremendous lecturer, always gives four exams and two ten-page papers. Some courses, indeed, deserve only to be avoided or when required, endured. But there are many others that deserve to be tasted and savored, even if they lower your QPA.

— Sharon Brautigam

A Kingdom and a Culture

It has been three and one half years since I first arrived here a stranger in a strange land, and I suppose Houghton has gotten as much out of my flesh as I have from it. I am a different person, now fully accustomed with the ways of an Evangelical subculture that I was not raised in. I came here a lover of God through Jesus and I am leaving as such. Looking back, I think that apart from gaining a high-quality education, I was probably most strongly affected by Houghton's culture.

With all of its idealistic goals and purposes, Houghton has often failed to bring the Kingdom of God to modern American society — a society we live in and which permeates every part of our lives. Not that we should mold doctrine to meet the morals of our day, but rather we should be creatively seeking to express truth and love through every area of life and thought: that we encounter. I detect certain underlying principles that keep us from achieving our goal.

To name a few:
1. We need to expose the notion that unity is synonymous with uniformity.

Fri
H
A
M
Pro
tra
is n
For
ma
Jac
W
I w
on
ent
zar
A
the
app
iam
W
I sp
—
out
wh
Hot
afte
I c
wer
wo
bac
me
oi
L
sch
tim
der
nex
I w
dra
a j
spr
wo
tion
I w
to
unl
I c
W
loo
or
Wh
ing
cie
for
of
lit
of
soc
Hol
ly
to
str
tha
rou
I w
act
wor
ing
Arr
me
exp
get
W
not
the
war
S
you
ter
tru
W
you
my
fee
ver
so
Chr
a n

Hazzard Leaving Houghton After Six Years of Service

Man of cool persuasion, Sociology Professor, one who has his senses trained for the ineffable, and what is more — a truly integrated person. For the first and last time an intimate interview with the celebrated Jack Hazzard:

by Michael Gresh

Where and when were you born? I was born in Tomaqua, Pennsylvania on September 11, 1914, and my parents were William and Doris Hazzard.

And your name as it appears on the birth certificate? The same as it appears everywhere else: John William Hazzard.

What is your educational training? I spent one year in a city high school — Andrew Jackson, and then moved out to Floral Park, Long Island where I graduated. I then came to Houghton College for 2½ years and after I couldn't decide on a major, I dropped out for a semester, and went to Boston in the South End

done, that I could find a job elsewhere. So I made out my vita and sent it to 16 different colleges. Houghton was one of them. One night I got a phone call from Dr. Shea who taught Sociology here for 40 years, and was my teacher when I was a student, and he asked me if I'd be interested in coming. I said yes, of course. One thing I suppose was that I was coming back to something I knew. I enjoyed Houghton as a student. I enjoy Houghton as a professor, living here too. It was attractive to come back and to think that I would be able to form friendships with people who were once my teachers.

So you've been residing here six years. What changes have you seen take place? In some ways there have been many changes. Things like curfew and governance policy, but the visible things I think are those things that are tied into the students and their appearance, fac-

to help them through their doubts.

What do you think they, the students, think of you? I don't have any disciples, and I'm glad of that, because I don't want to have a group of students who believe everything I say and who are always around me. I don't think that's part of being a teacher in the liberal arts. In fact, what I say most often in my classes is, 'Do not believe every word I say, even if it sounds good — you need to test my statements along with the statements I'm criticizing.' I'm not going to measure my success as a teacher by the number of students who parrot my ideas. So I invite them to argue, to criticize, to state their own opinions. My only challenge to them is that when we're done, they've moved somewhere off their preconceived ideas and opinions. I think that is what education is all about. I feel accepted by them, and those students who are majors and minors, my advisees, I feel that they trust me. A person couldn't ask for more than that.

What has been your favorite course as a teacher? History of Sociological Thought. It's a 200 level course which I teach at various levels — required of all majors and minors, and I get an occasional history major — I enjoy that.

Have you published anything in the previous years: articles, critiques, essays, books, novels, cartoons?

I've written, but I haven't been successful in getting anything published, I've been trying to work out my own position as a sociologist and as a Christian, and the kind of writing I have been doing at this point, is more or less using sociology to say something to Christians. I've only attempted to get one thing published, and they wrote back saying they would use it with cartoons. After about a year or so, they sent it back because they decided against using it. That's been my only real effort. I am only beginning to mature to the point where I can start writing. For the last four years we have had an interim person or new teacher, and this year no other teacher in sociology. I've tried also to involve myself in larger community things on a county level . . . that takes effort. There is a time and place for everything. I hope that as I mature in the discipline a little more, the time will come to do some serious writing.

What are your plans for the future?

We may be going to New York and we hope that after we get down there, we can make arrangements to have our older daughter with us. We received good word from New York for my wife. She was doing graduate work at Adelphi when I was there, and she just got word that they will waive the five year period. All the credits she earned during '70-'72, in her early childhood education, plus her hours from St. Bonaventure will be accepted down there . . . that's very encouraging. She will go back and finish her M.A. next year. My plans are not yet solidified. Right now, it looks as if I'll be working with the Salvation Army, perhaps in conjunction with one of the Christian colleges in the area. I'll be combining some sort of teaching and serving in the Army, but the whole thing is still up in the air.

What of Leax, what is he planning to do in the next year without you?

Leax and I are good friends, I cherish his friendship. Fortunately friendship is a kind of relationship that does not diminish by distance or proximity, nor is it rivaled by the potential of making new friends. So I'm confident that he'll do very well, but I'm sure that our relationship will be as strong as ever. He expects to do a lot more gardening.

Why are you leaving Houghton?

There are several reasons, some negative, others positive. On the one hand I must admit to being disappointed that the plans for strengthening the sociology department didn't

(Continued in Next Column)



working at a Boy's Club. I came back to Houghton the following semester and finally graduated in Jan. of '67.

Did you immediately attend Grad school? No. '67 was a period of time in which many of us were wondering what was going to happen the next day due to the war in Vietnam. I was I-A and my chances of being drafted were high, so I couldn't get a job since I was high risk. In the spring of '67 I got a job as a social worker which gave me an occupational exemption. So for two years I worked in Dansville and then went to graduate school at Adelphi and finished my thesis, after the first year I came back to Houghton.

Why did you pursue sociology, you look as if you belong in psychology or an intensive literature study?

While working in Boston I was looking for a way to understand how society affected individuals. I do care for people, and I think this is a way of indirectly trying to make life a little more livable for whole groups of people by trying to understand the social structure. So I returned to Houghton College feeling very strongly that sociology was what I wanted to do. I was intrigued with the structural aspects of society, and that is why I went the sociological route. At the same time I knew that I would gain valuable experience by actually doing some sort of social work. So I worked part time during grad school for the Salvation Army in community work. It gave me a good balance of the practical experience and the larger picture you get from sociology.

What was your thesis? It had nothing to do with all of this. My thesis was on changing attitudes towards marriage and marriage roles.

So you're Salvation Army. Can you play the bugle? Yes, as a matter of fact, not the bugle but the trumpet, and the alto horn.

Why did Houghton entice you for your profession? After I finished all my course work, I wanted to teach. Teaching is a calling. I feel that very strongly. Because there were so few sociology programs in the Christian colleges I figured that with a masters degree or all but a thesis

uly appearance, and things like that. When I was a student nobody would wear a beard. But that has changed. I don't think the general atmosphere of the college has changed that much. I don't buy the notion that somehow Houghton is really more liberal, that they've let down their standards. I don't think that all change is either better or worse — some of it is just change. And so in many ways Houghton has maintained that standard, although it's harder sometimes to find it. I think in terms of the college itself there's been a tremendous emphasis away from the classroom as a primary function of the college to other things — the whole counseling and student affairs has grown and there's an effort to provide some sort of social atmosphere which has some very good promising aspects.

What is your opinion of students, overall? If I had to pick one of the sources of pleasure of being at Houghton, because I'm basically an urban person, and Houghton doesn't have any of those features, I've enjoyed the students. We have good students at Houghton. For the most part the students coming in now are more conservative than the students who were here when I first came to teach. The ones I taught back then looked more conservative than today, but they weren't conservative in their politics, their social outlooks, etc. For example, when I first came here I used some books in sociology that urged people to put together social responsibility with their personal commitment to Christ. I met with just a bit of questioning here and there. By the time I was here for two years, I didn't use the books anymore — it was old hat. Now I refer to those same books and the students have never heard of them, and the idea is new. It's as though the ideas of the older student population didn't rub off on the new students. At the same time I see their conservatism, I think they're open. Most of them here want to learn, they want to have their ideas challenged and that is what a liberal arts education is all about. I see no reason for not challenging their ideas as long as there's a type of support



Artist Series Review: Waverly Consort

by Wendy L. Atkinson

On Wednesday, April 12, 1978, the Waverly Consort presented a concert of Renaissance and Medieval music as a part of this year's Houghton College Artist Series.

Dressed in authentic period costumes, the performers played a variety of little known instruments such as the rauschpfeife, krummhorn and dulcian. Also included were the shawm, forerunner of the oboe, sackbut, forerunner of the trombone and cornetto, forerunner of the cornet. In addition to the eight instrumentalists the Waverly Consort featured six fine vocalists.

The first piece began with the low droning of an oud and viol. The

quality and intonation of these instruments was excellent. This is explained by the fact that all of the Consort's instruments are recently manufactured replicas of the originals.

Featured in the first two numbers on the program was Jeffrey Gall, countertenor. Mr. Gall sang with great flexibility and a full, rich sound in the upper register. There was a marked difference however, in the tone quality of his lower register. The last numbers of the first section demonstrated a sensitive balance between the instruments and voices.

The second section of the program began with a fantasy for solo lute performed by Michael Jaffee, the director of the Waverly Consort. His technique was brilliant and his performance was of a personal nature in style with early chamber music. Mr. Jaffee did justice to a difficult work. This was followed by an instrumental piece which was contrapuntal and cute.

The next section was comprised of Russian music in which we were introduced to the penetrating solo voice of Judith Malafronte, mezzo-soprano. Miss Malafronte was the only vocalist who sang consistently without vibrato.

The fourth section, entitled "Renaissance Polyphony of Poland and Silesia," included various interesting combinations of voices and instruments. These works served to contrast each other in mood and instrumentation as well as level of performance.

Following the intermission, baritone Patrick Mason sang *Es fuegt sich* by Oswald von Wolkenstein. He was tastefully accompanied by rauschpfeife, dulcian, oud lute, vielle and harp. Mr. Mason sang with a beautiful, covered tone and superior musicality. The accompaniment handled its complex rhythms with grace and the improvisational interludes were artistically executed. This reporter particularly appreciated Mr. Mason's ability to convey a mood so intensely.

The sixth section included eight Polish and Hungarian dances. This section was performed by instrumentalists alone.

For their final work on the program the Waverly Consort presented the *St. John Passion* by Jakob Handl. The selection was done with confident control and balance.

The audience expressed their appreciation of the concert by applauding the group to an encore. The Waverly Consort finished with a fast moving piece demonstrating rhythm precision and their keen ability to change spirit quickly.

materialize. On the other hand, I welcome the challenge of branching out into new circles, both academic and non-academic.

This might be hazardous for both parties involved, but do you have any suggestions for improvement of Houghtonian conditions, or any direction you would like to see the college take?

In the area of direction, I would like to see the college become more open to the larger community, the county. I desire to see our students in their organizations, like CSO and ACO work in conjunction with some of the county agencies and services. I'd like to see us turn our eyes out, not all the way up to Buffalo, although that's fine for the Buffalo Campus, but to the county in terms of offering adult education courses and getting involved. I'd like to see people on the various committees and boards in the county. I know we're busy, but I'm suggesting that we could be less busy with all our committees and things here, and perhaps be better stewards of our time. A greater sense of serving the community in a real and practical way, not being afraid to mix with people who do not share our particular religious views, but still have the same humanitarian concerns is needed. I hope that as we do this the college will hold onto the commitment to the liberal arts, and I think the two go hand in hand. You don't have to sacrifice one at the expense of the other.

Will you miss Houghton?

Yes. I'm certainly looking forward to being back in civilization, or what some of my friends call the jungle, but I'm going to miss Houghton. I'm going to miss the people, from those who I sit around and drink coffee with and talk about all sorts of matters, to those I spend hours on the tennis court with. Yes, there are some very good things about the Houghton life and community that our family will miss. But, I feel this is the thing to do. What we will miss will be made up for in new commitments to people and new work to do.

Indianapolis Symphony Visits Houghton Wheaton Grad., John Nelson, Conducts

by John W. Hugo

The Houghton College Artist Series has been criticized at times for not bringing the big name artists into Wesley Chapel. But as any regular subscriber will tell you, the Artist Series has always presented performers of the highest quality. This year alone we have seen the great talents of the Pittsburgh Symphony Chamber Players, The Goldovsky Grand Opera, the Contiguglias, Esther Hinds, the Dorian Wind Quintet, Charles Finney, the Houghton College Choir with players from the Rochester Philharmonic, and the Waverly Consort. All of these concert artists have delighted the Houghton audience with musical performances of high quality and brilliance.

The Indianapolis Symphony Orchestra, while not well known in New York, particularly in the sticksier regions, has slowly been building a reputation for itself. It is one of America's 31 major symphony orchestras which means that it has a budget of over \$100,000 (actually, the ISO budget is much larger). The

Orchestra and ISO sponsored ensembles play approximately 170 concerts before more than a quarter of a million people during a 43-week season. The ISO has the largest support organization of its kind in the country: the Women's Committee, which numbers 5000 hardworking sponsors. The ISO also has John Nelson.

John Nelson is one of the hottest items on the conducting market today, making frequent guest appearances with major symphonies all over the world. Since his Metropolitan Opera debut in 1973, Nelson has been acclaimed as one of the most sensitive conductors of our day. His interpretations have been called definitive, exciting, complete, and brilliant. He attended Wheaton College with our own Dr. Bruce Brown, conductor of the Chapel Choir, the Men's Choir, and the Church Choir.

Nelson has chosen a decidedly difficult program for this concert, but indeed it should be enjoyed by all listeners in attendance on April 29 at 8:00 p.m. The performance will open with two orchestral sketches by

Charles Ives, a modern American composer. **The Yale-Princeton Football Game** and **The Gen'l Slocum** are two of Ives' better known orchestral works and both are very unique and exciting. The first half will conclude with Haydn's **Symphony No. 45** (The Farewell). Following intermission, the Indianapolis Symphony Orchestra will perform Tchaikovsky's exquisitely beautiful **Serenade in C Major for String Orchestra**. This is one Tchaikovsky's better known works and rightly so. Under Nelson's sensitive direction this piece should be the highlight of the concert. The program will conclude with Ravel's famous **La Valse**, a favorite with modern audiences. Nelson has chosen a program with variety and appeal and it should be a highly enjoyable evening of music and a good way to end the series.

As this is the last issue of the *Star* and this concert will not be reviewed by this publication. John Hugo and Robert Mills bid their editorship goodbye and wish next year's editor all the best.

After Dark

April 21 - 29

Studio Arena Theatre

Who's Afraid of Virginia Woolf?, 681 Main St., Bflo., Tickets: 856-5650

April 21

University of Buffalo

Drive-In, 7:30 & 9:30 p.m., 170 Fillmore Academic Ctr., Adm.: \$1
Day for Night (Truffant), 7:45 & 10 p.m., 170 Fillmore Academic Ctr., Admission: \$1

Rocky Horror Picture Show (Sharman: 1975) 12 Midnight, Squire Hall Conference Theater, Admision: \$1.50

April 24

University of Buffalo

Morning Glory, 7 p.m., 170 Fillmore Academic Center, Ellicott Complex, Amherst Campus

April 25 - 26

University of Buffalo

The Sunshine Boys, 9 p.m., Clement Lounge, Main St. Campus, Admission: \$.50

April 28

University of Buffalo

A Star is Born, 7:30 & 10:15 p.m., 150 Farber Hall, Main St. Campus, Admission: \$1.50

Kentucky Fried Movie, 8 & 9:45 p.m., 170 Fillmore Academic Ctr., Ellicott Complex, Amherst Campus, Admission: \$1

Rebel Without A Cause (Ray: 1955), midnight, Squire Hall Conference Theater, Admission: \$1.50

April 29

University of Buffalo

A Star is Born, see April 28 listing for details

Rebel Without A Cause, see April 28 listing for details

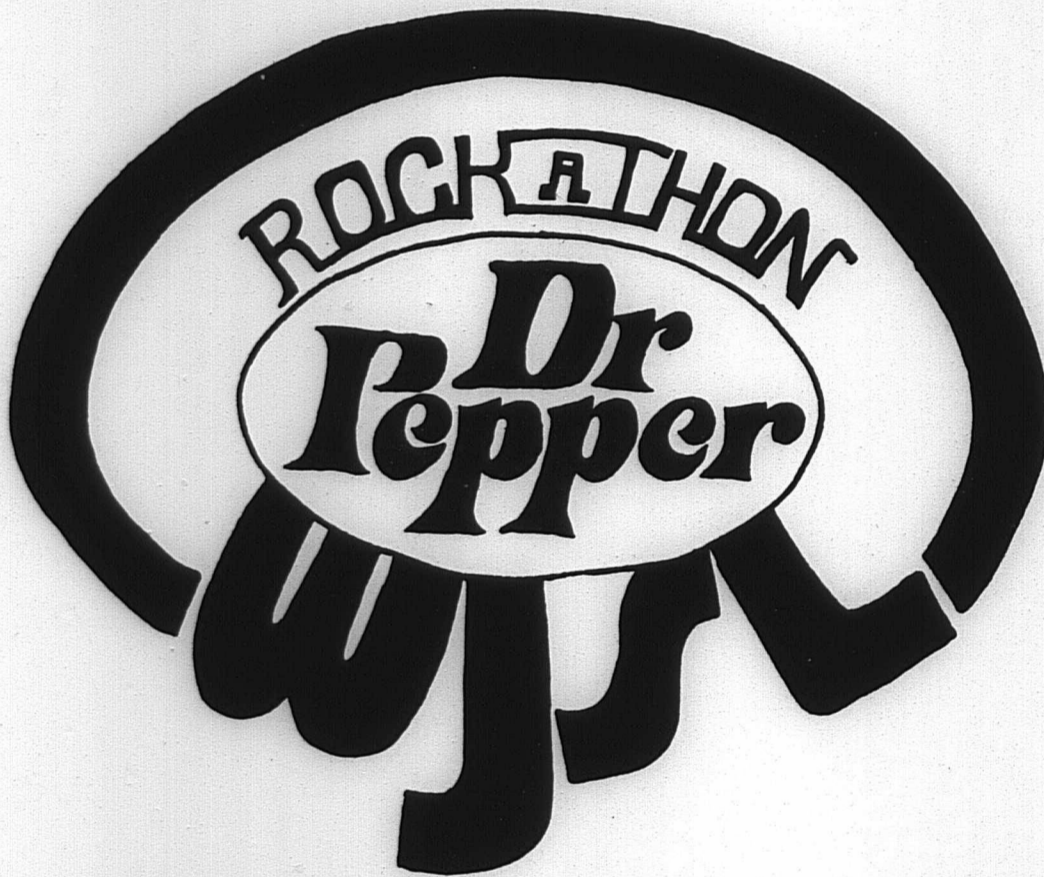
Kentucky Fried Movie, 8 & 9:45 p.m., 150 Farber Hall, Main St. Campus Admission: \$1

Three Women (Altman: 1977), Squire Hall Conference Theater, Admission: \$1.50, Show times: 636:2919

April 30

University of Buffalo

Three Women, see April 29 listing for details



APRIL 28 & 29 In the Campus Center Basement

All Proceeds Donated to Foreign Missions Fellowship

CONTRIBUTING SPONSORS INCLUDE:

Houghton Bowling Alley
Word Records
Ted's Barber Shop
Phillippi Pontiac
Sparrow Records
State Bank of Fillmore
Star Song Records
Western Auto
The Houghton Star
Housetop Records
Howden's Hardware
Citizen's Central Bank
(Rushford Office)

OLEAN SPONSORS INCLUDE:

The Camera Center
Lucie's Jewelers
The Weathervane
Martino's of Olean
Good Tidings Book Store
Reed's Jewelers
Perkin's Cake and Steak
Sears, Roebuck & Co.
Dr. Pepper

CLASSIFIED

State Bank of Fillmore

Enjoy the real convenience of having your savings account, checking account, and a host of other bank services available in one handy bank office. Member F.D.I.C. Fillmore, NY 537-2286.

8:30 - 3:00 Mon., Tues., Thurs., Fri.
8:30 - 12:00 Wed. and Sat.

CLASSIFIED

First Trust Union Bank

Enjoy Friendly, Convenient Service When You Bank With Us. We Have 12 Convenient Offices To Serve You.

Enjoy free checking at the BELFAST OFFICE

9:00 a.m. - 3:00 p.m., Mon., Tues., Thurs. 9-12:00 Wed. 9:00 a.m. - 6:00 p.m. Fri.

Member F.D.I.C.

Congratulations to the Class of 1978!

From the Star Staff

CLASSIFIED

Houghton College Bookstore

Textbooks, Trade Books, Supplies, Sundries. Mon. 8:30 - 5:00. Tues. - Fri. 8:30 - 11:15, 12:15 - 5:00.

The Houghton Star

Entered as second class matter at the Post Office at Houghton, NY 14744