

Stockin

Paukert Recital Culminates Music Festival



Karel Paukert will perform in the final Artist Series program.

Who is better qualified than a church musician to put the finishing touches on a week of exploration in church music? Karel Paukert, associate professor of organ and church music at Northwestern University School of Music, will do just that in his Friday, May 5, Artist Series recital.

Also on the agenda for the Church Music Festival were an organ class Thursday, May 4, at 2 p.m., and a lecture-demonstration on improvisation that evening at 8:15. Both the class and the lecture, which were conducted by Mr. Paukert, were open to the general public.

Other features of the Festival included a lecture Monday, 8:15 in Schaller Hall by artist John Ritson and lectures on church music Tuesday and Wednesday evening in Wesley Chapel by Charles R. Anders, Professor of Church Music at St. Olaf College. There were also chapel performances by the Oratorio Society, the Wind Ensemble, and a

joint performance of the College Choir and Chapel Choir.

Friday evening's concert promises to be varied and interesting. Mr. Paukert will perform a Bach fantasy and fugue; a Liszt prelude and fugue; a fantasy by Jehan Alain; a prelude and fugue by Marcel Dupre; two contem-

porary pieces — one Swedish Czech and an improvisation on a hymn tune.

Mr. Higdon, who studied under Mr. Paukert, considers him the best organist in America — master of every era and style of organ music, especially the art of improvisation.

McGovern and Nixon Win Mock Presidential Primary

Richard Nixon and George McGovern both scored overwhelming victories in the mock Presidential primaries held on Houghton campus April 28. They will again face each other on Friday, May 5 (today) in the "general election."

Nixon outdistanced McGovern almost two to one, accounting for 89 percent of the Republican vote. Probably due to the limited field of candidates, Representative John Ashbrook, a New England pacifist, received only about 6 percent. Four percent of the voters participating in the Republican primary showed dissatisfaction with both candidates and wrote in their own choice for President.

In the Democratic primary, George McGovern led an over-stuffed field of candidates with 47 percent of the vote, a clear victory. Edmund Muskie, who has now resigned his campaign for President, polled slightly better votewise than George Wallace (17.6-15.8), a candidate farther to the right politically than Muskie. Senator Hubert Humphrey came next with 10 percent of the Democratic vote, followed by Henry Jackson and John Lindsay (who has also dropped out of the race), each receiving 3.5 percent of the vote. Fewer Democrats wrote in than Republicans, obviously because their alternatives were more

numerous. Only about 2.22 percent of the "voting Democrats" recorded write-in selections for President.

Nationally, McGovern has just lately helped squeeze Edmund Muskie out of the Presidential race, and now plans to finish off Hubert Humphrey before the Democratic convention. No one will come close to challenging Richard Nixon for the Republican nomination.

"As Houghton goes, so goes the —?"

Students voting in mock primaries (%) 24.3 (about 300)

Republican voters* (%) 92.1
Democratic voters** (%) 79.8

Republican Vote (%)

*Nixon 89
Ashbrook 5.57
Other 4.43
(Paul McCloskey received 42% of the write-in vote)

Democratic Vote (%)

*McGovern 47.2
Muskie 17.6
Wallace 15.8
Humphrey 10
Jackson 3.44
Lindsay 3.44
Other 2.22
(Edward Kennedy received 58% of the write-in vote)

*those voting in Republican primary
**those voting in Democratic primary
(about 80% of those voting voted in BOTH primaries)

the houghton star

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Bloody Violence Continues in Ireland as Catholics and Protestants Bitterly Feud

The last fifty years have seen much violence between the Catholics and Protestants of Ulster, and the last three years have been especially brutal as the southern based Irish Republican Army has supported and provoked the nightmares of the modern warrior: urban guerrilla warfare. The IRA has turned whole sections of Belfast, Ulster's capital into armed camps where the only justice is vigilante justice, with no hope for appeal.

As bombings, summary executions, reprisals, and counter-reprisals have fanned emotions, the events of the last several months have exploded with scores dead and hundreds wounded, leaving Britain no choice but to take over complete control of the northern province.

Violence reached a climax on January 30, or "Bloody Sunday" as it has come to be called, when British troops opened fire on a Catholic demonstration in Londonderry and killed thirteen unarmed Catholic civilians. Up until a month ago, the Protestant controlled Stormont Parliament under Prime Minister Brian Faulkner's Unionist Party had made no progress toward a solution, so Britain's Parliament voted overwhelmingly to take direct control.

Britain has several pressing goals cut out for herself. She first must gain the confidence of both the Catholic and Protestant camps. This required the promise to the island's half-million Catholics to release the some 720 suspected IRA activists who had been held for months without charge or trial in the internment camps of Long Kesh and Magilligan. It also involved breaking the ties between the IRA and the Catholic masses who were shel-

tering and supporting them, that the Protestants might be freed of the incessant, brutal sniping and bombings.

As William Whitelaw, the British Secretary for Northern Ireland and the head of the British government there, began to work toward these goals, and the Protestant protest strikes were ended, tensions seemed to diminish somewhat, giving the moderates and militants on both sides time to try to reach consensus. But at the end of April a semi-legendary hero of the IRA gunmen, Joe McCann of the Marxist-leaning Official Wing of the IRA, was shot and killed by British soldiers. McCann, who had been sought for two years, immediately became a Catholic martyr, and tensions rose as high as ever. Within twenty-four hours, three British soldiers were dead in response to the shooting. The situation was made even more intolerable by the report of Lord Widgery, Lord Chief Justice of England, which exonerated all the soldiers who were responsible for the "Bloody Sunday" massacre.

So the misunderstanding, the hatred, and the brutal violence continues. And yet the rhetoric of a number of the leaders on both sides gets only louder and more irrational. IRA Belfast chief Seamus Twomey calls Catholic cooperation with the British presence a sellout, while Protestant militant leader William Craig of the Vanguard coalition declares that his group has chosen 300 suspected IRA activists for execution.

It seems quite clear that the solution is not in the hands of the British, who seem unable to please anyone on either side, but in the hands of the people of Ulster themselves. The Catholics must demand of the leaders of the IRA, as has the Catholic Pri-

mate of All Ireland, William Cardinal Conway, what right they have to continue the violence in the name of the entire Catholic community. The Protestants must demand that their leaders begin working to abolish the discrimination in housing, education jobs and everyday life which has plagued the Catholic minority for fifty years of Protestant rule.

It is difficult to approach "non-ideal" problems with "ideal" solutions, and yet it is far more foolish not to. The problems of Northern Ireland are the problems of the so-called "Church" at war. They are the problems of misunderstanding and hatred which have resulted from the different approaches different people take to God, ever since the time of Cain and Abel. It is not our duty, nor our privilege, to discuss which side is correct in their approach to God, but it is our duty to condemn both sides for their un-Christian approach to each other; and, as the Houghton-St. Bonaventure Love Feast for Ireland should have taught us, to take the problems of His children to the Father in prayer.



Mr. Ted Baldick leaves Houghton to do psychology graduate work.

Assistant Dean of Students Ted Baldick Leaves for Graduate Work in Counseling

Mr. Ted Baldick has announced his resignation as the Assistant to the Dean of Students at Houghton College. Mr. Baldick hopes to pursue graduate work in counseling psychology at Springfield College, Michigan State University, or Rosemead School of Psychology. Although his future plans are uncertain at this time, Baldick claims, "I have total peace in knowing that the Lord has a place for me and my family."

Although administrators and students alike urged Baldick to remain as Assistant to the Dean, he decided to resign last December. "It was at that time," he says, "that the Lord made known to me that He had provided a man who could assist the students in ways that I was unable to."

Over the past year, Baldick has seen Houghton College "accomplish many good things."

"Many of these accomplishments are intangible, like attitudes. We have had a softening of cynicism on both sides; and we've been able to promote a feeling that we're not enemies, but allies."

Baldick also recognizes some tangible gains by the college. "More objective behavioral standards have been accepted and we have at least proposed a more realistic dress code to the faculty."

Can We Quit the Church?

by Charles Detwiler

Our generation, perhaps more than any other, is noted for its utilitarian approach toward the relationships we hold and toward the institutions that work for us (or dominate us), and in our own life styles. We have to know "What it's worth," "How long it lasts," "When it's over," "Why do I have to do it," "Will I have to stop what I'm doing now?" etc. For centuries the church has been able to pontificate in grave and awesome tones, and because society never questioned her authority, the individual who did his own questioning was rarely appreciated.

Fortunately, this situation is no longer with us. We feel that we know, in light of scripture, what the church's mission in our modern world is; and if our local church doesn't seem to be meeting the goals we have set for it, or seeing the problems we see in it, we are free to take a job at it now and then, or even to leave it and start our own without anyone saying too much. This has, of course, burdened the church with the responsibility of growing and being active in the community or stagnating and dying, and no one seems to have any respect or reverence for a church that "just manages to hold its own."

Now this problem is particularly acute in the Christian collegiate atmosphere where for every problem there is either an answer or we are very close to formulating one. And if our churches on our campuses are not doing their jobs, we'll simply do the ten or twelve things right that they're doing wrong and not bother with their problems any more.

But at this point, a major ques-

tion occurs. When we give up hope, and walk away from our local institutional church, are we really walking away from an institution or from a group of bewildered people? And if we are walking away from it, how is this so easily accomplished? Why are we so easily able to leave a problem-laden body when it is, in fact, the bride of Christ, his own people?

Part of the problem is our concept of true Christian fellowship. Dr. Howard A. Snyder, a faculty member of the Free Methodist Seminary in Sao Paulo, Brazil, spoke of this problem in his article in "Christianity Today" when he said: "True Christian fellowship, what the Greek New Testament calls 'koinonia,' is the Spirit's gift to the church. Yet this fellowship is essentially lacking in the institutional church today. And this lack goes to the very heart of the impotence, rigidity, and so called irrelevancy of much of the modern church."

Viewed in the light of this statement, the individual who quits the institutional church may very well be leaving a problem situation he himself helped to create. Here is where our utilitarianism creates a problem for us. We constantly judge the church's actions and results of our church's influence in the community, disregarding our own position and responsibility to the whole body. We seem easily able to forget our responsibility of providing fellowship for others in the church who are without it. This must change. Evangelical students must grasp this opportunity along with other members of our communities in order for Christ's kingdom to be truly fulfilled.

Star Essay

The Crisis of Modern Art

by Elizabeth Kurtz

Quiet voices speak and a small circle of friends listen. They are friends because they are artists as well as fellow travelers, critics, and the intellectual elite. But for the great majority, these interchanges might as well not exist. We no longer care what the artist is doing or saying. It is easy to observe this phenomenon, but it is more difficult and painful to determine the causes.

Perhaps the greatest single reason is the evolution of the media — films, sound systems, television and radio. In the past sixty years, the possibilities for informing and persuading have multiplied algebraically. We, the oldest of this besieged generation, have been exposed to the confused and confusing development of mass media from infancy. It is too early to understand the full impact of the media on the Western world; but in relation to the arts one thing is clear: a people saturated with mass media will no longer relate to the traditional arts of writing, painting, sculpture, drama and music as they have in the past. We have heard so many words, seen so many moving events, felt a spectrum of experiences, and have been persuaded in so many directions, that we can no longer trust our minds to react as they should. For this first

generation raised in the pale light of a picture tube, there was never a time to develop a moderate attitude to the media. They were, in a real way, part of our family.

Besides this lopsided competition between media and the arts, there are a flock of contemporary problems impeding clear communication between the artist and his audience. The hectic pace that our civilization demands is not conducive to careful quiet consideration of a work of art. We have almost lost the ability (and the opportunity) to concentrate in silence. Self-discipline is not among the virtues that our culture nurtures, and both the creation and contemplation of art demand self-discipline. Finally, the hunger for artistic outlet is somewhat deadened by our drive toward total materialism.

Does all this mean that the arts are sinking toward a dead silence? I do not think so, but artists have been damagingly conservative in their response to these problems. In world history, economic democracy and socialism are very recent developments. An elite class with money, education and leisure existed in these traditional forms of government and artists catered to this class. In the twentieth century, although this same sort of elite still exists; wealth, educa-

tion and leisure are more evenly distributed, creating a larger desire for status-raising culture in the form of art.

Yet artists are still serving the audience they have served for centuries. To fully appreciate what the artist has done, training in history, philosophy, and the techniques of each art is necessary. The silent majority who have had a reasonable public education but no more, and the lower classes who frequently have not burdened themselves with that much education are lost in the world of art. Faced with this kind of an audience, it may be necessary for the artist, if his aim is to communicate, to create work that is less sophisticated and demands less background. This may involve a reconsideration of the basic purposes of artistic expression, not simply changes in technique. The artist must decide what the relation of his art to the mass of people will be. The traditional practice of serving the elite is not adequate in this era of the triumphant middle class.

My purpose has obviously not been to offer solutions, but only to present a skimming of the problems confronting art, the artist, and the audience. The rich powerful voice of the artist and his work can only be revived by the thought and efforts of these three groups combined.

Koinonia or Misguided Patriotism?

by Jim Bailey

Discussion of the local church in a congregational sense and the relationship of the individual to it either spiritually, socially or organizationally is an involved subject. It should be realized that this forum is just a starting point for anyone who wishes to delve more deeply into this topic.

The approach a Christian takes toward the Church, whether it is a local church or Christ's work in general, must be an approach of love and warmth. The individual believer has, at every instant, an actual bond with every other part of the body of Christ. Such love and warmth should be evident in all points of our relationship with the Church: in worship, prayer, in working for the local church, and in criticizing it. The Christian should not approach the Church in a manner of apathy, aloofness, or inferiority if that inferiority is one resulting in any destructive manifestation. So even in the position of a critic, let the individual criticize in love and honesty.

Mr. Detwiler says that we "feel that we know . . . what the church's mission in our modern world is." I would suggest that a fuller truth of this point is that often the Christian "feels" that he knows; but actually, has only a vague idea of the Church's mission.

When one is moved toward criticism of a local church, he certainly should do more than "take a jab at it." He should aim his criticism intelligently and effectively to the mark. If he lacks the personal, historical or scriptural knowledge of the church's various relationships, of its purpose, or of its mission, then he should offer no more criticism than his knowledge allows.

If the church on our campus is not doing its job, then individuals must do the job and provide the channels and services that the local church is having problems with. At this point in Mr. Detwiler's article, there is a key word of "simply." Of course, the Christian must not "simply" do the job that the local church is not able to do. He should also recognize and properly react to the fact that the congregational church was an institution established, as evidenced by scripture, in the early days of Christianity. This particular form of Christianity is approved and encouraged in the New Testament, as is the participation of individuals in such an institution.

Yet, too often the Christian misunderstands the implications of this New Testament standard. Instead of realizing his part in the local institutional church and reacting in love and fellowship toward its individuals, he follows a second path. This begins with an unclear view of church and self and the existent relationship between the two. It ends with a poorly conceived patriotism towards the local institution.

As a result, when the local church fails to do a particular job, an individual or group may feel compelled to go out from the congregation to attempt fulfillment of that job. They may be too slow to get about the necessary task and may be impeded in their accomplishment by a feeling of guilt at violating some vaguely held ideal of patriotism toward the church.

If a Christian does finally walk away from a local church, he does not walk away from the bride of Christ as Mr. Detwiler suggests. He should not feel guilty since the bride of Christ is the whole church. The church is in the pews, at Campus Cru-

sade meetings, on the mission fields, and in the streets.

This is not a matter of choice of words, it is very important. The term "bride of Christ" must never be limited to the local church body or even the overall institutionalized church.

In the final sentences of Mr. Detwiler's article, there is a statement saying that "the church regards no man's educational status, wealth, etc." and a statement affirming that the church "presents all men with a common opportunity to worship God and fellowship together . . ." However, these must be amended to statements of what the Church should regard and what the church should present.

In considering the issues of this forum, keep in mind that the local church and institutional church are not impersonal concepts, but very personal ones. We are speaking in every case of portions of the body of Christ with which we have an actual bond. If one has read the phrase "institutional church" without grasping how personal that idea is, he has misunderstood much of this article.

In conclusion, it must not be forgotten that the congregational form of the institutional church was established in the New Testament. To deny its proper place in word or action is to deny God's will as revealed through Jesus Christ in scripture. However, to hold some vague understanding of patriotism, the congregation is in too many cases reactionary and unthinking. It often leads a person to be uncritical. The issue of the Church and the relationship of the individual to it should not be approached in any reactionary way, but always in the light of reason and God's revelation to all men and especially to His people.

Editorial

Miscellaneous Ruminations

We received some criticism last week for including international news along with College news items. I would like to explain why we think it is important that we summarize the top international stories of the week in the *Star*. Christians have an obligation to act as "consciences" in the world, including the world of politics. If the message of Christ's love does not apply to the world of politics, and indeed to every aspect of existence, then the guiding principle of life becomes "might makes right." One may debate about who is right and who is wrong in the Vietnam war, North Ireland or Bangladesh, but the fact remains that men are killing each other and therefore thousands of innocent civilians are suffering. That makes them moral issues, and Christians should feel the responsibility to help alleviate that suffering more keenly than any other people. Obviously we cannot properly help bear the burden of suffering in the world unless we understand what is going on, and this takes time, something which is rather difficult to find in a college community. We hope that by making it a bit easier for you to find out about world news events, you will better be able to pray and express Christian love and concern.

We thank those of you who responded to the student referendum by returning your ballot on the Proposed Bill of Rights. The replies were rather strongly affirmative, though we didn't receive enough of them to say without a doubt that most students favor the Bill. Those that replied affirmatively tended to support those points which seek to eliminate prejudice on the basis of sex or race, but none of the points went completely unopposed. Those who replied negatively commented that a statement of rights may make it easier to break the rules, and that the law of Christian love makes a bill of rights unnecessary.

— Stephen Woolsey

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Alumni Missionaries Receive 50 Years of Faithful Support

Fifty years of continuous support for alumni in overseas service, and never a failure to meet all obligations and promises — such is the record of Houghton students and faculty.

This college year, 1971-72, is the golden anniversary. The "gold," given through this half century, amounts to some \$350,000. This money has flowed into the work of twenty-six of our "partners in His purpose," persons laboring in twelve countries.

In February, 1922, Hazel Rodgers, *Star* editor, sports enthusiast, and Christian leader, was appointed to India to teach, preach and care for orphans. In June, 1922, when she was graduated in theology, her fellow students, with assistance from faculty, pledged \$600 to pay for the next year. In 1923, her fellow students enthusiastically raised an additional \$500 to send prospective bridegroom Floyd Banker to her. Upon his arrival in India, they were married and they gave a lifetime of service to build the church of Christ there.

Each year following 1922, students pledged the \$600 salary. In 1933-34, when world financial depression was at its worst, they devoted another \$600 a year to the salary of Ione Driscoll, '27, tennis player, basketball captain, and Student Volunteer for foreign missions. She became superintendent of mission schools in Sierra Leone and later principal of a large co-educational secondary school conducted by the National Christian Council. In recognition of her distinguished service, Queen Elizabeth II made her an MBE (Member of the British Empire). Sedu Mans, one of her sons in the faith, is now director of Sierra Leone New Life for All, through which thousands are being won to the Lord.

In the '30's Price Stark, preacher and teacher in Sierra Leone, received support. Early in 1949 the first faith-board missionary was added, when Hazel Johnson (now Mrs. Yontz) started her teaching career in Brazil under the Unevangelized Fields Mission.

In November 1949, according to the program of the first "Conquest," four missionaries were being supported and two more were scheduled to be added. One of them was Mrs. Warren Wool-

sey. An over-pledge had sent the FMF president looking for missionaries to support! Money flowed in because GI's had witnessed the world's appalling need.

Through the '50's and '60's support steadily increased: \$5,000 . . . \$12,000 . . . \$13,600 . . . \$17,700. The goal of 12 missionaries, set as early as 1953, was reached by 1967. Then, something beyond that goal was also prayed into existence: the summer missionary program. Only once has the giving been short of the goal and even then enough was in to pay all obligations and promises.

In 1970-71, the last full year of mission support, students and faculty gave approximately \$19,200 to conduct an extensive campus mission program, to supply \$1100 each toward the salaries of 12 fulltime missionaries, and \$200 each for 8 summer missionaries.

In this anniversary year, 1971-72, the goal is the same. To date, 11 Houghtonians have received their support: field superintendent, Luke Boughter; missionary with a dozen jobs, Pearl Crapo; physician, Marilyn Hunter; seminary principal, Don Kinde; translator, Carolyn Miller; translation consultant, Robert Longacre; school founder and principal, Paul Pang; radio station builder and head engineer, Herschel Ries; literature missionary, Barry Ross; teacher, Hazel Yontz; and nurse, Ella Shea.

The first two alumni missionaries were teachers; the last two of the twelve now on the list are medical people: nurse Shea and physician James Tysinger, each one of whom is doing the work of two at Kamakwie Wesleyan Hospital, Sierra Leone. The allowance of Dr. Tysinger is now being received.

The 1922 average of \$3.25 each is roughly comparable in buying power to the present \$15.50 each. Then the student body and faculty (including both college and academy levels) numbered approximately 180, and all worked together on the project, for 50 college and theology students could never have done it alone. For the current \$19,200 the number of potential givers is approximately 1250.

Others with whom we have shared through the years include one Dean of the College, Dr.

Arthur Lynip, who spent his sabbatical year laying a foundation for a high school in the Philippines; Paul Dekker, New Life for All director in Sierra Leone, and Donna, his nurse-wife; Robert Stowell, school principal in Puerto Rico; Gordon Wolfe, then general missionary in Japan, now in church planting and radio work in Hawaii; Daniel Ferdinand, Haitian national minister; Robert Crosby, preacher and teacher in Colombia and Puerto Rico; Glenn Barnett, Bible School teacher, Haiti; Hudson Hess, then literature distributor in Japan, now in radio work in Haiti; Dr. John Edling, physician, Haiti; and Dr. Charles Paine, physician, India.



Mr. Vandenberg may take Middlebury courses at Mainz, Germany. Mr. Roederer hopes to enter missionary aviation.

Profs Vandenberg and Roederer To Terminate Houghton Experience

The Language Department will be losing two of its professors as the semester draws to a close. Both Mr. Vandenberg and Mr. Roederer will be leaving the Houghton oasis for more adventurous pastures. Although they are going into something different after they leave here, they have something in common; the Lord is definitely leading each a step at a time.

Mr. Vandenberg feels that in order to continue teaching, further education will be needed. As a result, he has applied to and been accepted by Middlebury College for study abroad in Mainz, Germany. During this past week, however, he received notification of acceptance at North Carolina University which would include an assistantship. Mr. Vandenberg has not yet made any definite decisions.

Houghton has played an important part in Mr. Vandenberg's life, and leaving here has only become easier as the Lord gives His peace about the decision. Through his interaction with the students on both formal and informal levels, he has learned much and would venture to say that his relationships with the students was the most meaningful part of his teaching experience here at Houghton. Mr. Vandenberg feels strongly that

there is a lot of potential here which can only be used to its fullest extent as the faculty, staff and students are completely submitted to the Lord. He will never forget the ministry of prayer of the people here which supported him through the birth of his son and if the Lord leads, he may return to Houghton College.

Mr. Roederer and his family had been praying for the past year as to whether the Lord wanted him to continue in teaching. While there had been several possibilities of leaving, none were considered seriously until he had looked into Missionary Aviation. This seemed to be the answer as the Lord had given the necessary indications and opened all the doors one by one. While Mr. Roederer has not yet received formal acceptance into the Missionary Aviation program at Moody Bible Institute, there has been no resistance so far. The two remaining steps involve

first, formal acceptance and second, being able to pass five days of testing in early June. Aside from the prospect of going into this program, there is also some possibility of working with Trans World Radio either in Montecarlo, Beirut or Bonaire.

Mr. Roederer has spent one-third of his life here and he will be pulling up some pretty solid roots as he leaves. Again, the most important factor here was the friendships with student and faculty. Mr. Roederer received much enjoyment out of teaching and feels that students are far more important than studies. The idea of fellowship at Houghton with so many other Christians has proved very strengthening with numerous spiritual benefits.

Together, both of these men cannot discern their futures very clearly. It is basically a step-by-step process; one which seems to be very exciting in more than one way as the Lord leads.

Houghton Takes Third In Debate Tournament

The final chapter to a successful year in intercollegiate forensics was written this past weekend at the 2nd Annual Bloomsburg State College Individual Events Tournament in Bloomsburg, Pennsylvania. Once again, Houghton proved to be a school to be reckoned with. It tied for third place with Mansfield, while defeating schools such as Loyola and Lehigh University.

This was an individual events tourney, with competition in Extemporaneous and Impromptu speaking, Persuasion, Oral Interpretation, and after-dinner speaking.

Houghton's delegation was a mixture of the old and the new. Seniors David Baldwin and David Roman, both seasoned veterans in forensics, were accompanied by Rhea Reed, Mike Pratt and Neil Phillips, all talented freshmen with strong potentials.

In the competition, Mike Pratt finished fifth in Persuasion and Rhea Reed earned third place honors in after-dinner speaking. Both were awarded certificates

of merit. Senior Dave Roman placed fourth in Extemporaneous speaking and took the first place trophy in Impromptu speaking. This was the end of a very successful season for Dave, one which saw him win four trophies in six tournaments.

Bloomsburg was the last stop on a busy schedule for the Forensics team. The schedule began last October in Syracuse and ran through Allentown, East Stroudsburg, New York City, Ithaca State College, Chicago and Bloomsburg.

Looking back on the year, graduating Forensics Union President Dave Baldwin said: "This has truly been a satisfying year. The Lord has been good to us and next year appears to be shaping up as an even greater one."

Intended

Cynthia Penne ('74) to James Bailey ('74)

Barb Whittemore (Jan. '73) to David Klotzbach (Bryant-Stratton '70)

Oswego Professor Ritson Appears As Arts Festival Guest Lecturer

by Barb Broadway

There presently exists a crisis which the majority of people are not aware of. This is the problem of the function of religious art in our society today, and is a primary concern of artist-professor John Ritson. Monday evening he was the main speaker for the Fine Arts Festival presenting a visually-aided talk entitled "Hang in there while we hang something on." Speaking on the topic of the identification of truly religious art, he dealt in a humorous vein with the dilemma facing the artist when he tries to satisfy the need for "religious" art. Using projected slides prepared for this specific occasion, he

caught the interest and imagination of his audience and proceeded to deal with his subject through the hypothetical story of a village that decided to upgrade its church facilities. The talk closed with a brief look at the new Coventry cathedral.

Mr. Ritson draws upon authority gained from his varied achievements in art education and personal works. Born in England in 1919, he studied at Torquay School of Art until 1939 at which time he served with the 8th Army in Africa and Italy. Returning to England in 1946, he completed his studies in London. From there on, he commenced his teaching career at South

Devon Technical College as Assistant Professor in architectural design. Leaving England in 1953, he came to the United States to continue teaching in the public schools and at Houghton. His interest in applied art led him to complete his Master of Fine Arts degree in painting from R.I.T. Presently, Mr. Ritson is an Associate Professor at the State University of New York at Oswego where he is involved in teaching an innovative course designed to explore human creative potential. This creativity center at Oswego is the only one of its kind in the state. Currently, his interests lie in the field of sculpture, working in sheet and cast metals.

Sports Editorial

The Price of Winning

Houghton College is not known for its prowess in intercollegiate athletics. Only the soccer and track teams have experienced winning records in intercollegiate competition, while most other sports have yet to come close to even a .500 season. Why is this the case, even though Houghton has competed against other colleges for several years? One big reason, as I see it, is the failure of the college to award athletic scholarships.

There are many significant aspects on both the positive and negative sides of whether Houghton should award athletic scholarships. But the simple fact remains that Houghton College will never gain a great deal of respect or even due recognition for its athletic program and teams until it sees fit to recruit top athletes by means of athletic scholarships. And top teams — winning teams — cannot be built without top performers.

Let me think I am overemphasizing the idea of winning teams and a top-quality athletic program, consider the advantages of such a situation. Presently, Houghton places a great emphasis on its Public Relations. Imagine what a respectable athletic program and a few winning seasons (possibly even champion-

ships) could do to bolster Houghton's P.R., since this seems to be such an important concern of the college. A case in point: Oral Roberts University is a religiously-affiliated institution much like Houghton with a slightly larger enrollment of about 1800 students. Yet it has an outstanding athletic program which boasts one of the top basketball teams in the country (ranked in the top twenty among major colleges and universities). This is due mainly to its ability to recruit top players with scholarships. As a result, look at the recognition O.R.U. has received, especially in the past year. There are many ways one may view this, but it cannot be denied that such a situation is most desirable by any college or university. Only when Houghton College realizes the overwhelming advantages which can be derived and used to benefit the college in many areas will athletic scholarships become a reality.

The only remaining question is how much longer will Houghton put up with 2-20 seasons? With the construction of a new athletic complex just around the corner, the college will have the athletic facilities and raw materials necessary for a fine athletic program. Houghton is one of the

few schools left in the country which does not utilize athletic scholarships. The large majority of the schools we compete against do and it obviously pays off. Let's hope that the college realizes that it and everyone associated with it deserves such a necessary addition to the overall structure of the institution. Meanwhile, until Houghton College sees fit to award scholarships to athletes, don't expect to see too many Houghton victories in any sport (excluding intramural sports!).



Brock Baker barely edges Mike West across the line to win the 220.

Houghton Loses to Geneseo Despite Strong Track Showing

On another busy Saturday at the athletic fields, Houghton posted a close track meet, losing to Geneseo 66 to 79.

The relay team of Crosby, West, Taylor and Baker won the 440 in 44.9. Taylor edged his old record in 120 high hurdles down to 15.9. He also took second in the 440 intermediates. Newcomer Chris DeBlaey was second in the highs at 17.2. West's 51.1 took the 440, but Brock edged Mike out of the 220 by .2 seconds with his 23.5. Brautigam was one second behind in the 880 at 2:05.5 for second. Baker and Crosby were second and third in the 100 with 10.5 and 10.7, respectively. Geneseo swept both the mile and two mile runs.

Although field competitors placed more than track, field earned only 30 points of Houghton's total score. Frasier and Moore anchored high jump at 5'10" each as did Marsh (4'11")

and Brewster (35'5") the shot put. Robinson took the long jump (20'2 1/2") and triple jump (40'9 1/2"), in which DeBlaey was third (38' 3/4"). Stockin cleared 10' for third in pole vaulting. Williamson threw the discus 118' 3 1/2" for first. Askey's 86'5" took third. Diffenderfer (147' 8 1/2") and Seaman (146'9") were second and third in the javelin.

This weekend should be an exciting time for Houghton athletics. The events of the proposed Private College Athletic Confer-

ence will take place on Saturday, May 6. PCAC membership includes Houghton, Elmira, Eisenhower, and Roberts. The track and field meet begins at 10:00 a.m. with running trials and the field events. Finals are scheduled for 1:30 p.m. Houghton hosts tennis, which also begins at 10:00 a.m. There will also be a baseball double-header against Niagara in Fillmore at 1:00. The golf and bowling teams will travel to Elmira for their matches.

Houseleague Softball Finally Gets off Bench

Men's Houseleague Softball is finally underway, following a long, unexplained delay. Only five teams turned in rosters, resulting in an extremely abbreviated schedule. The teams will play each other just once. With only four games for each team, even one loss could prove to be disastrous in the fight for the championship.

The two teams expected to battle for the championship are the same two teams which met in last year's final playoff series but under different names. The Undisputed Truth (known last year as The Softball Team) and The Flophouse (last year's Johnson House) will definitely be the teams to beat this year. A fierce rivalry exists between these teams, one which began in last year's softball series and became even stronger when the same

two teams met in the houseleague football championship. The Flophouse, captained by Chuck Seaman, took the playoff series last year three games to two, in a close and evenly-matched series of games. The final game went extra innings with The Flophouse eeking out a 3-2 win. The Undisputed Truth, captained by Paul Donker, proved last year as Freshmen that they could not be overlooked, as they won their division and nearly walked off with the championship. This year's squad should be even better with the addition of several experienced players.

Three other teams complete the league: The Team with No Name, the Nitnuds, and Charlie Brown's All Stars. Whether any of them can pose a serious threat to The Flophouse and The Undisputed Truth remains to be seen.

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