

Houghton Star

VOL. LXI No. 17

Houghton College, Houghton, N.Y. 14744, March 14, 1969



The nationally-known Lettermen will be featured on stage in concert tonight at 8:00 p.m. in Wesley Chapel. The STAR and the Student Senate, who are co-sponsoring the program, report that all of the 1600 advance-sale reserved seat tickets have been sold, indicating that the group will be singing to a full audience. The concert will consist of many of the old favorite hit-songs by the Lettermen as well as new arrangements.

Houghton hosts members Of N.Y. education project

by Ester Davis

On the weekend of May 2 to 4, Houghton College will be an example of the educational community to 40 potential college students from Kings County, New York. They are members of an experimental project called "Bridges to a Better Tomorrow" initiated by Assemblyman Samuel D. Wright of New York's 37th District. Assemblyman Wright is greatly concerned with the lack of interest in higher education among disadvantaged students in his district which includes Ocean Hill, Brownsville, Bedford-Stuyvesant, Bushwick, and East New York. In a letter received by Houghton College on February 7 he writes, "In attempting to motivate these young people, it is part of my legislative program to seek out from the educational community those stimuli that might stim-

ulate those intangible chemicals which impel men to seek higher goals."

Seeing the unusual opportunity to act as one of those stimuli, our administration agreed to invite one group of students. In a telephone conversation on February 21 and later in a letter, Dean James Mills assured Assemblyman Wright of our welcome and gave him some information on our campus. Further details of the program can be worked out after the Student Senate has officially decided to help with the arrangements for the activities of the weekend.

President Stephen W. Paine

sees this as an opportunity for Houghton College students actually to demonstrate their concern and understanding: "The College will provide their board and cots; students surely will gladly shove over a little to make room. As far as entertainment? We administrators can't handle that by ourselves!" The administration and the leaders of "Bridges to a Better Tomorrow" quite naturally expect the student body to create a genuine atmosphere of goodwill and love in response to the responsibility of becoming an example of those who seek higher goals.

Discontinued afternoon programming is Result of student interest lack in WJSL

On Monday, March 10, the WJSL Board of Control officers indefinitely discontinued five hours of afternoon programs because of a consistent lack of volunteer student help. Two years ago more than 100 students per week helped to run the station,

offering more than enough help. This support has continually dwindled to the point that at the beginning of second semester insufficient students volunteered to fill program times. Of this number, some have quit and others have become irregular in ful-

filling their duties. Currently, approximately 35 persons are attempting to carry the whole load. In some cases students are working almost double their normal hours.

The additional work has also necessitated the increased use of pre-recorded programs. At present, nine hours, or half the time WJSL is on the air, are broadcast from tapes. This is a 33% increase, and the extra work was potentially damaging to the equipment as well as creating a less personal station.

Public appeals for help were made but the response did not significantly change the situation. Consequently, the afternoon programs were discontinued as a protest, as the program director, Dick Smith, put it, against student apathy. The programs will remain off the air until all positions are filled. It has been suggested that work at WJSL be made a required lab for students in the Radio Technique Course.

Persons wishing to volunteer to help at WJSL should contact Dick Smith.

Lanthorn contest winners will Receive memorial fund prizes

For the first time in its fifty-five-year history, winners of the literary contest will receive cash prizes, \$25.00 for firsts in each of the three categories of essay, story, and poem, \$15.00 for seconds and \$10.00 for thirds.

The money is the gift of Mr. and Mrs. George H. Cutter, Jr., who have sent a check of \$150 for this year and have invested \$2,500 to provide for future prizes. This investment, to be known as the Daniel G. Cutter Memorial Fund, includes gifts of friends.

Daniel, class of 1965, was killed

last May in an automobile accident, when an oncoming car jumped a median and crashed into the Cutter vehicle. He had been teaching English for four years, one in Holland, N.Y., and three on Long Island.

The 1969 Literary Contest closed today. Local judges will choose the ten best in each genre to be sent to final judges. The best selections will be published in the Lanthorn, which, it is hoped, will be ready for distribution early in May. The names of first-place winners will be engraved on the contest trophy in the library.

Telethon is motif for tomorrow's "Ides of March", A money-raising benefit for future Campus Center

Tomorrow, March 15, 1969, members of the Houghton College Faculty and Staff will present their Ides of March, Campus Center Benefit Program. The first and most important point is that the Faculty and Staff want to see the Campus Center built and are willing to donate their time and talents to help raise the necessary funds. The second is the opportunity it of-

fers to see the Faculty and Staff in other than their official capacities.

The program is scheduled to run about an hour and will cost 50¢ a person. A few of the performers under contract to date are: Mr. Jacobson, Dr. Barcus, Mr. Wessell, Miss Coen, Mr. Bolles, and Mr. Davis. These names represent only a thin

sampling of the more than twenty promised participants.

Dean I. Rogato will act as M.C. and plans to organize the show as a telethon. If this benefit is to be a success, student participation is essential. Here is your opportunity to work together with Faculty and Staff in getting our Campus Center built. Don't just go to the program, bring a friend.

Rev. Everett Elliott is recipient Of the Pastor of Year Award

The Rev. Mr. Everett E. Elliott received the Claude A. Ries Pastor of the Year Award on Wednesday, March 12.

A former Houghton resident, Mr. Elliott has labored as administrator, pastor and church pioneer. A 1939 graduate of Houghton College, he has served as pastor of Wesleyan churches in Higgins, Hess Road, and Fillmore, N.Y. Since 1960, Mr. Elliott has pastored the Corinth Wesleyan Church of Corinth, N.Y.

Mr. Elliott has acted as vice-president, then president of the Lockport Conference. Presently, he serves the Champlain District as President of the Superannuated Ministers Relief Association, as a member of the District Nominating Board of Administrators and the District Nominating Committee.

Dr. Stephen W. Paine, president of Houghton College, presented the award in ceremonies conducted in conjunction with the Ministerial Refresher Course.

Criteria for the award include 10 years minimum service as a

pastor in the Wesleyan Church, service within a district for three years, and unusual contributions to areas ranging from student recruitment to church pioneering. The award itself is named for Dr. Claude A. Ries, former Professor of Greek and Bible and Theology Division Chairman at Houghton.



Rev. Everett E. Elliott

Newly-elected FMF officers to Start duties after Easter vacation

Foreign Missions Fellowship chose their leaders for the coming year on March 5 during the weekly prayer meeting. David Brown was elected president, and Robert Elliott will be the vice-president. Next year Beth Davies will serve as secretary, and Robert Zinke will act as treasurer for F.M.F. Jill Pape will hold the office of prayer group leader, and John Lude-man, will be public relations director. These newly elected officers will begin to perform their duties after Easter vacation.

Mr. Brown hopes to continue

and expand the present emphasis of "Challenge '68." Amplifying this proposal he observed, "God's order seems to be look, pray, and go. The idea of looking involves being informed about the needs of God's field, praying for them, and seeing our own relationship to those needs."

Houghton Star

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If I were not a Christian

Abraham Davis, Jr.

If I were not a Christian at all
And a white racist tried to put me in my "place"
I'd fill my mouth with the foulest gall
And spit it squarely in his presumptuous face.

If I were not a Christian at all
And a black racist tried to take over my place
I'd fill my mouth with the foulest gall
And spit it squarely in his presumptuous face.

Blame me not of partiality
Especially not for such an unjust pair
For I mete the measures equally
So that even in my spitting I would be fair.

Composed while driving to and from Buffalo, N.Y., Feb. 25, 1969

Confronting error

March 3, 1969

Dear Editor,

In reference to Nick Chamberlain's article on the confrontation with controversial viewpoints, I would like to wholeheartedly voice my support to both his line of reasoning and his conclusions. However, in reading Dr. Paine's rebuttal of Nick's article, I was struck with the feeling that I am being protected from the world about me by a college atmosphere. God brought me to this college for an education that would involve combatting non-Christian viewpoints. He did not bring me to this college to be protected from those viewpoints. In my mind the Christian should be actively fighting error in the world, not fearfully running from it.

Dr. Paine seems worried about providing error with an advantage by granting it prestige, platform, and audience here on our campus. However, it seems to me that we are sooner or later going to have to confront error when we are thrust into the world by graduation. Along with Nick I'd have to answer this by saying that if we are inevitably going to have to confront error, what better place to learn how but in a Christian college setting? Secondly, Dr. Paine seems worried about the "brilliant advocacy" of error on this campus causing persons to fall. I submit that long after the "brilliant advocate" has departed, our own professors could guide us into thought-forms of argument against error, thus strengthening our own faith, and providing us with a better means of defending it. This, in my mind, is a vital part of Christian education.

I would like to close with a quote from Francis Schaeffer's book, *The God Who Is There*. Schaeffer states "when the Apostle warned us to 'keep ourselves unspotted from the world', he was not talking of some abstraction. If the Christian is to apply this injunction to himself he must understand what confronts him antagonistically in his own moment of history. Otherwise he simply becomes a useless museum piece and not a living warrior for Jesus Christ."

I wholeheartedly agree.

Sincerely,
Bob Dallas

(Editor's Note: Last week only a portion of Bob's letter was printed for lack of space. This week we reprint it in its entirety.)

Houghton Star

ESTABLISHED FEBRUARY, 1909

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The STAR is published weekly except during vacations and examinations. 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.

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EDITORIALIST:

LOIS GRIDLEY, Feature:

Stephen Coupland, David Hoover, James Tony.

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BARBARA COX, Page One

CIRCULATION:

DUANE TONY, DONNA ZAMMIELLO, Photo

Jay Johnson.

LYNDA BASNEY, Layout:

ADVERTISING:

Irene DenHollander, Heather Strassburg, George Earle.

Len Tomkinson, Harold Dalton, William Slawter.

DONALD BLOWERS, Proof:

PUBLICITY:

Glen Carlson, Frank Gillet, John Taylor.

June Weideman, director.

COLUMNISTS:

HEADLINES:

David Merritt.

Charlene Bongiorno, Debbie Henderson.

KATHY NEELEY, Typing:

Lyn Tucci, Glenda Andrews, Carol Carlson, Nancy VanRiper.

Entered as second class matter at the Post Office at Houghton, New York, 14744, under the Act of March 3, 1879, and authorized October 10, 1932. Subscription rate: \$3.00 per year.

St. John's Gospel distribution in Indonesian language provides link

Sixth in a series of 10
by David Hicks

Across from us, a well-dressed businessman sits reading into the third or fourth chapter of a modern version of John's Gospel in Indonesia.

About an hour ago I gave all the people around us on the boat one copy of several different types of gospel tracts. Each was read, folded and shirt-pocketed.

After a few minutes I offered my last two copies of the Gospel of John to the men who showed the most interest. Both copies passed through several hands.

It seems like most of Indonesia's three thousand islands are on parade past our cruiser this afternoon. By taking an internal flight from Jakarta to the Indonesian island nearest Singapore (Tanjung-Pinang) and then closing the remaining fifty miles by boat, we save thirty dollars and see miles of the present conclusions of God's creation.

The stiff breeze off the narrow strait between Singapore and the Indonesian islands keeps wiping our faces. Singapore and a scarlet sunset merge straight ahead.

When we reach Singapore the thirty passengers will all divide and reshuffle. Some are Muslims, some Chinese ancestor worshippers; most are atheists. The word 'Christian' they know. Jesus Christ or 'Isa Masih' is vaguely familiar.

As they go most of them have a small, insignificant, significant piece of paper or booklet. Inside the paper the Word of Life is summarized.

It wasn't very difficult for me to hand them this Indjil (Gospel)

Dear Editor,

If the rules regarding men's hair styles are based on upholding Christian principles, I agree basically with the argument presented — but — if these rules are based on their ability to impress the donors to this institution, as indicated by our President at a Presidential Press conference last Spring and this week in Chapel (as he literally mocked our individual rights as human beings), and which to me is the more than obvious reason, then I would have to disagree with the basic premise of Nick Chamberlain's argument.

The present problem is only another result of the basic problem quite obvious on any trip to the Dean's Office. The basic problem being the power wielded by the Board of Trustees. The student body has no way of attacking this source of power, but the Alumni do. Being a Senior, I am rapidly approaching the elevated position of Alumnus of Houghton College and would like to say that I will not donate one cent to this institution until 1) the power that the Board of Trustees has is returned to the campus where there is at least some student representation and 2) the present group of ministers, who visit this campus two days a year and form the Board of Trustees, are replaced with businessmen and fund raisers for the College.

Sincerely yours,
David J. Southard

paper. Although I know little of their language the page speaks in a familiar accent.

Tomorrow they can read it again and again and again.

Some of their families will read it. Maybe a neighbor or friends will ask, "What is this paper?"

The page will go where I would never be welcome.

But surely, a little piece of paper isn't enough to lead a man to God's salvation, is it? What is enough?

Gospel paper and ink isn't the whole answer to world evangelism. But in addition to personal testimony and Christ-demonstrating life — which can never be over-emphasized — Chris-

tian literature is **everyman's tool** for communicating Christ's work to others.

Anybody can share a printed witness. If the gospel literature is relevant and well done, it usually provides a doorway to some degree of personal witness.

I used to think that literature distribution was mostly superficial. "Personal evangelism — that's the dignified, solid, mature method of communication."

Now I find mass distribution a natural bridge to meaningful personal evangelism in almost any situation where I am willing to forcibly evict my pride and first share the Good News in print with those surrounding me.

Letters to the Editor

Dear Editor,

I agree generally, but Dr. Paine's point has merit (maybe a million dollars). I mean a lot of the main contributors to this college view long hair, beards, etc., as signs of rebellion. It shouldn't be, but maybe we just have to face reality.

Sincerely,

Richard Steger

Dear Editor,

Now that the delivery of mail is being delayed until chapel to prevent its reading during chapel, may I suggest two more steps to be taken.

1) Books and other school materials may not be brought into chapel to prevent studying during chapel.

2) A bell, a loud bell, should be rung every two minutes to prevent sleeping during chapel.

Sincerely,

Dale D. Nuijens

Dear Editor,

I believe that decisions regarding manner of dress and grooming and attendance at any type of religious service should be (essentially) personal ones. However, I believe the College does have a right to make rules concerning these subjects if it feels they are desirable. The College forces no one to attend Houghton and if any one feels, after having been here for a time, that he does not like the college or its rules, it is his prerogative to leave if he wishes.

I do not mean to discourage constructive evaluation of rules already established or to discourage change of them if such change is warranted. However, I consider the above letter (apart

from several salient points that it does make) expressive of a very immature and uncharitable attitude toward "the College" and an attitude not at all conducive to Christian cooperation among and interaction between students and administration.

I might add that, while I do not disagree with all the thoughts expressed by Nick, the same line of reasoning he uses to justify eliminating the rules in question now could be used to justify elimination of the rules prohibiting drinking and smoking on campus. I am sure (at least I hope) very few students would accept this type of reasoning as adequate in these cases.

Thus, it seems to me that the real question is not whether or not the school has a right to regulate conduct and/or appearance of students (as Nick seems to imply), but the real question is to what extent should the school regulate these areas. And while students have the right to express their opinion on this letter question, it is nevertheless, a question which must be decided (ultimately) by the administration, not the students.

Sincerely,

Glenn R. Kennedy

Intended

Claudia Colby ('71) to Jeff Lancaster ((Fitchburg State, Mass.)

Carol Pugh ('71) to Lenny Holt Christa Thompson ('71) to John Staples ('69)

Ruth Warren ('71) to Dale Seefeldt ('68)

Joy Parmelee ('70) to Paul S. Wilcox ('70)



March 14-22

The Star-Spangled Girl, Buffalo Studio Arena Theatre.

"Clinical Psychology and Speech Pathology", Dr. George Wishner, Fredonia, Thurs., March 20.

"Situation Ethics, Birth Control and Abortion," Dr. Joseph Fletcher, Fredonia, Fri., March 21, 8:30.

The Serpent, Ubu Cocu, The

Open Theatre Ensemble, Cornell, March 14, Sat., March 15, 8:15.

The Association, Eastman Theatre, Sat., March 15, 6 p.m. and 9 p.m.

Six Characters in Search of an Author, Syracuse Repertory Theatre, Fri., March 14, 8:00; Sat., March 15, 2:30, 8:00; Sun., March 16, 7:30.

Judy Collins, Syracuse, Fri., March 14.

Blacks look at Houghton

A discussion among black members of the Houghton academic community in analysis of the racial situation here

by: Curtis Barnett, Mary Carey, Steve Coupland, Abraham Davis, Clarence Hilliard, Linda Hilliard, Robert ben Kagbo and Ted Merzig

We all got together three weeks ago to talk about what we wanted to do with two pages in the STAR. We disagreed on many things during this discussion, but one thing we did agree on is the need to educate the white community here on what it will mean to have more than a few blacks as part of this community, how it feels to be black here, and what is and what needs to be done by the College to relevantly enrich our program for black students.

With these goals generally in mind we gathered for a recording session in Abraham Davis' fourth-floor-Fletcher Speech Department office and taped about three and one half hours, or roughly twenty-two thousand words, of dialogue, which was transcribed by Nancy Wright in twenty one hours of work and edited by Curt Barnett and Steve Coupland to about four thousand words printed here.

It has been a big undertaking, but it is only the first faltering step in the program which will have to be developed for bringing a black community into a small white community and then making everyone color blind.

Working on this article has reminded us all of the history of the black man's burden from his first horrors in the unspeakable filthy holds of slavers' ships, to the systematic destruction of his family life, to burning crosses and lynchings, to the deaths of the common black man and his great leaders in "the land of the free." And it reminded us of the every-day never-ending quiet prejudice and hatred which has kept blacks poor, uneducated, and frustrated.

We dedicate this work to the eradication of the latter idea, for it is the root, it is the heart of men. We hope that this will be among the first of many public and private discussions aimed at evaluating Houghton's position in these issues, and leading to constructive projects which will go far past even those suggested by the panel members.

Curt: We're here tonight to discuss the situation of the black student at Houghton, especially in the light of having more black students next year. We're more or less discussing what might be some of the problems, some of the situations that might come up and how they can be met.



Clarence: I think that there should definitely be an increase in black studies on campus. Much is being done all over the country in this area in colleges everywhere. Some colleges have even developed courses leading to graduate degrees in black studies, and I would think that since so much work has been done throughout the country in so many different universities and so many courses have been developed, that Houghton could profit from what has been done and could get some very good courses to go in here to supplement some of our social studies. This, I think, would be impera-

tive for us in this day and time. I understand that there is some effort being put forth to update our history program, although I question how extensive this is. **Linda:** I think maybe with a little prompting that maybe we could get the whole history department to bring in the black man.

Clarence: So often today black students and faculty are saying that what's being taught is not relevant or at least is insufficient. So I would think that if the school is really trying to do a job, that black faculty members should have been consulted as to what is being included. I have questions about the history: what does it include? Now, we've touched some things in history and I don't know, there have been some generalizations but the specifics haven't been touched. I wonder do they draw the difference. Now we've heard in the textbooks it mentions something about the difference in slavery in North America and South America; but it was a generalization. No specific support. This, I would think, should have been given, perhaps by the instructor. Why slavery was so different in North America than it was in South America. I would also wonder how Lincoln would be treated. I attended the Negro History week program and one of the things that was mentioned repeatedly was the myth concerning Lincoln as the Great Emancipator.

Ted: I'd like to bring up sort of a broad concept, perhaps to orient our thinking in our discussions of very specific topics



about Houghton College. I'd like to read to you a paragraph from a book by John Oliver Killens called *The Black Man's Burden*. John Killens is a black man himself. In opening his book he says, "The Negro problem and the white man's burden are historical misnomers. The problem never was Negro; the problem is and ever was Caucasian, Anglo-Saxon, European, white. And today, at this moment, the problem facing most of the races of mankind is, What are we going to do about these white folks? How are we going to get them off our backs? How can we undo their centuries of

deliberate dehumanization and, having liberated ourselves from them politically, economically, socially, psychologically, culturally, how are we going to integrate them into our new world of humanity where racial prejudice will be obsolete and the whiteness of their skin will not be held against them?" I wonder what your feelings are about what he has said and how it would relate to you as students here in a white community?

Curt: That man seems quite optimistic. He speaks of race prejudices as being obsolete. I think this is almost impossible. For almost three hundred years we have had this black man's burden in America so that Christians brought in preachers to preach and taught love and so on. We were told to live Christian. But the problem is, many people didn't manifest this in their lives. It seems to me that you'll never, even though some people profess Christianity in love and so on, even toward the black soul, you never will eliminate race prejudice on that basis. I know, I've learned that Christ can do it in a person. I think he's quite optimistic there in an ironic way.

Mary: I think that the humanistic persuasion sometimes brings about tolerance or open mindedness more swiftly than Christianity as it has been practiced historically, and I don't think that the man is being optimistic exactly; I think he's being sort of satirical and he doesn't really know if it's possible, but he's really stating the problem as it is.

Ted: Do you relate this, would you say, to the way Christianity has been practiced in Houghton in the last fifty years? Or would you not want to get that specific?

Mary: Well, I didn't mean specifically; I just meant in general because I think the Christian thought socially, the Fundamentalist persuasion socially, has been sort of away from the social idea.

Curt: I'm glad you brought out that side of the conservative Evangelical church; basing its non-action, let's say, on a social basis. But I think that we can look at it from a different perspective. It's often noted that Jesus went about doing good to a person's body even before He dealt with their soul.

Clarence: Are you talking generally about things that we all know about? Does it relate to Houghton?

Mary: It does — it has to relate to Houghton because you have to know what a thing is before you can effectively combat it. If you attack a superficial error without knowing its basis, you won't do anything for it; that's what happens in many of these cases, just like the liberals who tried to change the schools and then came up against the nitty-gritty of the actual man who doesn't care what's right. He only cares about what is in his interest and

there's nothing you can do with it. You have to have something deeper and more basic to combat a thing that's deep and basic.

Clarence: So now you're saying that this is the attitude then.

Mary: So that attitude has to be changed rather than a specific practice. You have to work.

Davis: When you're talking about Houghton, you're talking about cases: like Davis as a student and Davis as a faculty member and Davis as one who believes essentially in what Houghton stands for. You're not talking about just the right people;



you're talking about Davis. So then the non-involvement of Houghton as far as the black community is concerned, how does this relate? I don't know what you all mean by non-involvement. I went to school here; they gave me a break, they gave me work. My SAT scores were terrible. So what do you mean by non-involvement?

Clarence: What I mean is that I didn't know anything about Houghton. Never heard about it till my brother attended. And I live only 60 miles from here in Buffalo, New York. One of the larger communities of New York State where this school is located. Now do you want to know what I mean by non-involvement?

Mary: I think that the biggest thing about non-involvement as far as the definition that I associate with Houghton in non-involvement is that, they never said that a black man could not come to Houghton but, they never put forth any kind of an effort to say that a black man could come to Houghton.

Clarence: This, as a black student, I would like to see changed. I don't like to see Houghton being in a sad predicament now and because it doesn't have the pressure: black students aren't here in numbers. Now is a chance for Houghton to make some real changes, positive changes, so that the situation need not be sad.

Davis: Houghton is in the process of doing that already. We are in the process of trying to effect change right now. Just yesterday, I contacted three blacks at Arkport. I'm going back next Sunday, take my fam-

ily to visit them. I'm going to bring them here. I am trying to do some thing. I am Houghton.

Mary: Now, this is where I think we have to be very careful as evangelical Christian blacks because as evangelical Christian black you do not have the right to make the same errors that the Christian white makes. There's no sense in doing the same thing they do and then condemning them.

Ted: I would like to raise one question: We can see that something is being done at Houghton.

But the question is: Are we doing this fast enough or are we proceeding at a fatal pace?

Davis: It seems to me that we can do some things faster if we're willing to: students, staff members, faculty, and others, including ones who are here, if we're willing to make the extra trips and make the sacrifice.

Bob: I don't really feel that this question of getting blacks into Houghton is very much of a problem. I know right now that my friends back home are planning to come to the States. But I think one of the difficulties that they may encounter also is that Houghton College is very expensive and I think now that it's a good idea that the College is trying to do something for the minority group so that some of these Africans or other minority groups trying to come to Houghton would be able to come because they are sure of getting some kind of financial help from the College.

Ted: Maybe we could sort of bring this around to an important function we are trying to serve with this article. How are we going to prepare the white constituency that we do have here for more black students? In other words, we're talking about some people who still think black students are physiologically of a lower intelligence.

Davis: Well, what do they think of me? I'm here teaching and Mrs. Carey is on the staff. Are we invisible people?

Curt: Last year in Freshman Sunday school we were having a discussion on interracial dating and miscegenation and so on. In the discussion one boy said quite frankly: "Well doesn't

the Bible state" (he was attacking it from an historical point supposedly that Noah's sons went out in different directions and one must have obviously deteriorated or else the other evolved into a super race, being the white race today). I think many students here share this view, even unconsciously. There are students here who would call us "coon" in their terminology.

Mary: Well, let me tell you something. Prejudice by definition is prejudgment. It's not based on reason. It's not based on the evidences. It's an idea that you get from poor information or lack of information or some emotional reason. You cannot expect this to be eliminated simply by reason. I think that actually the only way to change ideas of that kind is just actual contact.

Clarence: I've heard students here say that Negroes are happy. **Ted:** I've asked students here, "Do you think blacks here are really happy? And they say, 'Sure. Well, I think so. They seem happy enough.'"

Clarence: We have been told that certain changes are taking place in the history dept. and I hope they are. I still have questions in my mind, though, that aren't resolved. Can an in-

been taking a shower for a very long time and do you think your skin would be white?" And I said, "Look here. I was meant to be black." I am very proud of being black. I don't want to be a white man.

Curt: Why do black people have inferior jobs and inferior homes and why can't they move in and live in coexistence with whites in the same community?

Clarence: I would think also as related to Houghton, what is Houghton going to do about it? How is Houghton going to change this image?

Clarence: One of the things that should be done is more black chapel speakers. This is one thing that I think should be done immediately. I think also that black lecturers should be on campus to deal with some of these problems and answer some of these questions.

Davis: Well, you see we had a lecture scheduled, a Negro lecturer and this flu thing came. Then we tried to get Bill Pannel, another lecturer from Detroit and the Lord wouldn't let us get through to him. So two Negro lecturers couldn't come this year.

Curt: Two out of how many chapels? Four days a week?

Ted: But how much do the students see of the black revolu-

proach is going to continue one-sided, then I think something ought to be left off on the one sided approach and try to make this a real approach to history. The academic community and especially the Christian academic community has an obligation and responsibility to presenting truth.

Ted: And to move on faith. Christ didn't tell his disciples to worry about where they were going to get the money from. He told them to take off and then worry about the money later.

Mary: I'm just saying that there isn't any sense in saying let's set up a black studies department without any awareness of the fact that it would cost an awful lot of money. They couldn't even have the minority scholarship if they didn't have somebody giving them the money.

Curt: It might not be feasible to have a Black Studies department immediately, but I think it is quite feasible to have one course established this year and one the year after. For seniors who might be interested in taking this course or the black students coming in, they could do independent research. They could even go to Buffalo or to New York City during vacation time.

Clarence: What about also in our teacher training such as field trips to the black community, preparing our teachers to teach? How are we preparing our teachers to teach in the black community? Are we preparing them at all?

Linda: They will be unprepared for what will confront them when they get there because they won't be prepared to handle a black class.

Ted: Do you think the Music Department here is afraid to attack anything that is related to black music?

Mary: Well, I don't think it would have anything to do with the color. It's just that here they're so classics minded.

Clarence: Well, we're not even talking about color. For teachers will leave here to teach music, period. Perhaps they will even teach in ghetto schools. Will they be able to relate at all? My brother told me of a white teacher that when she would come in for music, the class hated it. Everyone tried to skip it. And when the regular teacher left it was havoc in the room. He would stay in the class and try to maintain some sort of order. One of the white teachers gave her a popular song that was being sung in the community and so, she came in one week with this along with her other music and it revitalized that particular class session. Now whether she would be able to follow through and continue this sort of thing is questionable. She could not relate to those students at all and they had no interest in what she said. She was so far removed from what they understood.

Clarence: Now white people may ask, "Well, what do black people really want? We've given them everything." But America is built on the black blood and strength. The whole economic system would never have been developed without the strength of the black body. We were the cornerstone for the development of America. You know, this was brought out in history; it's in our history book. When it mentioned about the Portuguese going to Africa in



the slave trade and said that the colonial system was built on the value of the black slave. Now that's a statement in a book. But, you slide over it so quickly. Really the import of that is not brought home to the student.

Ted: They talk about King Cotton.

Mary: You always heard how they were going to protect the plantation.

Curt: But even up until the second world war the whole armed forces was still segregated, the whole armed forces. I would like to ask this question: Who is said to be the first man to die in the America Revolution?

Linda: I don't know.

Clarence: No, not everybody knows that. He was a black man, Crispus Attacks. It was a black man who made out the plan for Washington, D.C. First open heart surgery, a black man.

Mary: The man who made penicillin too.

Clarence: The underground railroads, you see, and in history they slide over it. We get all of these things about it. You don't hear about the black man, but he was crucial in the Underground Railroad. But you don't get that in history.

Linda: It's really surprising how white America tries to keep it covered.

Ted: You have to understand that that's happening in the country today. Maybe there will be a race war. I think eventually we're going to polarize politically into extreme left

them here. I don't say it is wrong to do them. It is part of your own culture.

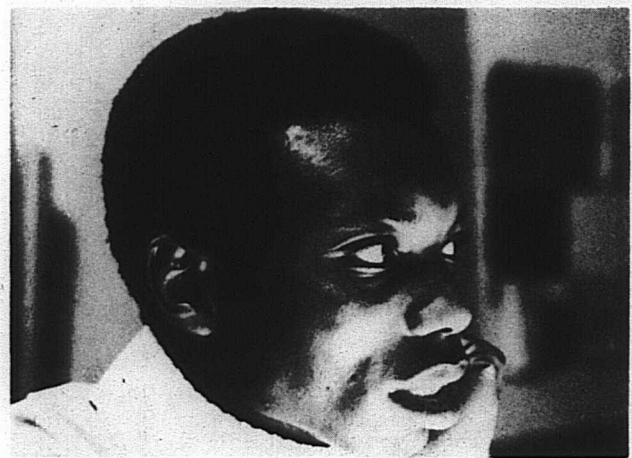
Mary: I think that's very true, but I think again that Houghton is a little extreme in its provincialism. You would find if you were in, for example, New York City, you wouldn't find this as pronounced. You'd find individuals but you'd find much more of an openness in a city than you would here because this is a very out of the way place and a very small town, a combination of small towns.

Clarence: What about when whites go into a white church to worship? Black worship is much more emotional. What about our Christian workers who are going out? Are they being prepared for integrated churches? Could they fit into a black church and work?

Linda: I don't think they could. **Mary:** Now, don't forget the black church might not fit so well into them either.

Ted: Could we bring up one more question for discussion? I think we'd like to try and relate this whole discussion to orienting the whites here to blacks who are going to be coming. In other words, suppose that Clarence or Linda's folks or their friends up in Buffalo or one of the people in your church comes up and talks with you and says: "What can I expect when I get down to Houghton?"

Curt: Well, you are going to face students who are apparently friendly, and I'm not saying that this friendliness isn't genu-



ine. It grows to be more and more genuine, I think; but in many cases I think you have a great deal of superficiality and a great deal of behind the back, a different kind of honesty.

Ted: In other words, some people call you "nigger" behind your back?

Curt: Yes, they would. I think you would find that kind of student here. Bob, tell us about that kind of experience you had in the kitchen?

Clarence: The thing that can prevent it is this: Houghton and such institutions will have to take dynamic leadership. This is the hope.

Bob: The thing I think we need to emphasize is the fact that some of the students should be interested in the fact that they should respect people's customs. There are so many things that we do in the States that we don't do at home that I could say we don't do them because they do

(Continued on Page Five)



dividual really divorce himself from his mooring enough, from this period of non-involvement, that he can really see things as black people see them?

Linda: You'd be really surprised how a person who has never come into contact with a black person, how they stereotype us. When I was in my senior year of high school we went out to the suburb of Clarence and I just laughed until I couldn't laugh any more. This particular person, this white student there, (I can honestly say that she was really being sincere) "Linda," she said, "I'd like to ask you some questions. I really don't know how you'll take them." I said, "Go right ahead and ask me." She said, "How can you tell when you get dirty?"

Bob: I think this question of having contact is really very important. Most of the pictures I've seen about Africa are really not what is present-day Africa. Even in missionary magazines sometimes you see Africans represented as half-dressed. Sometimes you do certain things and people are very surprised because they don't expect you to do that kind of thing. In fact, I remember at one time also when I was taking a shower, I think that I had just had a phys. ed. class and I was taking a shower. Of course I was not really out there for a very long time then, one of the students looked at me and said, "Do you want to be white because you've

tion right here in Houghton? You and the staff and faculty can talk about how much is being done but how much do we see? How does the student really feel?

Clarence: I would think in the day that we live in, that changes that are being made should be made known to the student body in some way.

Ted: Shouldn't there be black students say, on the committees that are working on that sort of thing?

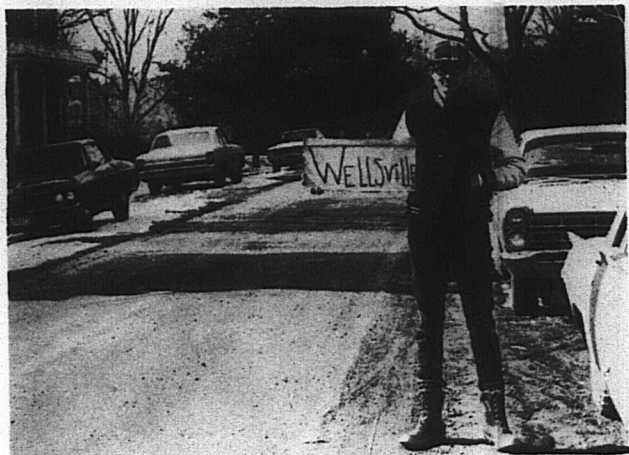
Clarence: Any time the black element is not included then we have paternalism. We still have whites saying, "We know what's good for you and we will plan it and you take it." And the only way this can be changed is that blacks must be part of these committees and must be working on them.

Ted: Is there a lack of this here at Houghton?

Clarence: Evidently.

Ted: Let's talk about Houghton in its stages where it's just sort of giving birth to integrating black studies into its history courses. Wouldn't it be much more efficient in the long run to set up a black studies department now which would concentrate its research on black history, black culture, black backgrounds, black music, the whole black social thing?

Clarence: Are we worried about the money or are we worried about the quality of education? If the curriculum or the ap-



Richard Hart, in researching the political history and future of the Houghton area, reports that many changes are planned for the Allegany County district.

Drastic urbanization metamorphosis is Prognosticated for Houghton's future

by Richard K. Hart

In thirty years the village of Houghton will have gone through a metamorphosis as drastic as the change of a caterpillar into a butterfly. The primary factors responsible for this transformation will be the encircling limited access superhighways and the recreational developments in Southwestern New York State.

Within ten years four major thruways will be completed. One, the Southern Tier Express-

way, will partially follow New York State Route 408. It will cross Route 19 at Belvidere (the flashing light between Belmont and Belfast) about fifteen minutes from Houghton. The other three highways will extend from East Aurora to Dansville; Buffalo to Salamanca, following Route 219; and Rochester to Bath, partially following Route 15. Because of these roads, the village of Houghton will be even more accessible than it once was by rail. (When Houghton Creek was chosen as the site for Houghton Seminary, the forbear of Houghton College, one of the primary factors considered was its accessibility. In 1883 one could board a train in Houghton and go anywhere in the United States that had rail services.)

Initially, industry will be able to locate in the Genesee Valley inexpensively, taxwise, and at the same time retain the advantage of low-cost transportation that metropolitan areas like Buffalo and Rochester afford today.

Via the superhighways, industries could have direct connections into trucking centers like Pittsburgh and Cleveland and port cities like Detroit, Chicago, Buffalo and New York. The great land and water resources of Allegany County now made available by rapid transportation should make industrial location in the area extremely attractive to expanding corporations.

In addition, according to the New York State Master Plan, three counties in Southwestern New York, are to be developed for recreational purposes; Allegany, Cattaraugus and Chautauque. The intention is to provide a rural area for relaxation and entertainment in Western New York similar to the existing facilities of the Adirondacks in the East. In 1967 a study assessing the potentials for outdoor recreational development in Allegany County was prepared by the United States Soil Conservation Service. Some of the en-

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Blacks look at Houghton

(Continued from Page Four)

Bob: One evening I remember hearing someone say, "Let him work on Friday nights. After all, he doesn't have any dates." I could have said something since I heard him say it, but I decided to stay mute because some people would say "This is the black." So, this is why I just stay quiet. There are so many times when students say things. And of course, there is this question of superficiality.

Clarence: Well, I would wonder, what about dating? Now what would I advise a young person in terms of dating?

Linda: Well, one thing I could really say here is, that if a black student came up to me and asked me what could be expected as far as dating would be concerned, I would tell them that they could expect to be stared at as if they were something strange and new.

Curt: Ideally, it shouldn't be that way. As it comes to be more and more common in Houghton, it is going to diminish. I mean, the new students that you get in are going to find this strange. If the black boy asks a white girl out, she's going to accept, probably the first date and maybe the second. And after the first date when she goes back to the dorm, she's going to have a quiz on what transpired and how it was and so on. And maybe she'll accept the second time. It will probably come to an end after that and that will be that. The white student is going to have pressure put on him by his white counterparts, and it's not going to be a popular thing.

Clarence: Why is this pressure exerted on a Christian campus?

Mary: Well, I learned long ago that being a Christian doesn't eliminate your stupidity. It doesn't cure your foolishness. You can go on being Christian for twenty years and still have a wrong idea.

Linda: I get a lot of questions up in the dorm. One thing that really surprises a lot of people is that my roommate and I really get along well. We wear each other's clothes. If she had on yesterday what I have on now, some people will say: "That's pretty." Now, my roommate had it on yesterday. The same people looked at her. I would say "That's my roommate's." And they would say "Your room-

mate's?" "You wear your roommate's clothes?" And I would say, "Yeh." I then just get this stare of disbelief.

Curt: When I first took out a girl last year my Freshman year, some of the men when I came back to the dorm came to my room and they were jolly. They were surprised. They'd say: "Boy, did you go out with her?" (She was considered to be one of the beautiful girls in the freshman class.) I don't know if this was based on race or not. It was strange for them. I recognize that.

Linda: Tammy Carey was in the dorm last Friday night and I was washing her hair and this girl came in and said, "What are you doing?" I said, "What does it look like I'm doing?" "I'm washing her hair." And she said, "Oh." Then I finished her hair and she took the towel off her hair and they looked at her hair and they said, "Have you finished washing her hair?" And I said, "Yes." They were really quite surprised. I've had a lot of questions up at the dorm about my hair: why is it different? Things like this.

Curt: It can become such a human relationship that you can even joke about it. It happened in the dorm last year. It was strange for them to see me with hair like that, but it can come to such a stage that they don't think about it.

Bob: This is really very interesting. I have been going to different churches on weekends and on Sundays to speak and you stand there, and some of the children begin to look at you maybe as if they didn't even trust you.

Curt: It works in the other way too. The average black child has always seen white. Everywhere he looks he sees white. He's being oriented toward a white society. You pointed out before that black men adapt more to white society than whites adapt to black people.

Clarence: So what should I say to a black student coming to Houghton? You ask me about the social life. Jump in. You may not like it. It may be a little cold. Maybe there should be some sort of a student organization that could do something. Maybe the Student Senate might think of the problems that the black students face in dating and could discuss it from a student point of view and come to

grips with it. Also to begin to understand that black students are human and want social life. Not so much that they want white, but just social life. We're social beings and since it's in a white community, then it also must be with whites.

Ted: Do you think it would be sensible to encourage the setting up of a black studies committee in the Senate? It could be a committee that would work compiling lists of books that would be good for the library to buy on black culture, encouraging black students to come to Houghton, encouraging appreciation and research in black history culture.

Curt: I think each man, whether he be white or black, has to make his own decisions, especially when it comes to this area of social life, the dorms, dating, or whatever it might be. Each man has to make that decision on his own, do his own thing. He has to do it on his own level, not try to coerce other people.

(The End)

Area neurologists lecture On current brain research

On Thursday, March 13, two eminent neurologists, Dr. Ray S. Snider and Dr. Donald Goodman, will visit Houghton to present a program on "Recent Trends in Brain Research." The Pre-Med Club and Psychology Club will jointly sponsor a 7:30 p.m. meeting in Presser Hall; throughout the day, the doctors will lecture in classes and will be available for discussions with students.

Dr. Goodman is presently Chairman of the Department of Anatomy at Upstate Medical Center, Syracuse. Dr. Snider presented a fascinating and well-

attended demonstration at Houghton two years ago, in which he dissected a brain and detailed its physiology, structure and function.

The two scientists are visiting under the auspices of the Neuroanatomy Visiting Scientists Program, an organization affiliated with the National Science Foundation. The basic purpose of their trip will be to acquaint advanced science majors with recent developments and exploratory horizons in the field of neurology.

Professors Willett and Reynolds recently Attended Conference on Urban Crisis

Professor Willett and Professor Reynolds attended Long Island University's Conference on Urban Crisis, a series of workshops, lectures and discussions exploring the relevance of urban society and its problems. The conference was held at the university campus in Brooklyn on February 28 and March 1.

Professor Willett pointed out that the conference was meaningful as far as Houghton is concerned because although Houghton may not be a major city, we are still a part of an urban society and live in an area classified as urban.

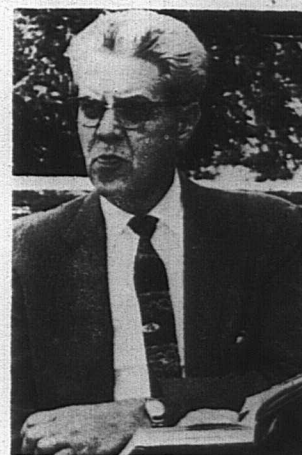
Workshop speakers included Shirley Chisholm, Representative from the 12th Congressional District who spoke on poverty conditions and student problems. Speaker for the workshop on education was Rhody McCoy, administrator of the Ocean Hill-Brownsville school district which came into the public eye upon its firing of a number of teachers involved in a strike. This speaker, described by Professor Willett as being "cultured, educated, soft-spoken and analytical," made the statement that he

is "trying to educate the child. We don't care who it hurts." Professor Childs spoke in a workshop on the city and the handicapped. He concluded that the handicapped can be fruitful members of society if they have a way of getting to and from a place of work. He pointed out that most handicapped workers have to spend about eighty per cent of their paychecks to get to and from work, and indicated that by 1980, one out of every three people can be expected to have a handicap. His suggestions for improving the transportation system included the installation of hydraulic lifts on buses and the inclusion of ramps as well as stairways in buildings.

To augment the workshop on poverty, the conference sponsored a bus tour of some of the poverty areas in Brooklyn during which was indicated the strong relationship between slum areas and population pressure.

A final workshop dealt with the relationship between the college and the community. Professor Willett was reminded by

this discussion that Houghton was not originally established as an "island of decency," but as an active part of what was formerly an active and growing community area, a place where poor boys and girls might get an education, a school very actively involved with the community around it.



Professor Edward Willett

Motley Alumni team outlasted By the Varsity in annual game

The illustrious Houghton Alumni basketball team, bedecked in a myriad of unusual and brightly mismatched uniforms, lined up against the Varsity, intent on separating the boys from the men. The five Seniors of the Houghton Highlanders, strode out on the court, to face the Alumni. After fighting for a few minutes the alumni pulled even at 3-3, then took the lead at 9-5. Rob Wells and Jack Kroeze finally clicked. No one expected to see a see-saw such as they saw, with the champions of yesteryear doing everything in their considerable power to foil the scheme of their counterparts. The score meanwhile zig-zagged to 18-14, 20-16 Varsity, then leaned back to 22-20 Alumni.

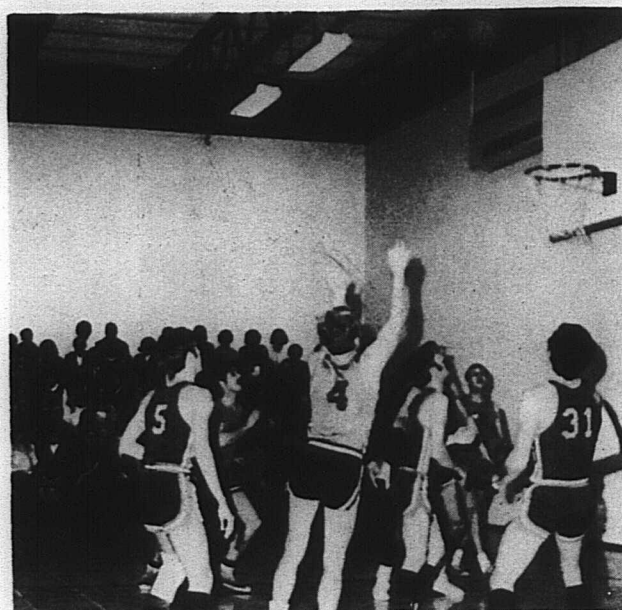
To the house-shaking chant of "Harrass Them - Harrass Them, make them relinquish the ball," the substitute varsity team played a decent game and started putting things in their proper perspective. The old-timers weren't about to give up though, and sent their secret weapon, Al Gurley, to try to avert the catastrophe, but to no avail. The half ended 43-32 Varsity.

In the second half the Seniors came back to make amends for their poor showing and did well. Then, dramatically, amid standing ovations for each player, Coach Rhoades exited each of the Senior men from the final Varsity contest. Al McCarty... Robby Wells... Gardy Cronk... Jack Kroeze... Randy Johnson — FAREWELL! (With an

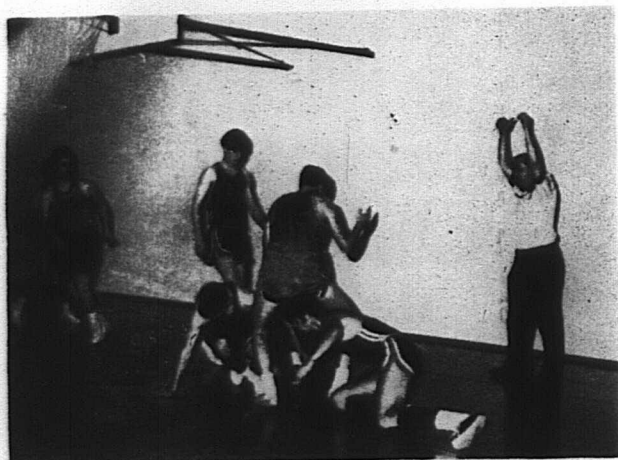
appropriate score of 69-45 on the board!)

The game continued, as Bruce Fountain took control of the boards, and Al Gurley shot to show that their team was "balding but unbowed!" As the multitude sat in suspense, the boys edged toward 100 points with little difficulty, as they had seemingly found the elusive "range." Steve Babbitt dropped in a highly-arched corner jump-shot for the 100th and 101st points. The final score stood at 103-67, as the buzzer blew.

Leading scorers were Ed Johnson 20, Steve Babbitt and Jack Kroeze, both with 17; for the Alumni, Jim Parks scored 11, Johnny Angell 10, Dan Smith 10 and Roger Owens also 10.



Jim Parks, star Houghton athlete of past years, attempts to regain his shooting eye in the Alumni-Varsity game last weekend.



Highlanders struggle for a loose ball while the Alumni watch in Saturday's Varsity victory. The better-conditioned College team ran away in the second half to win 103-67.

Greer-Stockin-Evans star In victory over the Alumni

The skill of the Varsity team was topped only by the enthusiasm of the Alumni in Saturday's 47-34 Varsity victory.

The home team, chosen from among the best class-league players, retained the lead throughout. Highlighting the game were several fantastic long shots by Maryjane Greer, backed by fast-moving Judy Stockin and efficient Jan Evans. With the aid of Eva Fleetwood, the Greer-Stockin-Evans combination dominated the score boards with 16-10-6 respectively. The addition of Jackie Howe in the second quarter completed the effective court set up. With Laurie Well's frequent rebounding and a quick defense by Jan Smith, the confident Varsity demonstrated a

tremendous show of team work.

In contrast, the Alumni team-cooperation left something to be desired. But, what the graduates lacked in form they certainly supplemented with spirited playing.

Laurie Harker ('65), a social worker in New Jersey, proved the most dynamic of the three grads on the team. An energetic hustler, she put up ten points.

The second half of the game exhibited a fired-up Alumni with the scoring ability of Gayle Stout ('65), a science and language teacher in Dansville. She was backed by a good defense, Jan Elliot ('68), a research assistant in Buffalo's Department of Correction.

DRASTIC URBANIZATION

(Continued from Page Five) terprises receiving a rating of "high potential" were vacation cabins and homesites, camping grounds and canoe trips, fishing waters for both warm and cold water fishing, small and big game hunting, natural scenic and historic areas and vacation farms.

Within twenty years because of industrial and commercial recreational improvements in the area, the number of stores and homes will increase. Con-

struction sites for future shopping plazas in northwestern Allegany County are visible today to the astute planner.

If the Greater Buffalo, Greater Rochester and Bradford-Olean areas continue to draw industry, and if home owners and apartment dwellers continue to prefer the airiness of the suburbs to the high density of the cities, (as current studies confirm) then people will move into the Genesee Valley and commute daily to the cities by way of the rapid transit systems.

Class basketball laurels bestowed On the triumphant Senior netters

by Ken Woodruff

The 1968-69 Class Basketball season has come to a close, and the Class of '69, which rolled to a unmolested 9-0 record, has grabbed the laurels. The Juniors finished second with a 5-4 record, the Sophs in third at 3-6, and the Frosh brought up the rear with a 1-8 season.

The Senior ball club, featuring a devastating fast-break combo of Dick Cook and Gary Fairchild, along with a solid forward wall in Walt Mayo, Al (the Bear) Hammond, and Paul Shea, whalloped every opponent they met with consistent ease throughout the campaign. Also, a strong bench featuring Don Stetson, Paul Palma, and Jay Johnson, aided the Senior scoring machine. The only "close call" the Seniors ran into came from the lowly Frosh, as the Class of '72 nearly upset their elders, but fell short by 3 points in a contest played early in the season.

The Juniors, after the addition of Daryl Stevenson to the club, were able to edge out the

Sophs in their last two meetings and thus nail down the second position. The Sophs started the season with a bang, but the loss of Merle Button to the varsity resulted in the Class of '71 losing six out of their last seven

games. The Freshmen came close to winning many times during the season, but consistently folded in the stretch. The only Frosh victory came late in the season when they downed the Sophs with an easy 48-39.

Juniors dominate Sophs To open class volleyball

The volleyball season opened Monday night with the rival Juniors and Sophomores battling each other in what was almost a one-sided contest. The superior Junior team won two games consecutively, to capture their first win of the season.

The Sophs trailed by 10 points as the Juniors won the game point in the first game. With Merle Button serving, the Sophs had an early lead, 5-1, in the opening moments after the teams switched sides. The Juniors soon caught up and passed. Junior Ethan Book spiked the

ball most beautifully once, but such commendable plays were few and far between. The occasional spikes by Steve Hildebrand were not enough to stay the slow but steady momentum of the Juniors.

Although the Juniors had officially won the game after the second round, they decided to play a third for fun. The Sophomores came on stronger and competed well. Both teams vacillated, staying close to each other, until the Sophs scored two consecutive points to win the unofficial third round 17-15.

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