

Expression Club Presents G. B. Shaw's St. Joan

The four performances of Shaw's *St. Joan* will open Friday night at eight o'clock in Fancher auditorium. These performances culminate the combined effort and time of many students and faculty. However, this production is unusual in that it involves three independent studies.

Under the advice and direction of Mr. Lionel Basney, Bob Morse and Linda Mills are earning three credit hours in the field of drama. Taking full responsibility and authority as director, Bob has not only overseen technical aspects of the production such as costume, lighting and the set, but also the guidance into interpretation of individual characterization and the unification of characterization for scenic effect.

Linda Mills portrays the varied and energetic role of Joan the Maid in fulfillment of her independent study in acting. As

Joan left no possibility unexplored in saving France, similarly Linda uses all her resources to give not only authenticity but also vitality to her character.

In partial fulfillment of a minor in art, Cathy Como is working in conjunction with Mr. Roger Richardson on applied art in drama production. Much of Cathy's work has involved background research with the aid of inter-library loans to learn basic techniques and methods of make-up application and then the apprenticeship of her helpers: Meredith Bruorton, Connie Cullen, Frank Dean, Vicki Gleason and Linda Vandenberg.

Resource and imagination describe Carolyn Corse as director of costuming. Assisted by Annette Waite and Darlene Miller, costumes of historical accuracy as well as efficient creativity were produced. Mark Cooper's assistance in sound and lighting

completes the staffing of the production.

Besides a cast of courtiers, ladies, clerics, soldiers and pages, the Dauphin, later Charles VII (Dale McElhinney), the Archbishop of Rheims (Harry Thompson), Brother Martin Ladvenu (Marty Weber), Peter Cauchon (Stephen Woolsey), Dunois (Bill Regeness), the Inquisitor (Gordon Bugbee), Chaplain De Stogumber (Tim Wilt), an English soldier (Carl Tyler), and the Earl of Warwick (Dave Clifford), interact with Joan to portray the tragedy of judicial and pious murders on the part of otherwise innocent men, as well as recreating a historical event.

Successful directing and acting combined with accuracy of portrayal in costume and mood and technical perfection, however, do not solely lead to a successful production. One final essential ingredient is the audience. Come and make Joan live today.



Joan of Arc, played by Linda Mills, receives a blessing from the Archbishop, played by Harry Thompson, as Prince Charlie's court looks on.



Mr. Layton is leaving Houghton after six years of service to take a new position as controller at Western Maryland College.

Controller Layton to Join Western Maryland College

by Tom Bowditch

Mr. Robert Layton, Controller, has announced his decision to leave Houghton College at the end of the current school year. Mr. Layton, a knowledgeable man in the field who has served faithfully and diligently, will take over as controller at Western Maryland College in Westminster, Maryland, starting next school year. Western Maryland is a Methodist school, with an undergraduate enrollment of 1100 students and a graduate program of 800.

Layton came to Houghton in July, 1967, after serving for two years as business manager at Boggs Academy in Georgia. Under Layton's direction, the finance office here at Houghton has experienced major revision and improvement. He notes that when he first assumed the duties of controller, all financial records of the college were handled on relatively simple but time-consuming NCR machines. Now, the entire system, with the exception of student statements, is handled by a computer, producing much better and quicker results. By next year, the remainder of the system will go to computers.

Mr. Layton, along with his wife and three children, plan to move to Maryland this summer. In citing reasons for leaving

Houghton, he emphasizes that there are no negative feelings whatsoever. "Houghton has provided the most productive six years I've spent anywhere, particularly in terms of spiritual growth," he states. "In relation to my job, I have learned a great deal here, being exposed to the total operation of a college. I certainly will take away much more than I came with." He attributes much of the valuable knowledge and training he has received here to Dr. Willard Smith, former business manager of the college. "I have tremendous respect for Dr. Smith. He is very knowledgeable in the field and has helped me in many ways."

Reflecting a completely positive attitude toward Houghton, Mr. Layton added several reasons for his decision. Residence in Maryland will fulfill the desire of his family to settle in a suburban area and in a location closer to his original home. He regrets leaving the Christian environment which Houghton offers but is optimistic about finding a family-oriented church where he can continue his spiritual growth. Western Maryland College is indeed fortunate to be receiving a man of Mr. Layton's capability and potential as well as a fine Christian gentleman.

the houghton star

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No. 19

Arts Festival to Feature American Music and Art

American composer Daniel Pinkham and a Composer's Forum will headline the Houghton College Fine Arts Festival April 3-7. Festival Chairman and Voice Professor Terry Fern said the week-long series of chapel and evening programs will carry an American music and art theme.

New England Conservatory of Music Professor, Daniel Pinkham is Music Director of historic King's Chapel in Boston. He has studied with Aaron Copland and E. Power Biggs. Other guest artists include Mr. Henk Melles, artist-lecturer at Patmos Workshop & Gallery, Toronto and Mrs. Millicent Steva Tropf, Houghton alumna and Toledo, Ohio artist. Two of Mrs. Tropf's paintings hang in the American Consulate in Nairobi, Kenya under sponsorship of the U.S. Dept. of State Art in the Embassy program.

Tuesday's 11:15 a.m. chapel will open the festival with a jazz ensemble and the college choir illustrating two different types of American music. Houghton Voice Professor Gloria McMaster will sing "Gacelas," a composition by Geneseo guest faculty composer James Willey. Tuesday night at 8:15 the Houghton College Wind Ensemble and Symphony Orchestra will perform in Wesley Chapel.

A graduate of Calvin College, Grand Rapids, Mich., Mr. Melles will address Wednesday's chapel on "The Christian Artist as the Healthy Eyes of the Kingdom—the Artist's Conception of Christian Art and Contemporary Society." Mrs. Tropf will conduct a demonstration-workshop in painting techniques Wednesday and Thursday afternoons 2-5

p.m. in the Fine Arts Building. Simultaneous art shows in Schaller Hall and music programs in Wesley Chapel tracing America's musical heritage will be held Wednesday and Thursday at 7:30 p.m. Wednesday night faculty/student music groups will focus on light American music; Thursday night will treat the serious side. Mr. Pinkham will demonstrate current techniques of composing in Thursday and Friday chapels. The final evening's concert at 8:00 in Wesley Chapel will fea-

ture Pinkham works performed by students and faculty.

Dr. William Allen, Houghton Composer-in-Residence, will host the Composer's Forum scheduled April 6 and 7. Faculty and student composers from Brockport, Geneseo, Nazareth and Houghton Colleges will perform their works in a master-class format with Mr. Pinkham. A luncheon will conclude Forum activities Saturday noon.

All evening programs are open to the public with no admission fee to be charged.

Alderman, Bailey and Christensen Chosen as Outstanding Educators

Mr. Richard Alderman, Director of Admissions, Mr. Donald Bailey, Associate Professor of Voice and Director of the College Choir and Dr. Larry Christensen, Associate Professor of Chemistry, have been chosen Outstanding Educators of America for 1973, according to Houghton College. Nominated earlier this year, their complete biographical sketches will be featured in a national awards volume, *Outstanding Educators of America*.

Outstanding Educators of America is an annual awards program honoring distinguished men and women for their exceptional service, achievements and leadership in the field of education. Selection guidelines include an educator's talents in the classroom, contributions to research, administrative abilities, civic service and professional recognition.

Mr. Alderman earned his B.A. from Houghton in 1952 and an M.S. in 1960 from Alfred Uni-

versity. He has been president of the Canisteo Rotary Club and prior to coming on the Houghton faculty in 1971 he was principal of Canisteo High School. Mr. Bailey received his B.Mus. and M.A. degrees from Eastern New Mexico University. He recently completed his residency towards a doctorate at the University of Northern Colorado and is becoming well known in New York State as a choral clinician and adjudicator. A member of the American Chemical Society, Dr. Christensen earned a B.A. in 1965 from Goshen College and a Ph.D. in 1969 from Purdue University. He has been engaged in post-doctorate research, funded by the National Science Foundation and has had several articles published in professional journals.

the houghton star

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Part II The Christian & The Arts

by Ardis Ceres

The decision to disregard current fundamentalist convictions as regards the arts is one that may be criticized if an alternative aesthetic is not offered. If we are to throw out one value system, whether we like it or not, we must replace it with a viable alternative, one that meets the needs that the old system failed to meet. In the case of Christian aesthetics, however, it is not so much a case of introducing a new art-view as it is returning to governing principles founded solely upon the Word of God. Of course the question arises, what are we returning from?

Christian aesthetics has been governed for sometime by a viewpoint peculiar to one segment of the Christian faith, the fundamentalists. The size of this segment endows it with the loudest voice in matters pertaining to the Christian life, of which art is a part. It is important, I think, not to confuse the term "fundamentalist" with "evangelical," for they are most decidedly not synonymous. All Christians are evangelical, that is they evangelize (or ought to); fundamentalists are that group of conservative Christians which by way of such factors as tradition, cultural education, or political influence, adhere to certain convictions derived from a fusion of Victorian taboos and the Puritan ethic. Understand that I am not in opposition to fundamentalist convictions at all points, but that for the purposes at hand I tend to take exception to the conservative rulebook of participation in the arts.

What then are the distinctives

of a Christian artist and art, or what is the essential difference between a Christian and non-Christian participant in artistic activity? At this point I would like to make grateful acknowledgement to Dr. Nolan Huizenga for his thoughts on this matter as they are offered here. It is the best summation of Biblical principle, as applied to the arts, that I have come into contact with.

The Christian recognizes God as Creator, and man as a part of His creation. He will, therefore, have a respect for nature, for the human body, for human personality. He will make no attempt to degrade or deface the beauty of creation, regardless of current trends; and he will honor the individuality and importance of man. Men and women evolve as identifiable personalities, not as faceless effigies.

But the Christian must also reckon with the problem of sin, and should treat it realistically and honestly; but his emphasis will not be solely or centrally on the depravity and despair of man's condition. His concern is an emphasis upon the love of God and His Redemption; therefore the tone of the work of art will be one of hope and praise.

Instead of communicating chaos by abandoning formal organization, the work will contain elements of unity and order, and will maintain individuality of the author or performer, and the variety or uniqueness at all points, but that for the purposes at hand I tend to take exception to the conservative rulebook of participation in the arts.

editorial

I suppose that every year, it is with a combination of relief and wistfulness that the "old" STAR editor gives up his position to the "new" editor. And almost every year, the outgoing editor writes an editorial thanking his staff for a job well done. That is what I am going to do: and though these thanks are traditional, they are nonetheless genuine.

First, I want to thank **Bob Morse** for the time he has spent as Managing Editor; he stepped into a difficult position when Mike Aman left at the beginning of the year. The job is often tedious and long; the STAR is usually put together when most people are asleep. But Bob, and **John Tsujimoto**, the Assistant Managing Editor, always stuck with it. My sincere thanks to them.

Second, I want to thank the news staff. **Eunice Amarantides** and **Stephanie Gallup** gathered the news, **Suzanne Nussey** brought in ideas for feature stories, **Carolyn Leach** was responsible for sports, **Larry Kamp** edited the Fine Arts features, and **Jon Penney** supplemented the news with good photography. They have each done their part to make the paper a reality each week, and I thank them.

Third, I want to thank the composition staff. Each week **Kathy Miller** assigned stories to reporters, **Janet Jordan** checked the stories for continuity, grammar, and spelling, and **Lora Beth Stockin**, **Elaine Kilbourn** and **Marjorie Rudd** proofread the finished copy. **Jean Brewer** worked hours each Wednesday night making everything fit, assisted by **Sara Swindler** and **Holly Harper**. They have put up with my many idiosyncracies, and I thank them for their work.

Bob West and **Dick Austin** have handled circulation, **Dick Miller** sold advertisements, and **Norman Mason** took care of our

(Continued on Page Four)

the houghton star

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Women's Lib: A Short History

by Debby French

In reaching any decision about Women's Liberation in this country, one must first have access to as wide a spectrum of facts and opinions as possible. Only then can an opinion be seriously considered to reflect an individual's thoughtful reaction, hopefully based on his own ethical and metaphysical viewpoint, revised appropriately if necessary. This presentation then is a brief summary of the historical background of the American Women's Emancipation and Liberation Movements, containing both well and little-known facts that pertain to a chronological perspective of important issues and events. A brief and somewhat tentative opinion will then be offered concerning both present issues and possible directions of the movement.

Among the early settlers were many hardy women who, having survived the passage, set to work to establish communities in the wilderness. Often Puritan women, following the deaths of their husbands or fathers, continued to receive God's blessing as they successfully carried on the business. Ironically women in practice proved their responsibility while Church law kept them in subjection. A woman still had no legal right to her own children, though such laws were rarely enforced.

On the frontier however, women being a minority vital to the establishment of settlements, a powerful bargaining position was secured. In fact, in the radical West, women, working alongside men, were given the vote as a matter of course on a large scale (1869 in Wyoming Territory). A French visitor to the States in the late 19th century was amazed by the self-confidence of many frontier women at an early age, having been exposed to the unglorified evils of society and often independent of "mother" quite soon.

All too soon though the frontier moved on and left small towns of "original" settlers who competed in the struggle for financial success and subsequent civil governance positions. Affluence, education and leisure left many women with little to occupy their time, lacking the busy social commerce of the larger established cities. Boredom set in for many who were too respectable to hold a job. Soon thinking women began to realize their plight and thus Feminism was launched in America.

In 1848 at Seneca Falls, N.Y., several women and men met, under the leadership of Lucretia Mott, to draw up "A Declaration of Independence for Women," supporting real education and legal equality. Elizabeth Cady Stanton summed up the meeting's grievances: A man, in the full tide of business or pleasure, can marry and not change his life one iota; he can be a husband, father and everything beside; but in marriage, a woman gives up all.

An important issue of the movement from its very inception involved a person's freedoms of body, mind and spirit in keeping with the "self-evident truths" underlying the American Revolution. This issue can be distinguished in many lesser concerns. For instance, several leaders of the Feminist

movement remained unmarried; not so much out of bitterness, but, lacking birth-control, a married woman had no control over her own fate, often severely undermining her potential as well as health and life expectancy through many childbirths.

Still other issues often inextricably related to The Cause found support in the Feminist camp, first comprised of both sexes. Such categories as Negroes, Women and Labor gained attention. Prior to the Civil War, Abolition became a central concern, superceding Feminism, yet including women among its avid backers. Such colorful figures as Sojourner Truth, a former slave (. . . an' ain't I a woman?), served as spokesmen.

The bitter irony of the situation hit with sudden, numbing force as the 15th amendment, written up by men, including several closely associated with the Feminists, committed the ultimate "oversight": Race, Creed and Color but not Sex. Strangely enough, a letter written by Lincoln in 1836 speaks in favor of Women's Suffrage as long as women also pay taxes.

The next cause to be supported by women as a group ushered in the age of Prohibition. Anthony and Stanton led marchers under the banner proclaiming the evangelical, rural morality against "drink." Woman had accepted a secondary role, in lieu of a voice in politics, as mainstay of respectable, pietistic morality. The 18th amendment was added in 1919 and less than a year later Suffrage was also granted.

Such activity had two important effects. It helped to train agitators as the anti-slavery movement had trained the first Feminists. Secondly, as keepers of the hearth, the second wave of women belonged to the genteel and upwardly-mobile middle class. These women, so new to this precarious place, represented the earlier settlers which included many prostitutes who took an active and open part in community life. In order to make the line more distinct, the second group exerted pressure resulting in extreme limitation of the "red-light" district and prohibition.

As the third generation of Feminists took over, the older group bowed out, but not before the two branches of Suffragettes had been united, creating a stronger unit. Problems of the old, especially limited, evangelical approach and failure to see the need to keep Labor united, were remedied in the new when Carrie Chapman Catt took over leadership of the movement. A strong professional woman, diplomatic and shrewd, she saw the needs of women in the "new frontier," the city. Immigration, and with it class snobbery, created a more urgent need for Suffrage, which was secured through unification of East and West, and well-organized strikes, unions, etc.

After World War I contraception and the Depression helped to free women further; however, discrimination of both the subtle, and more pronounced types was still rampant. In his book **The Emancipation of the American Woman** Andrew Sinclair, writing in 1965, predicts the resurgence of active Feminism with a revival in Civil Rights for the Blacks, showing great accuracy of insight.

In 1963, Betty Friedan published **The Feminine Mystique**. She, together with Germaine Greer and Gloria Steinam, helped to voice the "problem that has no name," the syndrome of Housewife depression. Since then groups have sprouted up all over the country, ranging from conservative women's groups in churches discussing Woman's place to such organizations as S.C.U.M. and W.I.T.-C.H. that advocate immediate destruction of Man, the incomplete female, and all his institutions through cloning of the female and other radical means.

Probably the most influential and wide-spread group is the Woman's Liberation Movement.

One such group, following previous patterns, was formed as a dissident branch of a Peace group on the White Water campus of Wisconsin State University, when women interested in the movement were inadvertently overlooked in a meeting to form policy and tactics. Later these women began to realize that the dull, sticky secretarial jobs always fell to them and worse yet, they volunteered for them. Since then Consciousness-raising groups have sprung up all over, with the purpose of aiding women in discovering proper goals and worthy, meaningful occupations and relationships.

In viewing the advances and demands made by the movement, I see both signs of hope and imminent danger. First of all, I think a tendency toward separation, such as in the college community, can mean further alienation and less advances of importance. Certainly Women's Studies are important, but an esoteric, elevated-consciousness can exclude many, especially the men. Secondly, such separation breeds a false sense of composure, neglecting larger issues such as Racism and Labor.

Also disastrous is the sudden popularity of the Lib. movement. Magazine sales have been known to increase 40% by putting a half-naked female "kitten" on the cover proclaiming an article written by some fierce "Libber" inside. The worst death for any movement is to be laughed at. If one is not taken seriously, or considered to be merely going through a passing phase, the humiliation is enough to produce pent-up fury which may erupt at some later time in a bitter and jolting revolt.

I believe that the most important move is to organize women in groups where real issues are dealt with and then to spread out and, through true friendship and stern but gentle pressure, help others to appreciate the Liberation position. Most importantly, we must make ourselves worthy of admiration and emulation. This is not an attempt to "work our way up", as Booker T. Washington advised the Blacks, but to persevere and strive for our goals, thoughtfully and flexibly.

Great care must be exercised in manifesting a proper stand for we may mistake basic needs for passing customs and cause great harm. Finally, in all the activity, those whose values and chosen life styles differ from ours must not be intimidated. Of course a situation in which people of both sexes appreciate and respect each other must be the major aim.

Alfred Campbell to Retire After 12 Years at Houghton

"A man's power to connect his thought with its proper symbol, and utter it, depends upon the simplicity of his character, that of his character upon his love of truth and desire to communicate it without loss."

— Ralph Waldo Emerson

Professor Alfred Campbell is retiring this year after twelve years in the English department, teaching writing and literature. As a matter of fact, Mr. Campbell was Houghton's first writing teacher.

The hardest pusher for the program, Doc Jo, asked that he come in order to develop what she saw as an essential part of students' education: their command of the written language.

Queried as to how that mastery is coming along, Mr. Campbell sat in the late afternoon sunshine and reflected that his richest experience at Houghton has been seeing students grow into good solid fiction, non-fiction and journalistic writers. "I was born to teach," he smiled expansively. "I'm only sorry I didn't get into it sooner." He feels that the writing major (and the strength of the whole program) is in excellent shape, pointing to the expert molding influence of his come-lately colleagues. That deference to scholarship ("I've only really started reading since I started teaching!") is the key to the man's particular impact on campus: his insistence on emotional immediacy. His life-long

battle with scientism underlines his conviction that social wisdom is the right tack to pursue.

Mr. Campbell's "doctorate in experience", as Dr. Paine once put it, began when he graduated first in his grade school class and went to work in a mill at fourteen. Born of a Scots father and an English mother, and bred like them to follow a trade, Mr. Campbell seasoned his laborious apprenticeship with voracious reading. When he later went to work on the Philadelphia branch of the Reading Railroad, he put his whimsy to work turning out detective stories for the railroad journal. During the Depression the railroad man-turned-lumberman roved the Montana and Washington woods in a beat-up Dodge, returning east to attend Wheaton Academy and College. He graduated as an English major in 1943, with Billy Graham's class. After a brief stint at Northern Baptist Academy and another at Moody Bible Institute, Mr. Campbell went into radio as continuity editor for WMBI in Chicago. At that time, the Christian station aired more live drama than any broadcaster in the country. Mr. Campbell chuckles to remember the incensed listener who wrote a letter calling him the "prince of the powers of the air." There was a great need for writers, and when Mr. Campbell heard a line bumping in the dialogue, he rewrote it himself. "You get good by seeing what works."

After twelve years of editing and acting for WMBI, he switched to a job as associate editor for the *Moody Monthly* for six years. When he received the Dean's invitation for a Houghton interview, Campbell embarked on yet another career as teacher — the years he regards as his best.

Pulling a thesaurus into his lap with the touch of a familiar, Mr. Campbell thumped the word-hoard as if it housed the compacted riches of Croesus. "Be first a creator, then a critic," he advises writers. "And don't be afraid to feel."



Professor Alfred Campbell, retiring at the end of this school year, states that his greatest satisfaction is watching his students develop as writers.

Book Review: Theodore Roszak Where the Wasteland Ends

by Dr. Bert Hall

A view of Theodore Roszak's *Where the Wasteland Ends* (Doubleday and Company, 1972. 492 pages)

Although T. S. Eliot envisioned modern culture as a vast wasteland where nothing creative grows, it is Theodore Roszak, analyst and prophet, who describes the awful apocalyptic conclusion of single-minded devotion to scientific Reason and predicts that a new postindustrial society is being born which will bring an end to Big Science and Technology. Roszak's thesis is that the rational-scientific method of thinking has brought our culture to an era of urban-industrialism, to a world of men and machines (the artificial society), to the citadel of meaningless expertise.

"Single vision" (science) which began with Francis Bacon and continued through Descartes, Kant, Darwin and Dewey has produced at last the harvest of the death of God and the demise of man. Big Science, earth rape, technocracy, quantifiable man, reductionism and scientific esotericism are the logical ends of total dependence upon human reason and autonomy.

Such an analysis could easily capture the imagination of the Christian were it not for Roszak's religious neo-mysticism upon which he builds the politics of eternity, his solution for the future. His heroes are Blake, Goethe and Wordsworth — gallant Romantics, who challenged the encroachments of a rising science with feeling rather than faith. Roszak vituperates his penetrating analysis by overstating the relationship between rational thinking and the devastating conclusion of the wasteland. But the Christian feels that it is not rationality that is man's problem; it is a will out of harmony with God, the Creator and Redeemer.

On the other hand, Roszak illustrates the new subtle historical attack upon the Christian faith. Until recently the critics of Christianity have argued that Biblical faith could not be squared with the conclusion of modern science. Roszak never mentions this, but argues that Christianity is the very groundwork of scientific thinking. Therefore, since science is the cause of the modern wasteland, the Christianity

which gave it birth must be rejected as well. While the barb of this argument does draw blood when applied to the historical church or churches of Christendom (because Christians have often been unduly influenced by cultural trends), it needs to be noted that Roszak never deals with Biblical Christianity which affirms the new man in Christ. The demonic forces of this world seldom deal faithfully with the

faith of the power of God.

Despite the anti-Christian philosophy of history behind this book, it is a work that deserves to be read by the thinking Christian, who has in his Christian world-view a clearer basis for both analysis and prediction than Theodore Roszak. Man as sinner in rebellion against God gives a more realistic explanation of the demise of modern culture than Romantic or mystical irrationalism.

Board of Trustees Confirms Organizational Decisions

by Jane Campbell

Various organizational decisions were made and others confirmed on March 15, the latest meeting of the executive committee of the Board of Trustees. President Wilbur Dayton discussed some of them in a recent interview.

A number of standing recommendations were confirmed and ratified, among these one to hire Dr. Laurence Wood to take over Dr. Hall's teaching load, another to institute Dr. Shannon as Academic Dean, another to give Mr. Cummings a sabbatical next year. "We also ratified anything lacking in the arrangements about Dr. Thomas," added Dr. Dayton.

He then stated that he was pleased to announce that Prof. Irwin Reist has been recommended for — and has accepted — the position of acting chairman for the Department of Religion and Theology for the coming year.

Regarding the recommended appointment of Lt. Col. Harter

(Marine Corps, North Carolina) as Houghton's next Dean of Students, Dr. Dayton would say only that "The stage of negotiations is such that there are still some 'ifs' with his release. The whole package isn't complete — it's still not completely clear and definite."

"As far as progress on the Buffalo campus," he offered, "the long-range plans of the college . . . aren't sharpened down to something worth announcing." Later on he added, "Are we planning further buildings? Do we have some capital investments? Do we have any goals? Of course — I hope there will be something definite to quote in black and white before too long . . ."

Other topics covered in the meeting were certain staff contracts ("which are running as predicted"), the return of Mr. Saufley in physics, the departure of Mr. Harding, routine business and "internal organizational factors." The full Board next meets on May 17 and 18.

News Briefs . . .

The Chamber Singers will present three one-act comedies on Friday, March 30 in the Wesley Chapel. 50¢ admission will be charged at the door. Any profits made from the presentation will be donated to the F.M.F. fund.

The cast of 14 will produce three contemporary operas: *A Game of Chance*, *The Telephone* and *Gallantry*. All the operas are written and performed in English, so everyone will be able to enjoy this synthesis of art, music and drama. Prof. Donald Bailey will direct the production, assisted by John Watson.

Two Dollar Devaluations Hurt FMF Missionaries

The two devaluations of the American dollar have meant financial stress in countries where Houghton's missionary partners are working. This is particularly true in Japan, where it now requires up to \$1.80 to buy goods that previously cost \$1.00, according to a recent report from mission headquarters.

Edna Prinsell, nurse and church planter, one of the Houghton College twelve, is on Okinawa and hence affected by the extreme inflation. She is yet to be paid, as are Dr. Marilyn Hunter, Haiti and Joy Failing Bray, New Guinea.

Dr. Hunter, the next one on the list, took her doctor's degree from Temple University in 1963. She is the sole doctor in the Haiti Wesleyan mission. Not only is she in charge of the hospital on La Gonave, but she holds from two to three clinics a week of from 50 to 200 patients each. Two weeks of the month she is "at home" on La Gonave, one week in the north of the country and one in the south. In addition she does emergency surgery and obstetrics, visits outstations, holds Sunday afternoon services in the hospital and does much personal work.

Edna Prinsell is continually at the business of winning adults, youth and children to the Lord and instituting means of training them in the Christian life and understanding. Recently she mentioned playing a gospel tape while she taught a girl to make cookies, witnessing to her hair dresser and to offi-

cialists in Coty Hall. She holds meetings for children in at least two places and various ones for youth and adults. Since she is independent, she does all on her own initiative.

"I have been averaging six hours sleep for weeks," she reports and feels that she must soon have a helper. Our subsidy of \$1150 will help to make this possible.

Joy Failing Bray, her husband and two small children, expect to leave for their second term in New Guinea April 9 — if their visas come through.

The first term Joy taught a government school for national children and assisted in the various tasks of the station, such as schools for national teachers, Bible school for pastors, Sunday School, boys' club and outstation visitation. In a recent letter she said, "We are grappling with the problems of integrating different language groups, training pastors and leaders, evaluating growth or lack of it and finding the missionaries' role in the future of the church." From the very start eleven years ago the New Guinea church has been as indigenous as possible.

The rock bottom amount needed to make good our promises to these three is \$3450. In addition we hope to supply enough for summer missionaries and needed expenses.

Intended

Jan Johnson, '76 to Bill Wiley, '74.

Much Flak and Feedback

Dear Editor,

In reply to Kathy Garrison's letter of March 9: the reason the guys here shun the girls is because the girls are oinkers.

Sincerely,
John N. Chassin

Be careful of assuming, John, that just because you may be in a slough, everyone else is.

— the Editor

Dear Editor:

I am sure that in the course of Houghton's history many of her women have written editorials concerning the dating or, for the majority, the non-dating situation on campus. Usually they are written to put the guys down for their lack of initiative. After four years of thinking the same thing myself, I have become aware that the cause of the problem is not entirely on the part of the men. It is the girls who put the pressure on one another to "get" and "keep" a guy. Granted, this peer pressure is the result of pressure we face from our culture, for women's lib has not been around long enough to change this attitude yet; the single life is still looked down upon as second best to the married life.

I must be honest. Upon entering Houghton my freshman year, I assumed that I would meet my husband here; I think that both girls and guys naturally feel they will meet their future husband or wife while at college. During my years at Houghton, I have matured in ways which have affected my thinking on this situation: intellectually I have discovered that I can set and accomplish

goals, be of some value to those around me, feel self-confident, and enjoy good times without being one-half of a couple. I have an identity which does not consist only of "Oh, I know her — she goes with him!" Spiritually I am learning to trust God with this important aspect of my life. I know that if God's will for me includes single living, I will be fulfilled and worthwhile in that state. I know if I can serve Him better as a married woman then I will meet my future husband according to God's perfect timing. If you feel that your non-dating situation is painful, there is much more pain involved in being with the right person at the wrong time. If you feel that single living would be unbearable, consider the prospect of spending the rest of your life with the wrong person. So, to you women I say — relax! If you have sincerely given this area of your life to God, He is in control.

And to you men I say — relax! Despite the popularly known disease Senior Panic, which supposedly strikes every otherwise-harmless senior female (and has been known to inflict senior men as well!), many senior women with whom I have talked have matured intellectually and spiritually and are resting in the Lord's direction. We enjoy the company of fellow class members but we do not get struck with a sense of desperation when left off at the dorm after one date. Nor do we think less of a date if he does not choose to ask us out again. You underclassmen guys might consider a collective effort to

change the current thinking by dating as often as you can (realizing academic and financial restrictions) thus getting to know the many female members of your class who would otherwise be overlooked simply because of the over abundance of women students. Many men and women are being denied the privilege of beautiful, worthwhile, growing experiences because of the misconceptions and negative attitudes prevalent on Houghton's campus.

Sincerely,
Barb Brown

This "letter" was submitted to the Star by a student, in hopes that it might be a help and encouragement to the members of the College community.

— the Editor

Dear Children,

I love you! My Son shed His blood for you to make you clean. You are new, so believe it is true! You are lovely in my eyes and I created you to be just as you are. Do not criticize yourself or get down for not being perfect in your own eyes. This leads only to frustration. I want you to trust me, one step, one day at a time. Dwell in my power and love. And be free — be yourself. Don't allow other people to run you. I will guide you, if you let me. Be aware of my presence in everything. I give you patience, love, joy and peace.

Look to me for answers. I am your Shepherd and will lead you. Follow me only. Do not forget this. Listen and I will tell you my will. I love you! Let it flow from you — spill

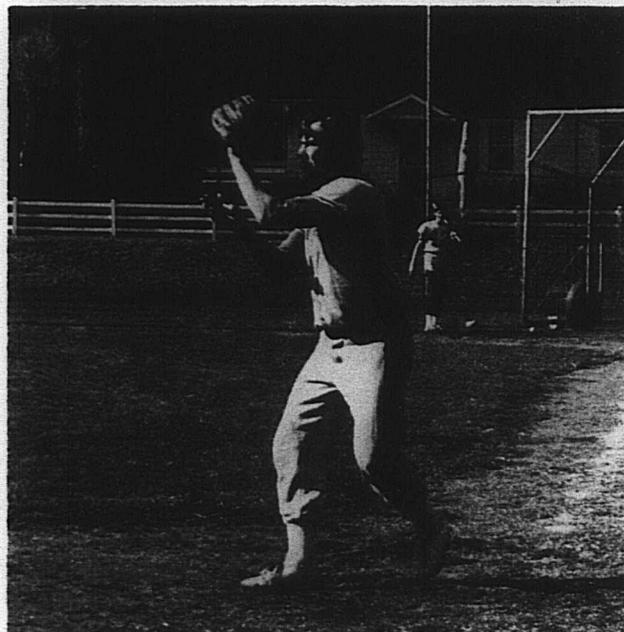
over to all you touch. Be not concerned with yourself — you are my responsibility. I will change you almost without your knowing it. You are to love yourself and love others simply because I love you. Take your eyes off yourself! Look only at me! I lead, I change, I make, but not when you are trying. I won't fight your efforts. You are mine. Let me have the joy of making you like Christ. Let me love you. Let me give you joy, peace and kindness. No one else can! Do you see?

You are not your own. You

have been bought with blood and now you belong to me. It is really none of your business how I deal with you. Your command is only to look to me and me only! Never to yourself and never to others. I love you. Do not struggle, but relax in my love. I know what is best and will do it in you. How I want the freedom to love you freely! Stop trying to be and let me make you what I want! My will is perfect! My love is sufficient. I will supply all your needs. Look to me. I love you!

Your Heavenly Father

Sports This Week



The baseball team has begun its spring practice. Houghton's first baseball game this spring will be on April 4 against Federal City.

EDITORIAL . . . (Continued from Page Two)

business. They have done a good job. Finally, a special thanks to all of the people who have written news stories, features, essays and editorials for the 1972-73 STAR. I cannot thank each of you by name, but you have my sincere thanks. It sounds trite, but the STAR could not have "happened" every week without you. A special word of thanks to Dr. Lionel Basney, who sometimes produced his enjoyable and enlightening essays on very short notice, and to Mr. Harold Grant, John Orcutt and the Print Shop workers who put up with our shenanigans every week, were understanding, and worked many long hours for us. And thank you H. Aaron Vining, Ardis Ceres and Dean Curry, whoever you are.

Stephen A. Woolsey



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