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editorial

In this issue "Flak and Feedback" comprises two lengthy letters, each from an eminent gentleman of the college community. Both President Wilber Dayton and Professor Alfred Campbell express encouragement and concern for the direction in which the **Star** and the college will move in the future.

The concern is justified, though hardly new. In a general sense it has existed since the inception of the college. More specifically, in the wake of serious and timely questions about the goals of the college, a Senate committee formulated a report defining the Houghton Ideal.

The report, completed only last year, is largely forgotten now. It was a rational, though theoretical, document, and it advanced a basically sound philosophical and theological foundation for the existence of Houghton College. As a result, inevitably, no one paid it the least attention. For it was plain to a large majority of every campus segment — students, faculty, staff, administration and the Board of Trustees — that the college would go on existing whatever the committee's findings. The committee discussed philosophy; the rest of the campus debated about snack bar and television hours, film policy and dress codes.

Both the committee and the rest of the college community had every right to their respective discussions. Theorizing and abstraction are useful, not only to set at ease philosophical minds, but to leave a verbal statement of college goals, hopefully as a basis for future action. Inquiry concerning smaller individual issues promotes practicality and minimalizes semantic misunderstandings.

The problem in the past has been that the individual issues were not only small, they were irrelevant. When fierce argument crowded with emotive terms and suggestions rages over the propriety of jeans as women's classroom apparel, the situation is bound to appear ludicrous. Both the vehement anti-jean faction and the passionate pro-jean lobby look foolish.

The solution is relatively simple. Eliminate those points of dissension which have no reasonable, practical, or justifiable bearing on the quality of Christian education; specifically, those specious regulations concerning personal appearance and those unreasonable restrictions on women. Explanation of these regulations in the past has been vague and unconvincing, and the only justification one hears is muttered allusions to sexual aberration in the absence of textile disguise. Such unproven theories, exploiting our Victorian fears, cannot be given credence in an academic community, especially a Christian academic community where presumably we are honest.

We are not urging the abolition of college rules. We do not object to rules governing personally or corporately damaging practices, for the Lord has forbidden us to damage either His or our bodies; we do not object to rules forbidding activities which deteriorate individual free will, for with the loss of free will vanishes the basis for morality and obedience. In these matters, we urge more faithful application of regulations and penalties.

In his letter, President Dayton has urged the **Star** to maintain a positive constructive course. That we shall attempt to do. From the students, faculty and staff we ask readership, support when you agree with us, and dissent when you do not. From President Dayton and the Administration we ask continued advice, concern and cooperation, and most of all, the honest, reasonable atmosphere in which both this publication and the college can flourish with the Lord's blessing.



After several months of consideration, Lieutenant Colonel Robert H. Harter has signed a contract with the college to administer the office of Dean of Students beginning September 1, 1973. An alumnus of Houghton College class of 1950, Mr. Harter majored in sociology and minored in psychology and history. From his position as Station Commander of the Cherry Point, N.C., base of the United States Marine Corps, he brings many years experience in personnel management.

The office of the Dean of Students is a vital link between students and administrators; its responsibilities demand a wide scope of understanding as a precursor to intelligent and effective action. We trust that Mr. Harter will discharge his duties in a rational and equitable manner.

— the Editors

houghton star

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Summer Missions

by Jane Waterhouse

FMF summer missionaries will serve in seven foreign nations following the conclusion of this school year. Japan, India, France, Spain, Bangladesh, Kenya and Laos will each share in the ministry of Houghton's summer workers. Passports, visas, and support still cloud the prospective workers' vision but faith ("the evidence of things not seen") gives confidence.

In Europe, Spain hosts Bonnie Linden, the only freshman FMF summer missionary. Bonnie will be doing youth work, assisting a TEAM missionary in Madrid. Bonnie is a music major and this promises to be an important part of her work.

In France, two juniors, Nan McCann and Taffy Tucker will complete our European workers. Nan will be touring France with a musical group, under the auspices of TEAM. The group will be doing several types of music, trying to present Christ to French youth in an unusual way. Taffy will be with O.M. doing door-to-door evangelism.

In the early part of the summer junior Karen Dunkerton will depart for Kenya.

Working with children will be her speciality and arming the missionaries with visual aids, self-made in her spare time, will be one of her objectives.

Four summer missionaries will be in Asia; junior Joan Beattys with OMF in Japan, sophomore Linda Vandenberg with a Presbyterian board in India, junior Sandy Wolf with ABWE in Bangladesh and senior Chris Ekback with CMA in Laos. Joan leaves in mid-June for Sapporo where she will spend her summer teaching English Bible studies and helping with camp work. Linda's main work will be secretarial labors in a mission home for the children of lepers. Sandy will be doing routine medical work in a large Christian hospital. She hopes to lighten some over-worked doctors' loads for the summer. Chris will be doing general missionary work. Her language study is already in full swing with the help of cassette tapes.

Other summer missionaries include Hope Baldwin and Lorraine Reed with the American Mission to Indians in British Columbia. All these students need your prayers for a fruitful ministry.



FMF will sponsor student ministry this summer.

Baccalaureate Address

by Annette Waite

Dr. Carl F. H. Henry will speak at this year's Baccalaureate service at Houghton College.

Currently professor-at-large at the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania, Dr. Henry is lecturing in many colleges, universities, and seminaries throughout the country. When not on leave of absence, he teaches in the Department of Christian Thought and Mission at the Philadelphia seminary.

A noted theologian, educator and author, Dr. Henry began as editor of Long Island weekly newspapers. Since then his name has become closely associated with the field of Christian writing.

The author of over twenty books, the latest *New Strides of Faith* published in 1972, Mr. Henry has also edited numerous books. In 1968, Syracuse University Library found his writing noteworthy enough to establish a Carl F. H. Henry manuscript collection.

The founding editor of *Christianity Today*, he edited the magazine from 1956-1968. Since 1969 he has been editor-at-large.

As well as writing, Dr. Henry has contributed much to Christian education. He received his B.A. and M.A. from Wheaton College in 1938, 1940; B.D. and Th.D. from Northern Baptist Theological Seminary, Chicago in 1941, 1942; and Ph.D. from Boston University in 1949.

Prior to his present position as professor of theology at

Eastern Baptist Theological Seminary, he was associated with many colleges and seminaries. He was Chairman of the Philosophy of Religion Department at Northern Baptist Theological Seminary from 1942-1947. He was professor of theology at Fuller Theological Seminary (Pasadena, California) from 1947-1957. Since then he has been a visiting professor of theology at seminaries throughout the world.

Dr. Henry is also a well-known theologian. An ordained Baptist minister, he was chairman of the World Congress on Evangelism, Berlin, Germany in 1966. In 1969 he was the key speaker at the Eastern European Congress on Evangelism, in Novi Sad, Yugoslavia.

He has been elected several times to the Board of Administration of the National Association of Evangelicals (NAE) and is presently serving on that Board.

On March 9-11 of this year, Dr. Henry spoke at the World Bible Conference in Galilee and Jerusalem. He then went to Australia in the interest of the Key '73 movement on that continent.

He is currently a frequent spokesman for the Key '73 evangelical movement in North America and was the originator of the pan-evangelical idea with an editorial several years ago.

Dr. Henry was last at Houghton as the featured speaker for the 1972 Ministerial Refresher Course held annually at the college.

Commencement '73

Dr. H. T. Armerding

Dr. Hudson Taylor Armerding, the fifth president of Wheaton College, will be the speaker at the 1973 commencement services.

A former student of Dr. V. Raymond Edman, the late chancellor of Wheaton, Dr. Armerding returned to Wheaton in 1961 as a professor of history. He served as provost of the college from February of 1963 until his inauguration in January of 1965.

Previously Armerding was the dean and the acting president of Gordon College in Wenham, Massachusetts. It was here that he also taught history.

Dr. Armerding graduated cum laude from Wheaton in 1941 with a B.A. in history. He earned his M.A. in international affairs at Clark University of Chicago. He also has done graduate work at Harvard University.

A former member of the United States Naval Reserve, Dr. Armerding served as Com-

mander of the Naval Reserve Officers School at the U.S. Armed Forces Center in Forest Park, Illinois. He has also been a director of the North Conway Institute, an organization for research and promotion of the study of alcoholism.

Dr. Armerding is the president of the National Association of Evangelicals and is a member of the Board of Trustees of Columbia Bible College and of the home council of Overseas Missionary Fellowship. He holds membership in Phi Gamma Mu, Pi Kappa Delta, Wheaton College Scholastic Honor Society, the American Legion, the United States Naval Institute and the Association for Asian Studies. He is the editor of *Christianity and the World of Thought*, which was published by Moody Press, 1968.

Houghton College will present Dr. Armerding with an honorary Doctor of Laws degree during the commencement service.

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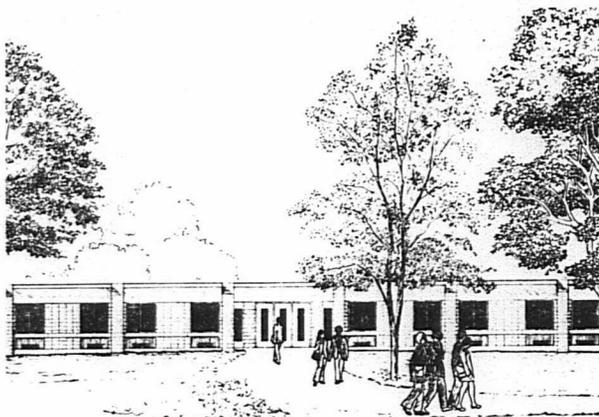
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Editors



President Dayton and Dr. Robert Luckey will participate in groundbreaking ceremonies for the Buffalo Campus Lambein Resource Center.

S. I. M. Director to Speak

Missions statesman Rev. Ian Moreland Hay will present salient aspects of gospel progress overseas, May 20. The Deputy Director of the Sudan Interior Mission will speak at the Commencement missionary service, held the evening of baccalaureate. His work as representative of one of the largest faith missions takes him to all parts of the United States and Canada.

From 1965 to 1972 he was the SIM Director for North America. Other positions held are Field Secretary for West Africa and Acting Candidate Secretary. He and his bride were first appointed to mission work in Nigeria in 1951. Thus they began their career in the land of Mr. Hay's birth, for he was born of Scottish missionary parents.

His educational record shows a series of honors — a magna cum laude M.A. degree in biblical education from Columbia Bible College Graduate School of Missions; a cum laude B.A. from Bryan College, a membership in the National Honor Society, and a place in Who's Who in American Colleges and Universities.

The Foreign Missions Fellowship, which represents Houghton students and faculty in their college mission interests, has charge of this Commencement service. They will present the goals for 1973-74 and receive gifts and pledges for the necessary funds.

FMF president Daniel Elliott states that the need for next year is \$19,100 or \$750 less than that of this year. A number of pluses and minuses have brought about this change, the major one being

the dropping of a much needed \$100 a year gift for each of the twelve supported missionaries and the addition of \$50 to their stated allowance, thus raising it to \$1200 each. The budget also includes costs of Conquest and mission chapels, an allowance for each of eight summer missionaries, and a grant to two national organizations, International Students, and Inter-Varsity Christian Fellowship - FMF.

The twelve now being supported are: teachers Pearl Crapo, Haiti; Hazel Yontz, Brazil; Paul Pang, Hong Kong; and Joy Bray, New Guinea; church planters Luke Boughter, Portugal, and Edna Prinsell, Japan; physicians James Tysinger, Sierra Leone, and Marilyn Hunter, Haiti; nurse Eila Shea; Wycliffe translators Robert Longacre, world consultant) and Carolyn Miller, Viet Nam; field coordinator Don Kinde, Sierra Leone.

A Chance for Accomplishment

The 1973 Houghton College Summer School opens its portals on May 22, featuring a diversified course schedule in three sessions. Session A will end on June 8. Sessions B and C are slotted for June 11-29 and July 4-25 respectively. Running concurrently are longer Sessions I and III, May 22 - June 15 and July 4 - August 1.

The advantage of summer school include smaller classes and a one-course load, resulting in less pressure than is present during a regular se-

Buffalo Groundbreaking

by Rhea Reed

Groundbreaking ceremonies for the Lambein Resource Center at the Buffalo Campus of Houghton College will take place on May 17, 1973. Ceremonies will begin at 12:00 noon with a luncheon in Lyon Hall, at which the invocation will be given by Rev. Paul Markell, pastor of the Orchard Park Wesleyan Church. Following the luncheon, President Dayton will introduce guests and the speaker, Mr. Carl Lambein. Mr. Lambein is a Buffalo businessman who owns the Southgate Plaza adjacent to the Buffalo campus, and whose generous gift is making the building of the resource center possible at this time.

The actual groundbreaking will be at 2:00 p.m. Following

the invocation by Rev. Daniel Heinz, chairman of the Board of Trustees, an anthem will be offered by the West Seneca High School band. Mrs. Wendell Hall (widow of Dr. Lyon, founder of BBI) will give the history of the school from its founding as Buffalo Bible Institute to its present status as a branch of Houghton College. Dr. Luckey will then give the project history of the Lambein Resource Center.

Those involved in the groundbreaking will be Mr. and Mrs. Lambein, President Dayton, Rev. Heinz, and Dr. Melvin Deiter, Secretary of the Educational Institutions of the Wesleyan Church.

Bids for the center will be let on June 6, and occupancy of the new building is planned for January 1974.

Choir Bows Out

by Dan Rumberger

On Saturday night, May 19, the Houghton community will have its last opportunity of the year to witness a performance by the 1973 Houghton College Choir. This final presentation will take place for the parents of graduating seniors, students, Houghton residents, aliens or any other form of College constituency at 8:00 p.m. in Wesley Chapel.

Under the accomplished direction of professor Donald Bailey, who is now in the process of completing his doctoral studies, the choir's reputation for fine musicianship has grown steadily. This year's program has featured a fine array of great choral literature ranging from the subdued

Renaissance harmony of Palestrina to the dramatic contemporary sound of Zoltan Kodaly's "Jesus and the Traders." Other inspirational highlights include Benjamin Britten's grandiose "Festival Te Deum" for choir and organ; "O Clap Your Hands" by Jean Berger and Rachmaninoff's "Glory to the Trinity." The sound is accentuated appropriately by four different standing arrangements which the choir assumes in the concert hall. Three Negro spirituals lend spice to the repertoire featuring Mr. Lowell Fry and Miss Juanita Bush as soloists. Finally, as an added attraction, the choir will perform several lighter selections from such Broadway musicals as "1776."

Summer on the Island

mester. This relaxed atmosphere presents an opportunity for more informal discussion and interaction with the faculty. Smaller numbers seem to promote more unity and social oneness in the summer. Picnics are planned for the weekends. Sports equipment will be made available to interested students.

Because courses offered during the summer are not as heavily regulated by the state as regular semester offerings, run-of-the-mill requirements may be replaced by more at-

tractive and varied subjects, presenting an excellent chance to take enjoyable, rewarding electives. When assembling the list of courses for the summer sessions, student needs and desires were taken into account along with professors' opinions.

One warning may be of value to the summer school student: discipline is necessary to get through the courses. One day is equivalent to one week of regular semester, and the work is no less demanding. In such a situation procrastination is deadly.

Inefficiency in Russia

by David Nelson

There has been a sudden upswing in U.S. — Soviet trade, higher in 1972 than at any time since the late 1940's even without last summer's famous wheat deal. The sudden demand for U.S. goods is economically beneficial to us, but to specialists such as Jan Prybka it indicates a tightening economic bind in Russia.

Although the Soviets surpassed us in steel and cement production in 1971, the growth rate of the economy has been slowing to a standstill. From a heady 6% in Khrushchev's era, the rate has spiraled downward until in 1972, pinched by the wheat crop failure, it was estimated at a low 1.5%.

We may consider economic growth in general to be a result of two fundamental factors — expansion of the labor force and increased output per worker. In terms of its very tight labor supply, Russia must grow by a significant increase in labor productivity.

Inefficiency is most evident in agriculture, which employs 30% of the labor force (compared to 5-10% in Western countries). Not only could the present system result in a food crisis, but a bad harvest could have disastrous economic effects since agriculture accounts for 25% of the Soviet GNP. The basic need is for more technology and less bureaucratic control.

The central planning committee, however, has been unwilling to relinquish any real power, a fact which stifled the

more capitalistic reforms of Lieberman in 1964 and 1965. These reforms caused comment in the West but in the ninth Five Year Plan, covering 1971-1975, GOSPLAN — the central planning committee — has returned to traditional Soviet lines.

The current plan has aroused comment by its declared emphasis on consumer welfare. The fact that production of consumer goods is to grow at a faster rate than the production of producer goods is an important departure from Stalinist and post-Stalinist priorities.

The goals of the ninth plan are to increase the output of consumer goods such as clothing and footwear by 35-40%. Food production is to rise by 33-35%.

Actual growth will be dependent upon overcoming the inability to produce goods of salable quality in sufficient quantity. Distribution presents a major difficulty, due to the overall inefficiency of the bureaucratic system.

Apart from sudden defense expenditures we may expect a modest improvement in the welfare of the people, though the standard of living will remain far below that of Western Europe.

To date no substantial change has been made in terms of Russia's "goof-prone" and "inefficient" economic system. It should be remembered that to those in power the central issue is the preservation of the system, not the economy.

Marcos and the Little War

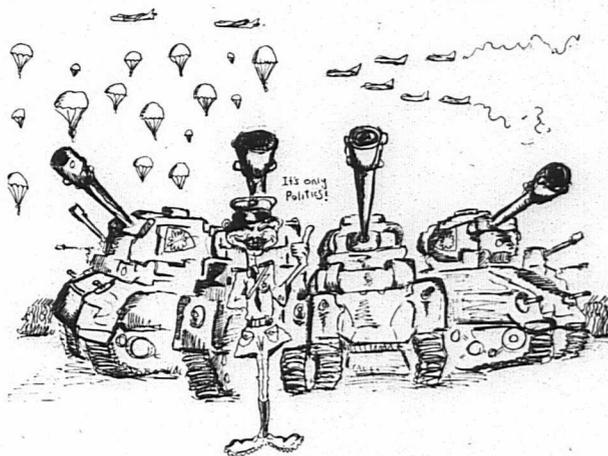
by Gary Bahler

By the standards to which Vietnam has accustomed us, the current civil war in the Philippines is nothing but a small guerilla struggle. In the south portion of the Philippine islands a group of Moslems are rebelling against the government. There are about 10,000 Moslems facing a Philippine army which at maximum total strength numbers 65,000. The war has grown more serious in recent weeks with over 700 deaths and 275,000 refugees resulting from the conflict.

The Moslems have opposed the dominant Roman Catholic majority for a long time. They allege discrimination and unfair treatment by the Christ-

ians. The spark which set off the current round of fighting was President Marcos' decision to collect all firearms from private citizens. Fearing that this would destroy their ability to protect themselves from attack by the Christians, the Moslems responded with force.

This is not a good time for Marcos to have to deal with an internal rebellion. He recently assumed almost total control of the government and hopes through dictatorship to bring needed reforms to the Philippines. Currently he is maintaining martial law throughout the islands and consequently can spare few men or resources to deal with what is essentially a peripheral problem. The Moslems, on



Israel at Twenty-five

On May 15, Israel will be twenty-five years old. As celebrations take place in Israel it is interesting to look at the prospects for the future of that young nation.

There are a number of strengths which tend to support the theory that Israel is going to be a nation for quite sometime. There are also, however, a number of weaknesses which seem to indicate that the future will be a rocky one.

Several of the nation's good points are obvious. The Israeli armed forces have the potential to repel an attempted Arab attack on its territory since the Arab states are now without their Soviet advisors. Israel's previously wavering economy has picked up and has now reached the point of

self-sufficiency. These two advantages coupled with Israel's determination and continued U.S. assistance insure the existence of Israel for some time to come.

There are a few important factors which indicate that Israel's road to progress will not be a particularly easy one. Some sources would lead us to believe that war is imminent in the Middle East. Egypt's Sadat has been threatening war for several years, but the prospects are becoming increasingly more realistic. King Faisal of Saudi Arabia has assured President Nixon that Sadat means what he says this time in contrast to his past tendency to minimize the possibility of Egyptian attack. Since the threat of war between the U.S. and Russia is unlikely after the recent Moscow Summit Conference, there is now no restraint coming from either side.

In the event of war, however, Arab defeat is highly probable. The result of an Israeli victory could be disastrous. The oil-producing states have let it be known that they would cut off oil to Western Europe (which receives 60% of its petroleum from Arab nations) and Japan (an even greater 90%). This would place immense pressure on Israel, forcing her to make a "reasonable settlement" by which the Arab losers would, in effect, become the victors.

Although the forecast for Israel's continued existence is favorable, that existence will not be without problems. It is a mixed outlook for Israel's twenty-fifth birthday.

the other hand, are able to acquire most of the material they need from sympathetic Arab states, and so will not wear themselves out.

In the Moslem rebellion Marcos faces a gnawing problem. Through lack of either resources or desire, he cannot grant sufficient concessions to the Moslems. Yet because of the need for strong military support to maintain his power neither can he spare the troops needed to put the rebellion down. The Moslem problem is a difficult one. Yet it does not, at least at this point, appear to be large enough to genuinely threaten Marcos' rule or the long-range stability of the Philippines.

Flak & Feedback

Dear Editors:

As was promised, we took up the matter of the revised format of the *Star*. The result is permission to try the new format experimentally through the coming Winterim (1974). This will give an opportunity to demonstrate to yourselves and others whether the larger and less frequent issues could accomplish purposes of the publication better than the weekly format. On the basis of experience, decisions will then be made to govern the future.

I was asked to share certain concerns with you that will be points of observation and evaluation during the experiment. There is still need for a campus news organ. The permission to experiment is based in part on the agreement that there will be an effort to restore or increase the emphasis on news and information of campus activity instead of making the *Star* simply a feature tabloid or commentary. It is also understood that there will be a conscious and vigorous effort toward a more positive, constructive stance in the interpretation of college life and thought than has come to be the case with the *Star*. Whenever controversial matters must be discussed, it is insisted that we return to the policy of giving equal space in the same issue to the other side. If it ever seems necessary for the sake of the common good to criticize official policy or action, it shall not be simply a blast but a reasonable discourse with space for an adequate reply in the same issue. Commentary and feature articles will not be one-sided criticism of those who rule over us or snide remarks about existing efforts for human betterment on the local, national or world level. Every effort will be made for fair and constructive analysis even at the risk of being less than sensational. There is a strong desire that we might again be proud to share copies of the *Star* with prospective students, churches who share Houghton ideals, friends and supporters. No good purpose is served by journalism that elicits complaints, threats and alienation.

It is not format so much as content that proves to be the concern. If Houghton can be presented as it is at its best and as it strives to be, the format is not so crucial. But the *Star* is not the place for even "friendly" satire against the

ideals of the college or the imperfect attempts at creating a wholesome Christian environment. The thin guise of "self-criticism" or "free discussion" is worse than no excuse for an emphasis on the unwholesome and the negative. Students, faculty and friends can laugh at themselves elsewhere and free discussion can be in the proper senates, committees and forums. But since the *Star* is an official publication of the college, if the presses are to continue to roll, there must be heed to Paul's admonition to stress the positive and the good report (Phil. 4:8). In this context, with your cooperation, and with your willingness to work with the faculty adviser and others, the matter of format is open to experiment. If this is what you mean by your "Statement of Purpose" we are with you for a better *Star*. And we stand ready to help in every possible way.

Wilber Dayton

Dear Editors:

A few years ago, an attempt was made at Houghton College to ascertain and articulate a statement of objectives, what specifically Houghton stood for, and what particular qualities made us different from any other Christian liberal arts institution. That attempt, sincere as it was, proved abortive, which is no secret to those who at that time were involved in any teaching or administrative capacity.

The record shows, however, that having begun with great enthusiasm, the project gradually lost vitality, then — with a few audible gasps here and there — died an untimely death. What were the reasons for this, and why raise the issue once more?

There were several reasons, it seems to me, why the project died. One was that no one ever clearly defined what "liberal education" was — or is. And some one should have, so that some sense might be gained as to what we were striving for. How far does each of the terms involved in that phrase extend? What does the term "liberal" mean? Does it mean "radical"? "Progressive"? Or is it really "constructive," in the sense that the good certainly ought to be "conserved"?

And what about the term "Christian"? Is it "Wesleyanism"? "Presbyterianism"? "Baptist"? "Episcopalian"? Or

does it embrace all of these and more? Certainly, no one doubts that Wesleyanism is "Christian." But are the terms equated? Can we say that Christianity is Wesleyanism? Or does Christianity have boundaries that lie outside of any denominational persuasion? And if it does not, can Houghton College be called a Christian liberal arts college?

Added to these reasons for the death of the once very live issue lay a certain attitude, unexpressed, that for one Christian to disagree with another — at least publically — is neither nice, nor courteous, nor proper, nor Christ-like — and indeed, is tantamount to stirring up trouble, and possibly, with malicious intent. (A number of Scriptures might be cited here in opposition to this viewpoint.) But, holding fast to the thesis, the question naturally arises, is such an attitude consonant with any reasonable definition of the term "liberal arts"?

Whatever the underlying reasons, the fact is that the issue of "What makes Houghton different" suffered a rather quiet demise, and hardly a fly buzzed when it died.

Recently, just before the present highly commendable format of the *Star* was introduced, two articles, widely separated in purpose and content, pointed up the necessity in this Christian college of emphasizing certain undefined Wesleyan "distinctives," which made a few of us wonder if ours was a Wesleyan liberal arts college or a Christian liberal arts college.

Admittedly, this writer is, to quite a degree, ignorant of some of these "distinctives,"

inasmuch as his study of the "Discipline" has so far been rather perfunctory, and since in his multi-colored background the emphases have all been laid on "Christian" distinctives (if that is the proper term) and since his associations over forty years have been with various schools where many denominations — perhaps thirty or forty in all — have been represented, in student body, in faculty, in administration and staff. Incidentally, internecine squabbles, so far as I have been aware, at least, have been virtually nonexistent.

That it is wise, therefore, to shut off all discussion concerning the interpretation of Scripture in the interest of certain "distinctives" against a "liberal arts" background is, in my view, highly questionable. If Christian liberal education does not welcome — indeed, if it does not consist of — a fair and honest evaluation of varying or even opposing sides of every question, and a considered judgment made by all concerned, however fallible or transitory that judgment may be as to the validity of one or another view, then perhaps we have missed the central meaning and point of "higher education" — and particularly of Houghton's existence as a representative of such.

In closing, I would like to say that the former editor of the *Star* in his honest and courageous advocacy of a truly Christian liberal arts approach to the issue, despite strong pressures, deserves an accolade from every thinking individual on our beloved campus.

Alfred Campbell
April 23, 1973

News Briefs

Sears, Roebuck, Incorporated, announced today that in the summer of 1973 they will begin extensive new tests of their steel-belted radial tires in a location demanding far more of the tires than required of them in previous years. The roads of the Allegany County hamlet of Houghton have been selected for the tests from a spectrum of possibilities ranging from the tundra of northern Canada to the riverbed of the Grand Canyon. "The location selected," a spokesman said, "guaranteed by far the most comprehensive evaluation of our steel-belted radial to date." In past years Sears has tested their tires in brutal auto races traversing the Baja Peninsula, East Africa, and the Acropolis of Athens. These races were generally considered to be the most torturous treatment an automobile could stand for an extended period of time. Now, with the discovery of the Houghton roadways, there are rumors that a fourth great endurance contest may be founded.

"The Innocent Murderers"

On Christian Naivete

by Carol Rinaldo

To smile cheerfully at a person who is agonizing amid the pressures, confusions and distortions of this world and to warble, "Jesus loves you," exemplifies one of the worst mockeries of the Christian faith today. **Such innocence is not proper for the Christian.** Rollo May, in his article, "The Innocent Murderers" defines innocence as consciously divesting oneself of power and, therefore, of responsibility. He

discusses the fact that "Innocence as a virtue has gone rancid . . . there are no bystanders anymore." He exhorts us to grasp responsibility "to become aware of the violence within us, and recognize that we achieve good, not apart from evil, but in spite of it." The implications of this realization are of utmost importance to the Christian. Jesus exhorts us to be wise as serpents, yet harmless as doves. Unfortunately, many Chris-

tians observe the second part and to the tragic detriment of their own faith and their witness to a hungry world neglect the first. In purely theological terms, this state of innocence denies the sovereign power and grace of God. In terms of social responsibility, it denies the need to reveal this grace of God to a world which is characterized by powerlessness and alienation.

For a person to recognize God's grace in this world, he

must first be well aware of its sin. Sin is real. Contrary to the interpretation of various saintly artists, Calvary did not consist of a few strategically placed drops of blood on a gaunt figure who gazed cowed through his halo toward heaven. Calvary was real. The pain was real. And only because of this reality can the Christian confront sin without being personally bound in it and thus divest himself of all illusions of innocence. Having been freed from the guilt of sin, he can now develop an attitude of responsibility toward his own relationship to God and finally toward his relationships to other persons.

The Social Jester

Some Foolish Blues

by Kent Nussey

Perhaps the most universal judgment one human being pronounces upon another is the scornful label of "fool". The title has accordingly taken on a multitude of meanings which are usually distinctly negative in their connotations. Therefore I would like to offer an alternate concept to the common notion of the fool. Hopefully this new perspective will elicit some desperately needed appreciation for the unheralded contributions of this misunderstood figure.

This new "fool" is the ultimate humanitarian. He is an unrecognized existential hero belonging in a class above such commonly accepted social saviors as diplomats and brain surgeons. Consequently the "fool-ish" calling is one of immense responsibility which the true fool will fulfill selflessly, even sacrificially. Without getting bogged in needless semantic arguments I will try to clarify the admittedly ambiguous distinction I am attempting to make by eliminating certain characteristics we falsely tag as fool-ish.

While the authentic fool does capitalize on an acute sense of humor, he is no mere funny man. He is not the comedian who relies on verbal gymnastics and parlor tricks for some easy entertainment. Neither is he the mad-dening show-off who will break both arms for a few laughs to fortify ego. These glittery hypsters are related to the real fool only in the sense Rod McKuen is related to Dylan Thomas. One is immersed in money, the other is immersed in life. Finally, the term "fool" itself must not be con-

fused here with the biblical malediction mother warned us would warm our impending eternities if we were persistent in using it. The true fool realizes that his is an honorable title and seeks to refine and further his fool-ishness as a providential gift. His is a unique hereditary position assigned before birth. This is what raises the fool above blatant imitators.

This fool cannot be defined in a factual statement but rather by viewing him as a symbol of all humanity in the perplexing context of everyday life. Everyone comes across at least one such fool in a lifetime and there is a disconcerting streak of his rare breed running rampant in all of us. Thus the fulltime fool is an object of relativity, a point of connection between pseudo-sophisticated man and all that is absurd in life. Through specific situations which inevitably come his way, the fool offers relief in laughter, a moment's respite for mankind to chuckle ruefully at its own pretentious nature and the perverse existence which we all are expected to assume in the "normal" process of maturation.

One may wonder then how to recognize the fool as presented here. Practically speaking, the fool may be that other guy who suffers through unbelievable comic misfortunes from which we as spectators draw a certain warped but satisfying delight. His personality is a precarious balance of extremes, a subtle combination of Woody Allen and Henry Kissinger. He is the married man who can't get a date for New Year's Eve, the Shakes-

pearean actor who finds himself doing commercials for "Haley's MO", or the born loser who finally wins tickets to an acupuncture festival. We laugh with him and perhaps at him, but invariably we must identify with his plight.

Yet the fool is no fatalistic jellyfish. The genuine fool is the genuine man. He is a soulful being; a friend of poets, lovers and the denizens of skid row. Above all, the fool is an artist possessing the sensitivity and spiritual strength to transform the element of the absurd into a painless bond of brotherhood between those who share the experience. He reveals in his own mortality and has the insight to find those factors which can lessen the severity of any environment. This then is the essential value of the true fool. Those who realize his intrinsic worth usually covet his presence and pity him simultaneously. Few would care to fulfill his Roulantan role. Sooner or later the fool himself must tire of bearing the burden of everyone else's denied humanity. The fool-ish responsibility is a monumental one that can only be survived by taking it lightly. It is only in this fool-ish spirit that the fool can work his magic effectively.

In constructing the fool we have created a man of intense merriment and melancholy, a conscientious student of human fallacy and fortitude. The fool is a source of comfort to the defeated and a constant irritation to those who would sterilize their embarrassing human mannerisms. Whatever else you may label this individual, always remember that foremost and above all, he is a fool.

Society, now more than ever, needs the truth of God to disengage itself from its powerlessness and alienation. As Christians, we have no right to sit placidly in our daisy gardens of simplistic sentimental Pharisaism while a world struggles in evil that it cannot understand because it is bound too closely. We have the answer, but if our halos are down over our eyes, the world will assume that we cannot see the questions and will therefore, refuse to listen. This out-of-touch characteristic of Christians causes non-Christians to feel vaguely exploited. For example, we all felt the tragedy of the young girl at Kent State who placed a flower in the barrel of a National Guardsman's gun and the next day was shot to death. Yet, somehow, we are bothered by our sympathies for she was not facing the reality of that situation in denying the lethal capacity of the weapon. To avoid this same tragic innocence, we as Christians, must not place detached Scripture verses and truisms in the barrel of a society about to explode. The true spirit of God tempers the self, deepens the consciousness, and purges the sight so that we can realize and indeed empathize with the agonies of sin and through this empathy can open communications vital to the witness of Christ.

Thus, as Christians, we must see the horror of the blood before we can taste the sweetness of the wine. We are called to cast aside our innocence in order to grasp the responsibilities of sin in our world. Only then will these words have any meaning for other people — "Jesus loves you."

A Christian Perspective on The Wizard of Id

by David Clark

Sigmund Freud, the Viennese doctor, was one of those people who caused a disproportionate amount of furor in one lifetime. Some people have enthusiastically accepted Freud's views, while others have lambasted them from every conceivable angle. But no one can deny his genius or the profound effect he has had on the science of psychology. Christians must deal with thinkers of Freud's stature, accepting or rejecting only after careful examination. In Freud's case Christians must recognize his many valuable insights and contributions to psychology, while simultaneously rejecting Freudianism, that is the entire system of Freud's thought, primarily on the basis of its anti-Christian presuppositions.

The seeds of Freud's psychological theories are grounded in his studies of hysteria late in the nineteenth century in which he discovered that apparently irrational symptoms had significance when seen in light of painful memories repressed into the subconscious that were striving for expression. He postulated that these maladies were not incursions from the outside, but rather exaggerated expressions of normal processes that, if properly translated, revealed the cause of the symptoms. On the basis of this Freud conceived of man as driven by two major, unconscious instincts: self-preservation and procreation. While the first could be expressed in socially acceptable ways, the second, called "libido" or psychosexual energy, is often blocked from overt expression by the inhibiting forces of society, thereby causing the symptoms of hysteria.

Freud viewed man's unconscious as composed of the "id," the "ego," and the "superego." The "id" is the source of "libido," and operating according to the "pleasure principle," demands constant gratification. The "ego" and the "superego" both operate according to the "reality principle" with the "ego" seeking to redirect the impulses of the "id" in socially acceptable ways, and the "superego" seeking to inhibit these impulses, somewhat like a conscience. Mental instability results from an overdeveloped "superego" inhibit-

ing the "id" to an unhealthy degree, and consequently, thereby seeks to break down the strength of the "superego," or conscience.

Freud views the process of personality development as a series of psychosexual stages, the oral, the anal and the phallic, each named for a specific erogenous zone. The famous "Oedipus complex," where children experience erotic feelings toward the parent of the opposite sex, is characteristic of the phallic stage, and deviation from its normal pattern of development results in certain psychological problems. Each stage has its characteristic problems, so that those who show dominant characteristics of one stage are considered "fixated" at that level. If they seek security in earlier and more deeply ingrained patterns of behavior, emotional instability results.

These theories of motivation and personality development deal strictly in the realm of the unconscious. Fuller understanding of unconscious psychosexual motivations accomplished through psychoanalysis, as Freud named his therapeutic methods, leads to more normal gratification of the basic instinct toward procreation. The goal of psychoanalytical therapy, therefore, is to fill in the gaps in the patient's memory, and thereby to undo the repression.

Underlying Freud's psychological theories are two very basic presuppositions. The first of these is the principle of causality, an assumption necessary to all the natural sciences. Freud's genius was in his unprecedented application of causality to the study of personality in the form of a literal, uncompromising psychic determinism which accepted no mental happenings as 'accidents.' The second, a necessary corollary, is an essentially mechanistic view of man, for he is seen as propelled inexorably by a combination of drives, motives and impulses coming from within.

To refute Freud's theories completely is impossible here, but several lines of argument can be pursued. In the theoretical sphere, Freud assumes that the unconscious is the sole determinant of actions. But it should be pointed out that the unconscious, simply because it

is the unconscious, is unknowable. To assign a level of influence to the unconscious is purely arbitrary. Again, Freud describes "hoarding" as a characteristic of the anal stage of development. But it seems quite absurd to insist that this theory is a complete and satisfactory explanation of "hoarding" in general.

There are problems with psychoanalysis in practice as well as in theory. For example, the goal of psychoanalytical therapy is to **open the mind** to unrealized ways of its own operation: to **free the mind** from the grip of outmoded, childish ways of thinking, feeling and behaving. But this goal is clearly in opposition to the deterministic view of causality which Freud held. If man is controlled absolutely by powers within him, how can he truly be free to make choices? Statistics have illustrated that the human psyche is not so rigid and well defined as Freud proposed. In a study conducted on Freudian psychoanalysts in 1941, the analysts themselves reported that out of 952 patients, 27.8% dropped out before six months, 28.9% worsened or did not show improvement and only 43.3% actually improved, a figure which includes all those cases which normally would have improved with the passage of time!

The objections already mentioned, are brought up even by non-Christians, but for the Christian, the crux issue is the issue of presuppositions. While the principle of causality is useful in the natural sciences, in that it affords rigid predictability and control, it clashes with the Christian view of man. The Christian confesses that God is a significant force both in the lives of individuals and in history as a whole, and that man has the right and ability to make choices. Further, Christians must take issue with the mechanistic view of human nature implicit in Freudian thought. The Bible confesses man as a moral being, created in the image of God. Man is not the victim of circumstances, but rather exercises his power of choice, a power which gives man a sense of meaning. A mechanistic view breeds a sense of impotence which is a significant contributor to today's widespread alienation.

If Freud's theories can be so riddled with holes, then just where do his contributions lie? Unfortunately, this question, which can be answered positively, has too often been ignored by Christians. Certainly one of Freud's major contributions lies in the fact that he first attempted to define clearly the unconscious motivations of man. Psychologists, before Freud, theorizing that man's motivations were too complex to define, never became exact enough to really consider psychology a science. Essentially, psychology as a science was born with the writings of Freud.

Another significant contribution lies in the attention focused on the unconscious. As we have stated, Freud's insistence that all actions are strictly determined by the unconscious is too strong. But Christians who consider every personality problem to be primarily spiritual might well understand Freud's case at this point. Christians are real people who can have real psychological problems which are not primarily spiritual; pastoral counselors who do not realize this fact are limiting their ability as counselors.

Perhaps Freud's greatest contribution to the field of psychology is his theoretical base upon which other psychologists have built. In trying to answer the question of motivation, personality and perception, other personality theorists show, either in their building upon Freud's theories or in developing alternative views, a clear debt to the original Freudian conception. On this level, then, it is unfortunate that most Christians have generally rejected psychoanalysis without a hearing. Many have been content to read secondary sources highly critical of Freud, and to be closed-minded to any beneficial effects the psychoanalytical thinking might have had upon its anti-Christian presuppositions.

In conclusion, we must agree that Freud and the psychoanalytical thought process has contributed greatly to a Christian perspective on psychology. But we must simultaneously reject Freudianism, as a system, primarily on the basis of us or our Christian philosophy.

Higdon Honored

The Fine Arts Festival afforded many enjoyable moments to the Houghton audience, and the concert on Friday, April 6 proved to be a particularly memorable evening for at least one member of the audience. At the intermission of that performance the Music Alumni announced the choice of the music teacher of the year, and this year the lot fell upon a very deserving teacher, Professor James Higdon, professor of voice and organ. In the absence of Dr. Finney, who is currently on sabbatical leave, Mr. Higdon has very capably assumed the full duties of the instruction of Houghton's organists in addition to his voice students. Pamela Fabrizio, one of his students, won first place honors in the American Guild of Organists competition held in Buffalo this winter.

An excellent teacher, Mr. Higdon received the bachelor of music degree from St. Olaf

College, *cum laude*, and the master of music degree from Northwestern University. He has studied under such teachers as Kenneth Jennings and Karl Paukert, both of whom have appeared here on Artist Series. While at St. Olaf, Mr. Higdon performed as tenor soloist, another of his musical talents. In 1968 he won third place in the National Organ Playing Competition, and in 1970 won first place in the same competition.

Unfortunately Mr. Higdon will not be returning to Houghton next fall, but will continue his studies at the Eastman School of Music where he has been accepted as a doctoral candidate. It is lamentable that Houghton is losing such a fine, talented musician, but we are grateful for the time that he has been with us. He has had a very positive influence on the lives of many Houghton musicians.

Adam the Artist

The Creative Urge

by Ardis Ceres

What enables man to create beauty? This is a central concern of aesthetics — the attempt to discern the motivation and reason for the creative bent in man. The Christian asks one question further — what is it that causes fallen men to produce works of beauty in spite of the presence of sin in their lives. In other words how is it possible that the libertine and the licentious are able to move us with their art? Again before I begin this short discussion I express my indebtedness to Dr. Nolan Huiuzenga for his insight into these problems which he has shared with many of us.

The primary motivation behind human acts of creation is twofold: 1) the concept of imago deo, the image of God, and 2) the inspiration of human loves. In the first, we recognize that we are created in the image of God, as expressed in Holy Scripture. Thus it follows that men create because they are created. God has instilled within his creation the desire and the ability to participate in the acts of creation; the 31st chapter of Exodus relates the commands of God to those whom He has chosen for the production of works of craftsmanship and beauty.

The human loves have been

the motivation for some of the most beautiful aspects of life. These loves fall into one of four categories: 1) **the love of God** has been the cause of such masterpieces as the "B-minor Mass" of Bach, the "Missa Solemnis" of Beethoven, the "Messiah" of Handel. More than the fulfillment of a mere commission, these works are profoundly spiritual and deeply moving acts of worship; 2) **the love of mankind** and the desire for communicating a universal message of hope has given rise to the 9th symphony of Beethoven and the 8th of Mahler; 3) **the love of women** has inspired more works than it is here possible to name, although one need only peruse the countless love poems to recognize the effect of this aspect of love; and 4) **love of nature or family** lies behind the composition of Beethoven's "Pastoral Symphony" and many other programmatic works whose theme is the enchantment of nature.

Although we have dealt with the motivation of works of art, we have not met the issue of how sinful men are able to produce such. While I cannot agree with them at all points the Reformists have provided an answer which seems to speak to the question in a logical manner while remaining true to Holy Scrip-



Concerto Concert pianists Shirley Walter, Christie Vanderveer; vocalists Tim Clark.

Cream of the Crop

Four Houghton music majors will perform with the college orchestra in the Honors Concert tonight in Wesley Chapel. Pianist Christie Vanderveer and Shirley Walter and vocalists Wayne Cook and Tim Clark were selected for participation after extensive auditioning. The audition procedures began in late February. Five pianists, three vocalists and two instrumentalists played in a preliminary contest, from which two pianists, two vocalists and one instrumentalist were chosen for final auditions. These last auditions took place in late March. The pianists were omitted at that time because illness prevented one of them from participation and the other declined to press unfair advantage. In a later audition both were selected for par-

ticipation.

Christie Vanderveer, a junior majoring in Music Education, will play the first movement of Edvard Grieg's **Piano Concerto in A Minor**. In somewhat of a stylistic contrast, Shirley Walter, a sophomore studying Applied Piano, will perform the first movement of Ludwig van Beethoven's **Piano Concerto No. 1 in C Major**.

Senior Applied Voice major Wayne Cooke will sing "Der Bajazzo" from Ruggerio Leoncavallo's **I Pagliacci** and Tim Clark, a junior Voice student in the Music Education program, will complete the quartet of talent with a selection from Wolfgang Mozart's **The Marriage of Figaro**, "Aprite un po' quegl'occhi."

The concert culminates much hard work and the public is urged to attend.

ture. The answer as stated by John Calvin is simply that grace is given to unregenerate men that restrains the full effects of sin, and allows them to produce and seek out truth and beauty. Although an artist may have little or no concern for God or personal salvation, this common grace en-

ables him to create the masterpieces that stand in our concert halls, museums, galleries, theaters, and libraries. And this, I think is one of God's greatest secondary gifts to mankind — that in a world made ugly by the presence of sin, He has given us some beauty.

Intended

Laurel Fletcher '75 to Jo-Jo Pinard, '74
Susan M. Moore, '75 to LeRoy N. Bannister, '73
Linda Lyter, '74 to David

Swartz, '76
Louann Seeley, '75 to Larry Orgill, '75
Nancy Barber, '73 to Capt. Jay Johnson, '69



Despite monsoon blues, the Highlanders post a winning season.

Baseball Aided by The Dry Look

The rainy season in Western New York has stopped long enough for the baseball team to get its season under way, and they took advantage of the sunny days, posting a 3-1 record in an already rain-abbreviated schedule. They split an opening twin bill with Federal City, taking the first game 3-1 before dropping the second, 7-1. Then the nine traveled to Geneseo, downing the Knights 9-8, and continued their winning ways by nipping host Canisius, 4-2, in ten innings.

Garry Housepian is on a pitching tear for the Highlanders. He has logged twelve innings, allowed no earned runs, and has given just four hits to lead the staff. Frosh Paul Hatch has hurled five innings, posting a 1.80 E.R.A. Reliever Steve Rennie has pitched 4½ innings and let in one run for a 2.08 E.R.A. Jack Willert is at 2.36 and Ray Kaltenbaugh shows a respectable 4.50.

The hitting has been handled by the heart of the batting order. Gary Beers is rapping the ball at a .385 clip, collecting five R.B.I.'s along the way to lead the team in that department. Ray Kaltenbaugh is at .357 and Dave Smith has knocked 2 hits in 5 at bats for .400, and has walked ten times, scoring five runs. Tom Fiegl, Hatch, Kaltenbaugh, Norm Mead, Rennie, Smith, Carl Tyler and Willert have all picked up one R.B.I. each.

The most exciting game in this young season was the 4-2 nod over Canisius. With the score knotted at 1-1 after nine innings, Houghton pulled out the win by scoring three times

in the tenth. Larry Cornell struck out to lead off the inning, but Gary Housepian walked, moved to second on a passed ball, and went to third on a wild pitch. Fiegl popped to the pitcher, and, with two outs, Smith drew another walk. He moved to second and Housepian scored on an error by the third baseman. Kaltenbaugh singled, scoring Smith with what proved to be the winning run, and went to second on a passed ball. Beers cracked a double, chasing home Kaltenbaugh for the third run of the inning. Rennie flew to center to end the scoring.

Canisius, however, did not roll over and die. They scored a run in their half of the tenth on a single, fielder's choice, and a long triple. Paul Hatch preserved his win, forcing the last batter to ground out to Beers to finish the game.

The Highlander's have been playing aggressive baseball, using their few hits when they count most, running constantly (seven steals in 12 tries), and taking full advantage of the mistakes made by their opponents. Even the 14 errors committed by Houghton's fielders have come mostly when no harm has been done. In the remaining games, Coach Wells hopes to see a rise in the presently anemic batting average of .168. It is still early in the season, and some of the hitters have not been able to get their batting eyes yet. With a lot of tough games coming up on the schedule, the hitting will have to improve, and the pitching must remain as stingy at allowing runs as it has been so far.

By Leaps and Bounds Keep On Trackin'

The Houghton College track team began its season at SUNY Binghamton on April 1 with wins over LeMoyné (38-67), Baptist Bible (22-67), and Eisenhower (28-67). Houghton lost to host school Binghamton by a 100-67 margin.

At this meet four first placings were backed up by a score of other placements. Chris DeBlaey's 17:6 in the 120 yard hurdles copped a first. Larry Burke ran a 1:03.2 over the 440 yard intermediate hurdles. True to form, Roger Robinson out-bounded all comers in both long jump (21'2½") and triple jump (44'6¼").

Houghton brought its record to 4 and 2 after splitting two home meets. In a 35-108 loss against Geneseo, Roger Robinson again came to the front by taking first in three events. He set a new record with his 22'1" effort in the long jump; ran the 100 yard dash in 10.5 seconds, and triple jumped at 41'11½". Brock Baker's 6' high jump came within 1½" of hitting the school record set by Dave Frasier last year.

In typical opening track weather, Houghton edged by Fredonia, 72-67. Despite being "off the mark" Roger Robinson again took first in broad jump (20'10½"), triple jump (40'), 100 yard dash (10.9) and 220 yard dash (24.2).

Brock Baker leaped to a 5'4" win in high jump. Chris DeBlaey took the 120 highs in 17.9. Greg Vossler came through with a 146'5" hurl to win the javelin.

In a series of double-duo meets held at RIT on May 1, Houghton boosted its record to 7-5. Houghton defeated Hilbert (111-116), Eisenhower (110-21), and St. John Fisher (112-19). In turn the track men were beaten by St. Bonaventure (91-64), Canisius (98-62) and host RIT (113-50). Against all comers, Houghton had four firsts: Robinson's 21'-7½" long jump; the 440 relay team of Robinson, Baker, Jerry Crosby and Doug Gent (2:02.1); and Gary Morris' fine time of 4:38.0 in the mile.

If it seems that Roger Robinson is stealing the spotlight and the points for Houghton, there is none better that deserves it. Roger is better than the best, as he proves time and again at each successive meet. Someone will have a big role to fill for the track team next year, as Roger graduates this spring.

Coach Rhoades is looking forward to a winning season this spring. The PCAC meet is at Roberts on May 9 and the State meet at RIT on May 12 rounds out the year.

Love and the Double Bogey

by Steve Rennie

Unheralded though they are, the Houghton College tennis and golf teams are very much a part of the spring athletic program. Both coaches and players on these teams have put just as much time and effort into these sports as the rest of those involved in Houghton's intercollegiate athletic program.

This year's tennis team has compiled an overall 5-4 record including one victory and one defeat for the spring season. Coach Harding's racquetballers lost to Utica, 6-3, and then defeated St. John Fisher by the same score. In both matches, the Houghton squad has not done well in singles competition but came back to dominate the doubles competition. This year's doubles players, Russ Stence and George Letgers, have been outstanding

and Letgers has yet to lose a match in singles competition. The team must face six more schools and Coach Harding is hopeful of ending the season on a winning note.

This year's golf team has not quite been up to par. Their record stands at 0-2 as a result of a loss to Eisenhower and a loss to Le Moyné. Dennis Heiple was Houghton's medalist for this match with a score of 83. Heiple has taken over as number one man, replacing Whit Kuniholm, who is lost on account of a knee injury.

The rest of this year's schedule includes Elmira, Behrend and St. John Fisher. On May 5, Roberts Wesleyan, Eisenhower, Elmira, and Houghton will tee off for the P.C.A.C. tournament. With these matches yet to play, the team is looking forward to adding a few victories to their record.

Sports Editorial

by Tom Bowditch

The Houghton Highlander soccer team is to be congratulated for its outstanding victory in the First Annual Buffalo State College Indoor Soccer Tournament. We are proud of the way the team represented Houghton College in this unique but important tournament.

But it is unfortunate, or at least misleading, that they went under the name of Houghton College, in view of the way the College treated Coach Burke and the team. No funds were provided for transportation or meals. Team members volunteered to drive, since not everyone could squeeze into the college van. In addition, a measly bag lunch was the only source of food provided by the college. How many administrators, or even human beings for that matter, can survive on a bologna sandwich in a 15-hour day which included four soccer games? Coach Burke graciously donated a small amount of money out of his own pocket to each player so they could eat following their great victory.

Moreover, the team was forced to wear reversible jerseys during the games since the college felt it couldn't afford the cost of cleaning the game uniforms. What a pity that the college — and who knows just where the blame actually lies — could not see fit to assist the soccer team in an event which could mean publicity and prestige for the college. The team worked hard to make a name for Houghton College and was in turn treated like dirt. They proved their determination and loyalty more than adequately by bringing home the championship trophy, a trophy which belongs not to Houghton College but to Coach Burke and the individuals who earned it.

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Late News: Literary Winners

The winners of the 1973 Literary Contest in poetry and prose have been chosen. First place in poetry went to Carolyn Corse for her poems "Complaint," "Happiness" and "Nebraskan Fandango." Second place went to Bob Morse for his poem "Sidewalks" and a tie for third was between Jennifer Thomas for "My Nonsense Scribble" and Gary Saylor for "The Poem and the Play."

In the Prose category first place went to Diana Mee for "The Painter." The second place was awarded to Esther Stitzer for her "Story" and third place was given to Jim Bailey for the "Black Party."

Each of the contestants in the poetry class was judged by Sandra Duguid of the University of Buffalo. The prose category winners were selected by Richard R. Tiemersa of Calvin College.

Each of the first place winners received prizes of twenty-five dollars, while fifteen dollars was awarded to second place winners, and ten dollars to the winners of the third place.

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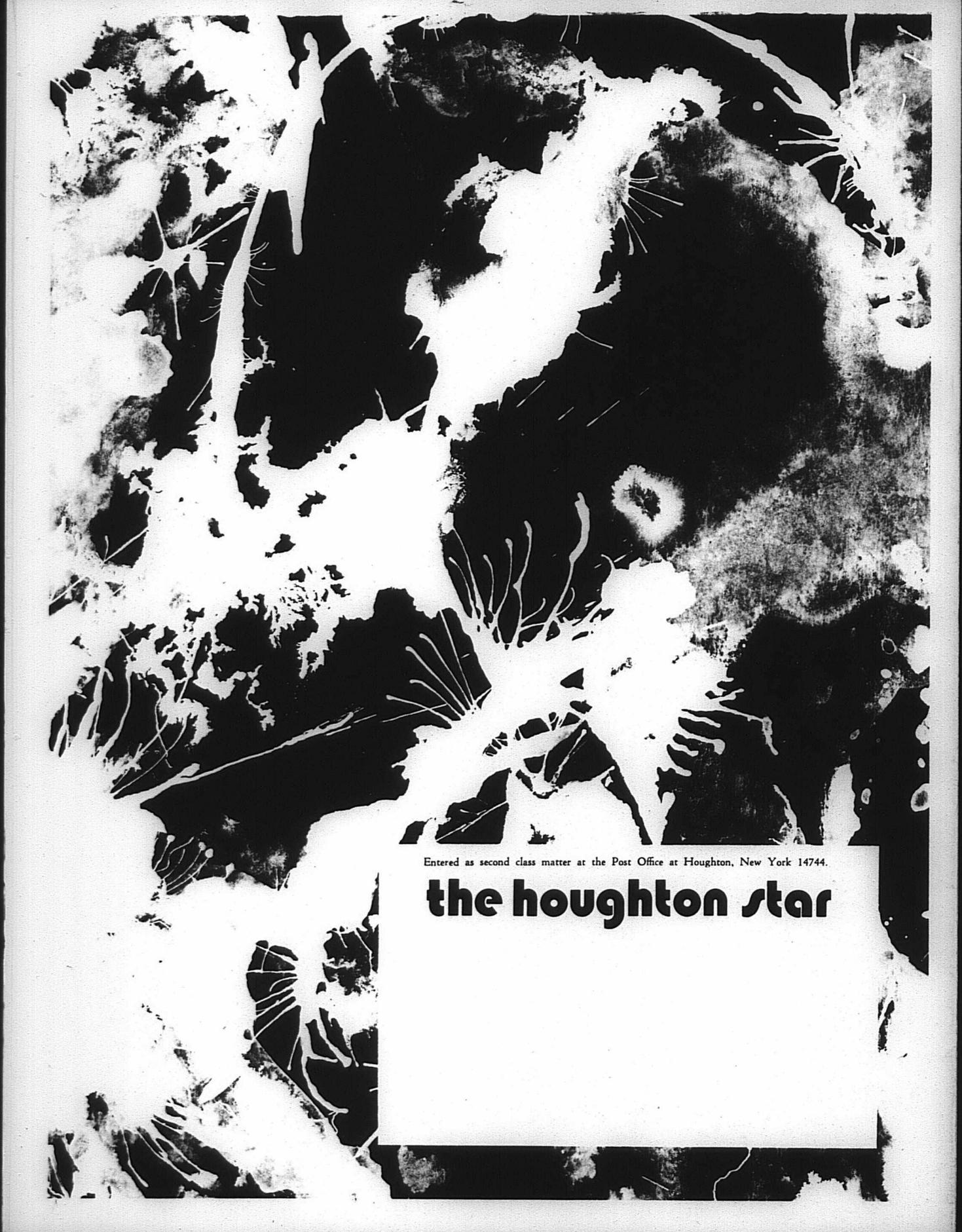
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