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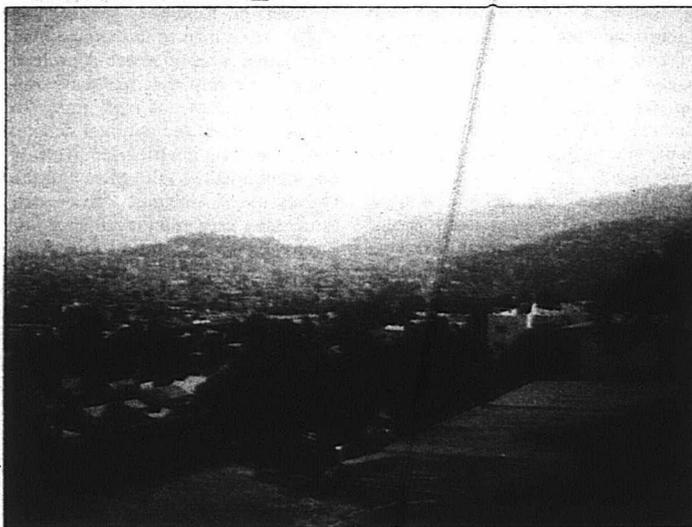
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Recent Graduate and Current Senior Discuss Internship in Sierra Leone



Anya Jones and Andrew Bonanno have been in Sierra Leone since mid January.

by DEREK SCHWABE

For over 100 years, Houghton has maintained a unique relationship with the tiny West African nation of Sierra Leone. Today on the Houghton campus, Sierra Leone is a very familiar name to most students -- though many of us admittedly may not know why.

What does a small developing country have in common with an even smaller Christian liberal arts college on the opposite side of the world? A glance through the Houghton archives quickly reveals the answer. It began with a few Wesleyan missionaries from the Houghton Wesleyan Methodist Seminary, the forerunner of Houghton, who journeyed to Sierra Leone in 1906 to plant Wesleyan churches there. Since those early days, the scope of the Houghton-Sierra Leone relationship has expanded to include contributions across many academic

disciplines including political science, religion, education, psychology, the natural sciences, communication, and linguistics. Generations of Houghton students and alumni have traveled to Sierra Leone over the years in hopes of making a positive impact on the spiritual, physical, and economic well-being of communities there while gaining valuable experience in their respective fields.

At this very moment, a current Houghton senior and recent December graduate are braving Sierra Leone's infamous heat, humidity, and insects to support ongoing agricultural development efforts in local communities near the city of Makeni, about 170 miles outside of Freetown, the capital city. The two interns, Anya Jones and Andrew Bonanno, have been in Sierra Leone since mid January and will continue their work through May.

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Jones and Bonanno are working with World Hope International and the Sierra Leone Alliance.

International Student Transition Program to be Restructured

by KATHERINE BAKER

After having grown up overseas, it can be a very difficult transition to come to the United States for college. Sophomore Steve McCord explained, "Most of us [MKs, TCKs, and international students] had just left a lifetime of friends, many of which we probably will never see again."

Brian Webb is the Director of the International Student Programs Office. "The advantage of having this position is that it provides students with a stable, consistent person they can go to for various needs," said Webb. However, Webb is leaving Houghton after this semester ends, and Student Life has decided not to hire a replacement. "Brian Webb is excellent at what he does, [and] he will be missed," said McCord.

Webb's position currently involves both legal and programming aspects, in addition to running the summer orientation program for MKs, TCKs, and international students. "Now I am training three different people on visa regulations. It is not yet determined which of them will take that over... but I think it will be an improvement to have three people who know how to work the system in the future rather than just me," said Webb.

Sharra Hynes, Vice President for Student Life, explained that "we are splitting the position, bringing all of the legal aspects in house with

existing employees and segmenting out the programmatic and transition portion of the job to be a 10-hour-a-week position." Hynes said that she is "confident we will find someone who will be very competent and capable, but it is rare to be able to have someone of [Webb's] calibre in that position."

Although this change to Houghton's International Student Program falls alongside other Student Life budget reductions, Hynes explained that she sees it as "more of a restructuring. We are going to economize and save a little money, but it won't be a lot." Hynes added, "I don't see the service to students being diminished, and the changes won't affect enrollment from international students...the intention is to maintain what we already do."

"Houghton has a good reputation when it comes to hosting international programs, and losing this position has the potential to harm that reputation," said Webb. "I hope that it won't. One of the selling points has been this position when talking to internationals." Webb added, "I have confidence the job will continue to be done at a high quality level, but it will be different."

McCord explained that "The College's website will still say that we have a transition program, but

See **TRANSITION** page 3

Houghton Students Selected for ROTC Summer Programs

by EMMA HUGHES

Houghton students and ROTC cadets Cydney Blong and Alyssa Kiser have been selected for participation this year in ROTC summer programs.

Blong, a junior in a pre-therapy track, will be heading to Fort Shafter, Hawaii, for three weeks in mid June to participate in the Cadet Troop Leader Training program. While there, she will shadow a second lieutenant in the medical corps.

"Every summer, each junior class gets a chance to be in this program," said Blong. "You say if you're interested in going, and they also look at your academic standing. So there are slots open each year, but the question is whether St. Bonaventure [the main ROTC program of which Houghton is an affiliate] gets them or not. This year, I got one."

Kiser, a sophomore and intercultural studies major, will be traveling to Rwanda in early July to spend a month in and around Kigali, Rwanda, with the Cultural

Understanding and Language Proficiency program. She and her team will be teaching English, studying language and cultural understanding, and participating in various community service projects.

"I applied last semester when I heard about it," said Kiser. "There are 1500 applicants, so it's competitive. It also gives cadets three extra credits from the University of Southern Georgia, so that's cool."

For both students, the opportunities afforded by these programs are exciting. For Kiser, the Rwanda program will be a solid preparatory experience for the United States Army Leadership Development Assessment Course she'll be participating in next summer. For Blong, the opportunity to see more of the career she intends to pursue in the United States Army will be a valuable learning experience. Cadet Kiser's words aptly express both their sentiments:

"I'm ecstatic, I'm really looking forward to this and I'm counting down the days to the start." ★

POLITICS / Faith in Action: Hyperbolic Rhetoric is a Disservice



ANDREA PACHECO

by CHRIS HARTLINE

Rick Santorum is a bit of an enigma. He continues to tout his economic plan and industrial upbringing, but he also seems unwilling or unable to tone down his socially conservative message. There is a place for a discussion of values, but when he brings up the separation of church and state and says President John F. Kennedy's 1960 speech on the subject makes him want to "throw up," Santorum does himself and the conservative movement a disservice. When he compares homosexuality to pedophilia and bestiality, he removes himself from the mainstream

discussion. When he discusses the immorality of contraception, he alienates half of the electorate in a single stroke.

We, as a society, need to consider issues like the role of marriage in the upbringing of children, the role of government versus the individual in regards to policy reform, and the best means of reducing the number of abortions without alienating young women who are experiencing a serious trauma. Is this type of morality-based discussion possible?

These are the types of questions we should ask and conversations we should have. It requires an emphasis on virtue and morality that addresses the root cause of many issues. It is a faith that unifies; it is, in essence, faith in practice. Recently deceased social scientist James W. Wilson stated, "Order exists because a system of beliefs and sentiments held by members of a society sets limits to what those members can do." We have lost sight of that system of beliefs and sentiments, but disparaging leaders of the past is not at all productive in the task of restoration.

To his credit, Santorum has, at times, sought to make this very argument. His book "It Takes A Family" addresses foundational issues like social, moral, and cultural capital. But his recent comments drown out the values-based reasoning of his past.

In Kennedy's 1960 speech to the Greater Houston Ministerial Association, he stated, "I believe in an America where the separation of Church and State is absolute, where no Catholic prelate would tell the President how to act, and no Protestant minister would tell his parishioners for whom to vote." He went on to defend the right of a Catholic to serve in the office of President of the United States: "If this election is decided on the basis that 40 million Americans lost their chance of being President on the day they were baptized, then it is the whole nation that will be the loser."

Santorum commented on this speech and said, "To say that people of faith have no role in the public square? You bet that makes you throw up. What kind of country do we live that says only people of non-faith can come into the public square and make their case?"

Of course, Kennedy said nothing of the sort. The great irony is that Kennedy was responding to those who believed a Catholic (and an Irish Catholic at that) had no place running for President. He was arguing, in fact, that people of faith should be allowed in the public square, and that their religious affiliation should not be used as a litmus test to determine their qualifications. In other words, a Catholic president would not be a precursor to theocracy. What Kennedy

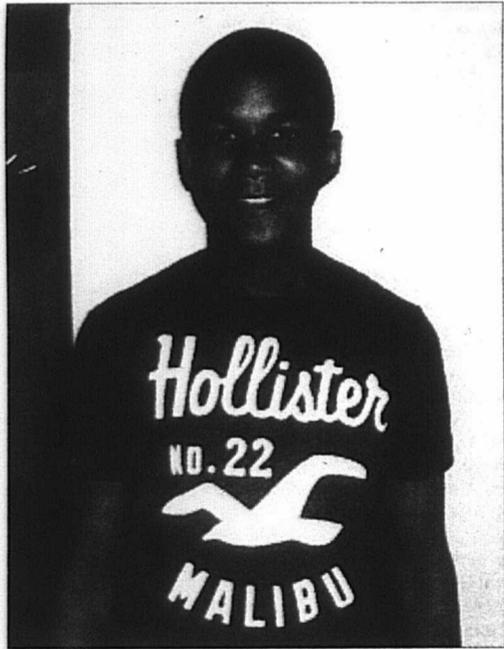
said that September day in Houston altered the tone of political discourse and paved the way for Santorum -- a staunch Catholic himself -- to have the opportunity to campaign for President in the first place.

Santorum has a bad habit of putting his foot in his mouth, but political malfeasance aside, another issue underlies all of this. Santorum's insistence on rhetorical extremes seeks to divide, not unite; in doing so, he muddles the picture. He has attempted to turn all liberals into a caricature of irreligiosity, accusing them of a "phony theology" and borderline nihilism.

John F. Kennedy, for all his faults, was a man of faith and a man who cared deeply about American values. He was the president who brought the issue of civil rights to the forefront of the national debate, and it cost him his life. He oversaw the integration of Ole' Miss and the University of Alabama. He created the Peace Corps and the Alliance For Progress. And he did all this while battling persistent anti-Catholic sentiment.

This is the essence of faithful leadership: a daily representation of values and character, not hyperbolic rhetoric that creates discord and dissolution. David Brooks said, "The way we hold ideas is more important than the ideas." Santorum would be wise to keep that in mind. ★

IN THE NEWS



WWW.OPEDNEWS.COM

TEENAGER KILLED IN FLORIDA (LEFT) | Seventeen-year-old Trayvon Martin was shot and killed in February while walking back from a Floridan convenience store by neighborhood watch captain, George Zimmerman. The 911 tapes that Zimmerman made with a police dispatcher were released this week and prompted federal intervention in the case which many believe was racially motivated. Zimmerman claims his actions against the unarmed teenager were in self-defense.

TOULOUSE SHOOTER AND FRENCH POLICE IN STANDOFF (BELOW) | A man identified as Mohammed Merah, a French national of Algerian descent, is the suspect in a series of shooting in Toulouse, France. Merah allegedly killed a teacher and three children at a Jewish school as well as three soldiers. As of Wednesday evening, the shooter and the French police were locked in a standoff at a Toulouse apartment block.



WWW.EURONEWS.COM

Romney Wins Illinois Primary

Mitt Romney won the Illinois primary on Tuesday, defeating contenders Santorum, Gingrich, and Paul by taking 46.7% of the vote. The win was significant to Romney's campaign as his longtime front-runner status has been challenged lately by Santorum. Gingrich and Paul, though not faring well in recent primaries, intend to stay in the race.

ATTENTION ALL WRITERS!

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AN INTERVIEW WITH ENVIRONMENTAL ACTIVIST RICHARD "SPIKE" JONES

by BEKAH HALL

A couple of weeks ago, recent Houghton graduate Sally Murphy and I made a trip to Belfast to talk with Spike Jones.

No, not the movie director. Richard "Spike" Jones lives on a quiet dirt road in Belfast and, unlike the other two Spike Jones, does not have his own Wikipedia article. Though after spending two hours sitting at his kitchen table as he talked about life in Allegany County, nuclear waste, hydrofracking, his family, and the importance of having a reason to get up in the morning, I am tempted to write one for him.

I've been told that he used to have a ponytail that hung down to the middle of his back. His hair is short now, but the ponytail would go well with his large silver belt buckle, his neat plaid button-down shirt, his easy gait and the way he shoves his hands in his pockets when he talks to you. He's a self-proclaimed redneck and nimby (not-in-my-back-yard proponent) and says he never wanted to be an environmental activist. But for the second time in his life, he is finding himself speaking out for the citizens of Allegany County against what he believes will ruin the place he has come to know and love.

The first time was when, in 1989, Allegany County learned that three possible sites had been chosen within the county to house a low-

level nuclear waste facility. Feeling that their county was chosen because of their relative lack of economic and political power, and not wanting nuclear waste, low-level or otherwise, anywhere near their homes and families, many citizens of Allegany County turned to civil disobedience. Between May 1989 and April 1990, Allegany County Non-Violent Action Group (ACNAG) held protests and prevented the siting commission from ever stepping foot on the proposed dump sites. Their efforts worked; on April 6, 1990, Governor Cuomo ordered the siting commission from continuing work on the nuclear waste site. Allegany County has never had a low-level nuclear waste dump.

Jones' involvement with ACNAG and the protests eventually earned him an injunction and a trip to Buffalo where he learned that if he was sighted trying to prevent the siting commission from stepping onto the potential dump sites, he would face the possibility of being fined 10,000 dollars and being sent to prison for six months. Jones stated that he never wanted to be an environmental activist, and after Allegany's victory in 1990, he was quite happy to return home to his wife of 44 years, Kathy, and continue being a "redneck." And then hydrofracking came around.

Hydraulic fracturing, or hydrofracking, is a process used to extract natural gas by pumping pressurized fluid into rock layers

and creating fractures to release the trapped gas. While proponents of hydrofracking argue that it is a safe, effective way to collect natural gas, those who oppose hydrofracking worry that the process has negative environmental and health side effects, such as contaminating the water supply.

Interestingly, Jones doesn't want to outlaw hydrofracking across the country. But he doesn't want it in New York. He wants to be "left alone on my frickin' hill." Of course, other landowners don't have Jones' reservations and would love fracking to begin in New York State. While Jones hopes to educate landowners on the dangers of fracking, it doesn't concern him much. "If the landowner has the right to lease the property to get what they want for their land," he said, "I have the right to protect mine."

Jones helped start The Coalition to Protect New York (CPNY) in 2010, an organization dedicated to informing citizens about hydrofracking and to outlawing the practice in New York State, but he was then happy to "take a back seat" in the fight against hydrofracking after that. Then he heard a statement made by the Binghamton supervisor after a ban on fracking was passed in Binghamton, NY. The supervisor, according to Jones, said that he knew fracking was coming, but he "signed the ban just to make a statement."

Jones took the supervisor's statement that he saw fracking coming despite the ban as the first step in defeat. "That just enraged me," said Jones. "I don't understand people thinking they're powerless."

At a Concerned Citizens of Allegany County (CCAC) meeting on February 13 held at Our Common Ground, Jones once again took the floor to decry the faults and hypocrisy of the government and natural gas industry and to urge his neighbors to action. He says it was the most public speaking he has done in 20 years. But he is back at it again, and he plans to travel to the various groups in New York State who are trying to ban hydrofracking in the State and help unify and direct the against the man who has the power to outlaw fracking, Governor Andrew Cuomo.

There are certainly citizens of Allegany County who are ready to join Jones and others in the fight. When I spoke to Spike two weeks ago, he said that training was already underway.

"There is no greater power than an individual," Jones told Sally and me. "In our society, the individual rules." But sometimes, he said, people don't pay attention; they don't question what they are being told and so they end up powerless.

If anyone is able to convince landowners that hydrofracking isn't in their best interest, my bet is on Spike Jones. ★

INTERNS *from page 1*

They represent the continued efforts of two Christian organizations: the Sierra Leone Alliance and World Hope International. The first is a confederation of six different organizations in Western New York that have some sort of ministerial investment in Sierra Leone. Members include three non-governmental organizations, a church, a family medical practice, and Houghton. The second, World Hope International, is a Christian relief and development organization that manages the Mango Outgrowers Project (MOP), a village level effort spearheaded three years ago by political science professor, Dr. Ron Oakerson and a team of Houghton students. The project aims to connect small farmers to a fruit juice concentrate factory near Freetown to bring a new source of much needed capital to economically stagnant rural villages.

I had the chance to catch up with Andrew and Anya via email to ask them about their work on the MOP project and the joys and challenges of real development field work in the rural African context. Here's what they had to say:

How would you sum up what your work in one sentence?
We are providing field coordination assistance for an agricultural supply chain (mangoes) that is benefiting

small farmers.

What kind of new friends have you made?
We enjoy spending time with our MOP team (and we spend a lot of time together!). We have also enjoyed conversations with other guests at the St. Joseph Guesthouse including some of the deaf students that are being trained in hospitality services. We talk through a combination of basic signing and written conversation. We have made friends with a few farmers, some Westerners working for other NGOs, and the vendors we regularly buy things from on the street.

What are some of the biggest challenges in your work?
Some challenges arise from cultural differences. Others stem from adjusting to having limited electricity and Internet during working hours. Perhaps the biggest challenge is the complexity of coordinating MOP work between parties -- the World Hope U.S. Office, World Hope Sierra Leone Office - Freetown, World Hope Makeni Regional Office, Africa Felix Juice, First Step Special Economic Zone, Dragon Trucking, and of course, villagers! Lastly, it's also hot all the time.

What does a typical day consist of?
Our day starts with an early breakfast before either going to the World Hope office or to the field. If in the office, we keep track of financial data, update

work plans, discuss coordination procedures with the MOP team, and plan for meetings (with the trucking company, for example). If in the field we sit on the back of motorbikes for about an hour on mostly bumpy roads and then have meetings with farmers to discuss harvest and pickup procedures, supply quantities, and respond to any questions or concerns they have and maybe tour a mango grove. We sometimes sleep in the village and often eat generous meals prepared by villagers.

What are your favorite and least favorite things about living in Sierra Leone?
Anya: My favorite thing by far is meeting and interacting with villagers. I also love that people here are more connected to their land. My least favorite things are afternoon heat, the mosquitoes, and the idea that whatever a white person says or does is without doubt right or the best thing to do. Connected to that is the idea that America has no problems, which we daily refute.

Andrew: My favorite thing is that people are more connected to each other on a personal level. My least favorite is never being able to blend in (apparently I'm white or something). Also, I miss cheeseburgers and wings.

Do you feel like Houghton has prepared you well for this? If so, how has it done so?

Houghton has prepared us for the interdisciplinary nature of this work (our work involves communication, business, political science, intercultural studies, economics, agriculture, and development), for the practices of frugality and simplicity, and for interacting with all different types of people (lawyers, businessmen, farmers, children, elderly, widows, etc.). Nothing can prepare you for working in an intercultural context except working in an intercultural context, but our experiences at Houghton did make the transition better than what it may have otherwise been. For Andrew: the Mayterm classes in Sierra Leone provided at least a taste of the work. Practical theory from various classes has also proven very handy. ★

TRANSITION *from page 1*

in my experience, in the missionary world the most important information is communicated word of mouth. So if the transition program ends up bombing, then that's what will be communicated, not the fact that we have a transition program."

"Houghton places a huge emphasis on students being global citizens, and part of that is bringing cross-cultural students to Houghton," said Hynes. "I feel that responsibility, and it is part of our mission as a college." ★

Hideous Beast Presents 'Survival School'

by BETH LARTER

Hideous Beast, the title of the collaborative duo Josh Ippel and Charles Roderick, will be bringing their "Survival School" exhibition to Houghton's Ortlip Gallery this weekend.

"Survival School" explores the theme of survival, especially through survivalist gear and activities. Hideous Beast have approached the subject of survival as artists, noting similarities between survivalist culture and art culture.

"Both deal with methods of knowledgesharing, ideas of community, assessments of contextual information, and models or predictions for a future world," said Ippel and Roderick in an email introducing themselves to Houghton students.

Meagan Luhrs, Director of Exhibitions, said she really admires Ippel and Roderick's decision to exhibit their work mainly in non-commercial venues.

"Because they aren't worried first and foremost about selling their work, they have a lot of freedom and time to investigate one concept; they've spent years exploring and researching the concept of survival," said Luhrs.

At this moment, Survival School is still largely conceptual. The exhibition itself will come together throughout the weekend as the artists work with students and members of the community in a number of workshops devoted to the idea of survival as art. In one workshop, participants will work with Ippel and Roderick to create traps for a part of the exhibition called Camp Crafts, based on Alfred Gell's essay comparing art to traps.

"In a survival situation, one is forced to use whatever materials are at hand to create tools and shelter. Participants should gather materials wherever they can find them: in the

woods, the garbage, or anywhere you spend your time. The goal is to create sculptures that embody the idea of a trap while still functioning as art," said Ippel and Roderick.

Another portion of the exhibition, called "Survival Stories", will showcase videos of students and community members telling personal or fictional stories of survival using a simple background and collection of props. Videos will be filmed today between 1 and 5 p.m. There will be another workshop between 10 a.m. and noon tomorrow. Students in Professor Rhett's Drawing I class are also getting involved by gathering and learning about local plants. Their drawings will become another part of the exhibition.

After seeing images from a previous version of "Survival School" at Trinity Christian College in Illinois, Luhrs loved the idea of an exhibition based on collaboration with the local community.

"I thought that 'Survival School' would be a great fit for Houghton because of our rural setting, in a county where many people have to 'make do' with what they can have and come up with creative solutions for survival in their life and work," said Luhrs. "Josh and Charlie are young, contemporary artists who are very good at really digging in and exploring an idea, such as survival, and I wanted to see how they might interpret that idea in Houghton College."

The exhibition will formally open tomorrow with the opening reception from 7 to 9 p.m. There will be comments from the artists at 7:30 p.m., followed by live music and refreshments. Everyone is welcome to attend the opening as well as the workshops as the exhibition develops over the next two days.

"It's going to be an interesting and exciting process to watch," said Luhrs.

The Year's Final Encore: 'Arcadia'

by LINDSEY HOUGHTON

Tonight and tomorrow night at 7:30 p.m., Encore will be presenting the play "Arcadia" by Tom Stoppard. This is Encore's first and only production this semester, and marks director Elizabeth Engelberth's final Houghton production.

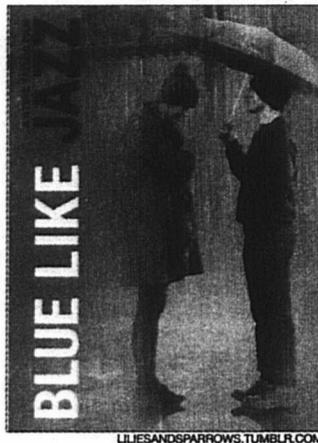
Engelberth, senior, has been extensively involved in the Houghton theater scene since her first year at Houghton, when she landed a large role in Shakespeare's "Measure for Measure." Since then, she has alternately acted in, directed, and helped produce many of Houghton's productions, and has been a driving force behind much of Houghton theater, including productions of the "Merry Wives of Windsor," "Doubt," "The Old Lady Shows Her Medals," and held the title role in "King Lear."

"Arcadia" is Engelberth's final

production -- a play she describes as "witty, intellectually dazzling, and emotionally profound." Written by Tom Stoppard, one of the most well-known living playwrights, "Arcadia" takes place both in the present and in the early 19th century. Engelberth said, "Various exciting events -- duels, landscaping, affairs, mathematical discoveries -- occur in 1809. Nearly 200 years later, several individuals, including aristocratic descendants and academic researchers, are digging through the evidence left behind by the characters we met. Allegiances shift, the personal, universal, and theoretic intertwine, and the mysteries of the play slowly unfold before the audiences' eyes."

While Tom Stoppard is probably the only living playwright who could make landscaping into an "exciting event," the play also involves literature, art, and Newton's equations. "Arcadia" emphasizes the interconnectedness of

BLUE LIKE JAZZ: EXCLUSIVE INTERVIEW



LILIESANDSPARROWS.TUMBLR.COM

by DAN SENDKER

Donald Miller's book "Blue Like Jazz" has gained a large following among Christian young adults since its publication in 2003. It is semi-autobiographical, describing Don Miller's experiences growing up without a father, going to a liberal college, and struggling to find God. The book also delves deep into his personal thoughts on topics such as grace, faith, money, love, Jesus, and the Church. When it was announced that "Blue Like Jazz" was going to be made into a movie, fans of the book were equally excited and incredulous. So much of the book is Miller's thought process peppered with isolated stories about his life -- how could it possibly be made into a cohesive movie?

This past week, I was given the opportunity to screen the movie and interview its director, Christian artist and filmmaker Steve Taylor. I was pleasantly surprised and impressed by how well the movie was made.

It begins by firmly establishing Miller's religious environment: a Fundamental Southern Baptist church in Texas. After stumbling upon a scandal within the church -- one that Miller is personally invested in -- he turns his back on the church and by all accounts, Christianity, and enrolls at Reed College, a secular, liberal, academically rigorous school in Oregon. By making friends like the activist Penny, the jaded Lauryn, and the eccentric (and unnamed) Pope, he encounters a world completely unlike the Christian subculture he grew up in. Ultimately, his experiences lead to his reconciliation with the Church, Christianity, and God.

As with any book-to-movie adaptation, plenty of changes have been made.

"In a book like 'Blue Like Jazz,' with so much interior monologue, we needed to figure out a way to

externalize the conflict, externalize the action," said Taylor. "A lot of the changes that were made were just based on wanting it to be a good movie."

Fans of the book would be wise to go into the movie with an open mind -- new characters and story lines have been added, and existing characters have been tweaked (with the permission of their real-life counterparts and Miller's friends and family). However, this does not ruin the core of the story at all. The essence of Miller and his friends is still true to the book. We still see the famous booth confession scene, and there is even a shot that closely resembles the book cover. Fans of the book will undoubtedly smile when they see glimpses of astronauts and sexy carrots (though they may cringe at the low-budget CGI).

In the movie, Miller is "somebody who grows up in a very specific religious upbringing and goes away to college and has everything they believe challenged," said Taylor. Christian viewers will no doubt find themselves challenged as well as they watch this movie. Some viewers may be offended by the content of the film (there is occasional swearing and some alcohol) and might find themselves uncomfortable with the overly negative (but painfully realistic) portrayal of the Church. For Taylor, this movie is about Christians "baring our dirty laundry," and apologizing to the world around us: not apologizing for God or for our beliefs, but apologizing for our own "shortcomings in not following Jesus the way [we] should."

The movie is all about reconciliation: between Miller and his mother, Christians and non-Christians, and Christians who have been victimized by the Church. All groups are treated fairly: in one scene, we hear of a Catholic priest taking advantage of a child. In another scene, Miller is being forgiven by a different priest whose church he vandalized. Here is a movie that Christians and non-Christians can see together and talk about. For Taylor, the movie "opens up a place for us to talk and have a better sense of who we are, who Jesus is, and how we fall short but there's still hope. It's not really 'us' versus 'them' because Jesus came for all of us." It is refreshing to find a Christian movie that is true to the real world we live in. I highly recommend "Blue Like Jazz" to any thinking Christian.

For more information about the movie, visit www.bluelikejazzthemovie.com. "Blue Like Jazz" hits theaters April 13.

art, literature, and the sciences, and yet it recognizes the difficulties people face when they try to combine all these different aspects of life and intellectual discovery.

Senior Rebekah Hall plays Thomasina, a brilliant young student who discovers the second law of thermodynamics. Hall said, "The most powerful theme for me has been the importance and difficulty of

blending both art and poetry with math and science. Throughout the play, characters struggle to reconcile and combine both the arts and sciences, with varying degrees of success. What is clear, however, is that even if we have difficulty understanding how the two interact, they are inseparable."

The beauty and difficulty of the

Cont'd on page 5

Art Students Travel to New Orleans

by BRITTANY MCGILLICK

Last weekend Professor Jillian Sokso, art, traveled with a handful of art majors (as well as some alumni) to the Southern Graphics Conference in New Orleans, making this the third year in a row Houghton students have attended the printmaking conference.

Although it only lasted from March 14 to 17, the group -- including seniors Monica Lord, Joyce Taylor, Renee Roberts and Erin Carr, and 2011 alumni Emily Colombo and Sally Murphy -- still managed to walk away with a lot in that short time. Various technical demonstrations were given and trips to art galleries were provided, encouraging students to try processes and ideas they never would have thought of before. Assorted panels with artists Willie Cole, David Dreispach, Nicola Lopez, and Esther Sparks were also very helpful, and students were given the opportunity to talk one-on-one with the artists, communicating in a way that is not typically available.

Unfortunately, students realized that going to this year's conference was going to cost more than usual since hotel arrangements and plane tickets were involved. To be more precise, it was going to cost \$4,000 combined. Thus Printed Matter Press was born, in which the students planning to go spent nights of designing, printmaking, and packaging materials to help fund the trip. These items included totebags, shirts, cards, and matted prints. Advertisements went up, encouraging people to buy student-made art. Hours upon hours were put into selling their handmade products in the Campus Center. Jingles were created and the basketball team was cornered multiple times (along with most passers-by) until finally the group succeeded in raising approximately \$4200. Without the help of the students, faculty, staff, and locals who contributed in buying their products, none of the students would have had the opportunity to go.

Printmaking is a very unique media. Unlike ceramics or painting, in which

Cont'd from page 4

intellectual life comes to the fore in "Arcadia." Senior Ben Clark plays Valentine, the son of the owner of the estate, who "makes brash, bold claims and then has to go back on them, for the joy of discovery." Clark emphasized discovery as one of the play's important themes, and said that the ideas in "Arcadia" have been, for him, incredibly interconnected with everything he has been learning this semester in his college classes. He said, "it's really connected with nearly everything... from drama to lit. and landscape, from gardens to quantum physics to literary discovery. That's an important thing -- discovery."

"I hope that Houghton audiences, having this access to a great modern play, will be entertained, stimulated, and touched," said Engelberth. "It's fun, but it's hearty fun, with lots of ideas and feelings to chew over. How do we live holistically, embracing the different aspects of human nature -- heart, mind, body, spirit -- without neglecting any?"

"Arcadia" will be performed in the Recital Hall. A panel discussion will follow tonight's performance. Tickets are available during meal times or at the door.



SALLY MURPHY

This is the third straight year Sokso and students have attended the Southern Graphics Conference for printmaking.

one could easily work alone in a garage or studio, printmaking is heavily reliant on the ability to collaborate with others. Taylor remarked that with printmaking, "You have to depend on each other. But because of this you have to keep connected, and network with people." All who attend SGC are given the chance to meet other artists and studios to collaborate with.

Attending the conference also provided students with the opportunity to see what is going on outside of Houghton. Lord mentioned that at Houghton, one can feel somewhat disconnected from what other printmakers are doing. Going to SGC gave her the chance to compare her own artwork to others and see that, although Houghton may not have as

many resources as other schools, what really mattered was the concept behind the art.

The conference was also beneficial to those who are not current students.

"It's a rewarding experience," said Murphy, who attended SGC for the third time this year. Although everyone who attended this year's conference had various backgrounds with printmaking, the experiences they took away from the trip were not any less rewarding.

"One of the interesting things about the conference is seeing how artists who are well-known are using printmaking, even though they may not be 'printmakers,'" said Sokso. Printmaking

conveys ideas that other media cannot. "It's important for our students to be part of that conversation," she continued -- a notion she summed up with a quote by David Jury: "What I hear I forget, what I see I remember, what I do I understand." She appreciated that past students like Murphy and Emily Colombo, '11, still go to the conference (as well as current students who will likely attend after graduating).

That being said, Sokso and the Printed Matter Press crew will be on the lookout for recruiting current students to attend next year's conference in Milwaukee. In the words of Murphy, "It is a rockin' time."

Were You Aware? An Extended Houghton History

by SHANNON AMES

I've had the wonderful opportunity this year to live in a picturesque little stone house, tucked neatly away into the trees close by Houghton. This house, known as Yorkwood House, bears a striking resemblance to several of the other stone buildings on Houghton's campus, which I very soon discovered is no coincidence. According to homeowner Robert Danner, former Vice President for Student Life at Houghton, the same man who is responsible for designing and building these stone-fronted Houghton buildings built Yorkwood House as well.

Chester York, the original owner, was a local builder who was given the opportunity to lend his creative construction talents to Houghton. When he tried to convince the Houghton leadership that it would be both possible and aesthetically pleasing to use creek stone -- a cheap local resource -- to front the buildings, they did not immediately warm up to the idea. To prove it could be done, he built his own house with the material. Needless to say, he got the job!

Since learning this interesting tidbit of Houghton's history I have had the opportunity to learn many more tidbits, from experiences recounted by Houghton alumni, and most recently in "And You Shall Remember," a little book written and edited by Frieda A. Gillette, published in 1982. This book reminded me of all the memorials on campus that help tell the story of Houghton's history. It took me two times around the campus on my bike to find the monument I'd seen in a picture -- a squat, squarish brick pillar located on the walkway to Fancher, on which are preserved two bricks of the original home of Willard J. Houghton, "born July 1825."

We know Willard J. nowadays as our friendly campus store cardboard cutout, often sporting the latest Houghton fashions, but he was much more than that. A farmer turned evangelist, with no more than a third grade education, Houghton had a deep vision of impacting the world for the better. He followed through on

this vision by ministering in western New York, establishing Sunday Schools for children, evangelizing, and finally by leading the campaign to build Houghton Seminary -- a Christian elementary and high school, dedicated August 20, 1884.

James S. Luckey, the second graduate of Houghton Seminary in 1889, picked up this vision and eventually became the first President of Houghton College. In 1908, Luckey became Principal of Houghton Seminary. In his subsequent 28 years, Luckey's vision and hard work transformed Houghton from a high school that offered three years of college-level coursework, to an accredited, four-year liberal arts college. This task wasn't easy, as Luckey had to prove both to the state of New York as well as the Wesleyan Methodist Board of Trustees that Houghton could and should become a college.

Some members of the Board were resistant to this idea, favoring Houghton as a Bible college instead of a liberal arts college. Hoping and praying to sway these Board members' minds, Luckey called on the Houghton community for support. Students and townspeople sent over 100 telegrams to the Board urging them to pass the proposal. When the Houghton community found out that the Trustees passed the motion to allow accreditation by a 14 to one vote, students rejoiced, singing and marching and through Fillmore.

On April 7, 1923, the NYS Education Department granted accreditation, and in 1925 the first students graduated from Houghton. Subsequent Houghton presidents, Stephen Paine, Wilbur Dayton, Daniel Chamberlain, and Shirley Mullen have continued to build on this foundation established by Houghton and Luckey. Even more than the physical foundation they established, their vision for Houghton Seminary and Houghton College -- a school providing its students with quality education and preparation to go and help "fix up the world" -- continues to have an impact on Houghton today.

SPORTS RECAP

BASEBALL:

FRI 3/16

at Geneva College - L 0-2;
L 6-7

SAT 3/17

at Geneva College - L 13-16;
W 10-7

TUE 3/20

vs Medaille College - L 4-6;
W 12-5

UPCOMING GAMES:

FRI 3/23

vs Nyack College @ 3PM

SAT 3/24

vs Nyack College @ 12PM &
2PM

SOFTBALL:

(As of WED 3/21)

FRI 3/16

at Geneva College - L 0-9;
L 0-1

SAT 3/17

at Carlow Univ. - L 0-2; L 1-5

UPCOMING GAMES:

TUE 3/27

at Elmira College @ 5PM &
7PM

All information from
<http://athletics.houghton.edu/>

Houghton Students and Early Marriage (An Observation, Not a Defense)



by EVAN YEONG

Four years ago I graduated from Grace International School, a Christian school in Chiang Mai, Thailand. With the Internet and, of course, Facebook I was never really far away from my former classmates in spite of us scattering to the far corners of the globe. Since that final year of wearing matching polo shirts and eating lunch by the pool seven members of the class of '08 have gotten married, two of them to each other; three others are currently engaged. Out of a class of 45 or so students that's almost a quarter of us tying the knot before the age of 23.

A few years later I was musing about the flood of marriages (four happened at least a year after graduation) out loud to my cousin one day, and he asked why all of my classmates were getting married at such a young age. He then quickly answered his own question with a question, asking "Oh, it's because you can't have sex until you're married, right?" This wasn't a factor for him, and I vaguely recall half-heartedly muttering something to the affirmative. I knew that

couldn't be all there was to it, but it made enough sense at the time.

Now here I am, a senior with less than two months left before I hit the real world. At least four of my college friends have gotten married since my freshman year and "Save the Date" cards continue to materialize in P.O. boxes left and right. Proposals have lost any kind of surprise they once had for me. Not too long ago two people in one of my classes were engaged over the weekend and I (not that I wasn't happy for them) didn't give it a second thought. My first semester here I had never heard of "ring by spring" or the more clever "getting my MRS." I didn't understand at the time how quickly dating relationships could metamorphose into marriage or how prevalent engagements would be in my college life.

So why are we, referring to the majority of young, Christian students, getting married so young? Like my cousin surmised, sure, sex probably has something to do with it. Premarital sex is generally regarded as a sin, something we like to stay clear of, and I'm not sure most people are willing to wait for the American average marriage age of 27 before losing their virginity. But alongside the plethora of verses cautioning us to save ourselves is that one scripture concerning yokes. To be more specific, 2 Corinthians 6:14, which says "Do not be yoked with unbelievers." Regardless of your position on hermeneutics I feel like there's a pretty straightforward reading there.

With that on the table let's assume that I want to find a significant other who shares my faith (which I do). As a single Christian male attending an "academically challenging, Christ-centered" institute of education with a girl-to-guy ratio leaning

strongly in my favor, what better place to find one? Not only am I in an environment where I'm already more likely to meet someone who shares similar interests (that's what meeting other students in your department is for, you guys), I'm also in a place where that person is, at the very least, familiar with the concept of Christianity in some form. I came to Houghton for an education, but it doesn't hurt if I come away having found the future Mrs. Yeong as well.

The truth is, finding a Christian spouse outside of this (yes, I'm using the word) community is kind of terrifying to me. Right now I live in a place where almost everyone around me is a believer, and that's just so much easier. Upon graduating I will leave Houghton for the distinctly more urban (but really, where isn't?) city of Toronto, and once I'm there and settled and working and so on I'm probably going to want to date, and how does that even work?

"Evan," you may be thinking, "Obviously you are not looking where you should be looking, which is in the/a church." To which I would respond that chances are that's the first place I'll look; churches are typically full of Christian people. But what if I don't find any eligible ladies there, then what? I'm not going to switch churches, because that's not how churches are supposed to work. They're not supermarkets for future better

halves, and if that's why you're attending them then I think your priorities are out of order.

Could I find a girl outside of church? I mean, probably. Maybe I'm at a bookstore or something (this is likely) and I see a cute girl reading a book that's something I can connect to, like "The Hunger Games" or an unabridged "Les Misérables" or "Spider-Man: Matters of Life and Death." I go up to her and start a conversation and before you know it we're going out to grab a bite to eat or something. At what point do I ask whether or not she's a Christian? It's a

At what point do I ask a woman whether or not she is a Christian? It's a point that I think matters, but I have no idea how I'd bring it up.

point that I think matters, but I have no idea how I'd bring it up.

I've never dated in my time here at Houghton, and at this point I don't really expect to. One day, though, I hope to join the multitude of Houghton students in professing my love for another person in that hopefully-permanent way. I'm not afraid of whether or not I'll get there; I'm confident that God will get me there. What intimidates me is how. If you're looking for a Christian husband or wife I'm not going to lie and say that Houghton's not the place to do it, but I don't think it's going to be that place for me.

Evan is a senior English and writing major

The View From Down Here: Politics, Media, and Generation Y

by CHRIS HARTLINE and ELISA SHEARER

An isolated people group in the Caucasus once asked Leo Tolstoy to tell them the stories of great leaders of history. Tolstoy told the people of the Czars, of Peter the Great, and Napoleon. Tolstoy's stories impressed the tribesmen, but the chief of the people said, "But you have not told us a syllable about the greatest general and greatest ruler of the world. We want to know something about him. He was a hero. He spoke with a voice of thunder; he laughed like the sunrise and his deeds were strong as the rock and as sweet as the fragrance of roses ... His name is Lincoln and the country in which he lived is called America."

Tolstoy said of Lincoln, "We find him in every tendency true to one main motive, and that was to benefit mankind. He was one who wanted to be great through his smallness. If he had failed to become President he would be, no doubt, just as great as he is now, but only God could appreciate it."

That was in 1909. In 2012, the monetization of political power and the contentious state of the media has left a generation of young voters with very little to put their faith in, in terms of an effective and productive political system. But the problem is not just in Super PACs or acidic political commentary – the entire culture of Washington, DC, rotates primarily around partisan loyalties, and the exasperation of the rivalries between different political ideologies.

"An unwillingness to compromise" currently dominates political discourse

The Washington Post reported that President Obama's last three years were the most polarizing first term in American history, with his approval ratings showing party gaps of 65%, 68%, and 68%. Congressional Quarterly called the year 2009 the "most partisan ever" since 1953 – when they started measuring such things – based on voting patterns in Congress. In 2010, Senate Majority Leader Mitch McConnell said that Republicans in Congress should consider ousting the opposition a higher priority than governance: "The single most important thing we want to achieve is for President Obama to be a one-term president," McConnell said. In announcing her retirement, Maine Senator Olympia Snowe bemoaned the lack of productivity in Congress saying that "political paralysis has overtaken the environment to the detriment to the good of the country."

The two-party system has been relatively dominant for the entirety of United States history. The problem now is that partisan clashes are taking precedent over leadership and effective governance. "An unwillingness to compromise" currently dominates political discourse, said Robert Gates, former Secretary of Defense for both Presidents Bush and Obama. When adherence to political ideology becomes the

primary goal of Congress as a whole, with no admission of the necessity of concession on either side, the result is stagnation, as was seen in the budget ceiling negotiations last summer.

Senator Snowe said that "You can never solve a problem without talking

to people with whom you disagree. The United States Senate is predicated and based on consensus building. That was certainly the vision of the founding fathers. And if we abandon that approach, then we do it at the expense of the country."

The perilous political environment both causes and is exasperated by the absence of political involvement among the younger generation. The situation has been made more dismal by the Citizens United ruling and by contention dominating the news media, but the trend of inaction and apathy started after 1972, according to voting records among 18- to 29-year-olds. The statistics indicate that while the apathy among the younger generation has become more pronounced in the last 10 years, its origin can be found in a decades-old failure of leadership.

The downward trend in youth voting began in the 1976 election, two years after the Watergate scandal, which culminated with Richard Nixon's retirement in August 1974. Up until that moment, the presidency – and politics in general – was viewed with a certain awe. When Nixon was forced to resign, the mystique of the political system was shattered, and the public's confidence in both government institutions and their leaders was shattered along with it. This left a pervasive cynicism in regard to leaders and politics in general. With the exception of Obama in 2008, this attitude has stayed with the younger generation and still continues to affect politics and the public view of the government.

Part 3 of a 3 part series

Watergate left the American public with a deficit of trust in leaders and politics in general, and that environment has not changed. We need now to change the attitude of the political scene as a whole; in "The Audacity of Hope," President

Lincoln's motives were rooted in "humanity, truth, justice and pity." Perhaps there is something to be learned from this.

Obama wrote, "What is needed is a broad majority who are re-engaged and who see their own self-interest as inextricably linked to the interest of others."

This sense of social obligation is the core of a productive social ethic, both individually and corporately. The virtues that dominate political action today, however, are intransigence and a refusal to compromise. Lincoln's actions and motives, in contrast, were rooted in "humanity, truth, justice and pity." Perhaps there is something to be learned from this.

The current generation of younger voters has inherited a political environment imbued with financial corruption, infected with contention, and divided by partisan lines. The remedy for this must be applied across the entire culture, and will not simply be in the form of a specific policy, reform, or presidential ticket. We need to look for something more lasting – Tolstoy said of Lincoln that "his example is universal and will last thousands of years." To restore young voters' trust in the political system, we need to re-install a sense of leadership founded on social obligation and integrity.

FROM THE EDITOR'S DESK / Food Production Worthy of Your Attention



by SARAH HUTCHINSON

Food is something we don't normally see as a political issue (at least, not on a plate-to-plate basis). But that has not always been the case and, indeed, we'd be sorry not to see it as an important political issue today. Far from being the concern of only a few blue-state vegans, many of our national problems, such as healthcare and energy independence, can be traced, in part, to our production of food. As such, the way we go about producing food deserves our close attention.

Much of the food problem has to do with federal subsidies made in the 1970s by U.S. Agriculture Secretary Earl Butz. Butz, faced with rising food prices and struggling farmers, introduced a series of subsidies in order to encourage exports and mass

planting (in his words, "from fence row to fence row") so that Americans could purchase food at a reasonable price. Since then, these subsidies have significantly altered the agricultural market. For instance, commodity crops, such as corn and soy were heavily subsidized by the government and have now come to dominate the American food system; in another example, large, industrialized farms have replaced smaller, family farms. The Butz policies did indeed accomplish their goal: food became less expensive and it has, relatively, remained at a low price in recent years.

But the ramifications of these agricultural policies has immensely affected both the American diet and energy usage in ways that are becoming increasingly unsustainable. Today, the American diet is heavily based on cheap, corn-based, processed and refined foods. We sweeten many foods, not with sugar, but with high fructose corn syrup; we feed cattle, not with their natural diet of grass, but

with feed consisting of soy and corn products. Our diets are increasingly tied to corn and other commodity crops in both direct and indirect ways. And it is no coincidence that obesity and diet-linked diseases have risen in the past decade; cheap, processed food has affected the health of millions and, after eating these foods for 40 years, we're learning the price that such a diet takes on our bodies.

We also use tremendous amounts of fossil fuel to produce and export crops. Because the agriculture sector has become so massive and so global, food often travels hundreds of miles before it's set out for sale. (Those cups of grapes at Big Al's have come from somewhere; certainly not anywhere local considering this time of year.) Not only that, but our production methods have also changed; farmers and producers rely more and more on machines run by fossil fuels. As gas and oil prices soar, we can't expect that our fuel-dependent food will remain quite as inexpensive.

In cases such as these, it's no longer simply a matter of increasing production to lower the price of food, it's becoming a matter of sustainability in a world where fuel prices are rising and our dietary choices are killing us. Sustainability, rather than an incommensurable expense, is becoming an essential part of our public and private life. Food production deserves our close attention, especially as energy independence and healthcare remain some of the top issues in public discourse.

While promoting sustainable food policies will not solve our cultural energy dependency or provide a lasting solution to healthcare, ultimately it is essential in combating both of these issues. By weaning ourselves off of fossil fuels and empty calories, as well as promoting sustainable policies such as conservation, animal welfare, and biodiversity, we can take back our food.

It's no longer a matter of increasing production to lower the price of food, it's becoming a matter of sustainability in a world where fuel prices are rising and our dietary choices are killing us.

Sarah is a sophomore political science and art major

Letters to the Editor

houghtonstar@gmail.com

Dear Editor,

I am one of those who supports Ryan Spear's proposal that Houghton adopt the highland cattle as its mascot, and would like to add my own proposal, to satisfy those who dislike this idea and those who feel that changing the mascot makes it necessary to change the team logo.

Our current mascot is a Highlander à la Mel Gibson in "Braveheart." So why not combine that and the cattle into - wait for it - a minotaur?! It's not that much of a stretch, and you can't deny the intimidation factor that would emanate from a crazed Scot with the shaggy, horned head of a highland cattle. It would be a seriously awesome mascot that we could all be proud of.

But how can that possibly tie in with our lion logo? That's the beautiful part. Ever heard of a series called The Chronicles of Narnia? Of course you have, the works of C. S. Lewis are second only to the Bible around here. If you set Houghton as Narnia (which I know some already do, thanks to isolation and usually severe winters) the lion logo suddenly becomes Aslan and the minotaur mascot makes perfect sense.

Oh right, but we can't use a minotaur as Houghton's mascot. Too Greek. And if we display anything to do with Greek mythology, well, it's an easy step from "faith-based" to "pagan," right? At least that's what I heard when the whole debate about the prints in the CC basement was going on. But you forgot that Mr. Lewis drew more from Greek mythology

than from even the Bible to support his worlds.

This is Houghton. What's good enough for Lewis should be good enough for us. I am 100% serious about the minotaur idea. But Houghton needs to actually think about things and realize that it is often how a thing is presented, its form and context, and not the basic thing itself that gives it its meaning. Maybe if we sacrifice the least valuable players on our sports teams to our mascot, a minotaur would end up a bad idea. But otherwise, where's the problem?

-Patricia Powles, Class of 2013

Dear Editor,

I want to say straight away that the business major side of me is disgusted by the new policy to limit work hours. I understand that it was well intended but I think we all know where the road leads that is "paved with good intentions." It must be difficult for some students who can't find a job, but should those who have worked hard to maintain their GPA and work two or three jobs have to be punished? Professor Black would probably say let the free market settle the issue. There are more people who want to work than there are jobs, so see who can do it most efficiently. If it takes someone an hour and a half to clean a bathroom, and someone comes along who can get it done in an hour and fifteen minutes, and still get everything as clean, they get the job. It would save the college money and actually be more like the real world. I'm constantly being told that Houghton is all about preparing people for the real world, but I don't know of a place that redistributes jobs

simply because someone works more than someone else.

Here's another idea: if Houghton paid anything other than minimum wage, people wouldn't need five jobs. I understand that there are Federal rules limiting the amount students on campus can be paid, but get creative people. The last time I took a Human Resource Management class (which is this current semester) compensation and benefits included more than just a few digits on a paycheck. I don't know for sure how the tax rules would work but I'm fairly confident that the Payroll department could figure things out. So why not say that for every x number of hours you work you knock \$5 or \$10 off your tuition bill in addition to what you normally earn? Or how about being able to work off your fee for student parking, or maybe even when you get parking ticket? I'm sure students would like to be able to work off their text book charges that they put on account. In my mind it all comes down to Houghton wanting to compensate their students properly, like employers do in the real world. Most of the students that work in Fancher* bust their backs doing stuff for Houghton and they don't get paid a penny more than when they started working their first year here (I don't work in Fancher so I'm not tooting my own horn I'm just acknowledging my hard working classmates.).

If the students who do more for Houghton got paid more, it would be easier to ask them to work less and make jobs available for other students. A lot of companies will tell you that their employees are their greatest asset. In Houghton's case, their students are also their employees. I think it's about time that they started treating us like their greatest asset.

-Nathan Dean, Class of 2012



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ARTIST OF THE WEEK

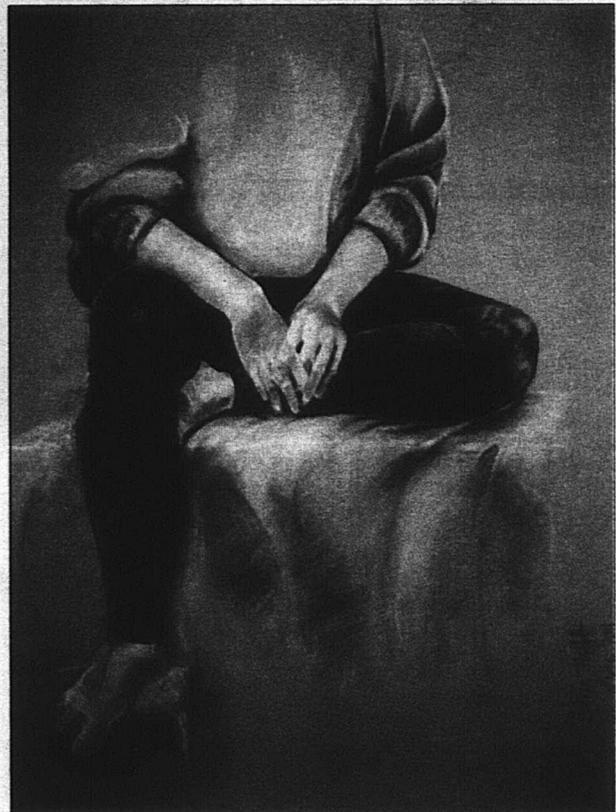
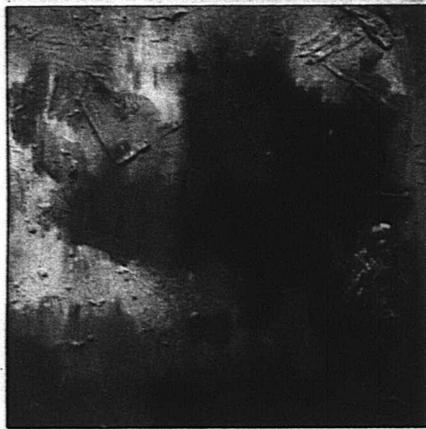


ANDREA PACHECO

NATALIE MOFFITT

When I was considering what to pursue in college, my parents advised me to study what I love, and let God take it from there. I am a sophomore art major, concentrating in painting. I paint because I love it. Art has always been an outlet and a form of expression for me, and I've always approached it with the desire to improve. I don't just want to paint; I want to paint to the extent of my ability. I've found that art in general satisfies my soul in a way that nearly nothing else does.

Clockwise from top:
untitled (still life), oil on canvas
untitled, pastel and conté
All at Once, oil on canvas



SUDOKU PUZZLE

		9	7		4			
			6	3		1	8	
5					8			
		1				2	4	7
6	4	7				3		
			3					9
	6	2		8	5			
			9		7	5		

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Crossword Solution from 3/16:

TRIAL	NIL	NOTE
BIOTA	ADA	MEDAL
ASTIR	ROY	OVOID
REALITY	ELDER	
TAR	TREE	
PVC	TABU	GROATS
AIRS	CUBA	NIGHT
NOEL	TRUMP	LIRA
ALOOF	PLEA	SLUR
MANTIS	ANTI	EMS
	JEER	TNT
VOICE	MINUTES	
HYENA	RAY	IMAGE
OATEN	INN	NORIA
EPOS	ETA	GROSS

To win a free Java drink, bring your finished puzzle, clearly marked with your full name and CPO, to the Star office in the basement of the Campus Center by 6PM on WED 3/23

Last week's winner was AMY GRIBBEN! Your Java card will be sent to you through campus mail.