SWARTHMORE

College Bulletin

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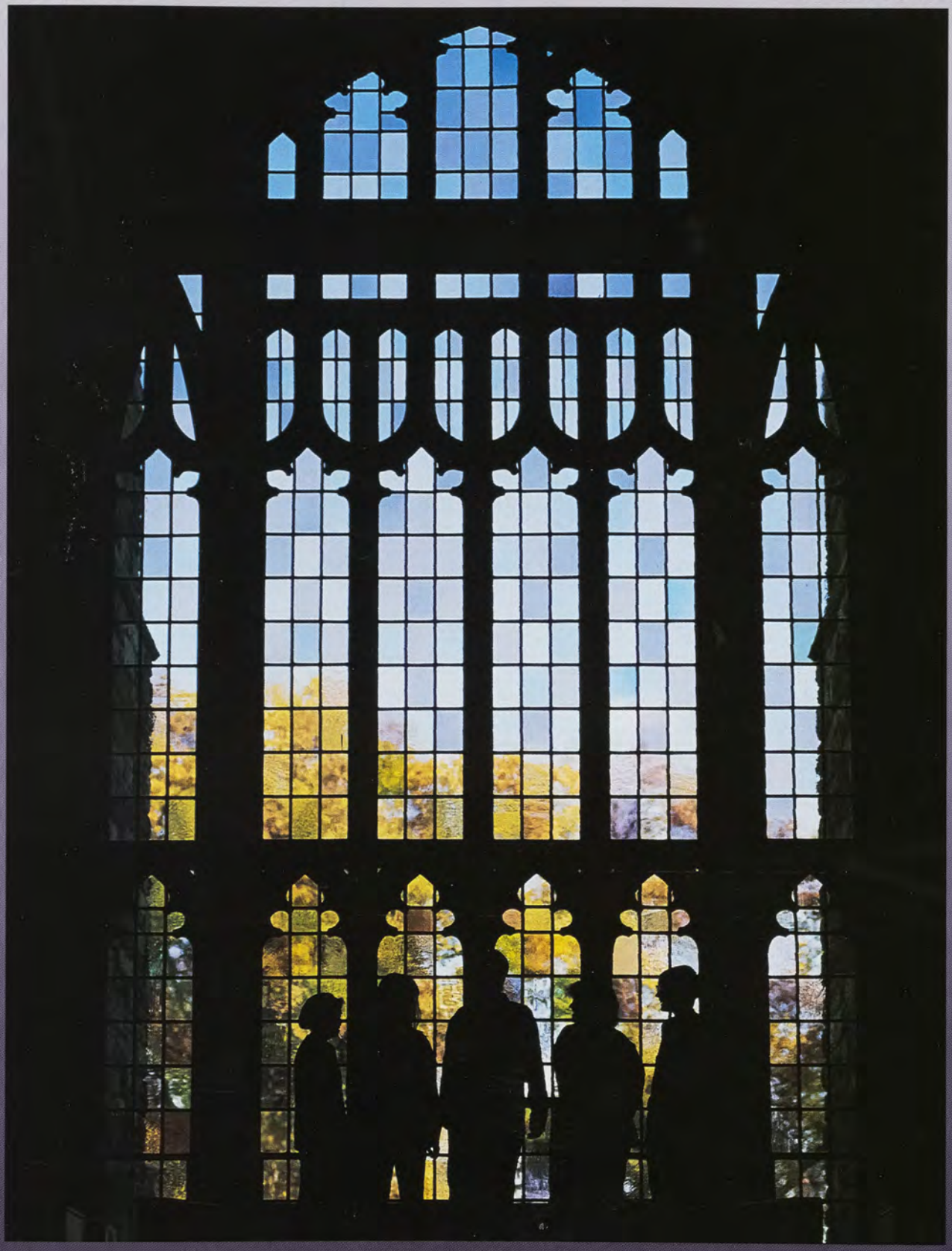

Saying the "G" Word: Religion at Swarthmore

STEVEN GOLDBLATT '67

Demolition ... A trackhoe made quick work of Parrish Annex in early September as it gobbled up the building and turned it into a pile of rubble within two days. Stone salvaged from the Annex exterior will be used to build garden walls once a new academic building occupies the site. For an update on the Trotter/north campus project, see page 24.

SWARTHMORE

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4 Saying the "G" Word

The number of students involved in religious organizations on campus has surged in recent years. But many keep their beliefs to themselves. Having a spiritual life, they say, goes against the attitude that rationality and faith in God are mutually exclusive.

By Judith Egan

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Five young entrepreneurs have come up with a new market—millions of people in the world on the Internet. From their "high-tech frat house" they have become middlemen in a business selling everything from computer software to stuffed animals.

Photographs and Text by Macarthur McBurney '92

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Ken Turan '67, film critic for the Los Angeles Times, *and Ben Brantley '77, theater critic for* The New York Times, *talk about the approaches they bring to their craft. It's a tricky balancing act to be fair and objective while reporting personal reactions.*

By Rob Lewine '67 and Barbara Haddad Ryan '59

20 Against the Mainstream

"The more economic power you get, the more political power you get," says Heidi Hartmann '67, the latest Swarthmorean to win a MacArthur Fellowship. The feminist economist will use her "genius grant" to continue her research on women's issues.

By Dana S. Calvo '92

64 Confessions of a Former Faculty Wife

White gloves and sherry. Luncheons and hot toddies. Decorum and grilling. For an entire class of people known as Faculty Wives, life on campus 25 years ago was fraught with peril. One such wife bares her soul on surviving these rites of passage.

By P. deVille

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Cover: Visitors to Swarthmore often refer to Clothier Hall as the "chapel." We chose Clothier's stained glass windows to symbolize the spiritual experiences of Swarthmore students, which are explored on page 4. Photograph by Deng-Jeng Lee.

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PARLOR TALK

This issue of the *Bulletin* raises an interesting and provocative question: What should be the role of religion in a nonsectarian liberal arts college? It's an old question at Swarthmore, one that goes back to the College's founding by Quakers and to its later movement toward secular education. In "Saying the 'G' Word," some of today's students complain that Swarthmore's intellectual atmosphere is inhospitable to their religious beliefs. Whether or not this is true, the historic tension between spirit and intellect remains a natural part of a Swarthmore education.

Some might argue that spirituality has little place in the modern academic setting, that religious belief is limiting. Don't "beliefs" prevent a person from questioning, challenging, or objectively seeking rational truth? Others (those with "beliefs"?) counter that humanism, science, and rationality don't have a corner on truth, that there are some truths that cannot be "proved" in a mechanistic manner. Rather they must be explained in theological terms.

The Quaker idea that each of us has an inner light that is a manifestation of God, and that we should work to make the world a better place, provides the moral accompaniment to which we conduct our academic business.

President Alfred H. Bloom speaks often of "ethical intelligence," his important (and very Swarthmore) concept of how the well-developed intellect can serve a higher purpose in society. Though God is not at the center of this concept, it suggests a moral imperative not dissimilar to that handed down by the Society of Friends—to know your mind and to do good. Yet while such a moral imperative may still be at the core of Swarthmore, many young people quest for the greater knowledge of the spirit—of the inner light.

College is not just a place for learning; it is where adolescents become adults. And one of the big tasks of growing up—in addition to absorbing and understanding human knowledge—is to confront life's profound mysteries. This means thinking seriously about God, creation, life, death, and the beyond. Whether religious or not, the liberally educated adult cannot avoid these questions. Dean of the College Ngina Lythcott puts it well when she says, "Paying attention to spiritual life is important at a time like this. The life of the spirit is as important as the life of the mind, and we need to nurture it."

At Swarthmore the tension between spirit and intellect is itself nurturing complexity of thought. It challenges us to keep our minds limber and to remain open to a variety of approaches to truth. And that is the essence of a liberal education.

—*J.L.*

LET

Big bang a bunch of baloney...

To the Editor:
I see you are still at it with the article about John Mather '68 and the big bang [August 1994]. What a waste of all that ink and slick paper.

The proposition in the article as to how we got here is all a bunch of baloney! The Lord Jesus put it all here just as He said, and if Mather wants to controvert Him, he needs to come back from the grave after three days and three nights.

I hope you will print this in the next issue of the *Bulletin*.

THE REV. LEONARD WILLINGER '58
Jacksonville, Fla.

...or just the wrong sound?

To the Editor:
I was intrigued by Jeffrey Lott's discussion of the potential religious implications of the big bang creation story ["Parlor Talk," August 1994]. In a universe filled with contradictions, who is to say that myth doesn't offer a better shot at truth than facts, and who is to say that the big bang is not myth? Certainly for many in our culture today, science is a form of religion. How else do you explain our belief that through intense study we can control or eliminate environmental problems?

Tod Swanson, a religious studies professor at Arizona State University, told me my favorite big bang story. He once participated in an all-night Native American ritual and was sitting with several participants in its aftermath when one challenged him by asking if he knew of the big bang theory. After he said he did, his challenger said, "Well, they got the sound wrong. The universe was sung into existence." Don't you love our cultural choice of metaphor and image for that initial moment?

THOMPSON WEBB III '66
Seekonk, Mass.

To penetrate to the core of things

To the Editor:
My congratulations to the *Bulletin* letters department for a whole renaissance of vitality and excite-

ment. Now for a bit of the broad brush on this liberal/conservative thing.

Some liberals (maybe most, maybe not) are people of good will and lofty purpose who tend to fall out of focus on how to get things done. Some conservatives (maybe most, maybe not) are sanctimonious ideologues who don't do much homework. All of which makes for good fun and games—but the games are slightly beside the point when it comes to the future of Swarthmore.

As I see it, the mission of the College is not to reach out to this or that agenda. It is to teach us how to penetrate to the core of things. Study some great works, explore some great ideas, and possibly you may acquire the skills to solve some of the world's problems. Unfortunately these solutions won't come wrapped in packages marked "liberal" or "conservative." Let's get the train back on the track, even if the destination remains murky.

TED BROMWELL '49
Pittsburgh

Honors Program changes are "much-needed"

To the Editor:

As a 1992 Honors graduate, I read with interest in the August *Bulletin* about the much-needed revision of the Honors Program. I think the option of Senior Honors Study in spring of the senior year is terrific. I was lucky to be able to take a light schedule that semester, which made studying for Honors exams while researching/writing a chemistry thesis feasible. But some of my friends were not so fortunate. Studying for Honors exams while taking four or five credits appeared to be a very draining experience. I'm also glad to see that the external examiners will be maintained. They give Swarthmore Honors a level of integrity that few college programs have.

I support eliminating Distinction in Course. It makes no sense to split the intellectual achievements of Swarthmore students into two categories, provoking invidious comparisons and needless ill feeling between two groups of bright people.

Please turn to page 60

POSTINGS

Factoids. We get 'em, we save 'em, and we love to share 'em. To wit:

One recent report looked at the top employers of Swarthmoreans including businesses, government, and other colleges and universities.

•In the corporate world, the winners are: IBM, with 62 employed graduates; AT&T (48); General Electric (44); Du Pont (41); Westinghouse (28); Prudential Insurance (25); Hewlett-Packard (19); Digital Equipment and Merrill Lynch (17 each); Kaiser-Permanente (16); and Boeing and PECO Energy with 15 each.

•Outside corporate America the largest employer is the federal government with 122, followed by 101 working in state government and 39 in local government. Those unable to escape higher education work for the University of California system (78), the University of Pennsylvania (69), and Harvard and Swarthmore (50 each).

•Public schools claim 45 graduates, 32 are with the State Department, and 30 are members of the U.S. Navy.

Bragging rights

•In 1990 (it takes time to compile this data, folks), Swarthmore graduates were awarded more National Science Foundation fellowships than any other small liberal arts college in the country. The following year the College ranked second only to Dartmouth in NSF awards.

•Out of a total of 914 colleges and universities self-identified as private, four-year, non–doctoral degree granting institutions, Swarthmore alumni ranked very high in earning doctoral degrees. From 1981 through 1990, alumni receiving terminal degrees in economics ranked first. Coming in at third place were those receiving Ph.D.s in physics/astronomy and political science/international relations. Other fields ranking high included mathematics and English.

Tabs on Alumni Weekend

More than 1,500 people were on campus for Alumni Weekend '94. It took 100 students and a boatload of members of the housekeeping, grounds, dining services, alumni, development, public safety, and maintenance staffs to make the event run smoothly.

Is there a doctor in the house?

Barbara Yost Stewart '54, associate professor of biology and the College's health sciences adviser, issued the latest (1992–93) annual report of placements in medical and veterinary schools. In 1992 38 Swarthmore students completed their applications to medical or veterinary school and 30 were accepted, for an overall acceptance rate of 79 percent. Not bad when the national average for the same period was 38.1 percent.

The greatest number of alumni (24 out of 97) have enrolled in the medical programs at the University of Pennsylvania, Temple University, the University of Rochester, and Jefferson Medical College.

The write stuff

The Reference Department of McCabe Library has released the 1992–93 faculty bibliography, citing 320 works. Although the vast majority of these are articles in journals or chapters in books, it's interesting to note what else counts: directing and/or acting in stage plays, musical compositions and performances (and recordings of same), and in a definite sign of Things to Come, one work done for a service on computer network.

On the home front

•Of the 1,325 students enrolled at Swarthmore this semester, 642 are men and 683 are women.

•Students come from all 50 states and 39 foreign countries.

•Students and alumni continue to win national prizes including (in 1993–94), two Fulbrights, two Watsons, one Goldwater, one St. Andrews, one Truman, one Beinecke, one Mellon, three Rockefeller Brothers, five Mellon Minority Undergraduate Fellowships, and six National Science Foundation Graduate Fellowships.

•Forty-seven percent of the students enrolled in 1993–94 received financial aid from the College, with offers ranging from $200 to $27,000.

—Kate Downing

SAYING THE "G" WORD

By Judith Egan

A lone candle shone from the front of the Friends Meeting House in the twilight of last spring's Easter service on campus. The fragrance of lilies filled the air as more than 70 students filed forward to light individual candles, which they held as they returned to their seats in reflective silence. "There were a lot more students than I expected there to be," commented Betsy Geiger '96, an English and psychology major from Ohio and one of the stewards of the interdenominational Christian group Caritas. "There were people there whom I knew but I didn't know they were religious at all. It was a good chance for people to quietly acknowledge their faith. And it was good for me to see that there was more of a faith community than I had assumed."

Eugene Sonn has also known religious community at Swarthmore. Sonn, a senior political science major and religion minor, grew up in suburban Boston in a traditional Irish Catholic family. "Toward the end of my high school years," says Sonn, "I took my faith as my own; it was no longer just a legacy from my parents."

Sonn felt Swarthmore was the right place academically and found that he fit right in when he arrived. In his first year, he regularly attended Mass but didn't particularly work at affirming his faith. Gradually a deepening took place. "I wasn't struck off my horse," Sonn said, smiling, "but I got more involved in the Catholic group and I realized I wanted to make a greater effort because my faith was becoming a more primary issue in my life."

Religious faith is alive and well at Swarthmore in the nineties.

He and Betsy Geiger are not alone. The number of Swarthmore students involved in religious organizations has surged in recent years. Pauline Allen, the Protestant adviser on campus (and a Quaker), estimates that last year 200 students participated in one or more aspects of her ministry, including the group Caritas. The Catholic Student Association has grown from a handful of students in the early 1960s to about 100 now. Ruach, the student-led Jewish group, has a 15-member board and a mailing list of 100 students. Swarthmore Christian Fellowship, a more conservative group than Caritas, draws an average of 60 students to its weekly worship on Friday evenings. A newly formed group of religious liberals drew 15 students to its first meeting last semester, with an additional 25 expressing interest this fall. Only the number of students attending Quaker Meeting has held fairly steady for the last few years, with about 10–12 at Swarthmore Friends on an average week, according to Carol Rickert, Meeting secretary.

According to P. Linwood Urban, Charles and Harriet Cox McDowell Professor Emeritus of Religion and an ordained Episcopal minister, this resurgence of religious interest "is a response to what many perceive as the oppressive secularism of American culture and the pervasive skepticism of intellectual life, at Swarthmore as elsewhere in the academy.

"There is certain type of secularism that is so empty," Urban said. "Faith has been around a long time, and many students feel it can't be so bankrupt as is often claimed. Faith promises that there is real significance to human existence. When people seek meaning in response to the dismissiveness of secularism, it often takes shape in a religious context."

Ngina Lythcott, dean of the College, agrees that young people are seeking meaning in their lives: "Religious searching is part of the work of adolescence, and College is a place where people begin to make their own decisions, often separating themselves from the faith of their parents, ques-

DENG-JENG LEE

Father John Freeman celebrates mass weekly in Bond Hall. He seeks to create "a parish church on campus."

tioning everything about their lives. Paying attention to spiritual life is important at a time like this."

With five thriving religious organizations on campus, a significant number of Swarthmore students—perhaps as many as 40 percent—identify themselves as religious or as having interest in religion as an expression of faith. This may be a paradox in a bastion of America's higher education establishment, traditionally seen as secular and skeptical in orientation. Swarthmore's Quaker roots notwithstanding, only a few years ago a student poll revealed roughly 30 percent of Swarthmoreans considered themselves atheists, according to Jerry Frost, the Howard M. and Charles F. Jenkins Professor of Quaker History.

But the larger paradox may reside in the perception of many who call themselves religious that a contemporary academic community does not provide a wholly friendly environment for the practice of faith. And various people interviewed for this article point out that under the rubric of multiculturalism that pervades Swarthmore and many other campuses, the idea of religion as the expression of faith plays no visible part.

"There's definitely the feeling out there that if you're so medieval as to believe in God, you'd better keep it to yourself," said Ben Thomases '97, a member of the board of Ruach. In a recent issue of *The Phoenix*, Thomases authored an article titled "Is there a God At Swarthmore?" in which he noted, "As far as I can tell, [questions of faith] are not considered carefully at Swarthmore."

> *The number of students involved in Swarthmore's religious groups has surged, but a tension still exists between faith and intellectualism.*

Dean Lythcott acknowledges this can happen: "Some intellectuals feel that being religious is anti-intellectual. I'd like to believe that a well-rounded person has a spiritual aspect to his or her life that is respected and nurtured. Not necessarily church-based, or even God-based, but a sense of the spirit, a connectedness to the universe."

The tension between "secular" and "religious" has been at work at Swarthmore since the College's early years. In the decades following Swarthmore's inception, a recurrent question turned on the balance between the influence of the Society of Friends and the secular momentum of academic life. Initially, seeing to the education of its students under the "guarded care of Friends" included the discouragement of other forms of

worship, according to Richard Walton's *Swarthmore College, An Informal History*. Walton cites several instances of the College's suppression of religious diversity on campus in the 19th century. Hicksite Quakers, eschewing ministers, did not proselytize; but the Friendly commitment to religious tolerance did not encompass the promotion of religious diversity. To some degree the very impetus to found the College was a defense against the encroachment of the rampant evangelical Christianity of the 1860s.

By the time Joseph Swain was inaugurated president in 1902, he felt it necessary to avow a commitment to the continuance of Quaker influence at the same time he quoted Lucretia Mott's famous words, "We must never degenerate into a sectarian school." Under Swain's leadership the College set a course for greater educational excellence; the waning of Quakerism in College life, well-remarked ever since, was commonly seen as a parallel trend.

Although there were religious groups other than Quakers on campus prior to World War II, it was only after that time that such groups constituted a formal presence, according to Lin Urban. "By the time I came to Swarthmore in 1957, the Christian Association was very active. A Newman Club was also established about that time for Roman Catholic students, and there was an ongoing Jewish Activities Group. To be sure, there has always been a large proportion of secularists among the student body and faculty.

> *Multiculturalism' is very selective. It doesn't include religion. There is an attitude that it's all right to denigrate religious beliefs in a way that wouldn't be acceptable with race, for example."*
> *—Leah Oppenheim '96*

"I do think that recently there's been a resurgence of religious activities; religious students are more vocal than they have been," Urban continued. "It seems clear that the student body reflects society at large. For many people in our country, things seem to be changing so fast that there's a perceived threat to traditional values of all kinds. So it's suddenly important to people to ground their values in something ultimate. There's a searching for a religious base for social concerns. This is true of many liberals as well as conservatives.

"There's also something that comes from the Quaker ethos but is not pure Quakerism—and which is certainly not ascribed to by all Quakers—which is that religious interests are private affairs. But when public concerns are supported by religious grounding, conflicts can arise. Can we keep religion to ourselves if ultimately it is the source of our deepest commitments?

"There are many big issues facing society now, for example all the life and death issues such as abortion and euthanasia and the issues about overpopulation and preserving the environment. You can't deal with them unless you have a theory about what a human being is. These momentous issues are forcing individuals to make some fundamental decisions about what they think human beings are and what they're here for."

Father John Freeman and campus minister Sue Harte have served the Catholic community on campus for 13 and eight years, respectively. They share responsibility for the Catholic

DENG-JENG LEE

Eugene Sonn '95, *a Roman Catholic, says that "toward the end of my high school years, I took my faith as my own; it was no longer just a legacy from my parents." He's involved in the Catholic student group and the conservative Christian Fellowship. He sees no conflict in this dual participation.*

DENG-JENG LEE

Ben Thomases '97 *is active in Ruach, the Jewish student group. "There's definitely a feeling that if you're so medieval as to believe in God, you'd better keep it to yourself," he says. Not taking his own advice, he recently wrote an article for* The Phoenix *titled "Is there a God at Swarthmore?"*

STEVEN GOLDBLATT '67

David Seligman '95, *a Unitarian Universalist, helped start a group of religious liberals. "Unitarianism is a lot like Swarthmore—very intellectual, rational, supportive of ideas," he says. "Although this makes it easy to fit in here, there's no overriding sense of community [in the group]."*

STEVEN GOLDBLATT '67

Eric Ellingson '96 *of the Swarthmore Christian Fellowship sees evangelical outreach as one of the group's missions. This semester SCF is sponsoring eight weekly Bible study groups and daily prayer groups. "We want to get people interested by being visible," he says.*

Student Association, with participation fluctuating from year to year but typically embracing about 100 students. Freeman, a diocesan priest, and Harte, Jesuit trained, are appointed by the Philadelphia Archdiocese and also serve the Catholic communities at Bryn Mawr and Haverford. While both share in the ministry, Freeman sees his role as a "shepherd," who deals primarily with sacramental matters, while Harte is more oriented toward social and community service.

Freeman and Harte each contribute to the weekly celebration of Mass and toward the creation of a "parish church on campus," offering the student who may be exposed to secular education for the first time a bridge to home, a way to sustain a religious identity in the flux of a new environment. And with a large number of international students in the Catholic community, Harte and Freeman also see their ministry as offering a significant cultural link.

DENG-JENG LEE

Quakers make up a small minority of students these days, with only about a dozen showing up to Friends Meeting each week and no active student group.

Off campus Harte leads students in social service projects about one day a month through the Catholic Worker community in North Philadelphia. "We want to expose them to the rich tradition of social justice in the Catholic church," Harte says. Student workers perform a range of manual labor, from community gardening to child care, and in the process, Harte says, they expand their experience, participating in church communities of a kind they are not used to.

Ruach is supported in part by Hillel of Greater Philadelphia, a professional organization that facilitates Jewish life on American campuses. Margie Jacobs is the newly appointed Jewish adviser, and, like Freeman and Harte, she serves the tri-college community. Hillel appoints the campus adviser after community consultation to serve as a resource to all Jewish students. But at Swarthmore the Jewish group is entirely student-led and directed and encompasses a wide range of beliefs among its members.

A related student group, the Swarthmore Zionist Connection, focuses on political and cultural activities related to Israel. As Jacobs explains, "For many Jewish students, the political and cultural ties to Israel *are* their means of Jewish expression."

Swarthmore Christian Fellowship (SCF) emerged in 1982. It is sponsored by Intervarsity Christian Fellowship, a nondenominational evangelical Protestant organization that oversees campus ministries throughout the United States and abroad. Fellowship is student-run, though Intervarsity provides staff as well as four retreats/training conferences each year. Meetings for worship are held each Friday evening. Eight Bible study groups conducted by students meet weekly and prayer groups meet daily. SCF also sponsors training seminars and off-campus retreats in the fall and spring.

This year SCF plans to conduct Bible study in every campus dorm to make it more accessible. Eric Ellingson '96, one of its leaders, describes outreach as an essential part of Fellowship's mission: "We want to get people interested by being visible. So we sponsor various service-type evangelism projects. But our focus is on prayer and Bible study this semester."

The campus group Caritas was formed in 1985 to draw wide participation and to find ecumenical common ground. Adviser Pauline Allen is supported by Partners in Ministry, a coalition of the Swarthmore Presbyterian, Episcopal, United Methodist, and Lutheran churches and Swarthmore Friends Meeting.

Partners in Ministry was formed in 1982 in order to help establish a new campus ministry in response to student requests for an alternative to the strongly fundamentalist campus Christian group of the time. Such

broad ecumenical support by local churches is unusual, as, typically, campus religious advisers are supported by a particular denomination or national foundation, as are the current Roman Catholic, Jewish, and Christian Fellowship ministries. Partners in Ministry describes itself as "a Christian ministry of presence and spiritual nurture.... We provide a balance for the sometimes exclusionary humanism at the College and in the culture at large."

Swarthmore's newest religious association, Unitarian Universalists and Religious Liberals (UURL) started last spring when David Seligman '95 and Melissa Dustin '97 approached Dean of Admissions Carl Wartenburg, an ordained Unitarian Universalist minister, for advice. Though Seligman said the group "is not yet sure what type of support we want from outside resources like Wartenburg, local Unitarian churches, and the Unitarian Universalist Association," there is agreement on a need to explore spiritual questions. Their weekly gatherings are held on Sunday afternoons.

Although there have been Quaker student groups on and off in the past, there isn't one at this time. According to Paul Mangelsdorf '49, Morris L. Clothier Professor Emeritus of Physics and an active Friend, that may be in part because Protestant adviser Pauline Allen is a Quaker and many students who might organize a separate Friends group belong to Caritas.

Eric Ellingson feels the growth in membership of Christian Fellowship over the past few years is partly a positive sign of the better atmosphere on campus. But Ellingson, a biology major from Vermont, went on to say that this does not mean that all Fellowship members feel at ease in publicly expressing their faith. "There's a fine line here. When it's crossed, when someone says, 'I believe this is true,' people can become uneasy. It makes them uncomfortable, and that's the end of the conversation. They think you can't discuss faith as you would any other subject. It's just not popular here to say, 'This is the truth.'"

Ben Thomases of Ruach agrees. The son of a Conservative father and a Reform mother, he said he feels some disappointment with "the expectation that there's an appropriate division between the rational and the possibility of faith in God. And people really don't like to discuss the subject—there's an active dislike of it." He added, "People have the wrong conception about religious involvement, that it means some kind of fanaticism."

In his first years at Swarthmore, Catholic Student Association member Eugene Sonn was somewhat reluctant to reveal his religious identity because of such stereotyping. "I knew people who would treat me differently if I told them [who I am]," he said. But in time he overcame that reluctance, in part because of the crystallization of his religious conviction. "I don't know if I became more outspoken or if it was something that happened because of growing up."

Last year, seeking additional opportunity for spiritual expression, Eugene Sonn began to attend Christian Fellowship in addition to his continued involvement with the Catholic group. He sees no conflict in this dual participation, though he acknowledges friends suggested he "be careful" when he began to branch out.

"It's complementary to my faith, not contradictory," Sonn said. "Conservative Christians accept the authority of the Bible. Catholics have that, plus the authority of the Church. It's another vibrant faith community.

DENG-JENG LEE

Members of Caritas paint banners to decorate their meeting room in Bond Hall. Adviser Pauline Allen (left rear) would like to see an interfaith center there.

PHOTOS BY STEVEN GOLDBLATT '67

Ruach members prepare a dinner each Friday night in their kosher kitchen in the basement of Bond Hall. Leah Oppenheim '96 (above left) is a Ruach board member.

Because it's student-driven, it's easy to join in, to share the daily issues of faith with others. I feel recharged, the way I feel after Mass."

Though Sonn said his faith-directed interest in social activism made this choice of Swarthmore seem natural, he believes there is a considerable amount of religious stereotyping in the College community. "There's a sense that if you're religious you're a dupe, that you can't have intellectual prowess if you can fool yourself into religious belief."

Another spiritual seeker is Leah Oppenheim '96, a religion major from Brookline, Mass. Raised in a Conservative Jewish family, she is on the board of Ruach but is also a member of Caritas and UURL. She feels that though she is a Jew who does not believe in Jesus as the savior or messiah, her participation in Caritas and with the religious liberals fulfills a need to work with issues of spirituality and religion, ideas she finds interesting to talk and even argue about. Yet she too sees a reluctance in the community at large to get involved in such issues.

"There is an attitude that it's all right to denigrate religious beliefs in a way that wouldn't be acceptable with race, for instance. There's a view that to be religious is to be closed-minded. It's paradoxical, but that attitude is itself closed-minded."

Oppenheim, who calls herself "religious but not observant," believes that Swarthmore "is not a comfortable environment" for those who wish to be religiously observant. "'Multiculturalism' is very selective. It doesn't include religion." To illustrate her point, she cited the view that celebrating the High Holy Days was "not a good enough reason" to be absent from class. And those who try to be more observant have a hard time doing so, she added. "There should be more effort to respect people who have made a choice. It's crucial for people to work together."

> *There is a sense that if you're religious, you're a dupe, that you can't have intellectual prowess if you can fool yourself into religious belief."*
>
> *—Eugene Sonn '95*

David Seligman, who helped start UURL, has a slightly different perspective. He grew up in Ardmore, Pa., and Fairfax County, Va., in a Unitarian Universalist family. "Unitarianism is a lot like Swarthmore—very intellectual, rational, supportive of ideas. And it's broadly defined, so there's a lot of free thought and religious tolerance. Whether it's even a religion depends a lot on your perspective.

"Although this makes it easy to fit in at Swarthmore, there is no overriding sense of community here," Seligman continued, noting that he misses the positive experience provided in his church youth group. "As a friend of mine said, here it's a bunch of neat people getting together but doing their own thing. And there's definitely a perceived conflict between intellect and faith. But I think religious groups are tolerated like anything else."

Catholic adviser Sue Harte also has a more positive outlook: "Eight years ago there was more of a sense that religious belief is suspect. Catholics felt a greater challenge to their religious faith. Now they are more comfortable in their identity." Nevertheless, Harte also believes there is more sensitivity to cultural than to religious

PHOTOS BY STEVEN GOLDBLATT '67

The Christian Fellowship draws an average of 60 students to its weekly worship on Friday evenings. Like nearly all student religious groups, it receives some support from an organization off campus.

identity on campus.

Not every religious student has a group to join. Sampriti Ganguli, a senior economics and political science double major and an East Indian who grew up in the Philippines, is Hindu. "It's difficult to worship in the traditional sense at Swarthmore, because there are no Hindu temples in the near vicinity. But I am able to worship in my room, or I may go to Meeting or Catholic services and worship in my own way there. Sometimes I go to the amphitheater and take time out to meditate and think and pray. It doesn't really matter if it's a temple or a church or an outdoor space, just as long as there's somewhere quiet where I can be contemplative."

Ganguli feels no obstacles to the practice of her religion, yet concedes that not even her closest friends know how religious she is. "I don't want to say this about everybody, but I get the feeling that if I were to talk about my strong faith in God, I think people would look at me a little differently. They would automatically think I was very conservative, perhaps, or that I was superstitious. At Swarthmore—and maybe it's not just Swarthmore, maybe it's this age in people's lives—it's vogue to be antiestablishment. And religion is an establishment. God is an establishment in a lot of ways. And so I feel like if people knew that aspect of me they'd imagine that I wasn't as sophisticated in the way that I think about things. There's some disdain, a little bit of contempt."

Yet she thinks things could be harder for her: "People find Hinduism fascinating and exotic. People will say to me, 'I think it's so exciting that you're Hindu. Tell us about yoga, tell us about sacrifice, tell us about ritual and prayer.' It's interesting from an intellectual standpoint. But if I were to talk about some of the very orthodox belief systems, for example about how women should be placed in society, I think people would react very strongly against that. And if I were a fundamentalist Christian? I don't think I'd have very many friends on this campus. I don't think people would respect what I said. I think that they would find that everything I said was tainted by that; in a lot of ways they'd find me closed-minded. I think we all can learn from different people's experiences, not just from those whose religions are exotic to us."

Steve Laubach '96, treasurer of the Catholic Student Association, related an experience that he called an "eye-opener." Studying for an imminent exam, he grabbed a sheet of scrap paper from a pile in a campus corri-

dor. The back side caught his attention: It was notes from a faculty committee meeting dealing with issues of admission and how to select "people who would fit in," in Laubach's words. "They said students from Catholic high schools would be too rigid for Swarthmore," he recalled. He was shocked to read this, and although as a Roman Catholic he was mildly offended by the comments, he saw it mostly "as a reflection of a society biased against Catholics."

"The level of religious intolerance on campus passes by without notice," said Professor of Philosophy Richard Schuldenfrei, who has served as adviser to the campus Jewish community. "There's a feeling that such prejudice is justified because it goes without saying that religion is essentially superstition." Conservative Christian students—"fundamentalists" in common parlance—have an especially heavy burden to carry, Schuldenfrei notes, because of the particular emblem that defines those religions in absolute belief of the truth of scripture, for example. "They have to work 10 times harder than anyone else," Schuldenfrei claimed, in order to be taken seriously as intellects.

To illustrate his point about stereotyping, Schuldenfrei described a College committee meeting in which someone characterized graduates of Roman Catholic secondary schools as being in need of remedial programs to develop a more reflective learning style because the model they were used to was the catechism. (The same meeting described above by Steve Laubach.) Schuldenfrei was appalled to hear this view expressed, and he challenged it.

Dean of Admissions Carl Wartenburg, who also attended the committee meeting, disagrees with the notion that Catholics cannot thrive at Swarthmore. "We were talking about learning styles, not religious faith. Students from some parochial schools, and even some public high schools, struggle when they first arrive here because their academic training is not in harmony with the pedagogy at Swarthmore, where we stress critical thinking and analysis over memorization and rote learning."

Schuldenfrei, a member of the Swarthmore faculty for 28 years, characterizes himself as "a non-ecumenical Jew who turned back to Judaism, a secular, moral, and religious way of living that is more than religion." As both religion and culture, then, Schuldenfrei noted, Judaism is part of the landscape of cultural diversity Swarthmore seeks.

"Yet there is absolutely no push for religious diversity," Schuldenfrei said. "The term 'religious' encompasses something that is wildly diverse, complicated, and interesting. But in the secular mind, the notion of religion is all wrapped up. 'Religious' is seen as one category of thing—as closed-mindedness, a crutch, as opposition to the new, or as Freud said, a solution for neurotic tendencies. [At Swarthmore] the deep commitment to the idea of open-mindedness includes being nonreligious, and people are quite closed-minded on the issue." He and others on campus remarked on the absence of religious groups in the College's new Intercultural Center, which provides facilities and support for the Swarthmore Asian Organization; the Lesbian, Bisexual, and Gay Alliance; and Hispanic Organization for Latino Awareness.

> *Protestant adviser Pauline Allen, a Quaker, sees an opening up toward faith. "We have a real richness of spiritual tradition here. We need to keep that in focus and to be intentional.... People are beginning to embrace religion as a part of culture. The time is ripe."*

When Dean Lythcott was asked why no religious groups are housed in the Intercultural Center, she replied: "Swarthmore today is self-consciously nonsectarian. As the direct Quaker influence waned and Swarthmore became a secular institution, I suspect that the College took a giant step to put some distance between itself and all organized religion." The legacy of this policy remains today, but Lythcott sees this as slowly changing. It is her dream to establish a more formal interfaith center in order to create "a shared space where people of all religious faiths can come together." She'd like to see a meeting room for groups, an office for the religious advisers, and places for the advisers to have private conversations with students or where "meditative" activities can take place. Lythcott explains, "The life of the spirit is every bit as important as the life of the mind, and we need to nurture it."

For the first time, the Dean's Office this year has provided modest budgetary support for the religious advisers' administrative and office expenses. Individual computers and an office laser printer have been provided. Dean Lythcott believes it is her role to offer some support to these groups because she sees her office as a hub of student services and all the various people who have opportunities to connect with students as its spokes. The religious advisers are among these spokes and can provide a unique set of connections.

Protestant adviser Pauline Allen would also like to see an interfaith center on campus. She does not see this as, say, a reintroduction of sectarianism. But she observes, "Historically in the *Religious* Society of Friends, faith is not antithetical to education. We have a real richness of spiritual tradition here. We need to keep that in focus and to be intentional."

Allen notes that Bond Hall, where small lounges are provided for campus religious groups, to a limited extent functions already as would an interfaith center. Moreover, she said, smiling, "Students need a place where they're free to use the 'G' word. Religion is an important part of culture, and I see an opening up toward faith. People on campus are beginning to see the need to embrace religion as part of culture. The time is ripe." ■

Judith Egan is a free-lance writer. Her article for the February 1994 Bulletin *explored the teaching of poetry writing at Swarthmore.*

A DAY WITH

Generation X in Cyberspace

It's not tidy, but it's headquarters for one of the most promising start-up businesses of the computer age.

Photographs and text by Macarthur McBurney '92

"A high-tech frat house," is how Guy Haskin '94 describes the rented house in Nashua, N.H., where he lives and works with four other recent college grads. The local Domino's driver knows the place by heart—even the usual order: one large with pepperoni and onions, one with mushrooms and green peppers. A roll of toilet paper sits atop the desk of CEO Dan Kohn '94. Guy's Phi Beta Kappa key is stuck in Silly Putty on the corner of his computer monitor.

It's not tidy, but this is the corporate headquarters of The NetMarket Company, one of the most promising start-up businesses of the computer age.

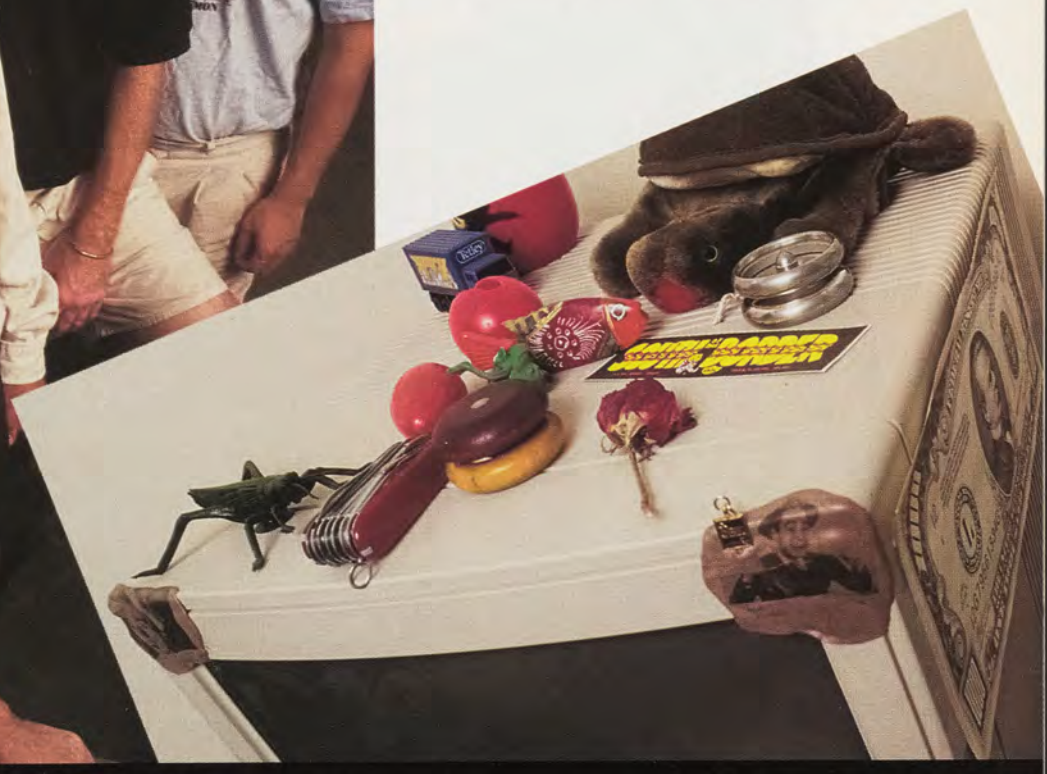
The cast: Haskin, senior program developer; Eiji Hirai '88, chief information officer; Kohn, chief executive officer; Roger Lee, Yale '94, president; Mark Birmingham, Princeton '95, summer programmer. (Dan dubbed Mark "VP in charge of the grounds" because he cleans the pool.)

The idea behind NetMarket is to sell stuff over the Internet, a vast potential marketplace estimated at 20 million users in the United States and millions more abroad. Except NetMarket doesn't actually have any stuff to sell. No telephone sales staff like L.L. Bean and no warehouse full of sweaters or boots. Other companies provide goods and services; NetMarket builds a custom designed virtual storefront. You sit at your computer, connect with NetMarket's computer, and place your order. The stuff comes from somewhere else—a warehouse in New Jersey, a local FTD florist, a distributor in Dubuque. Just punch in your VISA number and quick as a Macintosh can beep, the goods are on the way.

When I arrive on a Tuesday night in early August, the guys are heading out to dinner at Chili's. "You're not taking the computer to dinner are you?" says Mark to Dan, who makes a rude joke about "daughter boards." ("Mother boards," I gather, are computer microprocessors, and presumably they have daughters who could date guys like Dan.) Roger mostly rolls his eyes at the geek humor. The others revel in it. At Chili's we're ordering appetizers. I'm trying to get

"We don't get muc

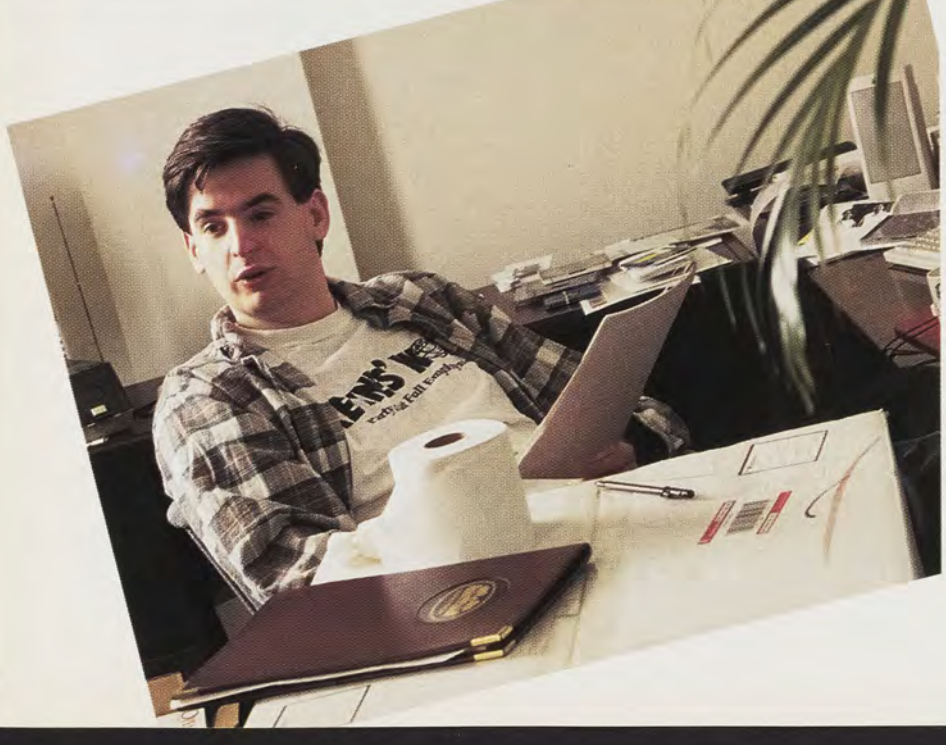
Four young entrepreneurs, *(from left) Dan Kohn '94, Guy Haskin '94, Roger Lee (Yale '94), and Eiji Hirai '88, live and work in a rented Nashua, N.H., house. Kohn and Lee hatched the idea for NetMarket when they met at the London School of Economics in 1993. Summer programmer Mark Birmingham (Princeton '95) ventures outdoors to collect the "snail mail," a computer hacker's term for anything that does not arrive in a virtual mailbox on a computer.*



sun," said CEO Dan Kohn '94, "but we're down to a case of Coke a day."

"The usual" arrives *from Domino's just in time for* Babylon 5, *the NetMarket sci-fi show of choice. Dan and Guy stay on to watch* Models, Inc. *"Since we don't have lives of our own, it's useful to watch such intense and overdone lives," says Guy. "It really is useful," smiles Dan.*

Six months after most of them graduated, negotiations for a buyout a



their job titles straight when the waitress asks the president for his ID card after he orders a beer. "Rog," asks the CEO, "have you ever met a waitress who wasn't hot for you?"

Dan then jams the conversation back to business: "OK, let's go through this conference call." They are planning to talk with some people the next day about creating a NetMarket interface to sell airline tickets. It's potentially a very big deal.

NetMarket is just a middleman connecting companies with customers on the net, sort of like the shopping channels on TV. They provide the access, expertise, and—most important—the

Generation X in Cyberspace

almost complete. I wonder if they'll miss the start-up days.

encryption software that allows retailers to take secure credit card orders directly on computer. Their first encrypted transaction, the sale of a compact disk to a customer in Philadelphia, rated a front-page story in the business section of *The New York Times*.

To date they have contracts with firms selling recordings, flower arrangements, science fiction books, computer software, jewelry, china and crystal, and stuffed animals. In some cases potential customers can see pictures of the merchandise on their screens before buying, and in the future they may be able to listen to a cut or two of a disk or browse through a book before making the purchase. And for many products, discounts are deep because the system dramatically cuts order-processing overhead.

Between bites, the guys lose me in an avalanche of arcane abbreviations known only to hackers and those in the airline reservation business. CRS, EDI, PGP, EDIFACT, LAN, WAN (which one would be faster?), AAA, STP, ISO. They seem to relish the obscurity of their acronyms.

Dan: "What's the 'A' in FACT?" Guy: "Have to know. Add it to your collection."

After onion rings and a long day of

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THE CRITICS

By Rob Lewine '67

When the adolescent Ken Turan '67 first lurched into my field of vision in a corridor of Wharton Hall in the fall of 1963, I thought I was meeting my first Egyptian. I had never met anyone with a name like Turan.

Forget that he was tall and pale, betraying more than a suggestion of Brooklyn ethnicity in manner and speech. It was the name. Unconsciously I'd made inner reference to Turhan Bey, star of *The Mummy's Tomb*, one of the many vintage black-and-white movies I'd seen on television in the '50s and early '60s. As it turns out, Turhan Bey—still alive and now a professional photographer—is Turkish. But I had believed he was Egyptian and thought momentarily that Ken Turan was too. Such was the power of my youthful ignorance and of the vivid impressions made on me, and on most of us, by film.

Today I have a better sense of who's Egyptian and who's not. And Ken Turan, after more than 20 years of reviewing for the *Progressive, New West/California, GQ*, and National Public Radio's *All Things Considered*, is still deeply involved in film as the critic for the *Los Angeles Times* and a weekly correspondent for Monitor Radio. He has a passion for movies and traces the discovery of that passion to the weekend screenings at the Clothier Hall of our youth.

"They showed classic American and foreign films," he says. "I discovered things I'd never imagined existed." In his sophomore year, he joined the selection committee, helping to devise the screening schedule; as a junior he became head of the group for the rest of his stay at Swarthmore.

In the Pacific Palisades, Calif., home

Ken Turan '67, film critic for the *Los Angeles Times*

Whether it's a play in New York or a screening in Los Angeles, the opinions of two influential Swarthmoreans matter to artists and audiences alike. Meet Ken Turan '67, film critic for the Los Angeles Times, *and Ben Brantley '77, theater critic for* The New York Times.

he shares with his wife, photographer Patty Williams, Ken and I spent several hours in the most structured conversation of our 30-year friendship, talking about reviewing and the state of the film industry.

Ken Turan sees three to five films a week for the *Times*—and three to five films a day when covering the Cannes and Sundance film festivals. He prefers his regular viewing regimen to the overrich festival diet. "When you see that many pictures a day for 10 days," he says, "you understand why critics are not eager to go to Cannes. It's exhausting."

Turan's arrangement with his paper is an enviable one: He writes about the films that interest him and gets to leave the rest to his colleagues. As lead reviewer, however, he is implicitly obligated to cover the "major" studio releases—the movies that are expected to be important or successful, or ones that will be talked about.

Usually Turan sees films at studio-arranged screenings. He prefers watching alone to sitting in large theaters with audiences recruited by the producers to conduct market research. Such showings are often scheduled for comedies in the belief that critics won't realize a picture is meant to be funny unless people around them are laughing. But Turan says: "I'm there to think about the film and get a clear idea of my own reactions. To have other people reacting around me is just an intrusion. It's irrelevant if other people are laughing or getting it. I'm not an applause meter."

At a screening he sits in an aisle seat in the back of the room. From the film's first moments, he scribbles in a reporter's notebook, seven or eight words to a page, checking his pad during brightly-lit scenes, filling 60 to 80 pages by the closing credits. The notes are fragments. Initially they concern only plot points: "All-American small town," "Dreyfuss is unhappy," "blank look," "black fingernails." As the film begins to reveal itself, more description emerges: "menace in simple dialogue," "casual heart-stopping violence." Later on, preliminary judgments are formed: "too careful?" "very knowing dialogue," "one of those great movie moments."

"A great film, even a good film, will excite you, make you come alive. One of the things I like about film is its power to do that."

Ken Turan '67

Later, just before he begins writing his review, Turan transcribes these bits, fleshing them out, re-experiencing the film in the process. Glancing at his notebook after a screening on the Warner Bros. lot, I'm amazed that he can reconstruct a cinematic experience from such spare prose. But Turan says that his impressions remain vivid, that the notes are all he needs to jog his memory.

For Ken Turan, criticism is an intensely personal activity with a twofold responsibility: to himself and to his readers. To himself because who he is informs his reactions. "God doesn't tell you what a good film is," he tells me. "You react personally to what you see on the screen, so the kind of person you are very much comes into play." And to his readers because the point of the exercise, especially for a large-circulation daily like the *Times*, is to provide guidance for people deciding whether to see a given film.

Recalling a conversation with Clive Barnes, former theater critic for *The New York Times*, Turan agrees that the critic's role is to engage the audience in a dialogue on which the artist can only eavesdrop. The object is not to give advice to the work's creators or to be part of the creative process but to inform the public of the merit (or lack thereof) in the work itself. The best a critic can do is to engage the work honestly and be the best writer he can be.

But a contradiction lies at the heart of the enterprise: The critic is expected to be objective and fair and at the same report his personal reactions. It's a balancing act, and perspective can be elusive. Sometimes the more Turan strives for objectivity, the less he's sure that it exists. "When I come out of a film and I'm not sure what I think," he says, "it's because I've reacted in a way that I think maybe no one else is going to react. When I feel that way, I say to myself: 'Somewhere in there you know what you thought. You're just resisting yourself.'" So self-examination is a constant part of the process.

No matter the movie or his take on it, Turan's reviews are among the best of the form—well-crafted, entertaining, enjoyable purely as writing. The reader has the sense that the film under discussion has been thoughtfully considered; there's no hint of a personal agenda. Most enjoyable—for

me, at any rate—is the negative review that allows Turan's self-described curmudgeonly nature to flower. He's not a crank (although he thinks he is), but it's fair to say he doesn't suffer fools gladly.

The reviews of films that miss their mark are the funniest, but the touch remains light. There's no bile; the edge is found between the lines. On Jean-Claude Van Damme's attempt to soften his action-hero image in *Timecop*, Turan writes: "His battered Hamlet look is suitably brooding, and as a concession to this new image, he probably beats the tar out of fewer people than he has in the past."

One of Turan's great strengths, apart from the clarity and style of his writing, is the integrity of his position as a reviewer. He may be the only person in Los Angeles neither writing nor planning to write a screenplay. So when he dislikes a film, there's no temptation to nail its creators to a cross of frustrated ambitions. "I want other people to make better films," he tells me. "I don't want to be making films myself. I have zero desire to write a screenplay."

For this reason Turan remains somewhat of an outsider to the Hollywood community. When I ask if that's how industry people see him, he replies, "If I'm doing my job right, they do." He doesn't write about films that friends have worked on and doesn't hobnob with filmmakers, preferring to avoid their company altogether for the sake of preserving his critical distance. His concern is not that empathy for an acquaintance will fuel a favorable review but that punches may be pulled if the picture is bad: "When you do that, this person you've met perhaps thinks kindly of you, but you've misled your readers. I get a lot of people asking, 'Why did you send me to this film? I thought it was awful.' When I hear that, I want to feel in my heart that I really liked what I saw."

Turan never loses sight of the fact that the movie business is a dollars-and-cents activity. While some executives and producers care about quality, movies are made because somebody thinks they'll turn a profit. The lure of money is seductive; it often pushes other considerations out of people's minds. Even if the intent

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THE CRITICS

Ben Brantley '77, theater critic for *The New York Times*

By Barbara Haddad Ryan '59

All the world may be a stage, as Shakespeare had Jaques proclaim in *As You Like It*, but not all the men and women are merely players. Some get to sit out front as critics. And one of the most influential seats in the house is reserved for Ben Brantley '77 of *The New York Times*.

"I'm shocked that this has happened. It's inevitable and absurd at the same time," Brantley said in an interview, about becoming the *Times'* second-in-command theater critic. Tall and lean, dressed casually in black, he looks youthfully unintimidating and effortlessly cool. He seems bemused to find himself the No. 2 theater critic, behind David Richards, for the nation's (and maybe the world's) most influential newspaper.

He was recommended for the job by then–chief critic Frank Rich. Although Brantley had never published any professional theater criticism, *Times* executives were impressed by his film reviews in *Elle* magazine.

"*Elle* was a wonderful gig," he recalled. "You got to achieve a critical voice where no one was paying attention." But the *Times* paid attention, and in May 1993—while also working on an 8,000-word profile for *The New Yorker*—Brantley wrote four "audition" reviews for the paper. They made him an offer, and he took it.

Before reporting for work, he spent a month at a favorite haunt in Upstate New York, reading six plays a day plus essays and reviews by Eric Bentley, Robert Brustein, and Kenneth Tynan. By late July of last year, he was ready to cover his first production as a *Times* critic. The show was *Annie Warbucks*, and he gave it a mixed review.

The theater industry didn't react casually to the elevation of this neophyte. *Variety* (headed by Peter Bart '54) was "incredulous," Brantley said.

"Its headline said, 'Dramatic Shake-Up at Times,' and it was the lead story on the 'legit' theater page. It stressed my lack of experience." How did he react? "You shut down," he said, "or you'll go crazy. There were a couple of nice pieces in *The Village Voice*; one reviewed the new reviewer."

As Frank Rich gradually phased out his position as the *Times'* No. 1 critic (Richards succeeded him last fall), Brantley spent his first year on the job covering productions both on and off Broadway, sometimes four a week. He said he's glad that the second-string critic traditionally concentrates on off-Broadway because "it's so much more interesting." But these days he does both, as well as regional theater, although Richards gets first choice.

Brantley proudly maintains a Swarthmore student's relentless thoroughness: "I research every single play, like a series of term papers. I read everything the playwright's done previously. I read about other productions. The Lincoln Center Library has videotapes of productions from two decades, and I'll look at those."

There are at least two schools of thought on this approach. The opposite school says that if a critic's perspective is far more informed than that of the "average" audience, his or her reactions will be totally different and therefore of little help to them.

"But to judge a work on its own terms," Brantley says, "you need to know the author's background, and what they're trying to accomplish. And it's not just a matter of background. The fascination of *Grease!* [in revival] is how it differed from the original, which I saw when I was 15. It's a distorted remembrance of a distorted remembrance. I think people like being given some context."

Times critics—along with the rest of the theater community—have deplored for decades their own overwhelming influence on which shows will thrive or fold. Although the *New York Post*, *Daily News*, and *Newsday* all cover the theater, the consensus is that only the *Times* counts. Brantley is as uncomfortable as his predecessors with this situation. "It's not your name that matters," he said. "It's where you are, and that's creepy. It's one person's opinion, and you want to create a dialogue with the audience, not tell them what to think."

He said he must ignore the enormous financial impact of his reviews. "If you didn't, you'd be paralyzed," he said. "You'd be too circumspect."

Brantley said he's never been accosted by an angry producer or star after a negative review, although he's received letters later. And occasionally a member of the audience will send him a nasty note. Edward Albee wrote to praise his review of two Albee one-act revivals.

It's not the mail but the phone calls that complicate Brantley's life. There's so much activity off-Broadway, and so many off-Broadway theater people have called asking for a review, that he's had to get an unlisted phone number. And even off-off-Broadway these days "is pretty good," he said. "It's wonderful when it works."

"I research every single play, like a series of term papers. I read everything the playwright's done."

Ben Brantley '77

Does he ever have second thoughts about anything he's written? "About everything," he said with a sigh. "The poor copy desk. I can file on a Friday and call several times [requesting changes] for the Monday paper."

He said the reviews he regrets "are those that are the most nebulous, out of cowardice." Couldn't it be more a matter of compassion? "But that's not fair to the audience," he said.

What he finds totally compelling about the stage, he said, is that "it happens only in that moment. A person is making magic—or an absolute fool of himself—in the present tense!"

Brantley said he's been pleasantly surprised by his artistic freedom at *The New York Times*. "You're allowed your own voice more than anywhere else I've worked. Other [publications] were the reflection of one person's character, and you had to shape yourself to that to some extent."

Brantley recalled with a wry grin that he used "kid" in the lead of his first review: "The kid can belt." A seasoned Timesman warned him, "They [editors] won't like that." But it was published, he said. "The famed stylebook of the *Times* has eased up. I expected to have someone take an iron to my prose, but it hasn't happened. They've only asked me to shorten things." He did note that what is deemed not "fit to print" has included an earthy line from *Desdemona's Handkerchief.*

Brantley grew up in Winston-Salem, N.C., editing the "teen" page of the local paper and getting involved in high school drama. He chose Swarthmore because he wanted a small college close to New York City. He said Swarthmore "gave me the tools for journalism: You have to be a quick study, be able to master a topic, and write a paper."

He took a semester off to work at *The Village Voice*, where Mary Perot Nichols '48 was news editor. "I was feeling claustrophobic," he said, "and New York was one thing that I fell in love with from a distance that didn't disappoint up close." At the *Voice*, "basically I answered phones, did photo research, and went to movie screenings."

Brantley also interned one summer at the now-defunct *Winston-Salem Sentinel*, where he not only covered the news and wrote features, but also reviewed theater and films "because the theater person was on vacation and they didn't have a movie critic."

At Swarthmore he reviewed a few plays for *The Phoenix* and starred in three Gilbert and Sullivan productions. As Commencement loomed he decided to continue in journalism, which he calls "an artisanal craft," but he was determined not to start as a copyboy. It happened that publishing magnate John Fairchild was on the board of visitors at Wake Forest University, where Brantley's grandfather had chaired the English Department. Through that connection he hired Brantley to write for *Women's Wear Daily* (*WWD*) and *W*, a fashion and society chronicle.

"My first beat was sportswear," he said. "That was my graduate school,

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Against the Mainstream

BRUCE REEDY '68

New MacArthur Fellow Heidi Hartmann '67 challenges accepted economic theory by putting women at the center of her pragmatic economics.

By Dana S. Calvo '92

For a woman who just had $275,000 slipped into her bank account, Heidi Hartmann '67 is blue-sky calm.

"People tell me it's long overdue, which of course isn't really true: You can hardly expect to get one of these awards."

In June Hartmann was named a MacArthur Fellow; the "genius grant" rewarded Hartmann, co-founder and director of the Institute for Women's Policy Research in Washington, D.C., for bringing women's issues into workplace and social policy. For the next five years, Hartmann will receive portions of the grant, on which there are absolutely no restrictions.

And in a town where people are judged by their influence as well as their affluence, Hartmann seems to have touched down at the epicenter of Washington's inner loop.

"The more economic power you get, the more political power you get," she said at a noisy cafe on Dupont Circle. But she laughed out loud and shook her head at the idea of herself as the city's most recently anointed royalty. "As wealth goes, 57 extra thousand dollars a year is good, but it doesn't bring you up into the capitalist class, I don't think."

And there it was—a pragmatic economist grounded in the effortless mannerisms of a mother of three, a wife, a daughter, and perhaps one of the most important feminists of this era.

Heidi Hartmann wasn't always made to feel so important. Her dealings with sex discrimination in academia began in 1969 at Yale where she and three other women (in a class of 40) began their graduate economics studies. During her first few days of classes, two of the other women in the program asked her why she, as a married woman (she was married to Frank Cochran '66), was in graduate school. "Meaning: You've already found your husband, so what are you doing here?" Hartmann said. "I was a little surprised and said, 'Well, I guess I wanted to go to graduate school.'"

Later that year a male professor who was frustrated by her inability to grasp a concept snapped, "Heidi, you're a smart girl, why can't you get this?" A grown woman, running with the best and brightest in the country, Heidi Hartmann was reminded she was just a "girl."

During her last two years at Yale, Hartmann wrote her dissertation on the value of housework. Barbara R. Bergmann, a Distinguished Professor of Economics at American University, commented on that work, which drew on Marxist theories: "The Marxists, for all their faults, do have a big view of society. So Heidi was able to view the sphere of *re*production as well as the sphere of *pro*duction. And of course housework is part of that work of producing workers," Bergmann said. Since Hartmann's dissertation was published, Bergmann asserts, its author has moved further and further away from the Marxist views on which the paper relied. Yet Hartman herself believes she still holds many of her radical economic beliefs.

After receiving a Ph.D. in economics from Yale in 1974 and working at the New School for Social Research in New York for two years, Hartmann landed in Washington in the middle of the renascent women's movement as a young single mother with a 4-year-old daughter working full time.

"Mainstream economics doesn't acknowledge women as individual actors with interests separable from their husbands."

In time she settled in at the National Academy of Sciences, where she made what she believes are her greatest contributions, dealing with two issues that pushed their way into the unreceptive corporate world in 1981 through a report she helped write called "Women's Work, Men's Work: Equal Pay for Equal Value." The report grappled with pay equity for women and raised the visibility of sex segregation in the workplace—men and women stereotypically cast in different jobs.

American University's Bergmann admitted she was initially skeptical of what Hartmann had to say on equal pay until she sat in on a seminar. "By the time it was finished, I had come around," she said. "Her tenure at the Academy of Sciences was really important for the equal pay movement. Through her research she was able to take it from a bad joke to at least having some people say it's respectable."

After working at the Academy, and then a two-year stint as a census fellow with the American Statistical Assocation–National Science Foundation, Hartmann started working for herself. She founded the Institute for Women's Policy Research in 1987 with Teresa Odendahl, an anthropologist whose controversial 1990 book *Charity Begins at Home* argued that privileged institutions or people were more often the beneficiaries of elite philanthropy than the needy. (Until recently Odendahl served on the board of the institute, but at the moment she is not affiliated with it.)

From their office on 20th Street near Dupont Circle, Hartmann and her staff of 10 produce research papers that are used to substantiate the demands of women's issues policymakers, foundations, or other researchers. Abridged versions of the reports appear in policy journals.

For example, in 1992 the Institute published "Combining Work and Welfare, an Alternative Anti-Poverty Strategy," which showed that single women on welfare are not, contrary to popular belief, lazy. Rather, many of them are working but possibly not reporting their income for fear of losing benefits. Many of these women work in cycles—on and off—in an effort to maximize the benefits of the welfare system.

The report concluded that welfare recipients should be allowed to keep a portion of their job earnings each month without reduction in cash and health insurance benefits provided by the state. It also urged policymakers to re-examine the disincentives for welfare mothers to work full time, chief among them loss of child care and health care benefits for barely-above-poverty-line jobs with no benefits.

"I think when you're dealing with

poor women you have two problems: They're poor and they're women," said Cathryn H. Porter, research director of the Center on Budget and Policy Priorities, a nonprofit center that examines issues affecting moderate- to low-income earners. Porter began working with Hartmann when the Institute's welfare report was coming together. "It's hard to get people to pay attention to this research. You have to give a lot of credit to someone like Heidi who keeps working in this area. It's not like you win something every day."

For Hartmann traditional ways of looking at economics have become obsolete; the system's efficacy has dwindled as women have become more liberated. "Mainstream economics is good at maintaining the status quo," she argued. "Mainstream economics doesn't acknowledge women as individual actors with their own set of interests that is separable from their husbands. It tends to think of the household as having one utility function."

Hartmann thinks that the rising rate of illegitimate births is a marker of an increasingly liberated female community.

She speaks about the "household" as if she were appraising an inefficient factory. According to her, the male-conceived "household" works with outdated data from genderless economic theories and with inefficient machinery—the mechanism of a stifled homemaker.

"The way the household is maximizing its utility is to say, 'Well, honey, sweetie, since you make less money than I do in the labor market, I guess you should stay home with the kids and I'll work,'" says Hartmann.

More conservative economists might argue that Hartmann has discarded very real proof that even today the most economically efficient traditional households cast the woman as full-time homemaker. But Hartmann disagrees: "If the woman wants to maximize her individual utility, she might want to work outside the home to increase her long-term economic utility. Marriage is a less stable economic arrangement than it used to be."

In the long term, Hartmann is working toward "building the intellectual capital of the women's movement." She is fighting for publicly supported child care and parental leave as well as for equal opportunities for poor women.

Her ideas are by no means widely accepted by prominent economists. Just two years ago the Nobel Prize in Economics went to a man who asserted that markets themselves will solve problems of discrimination and that women freely choose the roles they play. The Nobel-worthy work of Gary S. Becker, *A Treatise on the Family*, enraged many feminists.

In a telephone interview from his office, Becker, professor of economics at the University of Chicago, dismissed the notion of giving women "special treatment." He said, "Given that we're vigorous in trying to stamp out discrimination through civil rights laws, then I don't believe women need to be assisted by particular government policies. I would disagree that compulsory child leave policies and the like are helpful."

Cathryn Porter of the Center on Budget and Policy Priorities addressed the abyss that divides Becker and Hartmann by calling Hartmann a policy-maker whose work deals with reality, not theory.

"Mostly what we try to do is to inform the debate so it takes place around proof and reality rather than around stereotypes," said Porter. "Heidi was a major part of that."

To those involved in policy-making in Washington, Hartmann commands respect for her fresh approach to the timeless and thorny issue of poverty. Porter attributes Hartmann's solid reputation to her loyalty to women

BRUCE REEDY '68

Heidi Hartmann '67 will spend her $275,000 MacArthur Fellowship on close-to-home causes: growth money for the Institute for Women's Policy Research, a sabbatical for herself, gifts for her staff, and college tuition for her daughters.

wage earners. "In many ways her work may be a little different because she looks at it from a woman's perspective, and I think that's a valuable one to have."

"It's not that economists ignored women. They ignored gender altogether," said Ellen Magenheim, associate professor of economics at Swarthmore. "Heidi Hartmann has forced them to look at women as mothers, wage earners, and partners." But even though Hartmann's ideas are provocative, Magenheim said, they may still fall on deaf ears. "She's raised a lot of issues that people never gave thought to. Whether they buy her policy recommendations is another story."

While many economists and welfare reformers favorably acknowledge Hartmann's ambitious work with women's issues, they refuse to sit quietly when she begins to talk about some of her newer ideas, like the rising rate of illegitimate births as a marker of an increasingly liberated female community.

"The tendency to have a child outside of marriage is increasing all over the world," Hartmann says. "And I think we have to recognize that that's part of women's liberation—the ability to have a child without being tied to a particular man may be something that women see as a benefit."

Hartmann admits that illegitimacy has negative implications but adds, "Poor parenting of any kind has negative implications for children, but it's not clear that illegitimacy is synonomous with poor parenting."

So what will Heidi Hartmann do with her $275,000? "I probably won't blow it on frivolous things that might be pleasant, like a Jaguar or something like that," said Hartmann plainly. In fact, she's already allotted most of the money to prudent, close-to-home causes: the college educations of her two younger daughters (with John Wells), 11 and 14; personal gifts to her dedicated staff; growth money for her institute; and to a sabbatical for herself.

"A lot of female political candidates are asking me for money," she said, but as much as she admires these trailblazers, Hartmann says she has to pick her fights. "You could definitely spend all of it on political candidates, but that's another thing I won't do, because as worthwhile as that is, it's not my priority. My priority has been on somewhat longer-term strategies."

Before heading off to an 11 a.m. staff meeting, Hartmann laid down a gauntlet about antiquated perceptions of women's mothering roles: "If raising children were enough for women, they wouldn't be in the labor market."

She looked out the window onto 19th Street, paused for a moment, and then continued. "And just as we've never considered raising children enough of an accomplishment for men, there's no reason we should consider it the only accomplishment women should aspire to." ■

Dana S. Calvo '92 is a news assistant and occasional writer for The New York Times, *Washington bureau.*

Swarthmore "geniuses"

Heidi Hartmann '67 joins six other Swarthmore graduates on the elite list of MacArthur Fellows. The award, popularly known as the "genius grant," has been given since 1981; its goal is to provide creative individuals with the time and resources to pursue their work freely. No conditions are placed on how the funds may be used, and no applications are accepted.

Here are the six other Swarthmore "geniuses":

Philip D. Curtin '45
Curtin received the award in 1983 for his work in African and world history. His research has varied widely, from Caribbean history to the economic history of West Africa and the Atlantic basin, and he has written on historical economic anthropology and on the historical epidemiology of Africa and the tropical world.

John J. Hopfield '54
In 1983 Hopfield was recognized for his work as a physicist studying neural networks. His research centers on models of the brain as a computing system, and he is also involved in examining the problem of how to create computing circuits and devices that can make decisions in a manner approximating the way neural systems do.

Sara Lawrence Lightfoot '66
Lightfoot, a sociologist of education, received the award in 1984 for her work studying the organizational structure and cultural context of schools. She has examined the patterns and dynamics of classroom life, the relationships between adult developmental themes and teachers' work, and socialization within families, communities, and schools.

David C. Page '78
Page studies mammalian genetics and was honored in 1985 for his work focusing on the mechanisms in fetal development that determine sex. His findings suggest that a small number of genes determine the sex of an embryo and that a similarly small number of genes play pivotal roles in the chromosomal disorder known as Turner Syndrome.

Jane Shelby Richardson '62
In 1985 crystallographer Richardson received the award for work she has done with her husband, David, using X-ray crystallography to determine the molecular structures of individual proteins. Her drawings of protein structures have been widely reproduced and have influenced the way proteins are visualized.

Michael S. Schudson '69
Sociologist Schudson investigates the impact of the mass media on public and private life in the United States and was honored in 1990. He is an interpreter of public culture and collective or civic memory, and his essays explicate the effects of television on American thought and politics.

THE COLLEGE

328 students arrive as Class of 1998

First-year students—328 strong—arrived on campus in late August and brought with them an unsurprising strong sense of diversity and academic prowess.

Figures compiled by the Admissions Office indicate the following about the members of the Class of 1998:

•31 percent were either valedictorian or salutatorian of their senior high school class; 14 percent ranked in the top 2 percent of their class and 42 percent in the top 10 percent of those high schools providing class rank.

•The majority scored between 600 and 749 on the verbal portion of the SAT and between 650 and 799 on the math.

•66 percent come from public schools, 26 percent from private schools, 6 percent from international schools, and 2 percent from parochial schools.

•43 percent of the class members are receiving some level of financial aid, ranging from $200 to $27,000. The average financial aid offer to those demonstrating need (including grant, loan, and work study) is $19,080.

•191 of the enrolled first-year students are women and 137 are men out of an application pool of 3,393. Carl Wartenburg, dean of admissions, expressed concern that "for the second year in a row, women applicants, admittees, and matriculants outnumber men. While this mirrors a more general national trend, it is our aim to enroll a class that has a more even male/female ratio."

Of this year's total of 1,325 students, 43 percent are from Middle Atlantic states, 13 percent from New England, 11 percent from the West; 10 percent from the Midwest, 10 percent from the South, 4 percent from the Southwest, 2 percent from Mountain States, 6 percent from 39 other countries, and .3 percent from U.S. territories.

Students of color number 74 African Americans (5.5 percent), 156 Asian Americans (11 percent), and 65 Latinos (5 percent).

Construction is under way for new academic building

Following the demolition of Parrish Annex in late September, construction crews have moved rapidly to lay the foundation for a new 47,000-square-foot academic building. By mid-November, steel beams were rising on the site just north of Parrish Hall.

The building is the first part of a project that will transform the teaching and learning environment for more than half of the College's academic program. Following the completion of the new building, century-old Trotter Hall will be gutted and completely renovated.

MACARTHUR MCBURNEY '92

A pile of Apples ... *Heather Dumigan, manager of the College's computer store, stands among some 500 boxes of computing equipment delivered in late August. To accommodate the large shipment, temporary quarters for the store were set up in the lounge of Tarble-in-Clothier. The equipment, bought largely by first-year students, included computers, printers, monitors, and laptops.*

As construction gets underway, nearly 80 percent of the project's $26.7 million cost has been given or pledged, including a gift of $8 million by Jerome Kohlberg Jr. '46. The project's budget includes an endowment of $5 million for the upkeep and maintenance of the two buildings.

The as-yet-unnamed three-story facility will house the departments of Economics, Modern Languages and Literatures, and Sociology and Anthropology. It will include a modern languages laboratory, classrooms and seminar rooms, and a ground-floor student commons. It will be faced with stone from the same quarry as was used for Parrish Hall 125 years ago.

Plans have also been drawn for significant changes to the landscape of the north campus, including the regrading of the area in front of Trotter Hall, making the current sub-basement into an easily accessible first floor. Reconfiguration of campus roads and a newly landscaped plaza between Parrish Hall and the new building will make the north campus into an exclusively pedestrian area.

Trotter Hall will house the departments of Political Science, History, and Classics. Together, the two buildings will accommodate nearly half of the College's faculty members and 60 percent of its classrooms.

The new building is expected to be occupied by the second semester of the 1995–96 school year. The Trotter Hall renovations will then begin and are expected to take about 18 months.

Increased security follows two robberies

Campus security was beefed up early this semester following two armed robberies on campus within three days of each other.

At around 9 p.m. on Sept. 12 a male student was robbed at knifepoint of his watch and wallet as he was walking on the Rose Garden Circle. In the early morning hours of Sept. 15, a female student walking toward Parrish Hall on the Clothier Circle was robbed of her book bag. The assailant then cut a portion of the student's hair with a small knife. Neither student was physically hurt.

Owen Redgrave, director of public safety, said steps have been taken to try to minimize further incidents. "We have added extra officers to our normal patrol schedule and the Swarthmore Borough police increased the frequency of their regular patrols through campus."

In addition, Redgrave said, physical plant employees have replaced and repaired outdoor lights and have worked to identify areas on campus that were insufficiently illuminated. Other areas being explored are increasing the number of hours of the College's existing Safewalk Program, especially to service requests for escorts from the Computing Center at closing time; equipping safewalkers with radios linking them to the dispatcher for quick response to calls for service and to Public Safety; and providing safewalkers with special outfits for easy identification by members of the community and as a deterrent to criminal activity.

Last call: It's 610

Please remember that the College's telephone area code will change permanently to 610 on Jan. 1. You can still reach Swarthmore offices using 215 for the remainder of 1994, but it's best to change your phone books now. After Jan. 1 you will be unable to reach us using the 215 code.

STEVEN GOLDBLATT '67

VP Bill Spock '51 to retire in spring; replacement sought

William T. Spock '51, vice president for business and finance at the College since October 1989, has announced that he will retire in June. A former member of the Board of Managers, Spock has overseen a 50 percent increase in Swarthmore's endowment, an $18 million deferred maintenance effort, major computer and communications upgrades, and significant revisions of the College's personnel and compensation policies.

A search committee has been named to fill a slightly modified position—vice president for finance and planning. The new title reflects the College's need to anticipate and plan for internal and external changes.

The new vice president will report to the president and will oversee endowment management, human resources, financial management systems, computer systems, and institutional research and planning. Interpersonal skills for consensus building, an understanding of higher education funding, and the ability to communicate complex financial issues are high priorities for the position.

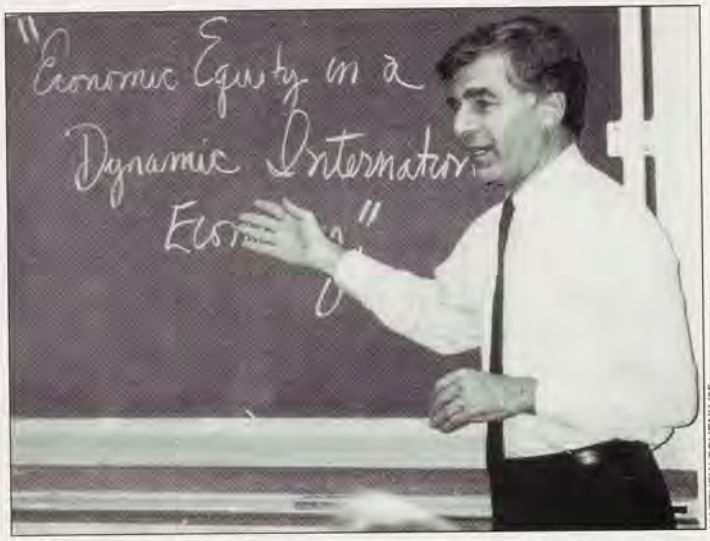
Those wishing to apply or make nominations are encouraged to contact Vice President Harry Gotwals, chair of the search committee, by mid-December.

Swarthmore ranked third in *U.S. News*

For the 11th straight year, Swarthmore College has been named one of the top three liberal arts colleges in the *U.S. News & World Report* annual rankings of America's best colleges and universities.

In the No. 3 spot for the third year in a row, Swarthmore was again edged out by Amherst and Williams colleges, which were named No. 1 and No. 2 respectively. Rounding out the rest of the top 10 were Wellesley, Pomona, Bowdoin, Haverford, Davidson, Wesleyan, and Carleton. Bryn Mawr came in 14th.

The survey covered nearly 1,400 accredited higher education institutions. It combined reputational ranking with data provided by the colleges, including information on student selectivity, faculty resources, financial resources, graduation rate, and alumni satisfaction.



MATTHEW SCHENK '95

Dukakis on campus ... *Former Massachusetts Gov. Michael Dukakis '55 returned to campus on Oct. 3 to spend a day talking with students about economic growth and health care reform. Currently a visiting professor at Northeastern University, Dukakis met informally with College Democrats before discussing "Economic Equity in a Dynamic International Economy" with students. That evening before a full house in the Lang Performing Arts Center, he talked on "Health Care Reform: Where Do We Go From Here?" A proponent of universal coverage, Dukakis said the fight has been going on for decades but he was upset by Congress' unwillingness to make sweeping changes this year. "The race is not for the swift or the strong, but for those who persevere," he said. "And in this case, we'll just have to persevere."*

Student in judicial case chooses not to return

The male student involved in last winter's widely publicized College judicial case did not return to Swarthmore this semester. After successfully completing an agreed-upon course of counseling, and following a thorough interview with a College committee, he was offered in August the opportunity to return to Swarthmore. He chose instead to continue his education at Boston University, where he had spent the spring and summer semesters.

Earlier in August the female student filed suit against the College in Federal court seeking to prevent the male student's return and seeking monetary damages of more than $100,000. At the publication date for this issue of the *Bulletin*, the lawsuit was still pending.

Alcohol rules are tightened

In a move to comply more fully with the federal Drug Free Schools Act, the College has made significant changes in its rules regarding the use of alcohol by underage students. Colleges are now required to have specific institutional policies that prohibit the consumption of alcohol in violation of state laws.

Previously, the College had simply informed students that it was illegal in Pennsylvania for those under 21 years of age to drink. "But we did not serve as an enforcement agency for the state," said Assistant Dean Tedd Goundie. "We regulated parties in an organizational way and had sanctions for misbehavior that may have resulted from the misuse of alcohol, but we never punished underage students merely for drinking."

New College policy, which is published in the Student Handbook, specifically states that underage drinking is prohibited. It includes disciplinary sanctions ranging from a first-offense warning to fines and possible suspension or expulsion for repeated violations. Students will be informed of the health risks associated with alcohol, and the College will provide assistance to students seeking to overcome alcohol abuse.

The policy, whose revision was led by Associate Dean Bob Gross '62, states that the College views its students as "adults, with the adult privileges of privacy and autonomy, and with adult accountability for their actions." It respects "the freedom of each individual to ... make lifestyle choices" but emphasizes the right of all to "work and study in an environment free from the effects of substance abuse."

Alcohol is "the drug of choice" at Swarthmore, said Dean Goundie, who blames many of the behavior problems that confront the deans on the misuse of alcohol: "I'd be hard pressed to think of one incident of vandalism, assault, or sexual misconduct where alcohol wasn't involved. Security officers aren't going to be busting in on parties looking for underage drinkers, but if a student under 21 is disorderly or obviously drunk, we will add the new penalties to the sanctions we have always used."

BARBARA JOHNSTON

Flag flap ... *Ben Stern '96 (left) and roommate Geoffrey Cline '96 raise the American flag on the dome of Parrish Hall. After months of debate, students voted 376 to 239 to keep the flag flying. Some students had protested in April when College officials allowed student members of the Conservative Union to hoist Old Glory atop Parrish for the first time in 30 years. Some international students opposed it because they said it symbolized bloodshed. Socialist students suggested it stood for oppression of the proletariat. Others thought it simply looked out of place. In September the debate turned to a vote organized by the Conservative Union, and the flag won. The October flag-raising was a bipartisan effort: Cline is a member of the Conservative Union and Stern is a member of the College Democrats.*

VCR Alert! College is on the tube Dec. 24

A five-minute video of Swarthmore College will be featured Saturday, Dec. 24 (at 7:30 a.m. in most time zones), on cable television's The Learning Channel. The half-hour program is called *Campus Directory*. If you know any prospective students or their parents, urge them to tune in.

Dining Services helps disabled start new company

Linda McDougall is still living up to her title as Employer of the Year for her work with persons with disabilities. McDougall, director of the College's dining services, and the Delaware County Intermediate Unit (DCIU) have helped a group of persons with disabilities establish their own cleaning company that is contracted to the College's dining hall. The DCIU is a state-sponsored agency that provides educational and employment opportunities for persons with learning disabilities.

The new business, E.T.C. (Extra Thorough Cleaners), has approximately 20 employees, ranging in age from 18 to 50. A supervisor, job coordinator, and manager direct and help with the whole operation, but most of the work is done by the employees. They mop, clean, and scrub—all with the enthusiasm of working for their own business. "Every day they're getting better, and they're very dedicated to what they do," McDougall said.

Work at the College is just a start for the fledgling company. McDougall and the DCIU hope that one of its members will eventually rise to be a supervisor for the company. And McDougall and DCIU hope that this plan will work well enough so that similar projects might be established with other commercial markets.

The idea began with McDougall, who needed to replace the previously contracted crew. She had already hired eight workers through DCIU to work independently at the dining hall and recommended that the College hire more DCIU members. She and the DCIU then recommended that they form an independent business that the College could contract with.

McDougall, who in May was named Employer of the Year by the Delaware County Association for the Rights of Citizens with Mental Retardation, hopes that the project will succeed and serve as a model for other workers with disabilities. "They're just a great bunch of people, they're really fun," said McDougall. "And it's a good experience for the other employees, who take them under their wings. I think they have taught us lessons about how to be committed."

—Paul Krause '96

McCurry chides media in McCabe Lecture

Michael D. McCurry, spokesman for the U.S. State Department and principal assistant secretary for public affairs, delivered the annual Thomas B. McCabe Memorial Lectureship on Oct. 20.

Prior to his address on "U.S. Foreign Policy in the Media," more than 30 present and past winners of the Thomas B. McCabe Achievement Awards attended a private dinner with McCurry. The lecture each year brings leaders from business, government, education, and medicine to the College and is named in honor of the late Thomas McCabe '15, an emeritus member of the Board of Managers.

While praising the "powerful role the media plays in advancing the goals of U.S. diplomacy," McCurry chided the press for demanding "snap judgments, instant analysis, and rapid-fire commentary."

But, he said "without media you couldn't conduct diplomacy in this day and age. All communication is global, all news is instantaneous."

STEVEN GOLDBLATT '67

Volunteers Weekend ... *Mimi Geiss, associate director of Alumni Relations, leads a workshop on event planning for Connection chairs and members of the Black Alumni Planning Committee during the annual Volunteers Weekend. Held Sept. 16 and 17, the weekend brought back to campus 80 alumni volunteers to take part in workshops on planning. Attendees above (clockwise from top) included Pam Knitowski, assistant director of alumni relations; Mark Shapiro '88 (not visible); Patrick Naswell '92, Chal Stroup '49, Phil Gilbert '48, Rachel Weinberger '80, Ginny Mussari Bates '73, Freeman Palmer '79, Tracy Collins '89, and Jackie Edmonds Clark '74.*

ALUMNI DIGEST

Seattle Connection.... *Deb Read '87 and Menno van Wyk '67 (above) organized a Sept. 18 hike for alumni and parents in the Monte Cristo area of the Cascade Mountains. The group of 35, led by a guide from the Trust for Public Land, explored the 250 acres of alpine meadow and forest of the former gold rush site.*

RECENT SWARTHMORE HAPPENINGS

Boston: On Oct. 8 Boston was the site of the first Traveling College, which included panelists Marion Faber, professor of German; Barry Schwartz, professor of psychology; Jacob Weiner, professor of biology; and students Allison Gill '95 and Benjamin Stern '96. The panelists talked about what's happening on campus today and answered questions from the audience. Dinner followed the discussion, allowing more time for conversation. Ginny Mussari Bates '73 organized the event.

London/Paris: Dean of Admissions Carl Wartenburg met local alumni and parents at receptions in London on Oct. 11 and in Paris on Oct. 18. Lucy Rickman Baruch '42 organized the London event, while Elizabeth McCrary '83 and Gretchen Mann Handwerger '56 coordinated the reception in Paris that was hosted by Holly Warner, mother of Balthazar Alessandri '97.

On Nov. 4 the Paris Connection gathered for a guided tour of Radio France, hosted by François Picard '88. Following the tour and some refreshments, the group enjoyed a concert by the Philharmonic Orchestra of Radio France.

Los Angeles: Alumni, parents, and friends gathered for an evening of music and fireworks at the Hollywood Bowl for their season finale. Tobee Phipps '79 planned the event, which included a picnic before the performance.

Philadelphia: Swarthmoreans spent a Friday evening strolling through some of the most beautiful hidden gardens and courtyards in Society Hill. The tour was arranged by Peggy MacLaren '49 and Mary Grace Folwell '91. Later the group had dinner at Pizzeria Uno.

On Nov. 12 the Philadelphia Connection, along with Alumni Council, got a special treat when David Wright '69 and Don Fujihira '69 came to campus to do one of their famous wine tastings, long a favorite event of the New York Connection.

BLACK ALUMNI WEEKEND

Mark your 1995 calendars for Black Alumni Weekend, March 17–18. It's the 25th anniversary of SASS, and a celebration and some surprises are being planned. Watch your mailbox for further details.

ALUMNI COUNCIL

I have some trouble in writing about the Alumni Council's election process because this year's elections saw a 17 percent increase in voting over last year's, with more than 4,200 alumni (out of a total of 14,764) voting. Most colleges would be delighted with this response and thrilled by the increase. Why not let well enough alone?

In recent years—and after considerable reflection—the process of electing one man and one woman from each of seven geographic areas was changed to permit alumni in each region to vote for two candidates of either sex. In the past four elections, 37 women and 19 men have been elected to Alumni Council. Should we ignore this trend toward a two-to-one female/male ratio?

Also, the Nominating Committee works extremely hard to propose four stellar candidates for each Council zone with the discouraging knowledge that only two will be elected. We currently present a single slate of candidates for Council officers and for Alumni Managers. Why not do this for the entire Council membership?

The Committee also struggles to find two men and two women from each geographical area. Is geographical representation important? For that matter, does it make sense to have election regions that group Texas with North Dakota and West Virginia or Alabama with all territories, dependencies, and foreign countries?

Swarthmore isn't alone in trying to think through these problems. Many other institutions have engaged in election soul-searching, and we're asking some what they think works best and why. We appear to be among the few who still have direct elections. Even though we realize that alumni are likely to have many different—and probably conflicting—solutions, as we work to improve the system, we'd like to hear from you.

Gretchen Mann Handwerger '56
President, Alumni Association

LETTERS Continued from page 3

Rightly or wrongly Distinction in Course sounds like a second-class award even though it is given to people who are capable of and have demonstrated equal or greater achievement than many Honors students.

I hope that giving grades for Honors work, which should bring back to the program students who hope to go to professional schools, will also reduce the stress on some of the participants. While I enjoyed the seminars, research work, and studying I did for Honors, I sometimes regret that many people, myself included, were so unproductively worried about the entire Honors exam that we forgot to enjoy our senior year at Swarthmore as much as we should have. I encourage students and faculty members to remember that the process of preparing for Honors should be fun! It's your last chance to luxuriate in the experience of being a Swarthmore student before entering either the real world or even the "semi–real world" of graduate school.

SARAH GILLMOR '92
San Francisco

An appreciation

To the Editor:
As a parent of a Swarthmore alumna who graduated in 1993, I have been receiving and reading your *Bulletins* for the last five years. I send this appreciation of your May 1994 issue [on Swarthmore in the 1960s]. Since this particular issue has plenty of thinking of the [Vietnam] war years, I was glad to read this. Because we in this country are in the midst of a civil war, the experiences shared in this *Bulletin* are of great value to us. Thank you.

THE VERY REV. SYDNEY KNIGHT
Dean, Cathedral of
Christ the Living Savior
Sri Lanka

Sproul telescope wasn't third largest in nation

To the Editor:
The article regarding the "Staying Power" of the 24-inch Sproul Observatory refractor is most interesting, but the statement that in 1912 it was the largest refractor on the East Coast and the third most powerful in the nation is incorrect. Already there were Alvan Clark & Sons refractors of 40 inches at Yerkes Observatory (1897), 36 inches at Lick Observatory (1887), 26 inches at U.S. Naval Observatory (1877), a duplicate 26-inch instrument at the University of Virginia (circa 1883) and a 24-inch at the Lowell Observatory (1896). Clearly the locations of the two 26-inch telescopes are "East Coast," which might qualify the Sproul as the third most powerful on the East Coast at that time.

The continuing utility of truly antique large refractors is really quite remarkable. In no small degree, it is made possible by ongoing, innovative, "high-tech" enhancements made to the instrument. However, one must view with a certain awe the remarkable quality of the large objectives fabricated by Brashear, Clark, Grubb, and others working under rather crude conditions and with primitive materials. It is to be hoped that the Charge Coupled Detector will be added to the Sproul, giving it many additional years of usefulness.

THOMAS D. SHARPLES '40
Atherton, Calif.

Mr. Sharples is correct. The instrument was the third largest in the East—still an ambitious undertaking for a small Quaker college. There are no current plans to add a CCD to the telescope but the possibility is under consideration.—Ed.

The Quaker spirit at Swarthmore

To the Editor:
When I look back on attending Swarthmore in the 1960s, I realize that the Quaker spirit was a fundamental part of so much that we did. It gave the academics a sense of higher purpose, and it gave strength to the struggles for civil rights and against the Vietnam War that were so much a part of our lives.

A year ago at my own 25th reunion, I was disturbed to discover to what extent the College now thinks of itself as "an institution with Quaker roots" rather than "an institution operating in the Quaker tradition." It bothered me that the students seemed to have very little idea of what the Quaker tradition meant.

I was quite surprised by the reaction to a "collection" of my classmates that we began with a generous period of silence and then spoke in the worship-sharing tradition, one by one, of our expectations on leaving Swarthmore and some of the passage since. Folks said that they were profoundly touched. Amidst all the moneygrubbing and comparing of hairlines, offspring, and careers, this simple event let us know that we had more in common than our differences.

CHRISTOPHER KING '68
Walpole, Mass.

Maypole mania redux

To the Editor:
I suppose maypole mania has its limits, but the letters from Carin Ruff '87 and Dana Nance Mackenzie '79 in the August *Bulletin* unlocked my own memories of participating in this ritual in the mid-'60s. I concur with Dana Mackenzie that it marked one of the high points of my time at Swarthmore.

Sharples Dining Hall was opened in the fall of 1964, my junior year; and we performed the maypole dance on Sharples terrace in May 1965. The dance, contrived by Irene Moll and done to the music known as "Christchurch Bells," included a concluding figure in which the 16 dancers form a square, and then repeatedly cross diagonally to one of the adjacent sides. The result is a beautiful shimmering mantle of interlocking colored ribbons falling from the top of the pole. Carin Ruff is indeed correct in calling it a logistical nightmare and one of the amusing features was that after it was over, it was necessary to "undance" the figure by performing it backward.

This was certainly the first performance of the dance on Sharples terrace (since the terrace didn't exist previously). I cannot recall that or any other maypole dance performed in earlier years, so I suspect that this was the beginning of the tradition. However, human memory is frail and faulty and perhaps folk dancers from previous years can trace the tradition back to an earlier origin.

BILL WHIPPLE '66
Bethany, W.Va.

Bill Whipple's classmate Thompson Webb, in a postscript to his letter above, notes that the maypole dance was well established when he began folk dancing at Swarthmore in 1963. "I helped introduce Friday night dancing on Sharples terrace and also Morris dancing in 1966, when we planned to tour the campus with a hobby horse on Parents Day, but it rained hard all day." Here endeth the maypole chronicles. —Ed.

Generation X in Cyberspace

(Continued from page 15)

work, impending deals can't hold the floor. "I got some Tri-Flow for our bike chains," says Guy to Roger. Mark proposes shooting pool after dinner, but Dan is still processing, "What's the 'A' in FACT?"

Dan pays with a credit card. NetMarket has two accounts payable—one for "outsiders," which they pay, and one for themselves, which they don't. None of the partners draws any salary and all money for any personal purchases must come from outside sources—loans from parents, savings, etc. This dinner is deemed business, however. Dan leaves a 21 percent tip, and Eiji—trying to be fiscally responsible—remarks, "Dan, this is NetMarket money, not your money."

"Have you ever been a waiter?" Guy interjects.

"NetMarket is never going to pay *me* back," Dan closes.

Outside, Roger and Mark head to one car to drive to the pool hall. Guy calls, "Shotgun!" as he and Dan head for Eiji's tiny two-door Honda. "Damn," mumbles Dan, who at 6'2" is the tallest of the group. I think nothing of the good-natured jokes about Eiji's driving until he pulls out of the parking space and backs straight into the car behind him—slow speed, no visible damage. (Dan taught Eiji to drive only last February, when Eiji was UNIX systems manager at the College.)

We're back at the house around 10 p.m. By 10:10 dinner has settled and the late shift is starting. "I'm really tired," Guy whines. "I'm actually fired up," says Eiji. "Good." says Dan. The discussion goes back to debugging the CD ordering system. Eiji teaches Dan as they discuss which problem to fix first. They're after the so-called "Boogie-Fever Bug" named after someone who had trouble finding this '70s classic.

"Computers are my companions. I have no life," says Eiji. By 1:40 a.m. he's lying on the floor. His eyes are closed but he keeps mumbling with Dan about the PGP encryption system and *Babylon 5*, the NetMarket sci-fi show of choice. Dan tries to get Eiji off the floor and to bed, but Eiji wants to work the bugs out of the CD ordering program. Dan doesn't want Eiji to add any bugs to the system in his tired state and says he'd rather have Eiji conscious in the morning.

Dan's sleep deprivation worries weren't unfounded. At 8:45 the next morning, Eiji is sleeping on the couch, fully clothed with only his shoes removed. "My intention was to take a short break, but..." he said. "That was around 3 a.m." He's back hacking again by 9:15.

Everyone breaks around noon for fresh white bread from the automatic bread maker. Bread machine bread appears to be a staple in the NetMarket diet. They're not entirely without health consciousness, though I don't know if they ever use the pool. No one seems to notice it sparkling just outside the kitchen window. "We don't get much sun," Dan told the *Times* reporter, "but we're down to a case of Coke a day."

They dive into the bread, pillage the fridge for drinks, and then move back to the NOC to work. NOC is Network Operations Center—the main room with all the desks and computers. In most homes it's called the living room.

All business stops when *Babylon 5* comes on the air Wednesday night. During "B-5," as the show is known, the five enjoy "the usual" from Domino's. The pizzas don't last long. Dan and Guy stay on afterward to watch *Models, Inc.* Aside from sleeping, this is the most non-working time I saw in two days.

The Swarthmore outlook persists even when they are watching an altogether cheesy, meritless babefest like *Models, Inc.* "Since we don't have lives of our own, it's useful to watch such intense and overdone lives" on the show, says Guy during a commercial. Or maybe it was during the show—it's hard to tell the difference. "It really is useful," smiles Dan.

Wednesday morning. Guy gets a curt E-mail message from his mother at Stanford. "Guy, you are turning your mother's hair gray. The number is 415-etc." It's been two or three weeks since he called, Guy says. "I sent her E-mail last week, but E-mail isn't the same as a phone call. Not to my mother."

When I last spoke to them, they had hired a secretary and a housekeeper as well as a couple more Swarthmoreans, Josh Smith '92, a UNIX wizard, and Kit Buckley '94 for his skills in industrial design. Less than six months after most of them graduated, negotiations for a buyout by a multibillion dollar corporation were almost complete, and NetMarket was set to move all operations to Cambridge, Mass., by late November. New headquarters and separate housing will make them all commuters and perhaps provide space for lives as individuals. I wonder if they'll miss the start-up days. I wonder if they'll work less or just never go home. ■

Macarthur McBurney '92 is a photography intern at the New Haven Register. *You can offer him a permanent job at <mmcburney@aol.com>. For more information on NetMarket, send your E-mail to <info@netmarket.com>.*

TURAN

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exists to make a film with adventurous elements, it's opposed by an even stronger tendency: an unwillingness to make daring decisions. In the studios' executive suites, where job qualifications are vague and tenures short, creative choices tend to be made defensively—with an eye toward likely justifications when things go wrong. (Turan invents hypothetical, post-disaster dialogue: "'How was *I* to know the 3,000th Sylvester Stallone movie would fail? The other 2,999 made money.'")

The break-even point for any project, given advertising and distribution costs, is considered to be two and a half times its budget. Because films have become so expensive to produce—a studio-generated picture now averages about $40 million—a picture has to be seen by a lot of people to make money. With the creative process ruled by caution if not fear, a film's more sophisticated components are often made bland or eliminated entirely in hopes of ensuring the widest possible audience. Rough edits are screened for select groups and changes are based on the audience's responses—not an ideal approach to creative synthesis. According to Turan, it's not even effective. A party atmosphere prevails among invited audiences. How they react is not necessarily how paying customers will react; what's learned may be of dubious worth. But testing thrives in the belief that "audience pictures"—and money makers—are forged in the process.

Thus Turan often finds himself reviewing films that are more product than art. (The term "product," in fact, is Hollywood shorthand for production, as if in recognition of the surfeit of unoriginal releases.) Since he sees far more films than the average moviegoer and the ratio of mediocre films to good ones is high, Turan has to guard against undue accommodation. "So much of what you see is bad and you don't want to write that everything is junk, so you find yourself starting to like more films to keep yourself from feeling that you're wasting your life looking at bad work."

Ken Turan on...

ED WOOD

"Though most Americans manage to shuffle through their lives without having heard of him, to a devoted few (a very few) the name of Edward D. Wood Jr. is worthy of veneration.

"A 1950s filmmaker of such unstoppable ineptitude (*Glen or Glenda*, *Plan 9 From Outer Space*) that people who ponder extremes consider him the worst director ever, Ed Wood's strange personality and startling lack of talent have been enough to turn him into a cult figure for those fascinated by the outré and abberational.

"...the black-and-white *Ed Wood* turns out to be a thoroughly entertaining if eccentric piece of business, wacky and amusing in a cheerfully preposterous way. Anchored by a tasty, full-throttle performance by Martin Landau as Bela Lugosi, *Ed Wood* is a fantasy for the terminally disaffected, proof for those who want it that an absence of normality and even talent need not be a bar to happiness or immortality."

HOOP DREAMS

"Basketball is not just a game. The quintessential city sport, played with reckless passion on random patches of concrete, it classically offers a way out of poverty for its best players, but there is more.

"When it's used right, basketball can also provide a way in for those who have the wit to use it, a chance to dramatically combine the excitement of competition with the provocative look at the complexities of urban life. And *Hoop Dreams* certainly does it right.

"By focusing on the personal side of the city game, *Hoop Dreams* tells us more about what works and what doesn't in our society than the proverbial shelf of sociological studies. And it is thoroughly entertaining into the bargain."

Confronted with a real stinker, the task of producing an interesting review can be a real challenge; Turan hopes for the picture to be bad in an amusing way, so that it's fun to write about. The ultimate pitfall for any reviewer is to become so imbued with cynicism that the thought of seeing another film is abhorrent. This hasn't yet happened to Ken Turan and probably won't. He's too enamored of film and of the potential for good films to galvanize audiences in an uplifting way. "I have rarely found it to fail," he says, "that a great film, even a good film, will excite you, make you come alive. One of the things I like about film is that it has the power to do that."

What makes a good film? For Turan it's this simple: It's the picture that delivers what it promises. The ads say that the film is a comedy, and you laugh. That the film is an adventure, and you find it exciting. "Audiences are hungry for the things that movies can give them," he says. "They're extremely grateful, even shocked when a film actually entertains them. It's like they finally hit the jackpot." Essentially, then, a good movie is true to itself.

When I ask if he thinks he'll ever tire of reviewing, Turan acknowledges that the time may come when he no longer wants to write about film and applies his journalistic skills elsewhere. But from the story he then tells, it's clear that he's of a breed for whom the appetite for movies is in the blood and that he'll always be a moviegoer.

"One year," he recalls, "Patty and I were in Cannes, which, as I've said, is exhausting because you're seeing so many films in a day. We went to Paris

Ben Brantley on...

GREASE!

"Hey, remember nostalgia? Remember that funny, innocent way people used to look at the past?

"The extraordinary accomplishment of the Tommy Tune production of *Grease!*, a revival of the long-running 1972 musical about the 1950s, is to make you perversely sentimental about lost sentimentality, to pine not for a simpler time but for simpler ways of evoking it.

"If you squint, you can discern the bones of the original, a corny, good-natured paean to adolescent randiness....

"But somehow the musical's rudimentary story line, characterizations and affectionate spoof songs are nearly lost amid the clumsy spectacle and high-decibel orchestrations of this road show."

RICHARD III

"As conceived by Mark Lamos, the [Hartford Stage] company's artistic director, this production features the gifted Richard Thomas working hard to find the Freddy Krueger in Shakespeare's meanest monarch. This is no icy, insinuating Machiavelli of a King, in the manner of Laurence Olivier or, more recently, Ian McKellen. No, Mr. Thomas wears his psychosis very visibly on his back, which has as exaggeratedly convex a hump as you're ever likely to see.

"His choirboy face distorted with furry eyebrows and his hair abristle in an electric-shock cut, Mr. Thomas is made up to frighten the horses. Limping furiously through Christine Jones' futuristic rusting metal box of a set, the actor scales up every dark element in Richard's tortured soul, with black irony and sadistic sexuality writ very, very large. This is an egomaniac who is all unleashed id, and the entire production seems to take place on some nasty, frenzied plane of the unconscious."

afterward—Paris is the best place in the world to see American films—and there was an obscure American film playing. I thought I'd never get a chance to see it back home. So we went, and the funny thing was not only that we went, but that we ran into another critic who'd been in Cannes, who also had gotten sick of film in Cannes, but saw that this film was playing and felt he couldn't miss it." ■

Rob Lewine '67 has been a Los Angeles-based free-lance photographer since 1976, shooting assignments for magazines, design firms, film studios, and ad agencies. His most lasting memory of his friend Ken Turan at Swarthmore is of Turan talking much too loudly while listening to the Beatles' Rubber Soul *album through Lewine's stereo headphones.*

BRANTLEY

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and it was wonderful exposure. At a party I'd go up to Norman Mailer, like a mosquito, and say, 'Tell me about your new novel.' After eight months they sent me to Paris, and it was a rather heady period, very decadent."

At 24, Brantley became chief fashion critic of *WWD*. He also produced profiles of personalities from Bette Davis to poet Stephen Spender. (Stephen Spender in *Women's Wear Daily*? "He was a friend of Mr. Fairchild's," Brantley said. "That was enough justification.")

Still in his 20s, he returned to Paris as Fairchild's European editor and publisher. Ranging from England (where he went to the theater whenever he could) to the Soviet Union to Morocco, his job was to oversee story assignments, cover fashion, and write profiles, travel, and business stories. "It was a very rarified world," he recalled, "like a suit that didn't really fit. It was a wonderful experience, but boring after a point. I had to think of the people as characters in a novel."

One day at lunch in New York with writer Jacqueline Carey '77, he abruptly announced that he was going to quit his job. He walked back to the office and did. Management was not pleased: "They thought I was incredibly ungrateful. But I love bolting. It really is a wonderful sensation—'I'm potential again! I'm potential again!'"

Brantley's potential led him to a successful free-lancing career, writing for *Vanity Fair*, *Elle*, *Harper's Bazaar*, and *The New York Times* Men's Fashion supplement. In 1987 he became a contributing editor at *Vanity Fair*, then run by British editor Tina Brown. "She was famous for buying up every writer in New York," he said. "But she didn't know what to do with me, so she'd send me to Paris or Monaco. The wind would have shifted when I got back, so my stories weren't published. It was a dream job for the '80s."

Although Brown wanted to take advantage of Brantley's expertise in fashion, he preferred profiles, "like Marilyn Monroe wanting to play Grushenka." He was one of four writers she took with her when she moved to *The New Yorker*, but he stayed only a year. "I was very frustrated," he said. "Tina was feeling her way, and she didn't want to spring the barbarians at the gate on the existing staff. When I told her I was leaving, she said she should have brought me in after she'd placated the others."

Being a *Times* drama critic, Brantley said, is "my dream job." In addition to the creative satisfactions, he enjoys its "invisibility—I like being faceless." But for all his sophistication, he couldn't resist walking a visitor past the Golden Theater, current home of *Jackie Mason: Politically Incorrect*. Hanging from the marquee is a quote from a review by Ben Brantley of *The New York Times*. ■

Associate Vice President Barbara Haddad Ryan '59 spent eight years as a theater and film critic for the Denver Post *and the* Rocky Mountain News.

The true confessions of a former faculty wife

By P. deVille

It's hard to believe that a mere 25 or so years ago, the faculty of Swarthmore—and most colleges—was almost exclusively male. So male, in fact, that a term like Faculty Wife unabashedly defined an entire class of people, of whom I was one. For those too young to know, Faculty Wives were a distinct species, though no analogue comes to mind for purposes of comparison. (Bar Wives? Clergy Wives? Not likely.) And like most categories, this one absorbed those who met its terms and requirements and provided a kind of shorthand for the species. The F.W. was thus a manageable, knowable thing.

At Swarthmore there was even a social organization specifically for Faculty Wives—the "Campus Club." When an F.W. first arrived at Swarthmore, she was required to attend certain social events put on by the club where she could be officially looked over as she was "welcomed." And in the process, give or take a misstep or two, she learned the ropes of Faculty Wifehood.

What brought all this to mind was an old photograph I came across of myself and my husband, newly married, standing on Parrish porch. I had on a dark suit and wore white gloves. He sported tie and jacket and short—very short—hair. The occasion might have been his introduction party at Swarthmore, usually hosted each fall by the chairman to welcome new faculty members to the department. Attending were other chairmen (and if I recall correctly, two chairwomen, both of whom went by the title chairman, then accepted unself-consciously as a gender-neutral term) as well as administrators and assorted spouses, who came to look over the latest departmental acquisition—in this case my bridegroom.

I confess I have near-perfect amnesia of this event, in retrospect probably a good thing. Nevertheless a kind of generic recall of similar rites of passage fetches up some surprising takes on The Way We Were. For instance, in those days we drank sherry or bourbon or scotch, not white wine. And we filled rooms with smoke—puffing on cigarettes, often without filters, and, no fooling, pipes and cigars. People played tennis, but nobody ran except members of track teams. And students, bless their hearts, called my husband Professor or Doctor or Mister. And when I served them raw chicken at our first seminar dinner, they ate it, or most of it. And said it was delicious, thank you very much.

In those days there was a special rite of initiation for Faculty Wives under the aegis of the Campus Club. The Newcomer's Luncheon, as it was called, was hosted by the president's wife at the president's house. This was a scary event, because you were on your own with no manly shoulder to lean on, no husbandly deflection of an unwanted question from a veteran

Faculty Wife or an imposing dean of women.

You were escorted to the luncheon by your sponsor, another F.W. from your husband's department, someone who'd been through the ordeal herself. But at the luncheon you were seated with strangers, all senior F.W.s. These ladies questioned, chatted, and offered advice that if not spoken outright was delivered by an averted glance or a puzzled look. And they were masters—mistresses?—of indirection, a conversational style that's gone by the boards, but one that served as a marvelous model of How to Extract the Information You Want Without Being Obvious About It—even though, you came to realize, it *was* obvious. For example, consider this dialogue:

Senior F.W.: It seems our new faculty members must be getting younger and younger. Why dear, you don't look more than 18 yourself.

Me: Oh, I'm 26 actually.

Decorum reigned at these luncheons. And time passed slowly. But you got through the grilling somehow. Even when, rattled, you almost served your salad onto your butter plate, but for a gentle, low voice that said, "Dear, the *other* one." (Disconcerted but grateful for the cue, I wondered how many demerits that racked up on my scorecard.) And there was worse to come when the conversation somehow elicited a shocking revelation about my family—given the occasion and the mores of the times.

Senior F.W. #1: And where do your parents live, dear?

Me: My mother lives in St. Louis.

Senior F.W. #2: Oh, your father's passed away?

Me: No, he's living.

Silence (alive with curiosity).

Me: He left my mother for another woman.

Senior F.W. #1: How dreadful. Have you met her?

Me: Oh, yes. She was my best friend.

Senior F.W. #2: Goodness, dear, what do you mean?

Me: My college roommate....

Silence (total).

Senior F.W. #2: That sounds exactly like a novel I read. By John O'Hara, I think....

End of conversation.

Why oh why did I drag out the family skeletons? What made me tell them about my 50-plus father's untimely romance? I blew it for sure, I realized too late.

No one actually gasped. But the silence of the Wives spawned an immense thought: My husband would never be reappointed. Should I tell him? How would he be able to carry on with his classes knowing that he was washed up after only a month on the job? My misery knew no company.

In those days there was a special rite of initiation for Faculty Wives, hosted by the president's wife at the president's house. This was a scary event....

I decided to sleep on it.

The next day was the football game. More introductions and names to master, but it seemed a little easier outdoors. You couldn't be expected to remember all those people with so much raucous, joyous noise. (Yes, Swarthmore won!)

Afterward we were invited for hot toddies at the home of a senior faculty member, a man about my father's age. My mouth would be clamped shut this time, even though the damage was done. I tried to look on the bright side, remembering words spoken by one veteran Swarthmorean, though in a slightly different context: There was still Harvard. There was even Yale.

Our host had thick gray hair and horn-rimmed glasses and a far more seemly attitude toward life than my errant father. The senior professor's wife, like him, was also old—at least 50. No undignified May-September affairs to embarrass *their* children, for certain. As we walked toward the high stone pillars of Whittier Place, I mused that it would have been a nice place to raise a family. There was a smell of smoke in the air and the leaves were full gold. The men looked so thoughtful and solid in their Harris tweeds and corduroys, their wool Rooster ties and loafers. And the women had vitality. They looked confident. (Of course, *their* husbands had tenure.) Some had kids in tow, and one or two had infants in prams. I knew then that I'd never know the joys that this place, this moment, seemed to epitomize.

I stole a look at my husband. I really had to tell him; it wasn't fair to keep him in the dark. How would he take it, I wondered....

And then a voice rang out, calling my name. It sounded oddly familiar, somehow. My husband seemed surprised. We turned around.

"Don't you remember me?" the elderly lady said, amused. "We sat together at the Newcomer's Luncheon yesterday."

Oh, my God, what luck. What was her name again? Had I ever heard it?

She extended her hand to my husband, "I'm Jane Doe," she said pleasantly. "It was so nice to meet your wife. She's delightfully candid. You know, that's something we admire at Swarthmore. We're lucky to have you both here." My husband expressed his appreciation for her kindness, and she wandered off.

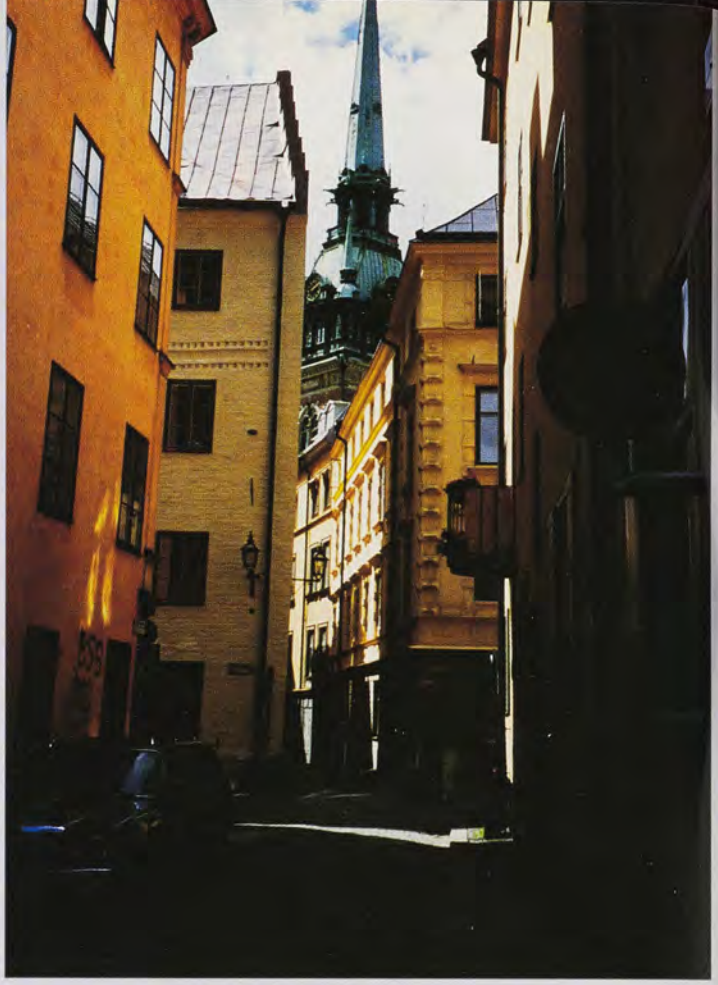
I was silent, flabbergasted.

"Well," he said, "A real snow job. You must have charmed them. How'd you manage that?"

I was all nonchalance. "Nothing to it," I said. ■

"P. deVille" became a Faculty Wife in the early 1960s. She has a deep fondness for Swarthmore and the era of white gloves, smoky welcoming parties, and inquisitive colleagues.

Alumni College Abroad: Two Exciting Trips in 1995



Midsummer Eve in Scandinavia

Next summer's Alumni College Abroad offers a unique European experience with Robert Savage, Isaac H. Clothier Jr. Professor of Biology, and his Swedish wife, Gisela. Join them as they travel through Finland, Sweden, and Norway, sharing their expert insights on the region's history, cultures, and natural environments.

The trip will begin in Helsinki, which retains an exotic character that sets it apart from other Western capitals. An overnight cruise will take the group to cosmopolitan Stockholm—the historical and modern city of islands. North, in Uppsala, they'll visit the 13th-century cathedral and Viking burial mounds. A memorable highlight will be the annual Midsummer Eve celebration in Borlänge.

The Norwegian itinerary will include scenic Lillehammer; a ferry cruise in the fjord region of Balestrand; colorful Bergen with its Floibane cable car and medieval Hanseatic harbor; and ancient Oslo, with diverse attractions from the Kon Tiki Museum to striking folk art and architecture.

Departure will be June 16, returning July 3. Please call (800) 544-6335 for details.

South African Safari

In October the Zoological Society of Philadelphia invites Swarthmoreans to join an exciting South African safari designed exclusively for them. The leader will be Dave Wood, senior curator of large mammals. Dave has appeared often on national television with the Zoo's rare white lions.

Alumni, parents, and friends of the College will begin this unique adventure in Johannes-burg, whose zoo was the white lions' original home. After a visit to the capital city of Pretoria, the group will cross the wilderness on game drives through renowned Kruger National Park and the Hluhluwe Game Reserve, where the white rhino was saved from extinction. The itinerary also includes Zululand, Swaziland, Shakaland and Durban, with its picturesque beaches on the Indian Ocean. An optional extension to historic Capetown is available. There will be ample opportunity to learn about the variety of South Africa's rich cultures and traditions.

The dates are Oct. 21 through Nov. 3, an ideal time for these destinations. Space is limited. For more information, call (800) 323-8020.