SWA HMORE

College Bulletin *February 1996*

Virtuoso computing opens the door to "things that think."

☐ **The Garnet Foxes**

Our fox is wily and smart and native to the Crum. The broad-brimmed hat reminds us of George Fox, founder of the Religious Society of Friends.

☐ **The Little Quakers**

A Swarthmore tradition, this old Friend symbolizes the College's religious heritage, but he seems to have a mischievous twinkle in his eye.

☐ **No Mascot**

Vote "no" if the idea of a mascot doesn't square with your image of Swarthmore.

ILLUSTRATIONS BY STEPHEN BAUER

A mascot for Swarthmore?

Two thirds of voters said "yes," but which one? Here's your opportunity to make the final choice.

It's election season everywhere, and though the New Hampshire primary may be over, the Swarthmore mascot voting is not.

Remember our last issue, when we brought you six mascot candidates—plus the opportunity to just say no? When all the votes were counted (more than 1,000 came by mail, and 300 more were cast on campus by students, faculty members, and staff), none of the candidates had achieved a clear victory. About a third of you voted "no mascot," leaving a majority that favored having one. But which one?

Our two top vote-getters were "The Garnet Foxes" and "The Little Quakers." So in an effort to "reach consensus" (which we are reminded can never done by voting), we're having a runoff.

Before you rush to the polls, consider the campaign speeches: In the margin of her "no mascot" ballot, one alumna called a mascot "a truly terrible idea." Other negative comments: "undignified," "ludicrous," "tacky," "a complete joke." But others remembered previous mascots, including the "Fighting Quaker" (such a delicious oxymoron) played by Jack Gelman '83 and Donald Lloyd-Jones '86. And then there was the infamous turkey from the mid-'50s: "The alumni were not amused," remembers Jane Holt deFrees '56, "but we were!"

And for those of you who tend to vote only on looks, the preliminary sketches at left will give you an idea of what our mascot might look like.

Ballots must arrive at the College by Monday, April 1. So don't be left out of the democratic process—mail yours today.

A Mascot for Swarthmore ... Round Two

Mail this ballot today to vote in the Great Mascot Election, Round Two.
Please return this card by Monday, April 1. Swarthmore couples may cast two votes.

1. Should Swarthmore adopt a mascot?

☐ **Yes** ☐ **No**

2. If you answered "yes," which of the two final candidates should represent Swarthmore? (Vote for one.)

	Person A	Person B
The Garnet Foxes	☐	☐
The Little Quakers	☐	☐

Please sign your ballot and indicate your class year or other College affiliation.

Person A _____

Person B _____

From:

_____

_____

_____

Place
20 cents
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SWARTHMORE
COLLEGE BULLETIN • FEBRUARY 1996

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Cover: Neil Gershenfeld '81 is a physicist, not a cellist. He says,"Any real cellist would be appalled by how I'm holding the instrument." Find out why he's playing it at all on page 10. Photograph by L. Barry Hetherington, © MIT Media Lab.

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I first used a personal computer 10 years ago this winter, borrowing an early Apple from the school where I taught. I spent Christmas break in my attic pulling together the script for a play that my eighth-grade students were writing—a job made much easier by a word processor. It was a new experience for someone who had always composed in longhand on yellow legal pads, and it was several years before I drafted anything more important than a business letter on a computer.

Of course I now write nearly everything on my Macintosh. We produce this magazine entirely on computer, sending only electronic files to our printer in Vermont. And with this issue, we are bringing the *Bulletin* to the World Wide Web at http://www.swarthmore.edu/adminlink/publications/bulletin/. I'm no Luddite when it comes to technology, so why am I uneasy?

As our staff's resident science buff, I was eager to meet Neil Gershenfeld '81 and learn about his work at the MIT Media Lab. He describes a world of "ubiquitous computing," where microchips embedded in everyday objects will create a linked electronic world that most of us can barely conceive. When I asked him whether there was a downside to this world, Gershenfeld asserted that the ethics of computing are a social decision, not a technological one. His solution is not to "stop and write a lot of papers about what it means," but to develop ever-better technology. But will computer networks, wireless communications, and "intelligent" objects merely reduce our lives and our relationships to so much binary code?

PARLOR TALK

Will "ubiquitous computing" reduce human relationships to binary code?

Several months ago Barbara Haddad Ryan '59 and I were working late in our Parrish Hall offices. E-mail messages were flying back and forth between us about various topics until I finally walked the 10 yards to her desk and laughed, "Do you realize that you and I are the only people in this building—and we're communicating by e-mail?"

I'm afraid it's the same in the College's residence halls, where students plugged into their PCs type messages to friends rather than walk across campus for a visit. Bull sessions often take place on-line, without personal contact. In his book *Silicon Snake Oil*, Clifford Stoll laments: "We need deal with only one side of an individual over the net. And if we don't like what we see, we just pull the plug. Or flame them. There's no need to tolerate the imperfections of real people."

For better or worse, Neil Gershenfeld—and the next generation of computer whiz kids now at Swarthmore—will make "being digital" a reality. But let's not take for granted the human and social consequences of this revolution.

—*J.L.*

Minorities need support to access higher education

To the Editor:

I enjoyed reading "A Near Miss," the story of Maurice Foley '82 in the November *Bulletin*. His statement, "... I was not prepared for college—academically, socially, mentally, nor spiritually. I was not disciplined enough to deal with the rigorous academic environment," describes many of the students I am working with today at the Foundation for a College Education (FACE), a new organization that supports qualified minority young people as they prepare for and succeed in college.

In the ghetto where I went to school before attending Swarthmore, I always hid my report card, refusing to show it to other students because I made good grades. Many of my friends, even those who excelled academically, did not go on to college. Some had no idea that they could apply; others were afraid that they could not meet the challenges that would await them.

It wasn't the academic challenge that worried my friends. They simply didn't have a clue about how the system of higher education worked and whether they could fit in. Even today when I interview a steady stream of college hopefuls for Swarthmore, I rarely see black or Hispanic youngsters, though I know there are many in the community who are qualified.

The vision of FACE is to form a partnership with students and their families, starting as early in high school as possible, and then to follow the student all the way through entrance into college. Students will commit to achieving their highest potential, families will commit to encouraging them, and the foundation will provide support services and opportunities that help young people see the range of possibilities

before them.

This kind of help doesn't start arguments about quotas or debates on the merits of affirmative action. It just opens doors for talented young people.

SARITA SMITH BERRY '55
Palo Alto, Calif.

No mention of remorse

To the Editor:

Observation: Of all the (sometimes startling) poems by prisoners on death row ("Trapped Under Ice," November 1995), not one mentions regret or concern for the victims of capital crimes, or awareness of the families of the victims.

DAVID BAMBERGER '62
Lakewood, Ohio

To the Editor:

The poetry was most revealing, filled with self-pity and cries for mercy, yet strikingly absent of any remorse. I eagerly await a companion anthology written by family and friends of their murder victims, perhaps illustrated with photographs of their funerals and burial sites.

MARY LOU JONES TOAL '56
Haverford, Pa.

How easily we could have crossed the line

To the Editor:

For those of us fortunate to have been born into safe passage, we can only imagine what we would be if circumstances had been unkind. Still, we congratulate ourselves on our self-control, our accomplishments, our sense of right. We forget our lucky circumstance of a randomly conferred life of safe passage, which the unlucky can only dream of.

How easily we could have crossed that invisible line, how easily we could have been broken, twisted, reviled. Those of us who've had better should know better. We have a responsibility to listen and pay attention, especially to those whose random lot has been deprivation, chaos, rage. Always we should be humbled by the fact that our safe passage is as inexplicable as their downward spiral, their horrific beginnings.

Our putative superiority should never let us forget who we are, nor how little we have to do with who we are.

LOUISE PETRILLA
Upper Darby, Pa.

Harming wrongdoers can't prevent wrongdoing

To the Editor:

The ills of punishment are well described in "Trapped Under Ice." The trouble with punishment is that it is used in the mistaken belief that harm to wrongdoers will prevent wrongdoing. That belief is endemic among those supporting President Clinton in his use of force to stop the forcefulness of war.

But nowhere in the article was there mention of a solution. The solution I offer is easy to state but hard to effect: Get the world to understand the iniquity of its insistence on punishment, and get the authorities to admit that they have been and are continuing to make mistakes.

BILL JONES '42
Orlando, Fla.

Zimmerman's book "irresponsible" because it lacks context of crimes

To the Editor:

Like Julie Biddle Zimmerman '68, I do not support capital punishment. I too believe that "killing is wrong" and that the death penalty is neither equitable nor an effective premise for a criminal justice system. However, and despite the fact that Zimmerman asserts that her endeavor is not an attempt to minimize crime or glorify criminals (I should hope not), it is both uninformative and irresponsible to print poetry written by death row inmates without any attempt at contextualization—without naming the crimes committed by these men, providing a full account of the present debate surrounding capital punishment, or proposing structural alternatives to present practice. I say irresponsible because Zimmerman draws attention away from those marginalized voices we *should* be listening to—children and young adults at risk, for instance—and fails to address the ways in which social and political change can help people *prior*

We weren't surprised by the volume of mail generated by "Trapped Under Ice."

to the need for such poetry. Why not cultivate "creativity and caring" by spending time making sure programs such as Head Start continue to receive federal funding?

I am disappointed that Zimmerman, and the *Swarthmore College Bulletin*, did not use this occasion to offer the reader an intelligent and multisided discussion of a difficult issue and instead proffered a partial and patently sensationalized version of what ought to be a much more complete and complex account. Those individuals Zimmerman would most like to reach will dismiss her assertions with ease. The *Swarthmore College Bulletin* is not the place for this sort of journalism, and a convicted killer (?) holding a picture of himself as a Cub Scout does not belong on its cover. Zimmerman has not convinced me that I should want to "meet" this man, "as a person" or otherwise.

RACHAEL ZIADY DELUE '93
Baltimore

What the Bible tells us—two religious views

To the Editor:

I wholeheartedly sympathize with your view of capital punishment ("Parlor Talk," November 1995) as organized, revengeful murder. The Roman Catholic Church—to which I belong—claims a consistent pro-life ethic, but it belies its claim to that ethic by failing to condemn capital punishment. As a Christian and a graduate student in theology, I look to the Bible for my inspiration and guidance. Some of the passages that have helped form my conscience on this issue are: Exodus 20:13, Matthew 18:21–22 and 23:37–40, and John 8:1–11. I am cautious about relying solely on specific Biblical passages in settling large issues because isolated verses have been used to defend such evils as slavery and sexism. But in a comprehensive reading of the stories of Jesus' life, I could never imagine a point at which he would condone the lust for revenge that seems to underlie capital punishment.

JENNIFER HAYES '90
Scranton, Pa.

To the Editor:

For Quakers to oppose the death penalty is strange. Quakerism's founder, George Fox, indicated that we should "quake at the word of the Lord," and it is the height of hypocrisy for a religion to claim the Scriptures as its parentage and then disagree with them on a social issue such as capital punishment.

It is patently clear that God

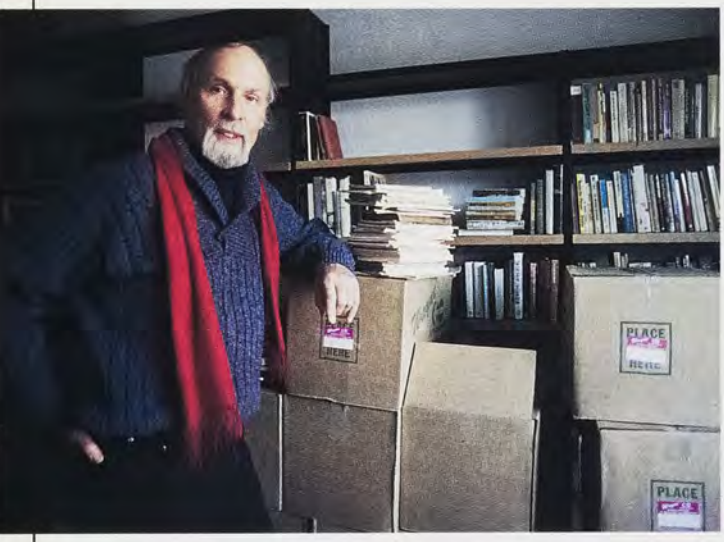
Please turn to page 30

COLLECTION
SWARTHMORE TODAY

PHOTOGRAPHS BY STEVEN GOLDBLATT '67

Above and top right are views of the yet-to-be-completed Isabelle Bennett Cosby '28 courtyard. Fall and early winter snows have slowed exterior finishing work.

Kohlberg Hall is open for business. Just after Christmas, members of the departments of Economics, Modern Languages and Literatures, and Sociology and Anthropology moved to new quarters in the three-story stone building just behind Parrish Hall. As workers scrambled to finish public rooms on the first floor, faculty members unpacked books and hooked up computers in their second- and third-floor offices. They are now teaching in the building's pristine new classrooms, where the latest in educational technology will share space with—what else?—chalkboards. The building, named for Jerome Kohlberg '46, will be dedicated in the spring. Now-empty Trotter Hall is next, with renovations scheduled to be completed in August 1997.



Russian Professor Thompson Bradley resettled after occupying offices in Parrish Annex for 32 years.

Kohlberg Hall has four large classrooms, 11 seminar rooms, a computer classroom, a commons, and a state-of-the-art language laboratory.

STEVEN GOLDBLATT '67

Frank Pierson taught economics at Swarthmore for 39 years.

A vital part of the College community for more than half a century, Frank Pierson '34 dies

Frank C. Pierson '34, the Joseph Wharton Professor Emeritus of Political Economy, died Nov. 30 following a long neurological illness. After graduating from Swarthmore with highest honors and as a member both of Phi Beta Kappa and the small college All-American soccer team, Pierson went on to complete a Ph.D. at Columbia. He returned to Swarthmore in 1940 and taught economics until his retirement in 1979.

The author of *The Education of American Businessmen*, he served as a consultant to the U.S. Department of Labor and to the President's Council of Economic Advisers. Prof. Pierson also was an active leader in the community, serving as a member of the Swarthmore Friends Board of Overseers and as a founding member of the Chester Project for the Homeless. He is survived by his wife, Marguerite Tamblyn Pierson '35, sons John and Frank, and three grandchildren.

President Alfred H. Bloom called Pierson "one of the College's finest teachers and scholars [who] exemplified in his person and his work that convergence of intellectual excellence and humane wisdom that are at the heart of the Swarthmore tradition."

Exporting democracy to South Africa, junior helps shape "amazing transformation"

A new education program launched by a Swarthmore junior is helping democratic values grow in post-apartheid South Africa.

A democracy-in-action curriculum emphasizing grassroots participation and community service was developed by Jeremy Weinstein '97, who spent most of last spring and summer in Cape Town teaching and directing the program at a high school serving disadvantaged students from the townships.

The success of Weinstein's pilot project at Zonnebloem School caught the attention of South Africa's education minister, Sibusiso Bengu, who visited the school in June and declared his support for expanding Weinstein's program nationwide.

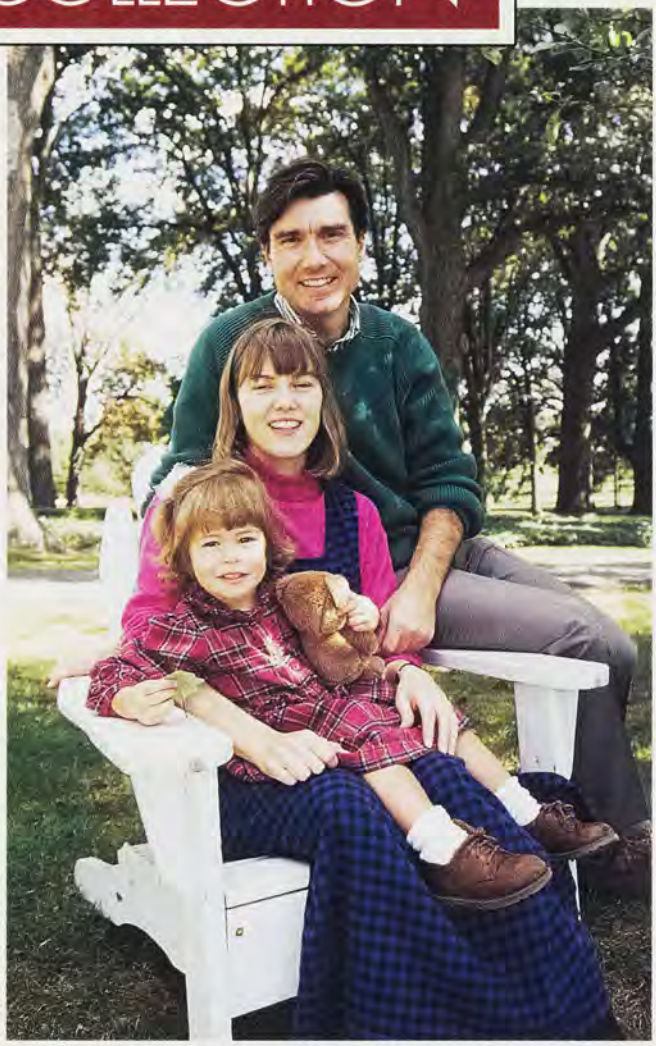
"I wanted to be a part of the amazing transformation taking place in South Africa," says Weinstein, a political science major. "South Africa will probably be the only country in my lifetime to have the opportunity to develop a whole new democratic government from scratch. This education program, I hope, will be an example of how young people can be empowered to become major instruments for this positive change."

As part of the democracy training course, which Weinstein conceived in his coursework at the College, the South African students volunteer their services to nonprofit community service organizations. Students in the program, which began in March 1995, have worked for such organizations as an adoption center, a law center dedicated to the legal rights of women, a career skills training center, and a child welfare society.

To prepare himself for his work at Zonnebloem, Weinstein spent two months living in the nearby township of Guguletu. Weinstein says he immersed himself in black South African culture to gain a better understanding of the challenges facing the country's democracy builders and to erase any "Eurocentric" biases in his curriculum and teaching.

"The best compliment the program has received," Weinstein says, "was from Harry Brigish, a school board member and prominent Johannesburg lawyer. After visiting Zonnebloem and watching an assembly we put on, he commented that it truly felt like 'African democracy.'"

Jeremy Weinstein '97 (second from right) is flanked by Sibusiso Bengu, minister of education for South Africa, and Cheryl Carolus, deputy secretary general of the African National Congress, along with school officials and students during National Youth Day ceremonies. Weinstein launched a democracy-in-action curriculum in a Cape Town, South Africa, school last year with funding and other support from the College's Eugene M. Lang Opportunity Program. As Lang Scholars he and other Swarthmore students receive scholarship support along with stipends of as much as $10,000 for community service projects.



DENG-JENG LEE

Mark Wallace and Ellen Ross have found balance in their lives between careers and caring for 2-year-old Katie. Both hold doctorates from the University of Chicago and last year were granted joint tenure. They are currently sharing the responsibilities of chairing the Department of Religion.

Opposites attract—and the College benefits from the marriage of teaching and family

He's from Los Angeles; she's from Philadelphia. He's protestant; she's Roman Catholic. His office is spotless; hers, well, isn't. Even their first encounter with each other was an argument. But Mark Wallace and Ellen Ross not only have been happily married for 12 years, they also function as a single faculty member.

The associate professors of religion are the first couple in the College's history to job-share a faculty position. It's an arrangement that suits their current lifestyle as well as bringing the strengths of two scholars to the department.

Wallace, whose field is contemporary Western religious thought, was originally hired in 1989 to fill a professorship vacated by a retirement. Ross, an expert in early Western religion, was teaching at Boston College at the time.

"We ended up commuting for nearly four years," Wallace says, "with one of us traveling every weekend. That became tiring, and we began to explore other options."

With the encouragement of then–department chair Donald Swearer, Wallace contacted other job-sharing faculty members around the country, collecting contracts to look at how other schools dealt with the practical issues of such an arrangement.

Although they both agree "it's a good way to live," a major impetus for choosing this option was the arrival of their daughter, Katie, now 2.

Says Wallace: "What confronts us are goals that are equally strong professionally and personally. We want to be successful as scholars and as teachers, and we want to be good parents. But how do you combine that when both people are working? Something's got to give."

What gave was the extra salary. "It is one salary," Ross admits, "and this has meant particular choices for us. We haven't been able to buy a house, for instance. But those trade-offs have been worth it to us. We have a balance in our lives that's hard to come by these days."

Three new members are elected to the Board of Managers

The Board of Managers elected three new members at its December meeting: Barbara Jahnel Dingfield '66, Preston C. Polk Jr. '87, and William Stott '75. Dingfield and Stott are Alumni Managers and Polk is a Young Alumni Manager. All will serve four-year terms.

Dingfield is manager of corporate giving and community programs for Microsoft Inc. in Seattle. She holds a master's degree in economics from Columbia.

Polk has been a management consultant with Booz, Allen and Hamilton in New York City since receiving a master of business administration degree from Harvard in 1993.

Stott, who holds a master of education degree from Harvard, is a partner in Marshfield Associates Investment Counsel in Northborough, Mass. From 1993 to 1995 he was chair of the Annual Fund.

Barbara Dingfield '66

Preston Polk '87

William Stott '75

Returning to the Board after a mandated one-year leave are Samuel Hayes '57 and Barbara Weber Mather '65.

"America-Firsters" have it backwards, says Swarthmore economist

By Stephen Golub, Professor of Economics

In my recent research, I have tried to show why arguments for protectionism by nationalists such as Pat Buchanan and Ross Perot are wrong. Proponents of an "America-First" trade policy dismiss arguments for free trade as naive and outdated. While sophisticated arguments against free trade are tenable in some situations of clear-cut market failure, the usual arguments for protection almost invariably confuse some of the most fundamental principles in international economics. In particular, the United States is often alleged to be at an international competitive disadvantage due to low wages, weak labor standards, and lax regulations in emerging economies and superior productivity and/or unfair trade practices in Japan and Germany.

DENG-JENG LEE

Stephen Golub joined the faculty in 1981. This article was adapted from an essay recently published in the Wall Street Journal.

To see the fallacies involved in the "sweatshop labor" argument, note that low wages and lax regulations do not by themselves guarantee low costs. If they did, countries with rock-bottom labor costs such as Bangladesh and Botswana would rule world trade. Clearly, labor productivity matters too. To the extent that low wages reflect low productivity, any advantage to employing low-wage labor is offset. Indeed, popular concern focuses on countries such as Mexico and South Korea, where wages are well above those in Africa and South Asia.

A related popular concern is that the acquisition of foreign technology and capital will tend to equalize productivity in low- and high-wage countries. However, even with the increasing ease of technology transfer and capital mobility, other factors hold down productivity in poor countries, such as low levels of human capital and poor public infrastructure and transportation services. In any case even if productivity growth did accelerate in low-wage countries, the advantage could be reduced by compensating wage gains.

Conversely, even if it were true (which it is not) that Japanese overall productivity has surpassed that of the United States, theory predicts that Japanese wages and standards of living would tend to exceed those of the United States by a margin roughly reflecting the productivity differences. Similarly, if the Japanese subsidize all their industries, the Japanese yen should tend to appreciate, offsetting any competitive advantage.

The results from my research support these principles, which are often contrary to conventional wisdom.

•The United States retains a substantial lead in manufacturing productivity, even vis-à-vis Japan and Germany. Other studies, such as those by the McKinsey Global Institute, reveal that the U.S. productivity lead is associated with the highly competitive markets in the United States, contradicting the view that the United States should mimic the more regulated Japanese and German systems.

•Productivity and wage levels are closely related in most cases, for both developed and less developed countries. This is especially evident for the emerging economies where the huge international disparities in wages reflect equally large productivity differences. In fact my calculations indicate that the productivity gap is even bigger than the wage gap in several of the emerging economies. Germany is an exception. Despite lower German productivity, German wages are far in excess of U.S. levels, reflecting the rigid labor markets typical of Western Europe.

•Wages and productivity move together over time. Of the countries I examined, South Korea had the most rapid productivity growth, and it also had the highest wage growth. Japan also experienced both high wage and productivity growth. One major exception is Mexico, where real wages dropped dramatically and the peso crashed in the aftermath of the 1982 debt crisis. Real wages in Mexico recovered somewhat in the early 1990s but have now plummeted again with the latest crisis in the peso.

•Overall Japanese manufacturing productivity was about 20 percent below the U.S. level in 1990, but individual industries' productivities differ dramatically from this average. For example productivity in the Japanese food industry was about 60 percent below the U.S. level, but Japanese workers were 20 percent more productive in autos and fully 70 percent more productive in steel. Trade patterns reflect these productivity differences: The United States has a bilateral surplus with Japan in food products and deficits in cars and steel. Using statistical techniques I found that relative productivities and labor costs explain U.S. bilateral trade patterns quite well for most countries.

It is true that international trade affects some industries and workers adversely, but it benefits the United States as a whole. Trade allows international specialization and increases competition, forcing inefficient companies to shape up or close down. Imports of labor-intensive products from low-wage countries are likely to be harmful to unskilled workers in the United States, especially in highly unionized industries where wages are unusually high. But the available evidence suggests that it is the technological change favoring high skills that is much more important than international trade in explaining the decline in real wages for unskilled labor in the United States in recent decades. In addition trade protection is an ineffective and costly way to help low-income workers. The grave problems of income inequality and inadequate skills of some segments of the labor force should be tackled directly rather than by hobbling the dynamic American economy with isolationist economic policies.

COLLECTION

Definitely not child's play ...

Looking like preschool toys, these Lego® "cars" are in reality primitive robots. Lisa Meeden, assistant professor of computer science, uses the "gobots" in a class that not only teaches students to work in teams to design machines for certain tasks but also shows them how difficult it is to develop artificial intelligence. "We start by preprogramming these robots to follow light and avoid hitting obstacles. Then we program them with the ability to learn—by trial and error—how to perform these tasks on their own." Most artificial intelligence work has been done, she says, with "simulated robots or simulated agents and not on real physical objects. A lot of what we're doing is teaching students how hard the concept of building an artificially intelligent agent is and how far away from human-level intelligence we really are."

DENG-JENG LEE

Lisa Meeden uses Lego "cars" to teach the concept of artificial intelligence.

DENG-JENG LEE

A delegation of three North Korean diplomats *visited campus in November on their visit to the U.S. as guests of the American Friends Service Committee. The three are members of the Korean Committee for Solidarity with the World's People of the Democratic People's Republic of Korea, a nongovernmental organization closely connected with the country's leadership. Taking part in an afternoon forum on U.S.–Korean relations were (l to r), Lillian Li, professor of history; delegates Ho Sop, Dong Kyong Chol, and Ryu Kil Ung; and Larry Westphal, professor of economics; and James Kurth, professor of political science.*

The irrepressible coach has hung up his whistle

Ernie Prudente, who for the past 26 years led the College's intercollegiate baseball program, retired at the end of last semester.

Prudente came to Swarthmore in 1969 as associate professor of physical education, after serving for 17 years at Haverford College in various positions including head coach in basketball and baseball and line coach in football.

Promoted to full professor in 1992, he taught tennis, volleyball, badminton, archery, squash, basketball, and touch football as well as running the intramural program since 1981.

DENG-JENG LEE

Prudente retires

Prudente was inducted into the Delaware County Chapter of the Pennsylvania Sports Hall of Fame in 1987, the Delaware County Hall of Fame in 1990, and was named Coach of the Year for the Middle Atlantic Conference in 1985 when his baseball team was 26-3.

Field hockey team captures its first Centennial Conference Championship

The 1995 fall sports season was led by exciting individual and team efforts. Swarthmore earned another Centennial Conference Championship title, and several students earned national recognition for their achievements on the field and in the classroom.

With an undefeated record of 9-0 in the Centennial Conference, the **women's field hockey** team brought home its first title. The Garnet ended the season with an overall record of 16-3. The team also captured the championship at the Seven Sisters Tournament. Sophomore forward Danielle Duffy had a spectacular season as a Division III All-American. She earned Third Team Division III and First Team All-Region honors. Duffy led the squad and the conference with 17 goals and 39 assists for a career high of 73 points on the season. She was awarded the Centennial Conference Player of Year and earned a slot on the Centennial Academic Honor Roll. In addition junior defender Erin Flather was named to the South Atlantic All-Region Second Team for her stellar defensive play.

The **football** team ended the year 5-5, its best record since the 1992 season. The Garnet Tide notched its biggest victory of the season when it knocked off perennial conference power Dickinson, 19-18. The triumph was the Garnet's first over the Red Devils since 1986. Offensively, running back Nick Milligan '96 rushed for a career-high 576 yards and five touchdowns while junior quarterback Pat Straub threw for 1,053 yards and nine touchdowns. Linebacker Jim Hunt '96 anchored the defense, recording 118 tackles. The Garnet placed three members on the Centennial Conference First Team: wide receiver Sam Paschel '96, offensive lineman Chuck Hudson '96, and defensive lineman Kurk Selverian '97. Senior defensive back Matt Wiggins was named to the GTE Academic All-American Team.

Both the **men's** and **women's cross country** teams finished in fourth place in the Centennial Conference. On the men's side, junior Kerry Boeye and senior Scott Reents finished ninth and eleventh respectively in the championship. Both runners were placed on the second team of the Centennial Conference for the second year. For the women, sophomore Shoshannah Pearlman placed fourth overall at the conference championships and earned first-team honors. Along with Pearlman, senior Solai Buchanan and sophomore Danielle Wall were named to the Centennial Conference's Academic Honor Roll.

The **men's tennis** team posted a successful fall season led by the doubles team of Nick Slimack '99 and Ed Ernst '98. They finished first in the Mid-Atlantic Small College Rolex Tournament, defeating the first-seeded team from Trenton State in a three-set match, 6-2, 3-6, 6-3. The **women's tennis** team also participated in a handful of tournaments including the Rolex Tournament, gearing up for their spring season. Five first-year players join the reigning Centennial Conference Champions this season.

The **men's soccer** team finished its season with a winning record of 10-9. They were 2-7 in conference play. David Lane '97 led the Garnet with 10 goals and 3 assists totaling 23 points on the season. He was named to the All-Centennial Conference second team. Defender Jesse Murphy '96 earned a Conference Player of the Year nomination for his outstanding defensive play.

The **women's soccer** team had a frustrating season, finishing with an overall record of 1-15-2 and 0-7-1 in the Centennial Conference. The year was plagued with many close losses as the Garnet lost six games by one goal. Forward Sarah Jaquette '98 received conference Honorable Mention recognition as the Garnet's leading scorer, collecting six goals. Laura Starita '96 and Mara Williard '96 were named to the Centennial Conference Academic Honor Roll.

RICHARD ERNST

Conference MVP Danielle Duffy '98 in action against Sweet Briar.

The women's **volleyball** team notched its first winning season since joining the Centennial Conference. The Garnet posted a 6-4 record and a fifth-place finish. They went on a five-match winning streak to close the year with an overall record of 11-13. Senior Nancy Rosenbaum was named to the conference's Academic Honor Roll.

In **Hood Trophy** play, the Garnet notched victories over Haverford in field hockey and volleyball and was defeated in both men's and women's cross country and men's and women's soccer.

VIRTUOSO

Computers seem to be everywhere, but we're only at the dawn of the digital age. Neil Gershenfeld wants to put one in your coffee cup—and in your shoe.

By Jeffrey Lott

Neil Gershenfeld has a problem. The new computers are arriving so fast that there's hardly time to unpack and set one up before another generation is on its way—faster, more powerful PCs packed with megahertz and gigabytes and RAM unheard of just a few years ago. The halls of Gershenfeld's building, the Media Laboratory at the Massachusetts Institute of Technology, are littered with boxes from Apple and HP, Compaq and IBM, spilling out their empty styrofoam molds, from which smart new machines seem to have sprung like Christmas toys from F.A.O. Schwarz.

It's a problem Gershenfeld, director of the Physics and Media Group at the lab, can live with. During a tour last summer, he showed off some of the electronic marvels made possible by all this equipment—and by a new approach to thinking about communications, computing, and the human mind.

In the basement of the five-story I.M. Pei building a few blocks from the Charles River, we sit in Steve Benton's darkened lab and watch the world's first holographic video—a three-dimensional representation of an automobile that seems to move through the air in front of us. It's small, and a little shaky, but that only adds to the impression that we're seeing *The Great Train Robbery* of some future medium.

In another room technicians tinker with a computer that has a 6044- by 2948-pixel display—about 10 times bigger than the average monitor sold today. They are researching what they call "visible language," the merging of typography, graphics, and video. The headline on the prototype "newspaper" displayed on the 10-foot screen is MICROSOFT THREATENS SAUDIS. (We laugh, but a little nervously.)

As we come out of an elevator, a graduate student with a miniature video camera strapped to his head says hello. Steve Mann's eyes are hidden behind goggles containing tiny TV screens, but he can see us just fine. The transmitter on his back is sending everything his camera sees to a computer down the hall, which instantly processes the images and sends them back to the goggles. We talk a little, and I learn that his televised vision is available for all to see—"live" as he sees it—by logging onto the World Wide Web. (See page 15 for this and other WWW addresses related to this article.)

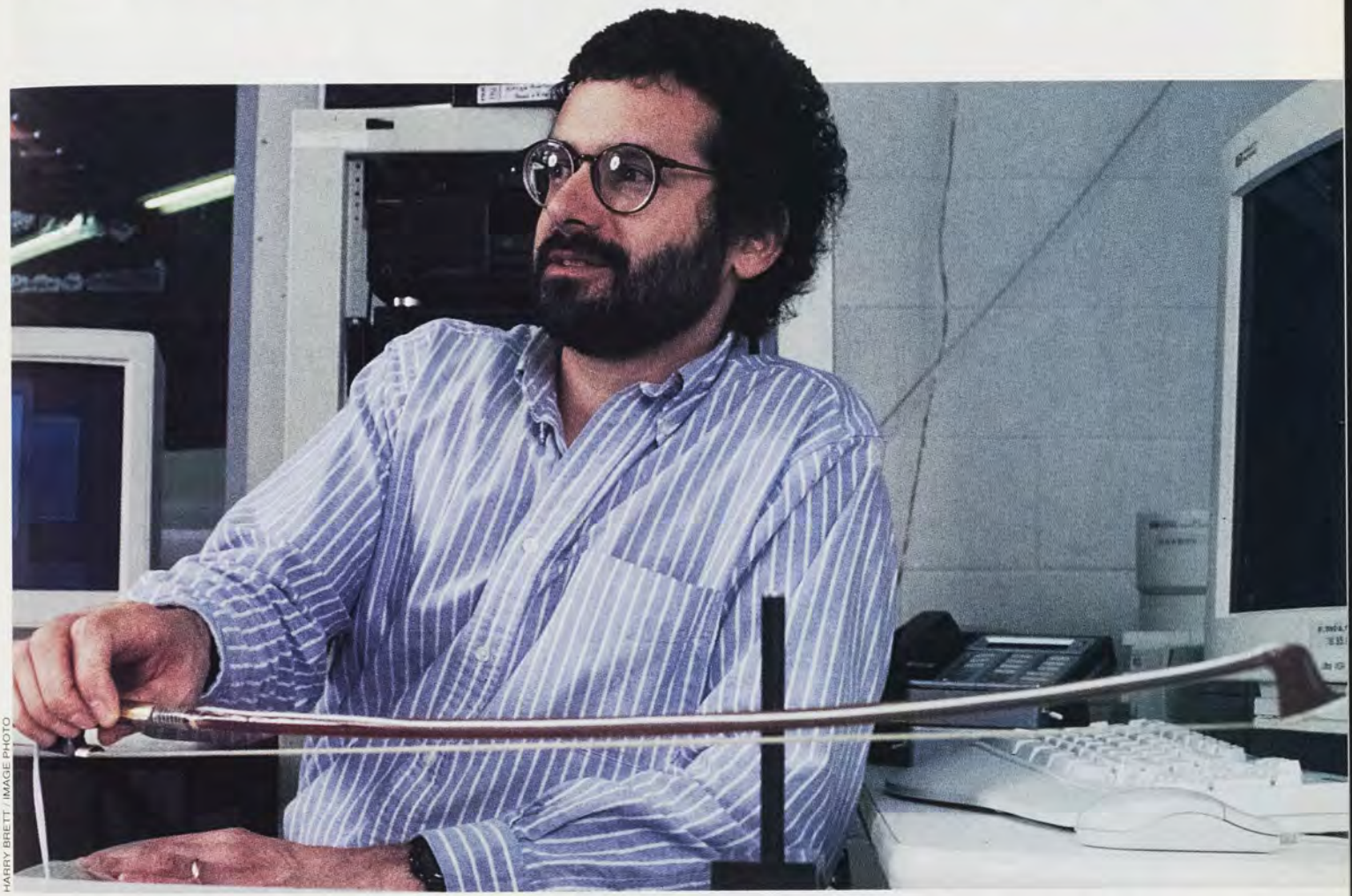
Another researcher takes us to a small performance space that is being shown on a nearby TV through a new kind of video system. As I watch the screen, advanced software enables me to use a joystick to move my "seat" effortlessly around the stage, watching first from the front, then from the the sides and back. Wow, I think. As a baseball fan, I would love not being tied to a view of the game that some director in a trailer wants me to see. With this intelligent combination of images, I could sit in any seat in the stadium and watch any aspect of the game. Let's see, is the Pirates' shortstop positioning himself for a double play? That runner's getting a big lead....

And then there's the hypercello. It's what brought Neil Gershenfeld to MIT in the first place, nearly four years ago. Trained as a physicist (Honors in physics at Swarthmore in 1981, a stint at AT&T Bell Labs, and a Ph.D. in condensed matter physics at Cornell), Gershenfeld was a Junior Fellow at Harvard expecting to go on to a career at IBM Research when he ran into Marvin Minsky, the MIT professor whose theories of human thinking and learning are known as the "society of mind." Minsky, who believes that intelligence is collective, derived from the interactions of many different minds, learned of Gershenfeld's interest in electronic music. Might he be interested in a collaboration that was just getting started between composer Tod Machover and cellist Yo-Yo Ma at the Media Lab?

Remembering how he had enjoyed rubbing elbows with members of Cornell's innovative faculty in electronic music, Gershenfeld went down Massachusetts Avenue to meet Machover. The experience changed not only his career but his view of physics itself.

"This was a weird, fun place," Gershenfeld recalls thinking during his early visits to the Media Lab, "not a

COMPUTING



HARRY BRETT / IMAGE PHOTO

Four years at MIT's Media Lab have caused physicist Neil Gershenfeld '81 to rethink his own career—and the role of physics itself.

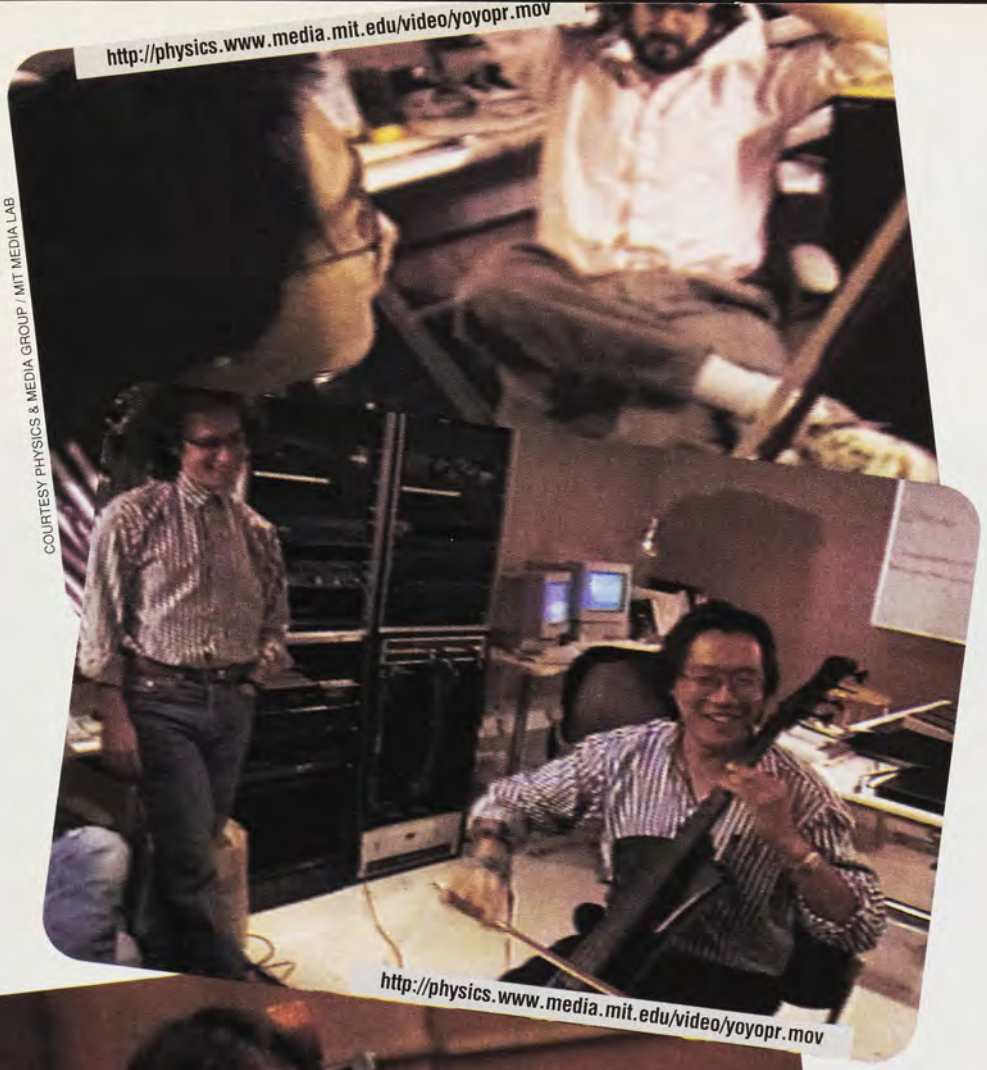
place where I thought you could do 'serious science.'" Machover and Ma were working on ways to integrate traditional musical instruments with sensors, computers, and software that would enhance and extend a performer's ability to make music. The composer and the virtuoso were trying to control the sound electronically without giving up the exquisite relationship between player and instrument.

Until then electronic music had relied primarily on the synthesizer, which cannot fully capture richness and nuances of traditional instruments. More sensing of the player, and more analysis of how sounds are produced, was needed. Enter physicist Gershenfeld, a childhood bassoon player whose engineering background (a minor at Swarthmore) had always made him curious about "what works."

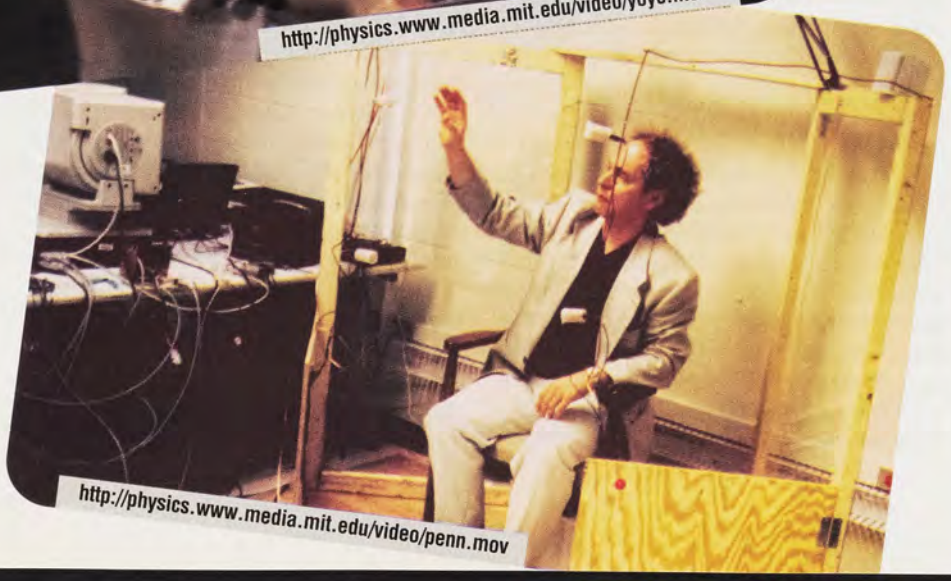
For the piece that Machover was writing for Ma, he wanted to create an electronic instrument that would not only respond to the sounds that the cellist played, but to the actual movements of hand and bow that made those sounds. Gershenfeld thought he could figure out how.

"I found it very humbling," he said. "I didn't think a cello could be as complicated as a good physics lab experiment, but it was a lot more complex than I thought." The challenge was to record the movements of the cellist's hand in space, the pressure of the bow on the string, the vibration of the strings—in all, 10 different aspects of virtuosity. To "locate" Ma's bow hand, Gershenfeld first tried sonar, but the data was too crude to use. Then he hit upon using a low-power radio transmitter whose output would be detected by special materials on the bow.

By analyzing the signals coming from the bow, Gershenfeld could program the computer to pinpoint every movement, every stroke of the bow in



COURTESY PHYSICS & MEDIA GROUP / MIT MEDIA LAB



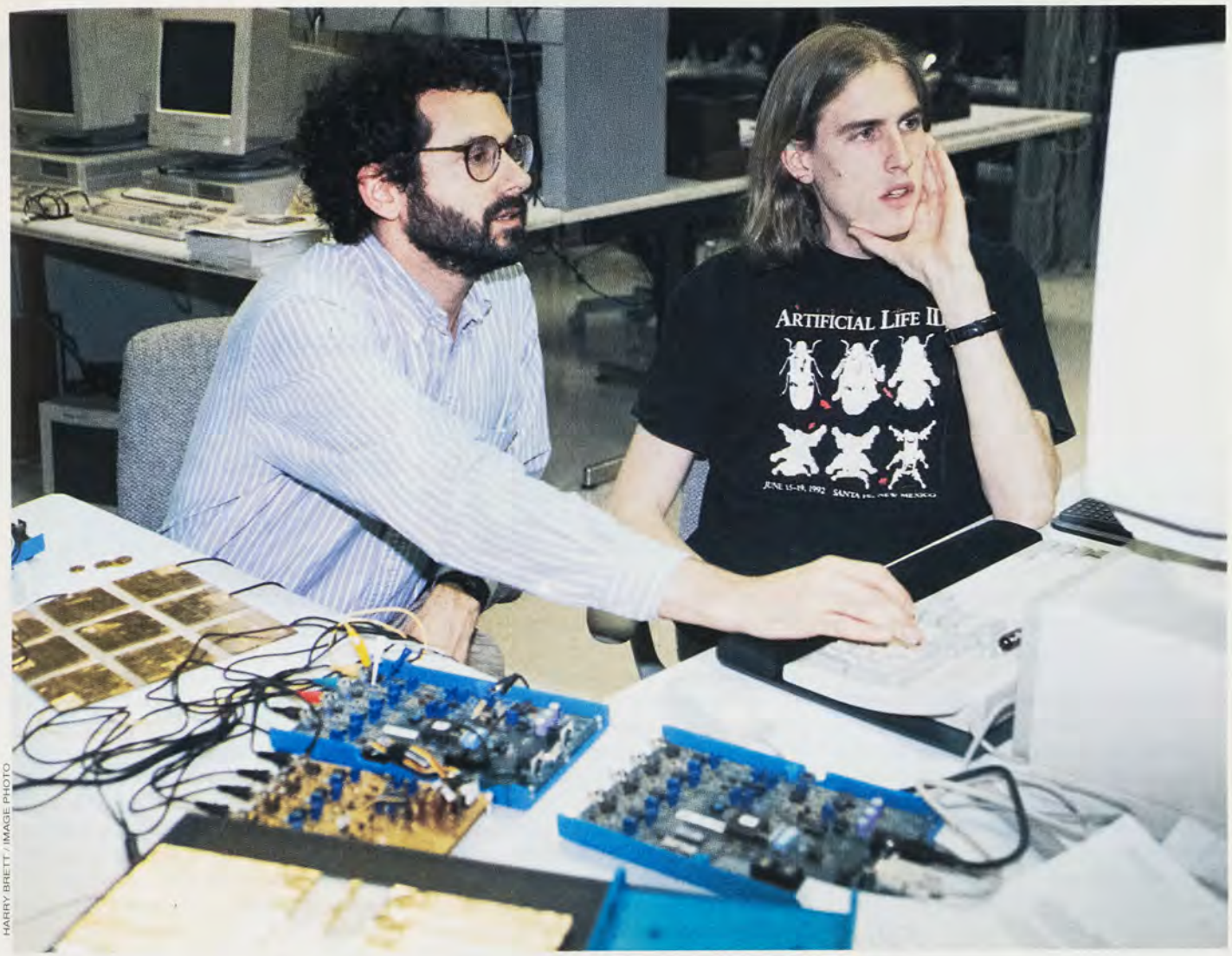
"I didn't think a cello could be as complicated as a good physics lab experiment, but it was a lot more complex than I thought."

three dimensions. From there it was a matter of "doing the math" to describe both the real and "virtual" instruments. The result is a kind of digital record of Yo-Yo Ma's playing and Machover's composition that builds on the artistry of each.

"Of course, it's easier to characterize a Stradivarius than to make one," said Gershenfeld as he attacked the air with one of the lab's sensor-loaded bows, causing four huge speakers to emit a sound like a first-year Suzuki student. "A great instrument may be difficult to duplicate with wood and varnish, but after all, what is a cello but an analog computer that solves equations of motion to make particularly beautiful sound waves? Now we can sense and compute at a level of description where mathematical models become playable instruments.

"What we're trying to do here is enrich the boundary between the player and the instrument. A player like Yo-Yo is unsentimental about

Cellist Yo-Yo Ma rehearses with composer Tod Machover at the Media Lab using a cello equipped with sensors designed by Neil Gershenfeld. Below, magician Teller of Penn & Teller experiments with a "spirit chair" that senses his movements. Working with these artists has led Gershenfeld to new technology for human–computer interactions—and to some interesting performances. QuickTime video clips of these experiments can be found at the World Wide Web addresses shown.



HARRY BRETT / IMAGE PHOTO

Gershenfeld works with graduate student Josh Smith on a system for imaging with electromagnetic fields.

instruments—they're just tools, and he wants better tools. When I asked him when he would take our instrument over his instrument [Ma actually *has* a Stradivarius] he talked about logistics, not mysterious beauty.... I'll be disappointed if we cannot make a digital Stradivarius in a few years," claimed Gershenfeld.

Author Thomas Levenson calls the Machover–Ma collaboration an "effort to locate common ground between human and machine." But Gershenfeld disagrees: "'Common ground' gives too much authority to the machine. All instruments, old and new, are technology. What interests me is to open up the division of labor between composer, performer, and audience."

By bringing new expressive tools into everyday life, Machover and Gershenfeld want to bridge the gap between the small number of people who create artistic content and the large majority who now merely receive it. "The same tools that can help a virtuoso do more can also help a beginner to engage," says Gershenfeld.

Whether or not "common ground" is the right term, Gershenfeld's work—indeed the whole work of the Media Lab—is concerned with the relationship between people and machines across the whole range of human communication. Its director, Nicholas Negroponte, describes the lab's founding in his book *Being Digital*: "We came together ... as a counterculture to the establishment of computer science, which at the time [the mid-1980s, just as the personal computer was being born] was preoccupied with programming languages, operating systems, network protocols, and system architectures. The common bond was not a discipline, but a belief that computers would dramatically alter and affect the quality of life through their ubiquity, not just in science, but in every aspect of living."

With the support of former MIT president Jerome Wiesner, Negroponte assembled a group of academic renegades and restless artists—a filmmaker, a graphic designer, a composer, two mathematicians, and a physicist. *The New York Times* reported that a senior faculty member at MIT called them "charlatans," but corporate sponsors, among them some of the biggest names in broadcasting,

HARRY BRETT / IMAGE PHOTO

"Many complaints about new technology are entirely justified. But they are really just statements about bad technology."

Will we need machine tools in the digital future? "Of course," says Gershenfeld. But like this milling machine, they will be controlled over the Internet.

publishing, and computing, flocked to Cambridge with checkbooks open.

Today, three-quarters of the lab's research dollars come from corporations, creating a unique experimental marriage of academia and industry. With about 100 projects ongoing, the lab's work stretches from abstraction to application, from Marvin Minsky's theories about the nature of intelligence to figuring out how to create computer networks in disadvantaged neighborhoods.

Gershenfeld likes the synergy this creates, but some at MIT have called the Media Lab an academic red-light district. At best, says Gershenfeld, corporate sponsors "pose problems, help stimulate research, and ground what you're doing, reducing it to practice." Faculty member Ted Adelson, who is working to emulate primate visual processes with computers, proposed the following matrix to explain how research at the Media Lab is conducted:

	IS EASY	IS HARD
LOOKS EASY		
LOOKS HARD		

Gershenfeld explains: "We bring money into the lab by doing 'looks hard—is easy,' which solves a sponsor's practical problems quickly. Then we use the money to support 'looks easy—is hard,' the things that lie behind what we demonstrate, things we're struggling with that are a long way off."

Like the physics of paper. You often hear that no computer is going to replace the book. But just as the Stradivarius is an analog computer, the book (or this magazine) is also a piece of technology. The reason people are so attached to information on paper, says Gershenfeld, is that its specifications are better than any computer: "A book boots instantly, is random access, has high contrast, and gives great feedback." But what if you had a computer smaller and more flexible than today's laptops, that you could fold up, throw in your briefcase, take to the bathroom, or read in bed? What if that computer could learn your habits, anticipate your needs? And what if you didn't need a keyboard or a mouse to communicate with it?

In Gershenfeld's lab we saw a step in this direction. Seated at a prototype "smart" table, he passed his hand casually across the smooth formica surface. His computer came on, its screen glowing beside him, a document ready. Turning to it, he moved his hand in the air, as if turning a page from a book. The computer scrolled to the next page in the document. He was controlling the machine with simple gestures that interfered with a sensitive electric field. Parts of the sensors developed to measure Yo-Yo Ma's virtuosity had been adapted to make a new human–computer interface that Gershenfeld smilingly calls a "fish." A mouse, he explained, scurries about in two dimensions, but a fish can swim in three.

The new interface "provides complex gestural control, letting you fly through the information using your hands and body, all with near-zero learning curve. When I wave my hands and the page turns, at first it's like magic, but then it very quickly seems natural. Why shouldn't it behave that way?

"The current computing environment works much more poorly than most people realize," he continues. "We are at a difficult transitional stage where we have made computers obtrusive, but not adept."

Computers, says Gershenfeld, will work better if they know what we want them to do. Nicholas Negroponte stated the problem succinctly in a 1992 interview in *Technology Review* magazine: "Computers are sensorily deprived .... The ability of machines to receive information from

humans is just terrible. At best, you sit there with a stupid mouse pointing at things and typing."

He expanded on this idea in *Being Digital*: "The challenge for the next decade is not just to give people bigger screens, better sound quality, and easier-to-use graphical input devices. It is to make computers that know you, learn about your needs, understand verbal and nonverbal languages."

Gershenfeld's latest work is putting more flesh on these conceptual bones. A new Media Lab consortium called Things That Think, which he co-directs, is "exploring the migration of intelligence from big boxes out into the environment." These researchers think that the path out of our technologically cluttered, information-overloaded society is to embed much more capable technology in everyday objects and to make technology less intrusive as it becomes more helpful.

"Many of people's complaints about new technology are entirely justified," he explains, "but they are really just statements about bad technology. Making new technology capture the best features of old technology—like the desirability of reading a book instead of a computer screen—is an enormous challenge. I see the Media Lab as a 'do tank' more than a 'think tank.' We're strongly motivated to solve particular problems that excite us, and along the way we end up sketching out and living with possible futures. Real progress comes from a dialogue between thinking and doing."

Things That Think researchers are pioneering the use of near-field, low frequency transmitters to create a Personal Area Network, or PAN, that uses the body itself for data communication. With a PAN, you could transmit information between, say, your "smart" shoes and a receiver at a store—instantly exchanging address, phone number, or credit card data as effortlessly as shaking hands or touching a pad on a desktop. Or you could receive information and display it on your eyeglasses or a small screen on your wrist. A prototype PAN created by Gershenfeld and his former graduate student Tom Zimmerman has received wide attention in the computing community because it could make the cumbersome laptop, and even the new personal digital assistants, obselete.

But it's not just people who will become "smarter" in the new digital age. Materials and objects will take on an intelligence of their own. Shouldn't your coffeemaker know where your coffee cup is, and whether you are ready for another cup? (It might learn your habits too. Three cups today? My, we're stressed.)

Whole environments might be imbued with intelligence. Your shoes could pick up the day's news from the carpet as you put them on in the morning. Your electronic newspaper could learn the subjects you are particularly interested in and give you more stories about, say, antique cars or astronomy or anti-Semitism. Your office could sense whether it is you or your colleague sitting at the desk, what kind of day you are having, and whether to reroute your phone calls or put them straight through. Gershenfeld's group is even working on using atoms themselves as logical gates in truly solid-state computers.

To accomplish these marvels takes serious research into the physics of materials themselves. Things That Think is organized on three levels: the physical design of smart objects with embedded sensing, computing, and communications; the technology needed to link those objects together and have them communicate with each other; and the integration of all of this newfound knowledge of our environments into systems that provide new solutions to old problems.

To Gershenfeld such frontiers are one place physics should be headed, and he sees the need for a new relationship between basic and applied research. Writing in *Physics Today*, he said that the battle in his discipline "between the defenders of curiosity-driven basic research and the proponents of applied development ... risks satisfying neither camp."

At Swarthmore, he wrote, his philosophy teachers taught him to carefully pose questions "about the deep secrets of the universe," but it was in the study of physics where he unexpectedly found the answers. But now, he asserts, physics could easily become like Latin, "an important canon that is necessary for advanced work in many fields and is kept alive by a small group of dedicated followers but not expected to evolve rapidly." He argues that "the emphasis must shift from finding new fundamental governing equations to finding what emerges from familiar governing equations." Physics needs to embrace places like the Media Lab, a building "full of physics problems that people are eager to solve."

Our tour is almost over, but we have one more surprise. In a small room just off Neil Gershenfeld's main laboratory, there sits a huge milling machine—a shiny tool that seems like a visitor from another era, out of place among the oscilloscopes, electronics benches, and computers. Will we need machine tools in the digital future? "Of course," says Gershenfeld, patting it like a draft horse, "There are some tasks for which this is just the right tool." Of course it comes as no surprise that the lathe is numerically controlled. It's even hooked up to the Internet. But it reminds us that technology, from the Industrial Revolution to the digital age, is really about finding better tools. ■

THIS STORY ON THE WORLD WIDE WEB ...

The story itself can be found at the *Bulletin*'s new home page:
http://www.swarthmore.edu/adminlink/publications/bulletin

Visit the MIT Media Lab site on the World Wide Web at:
http://www.media.mit.edu/

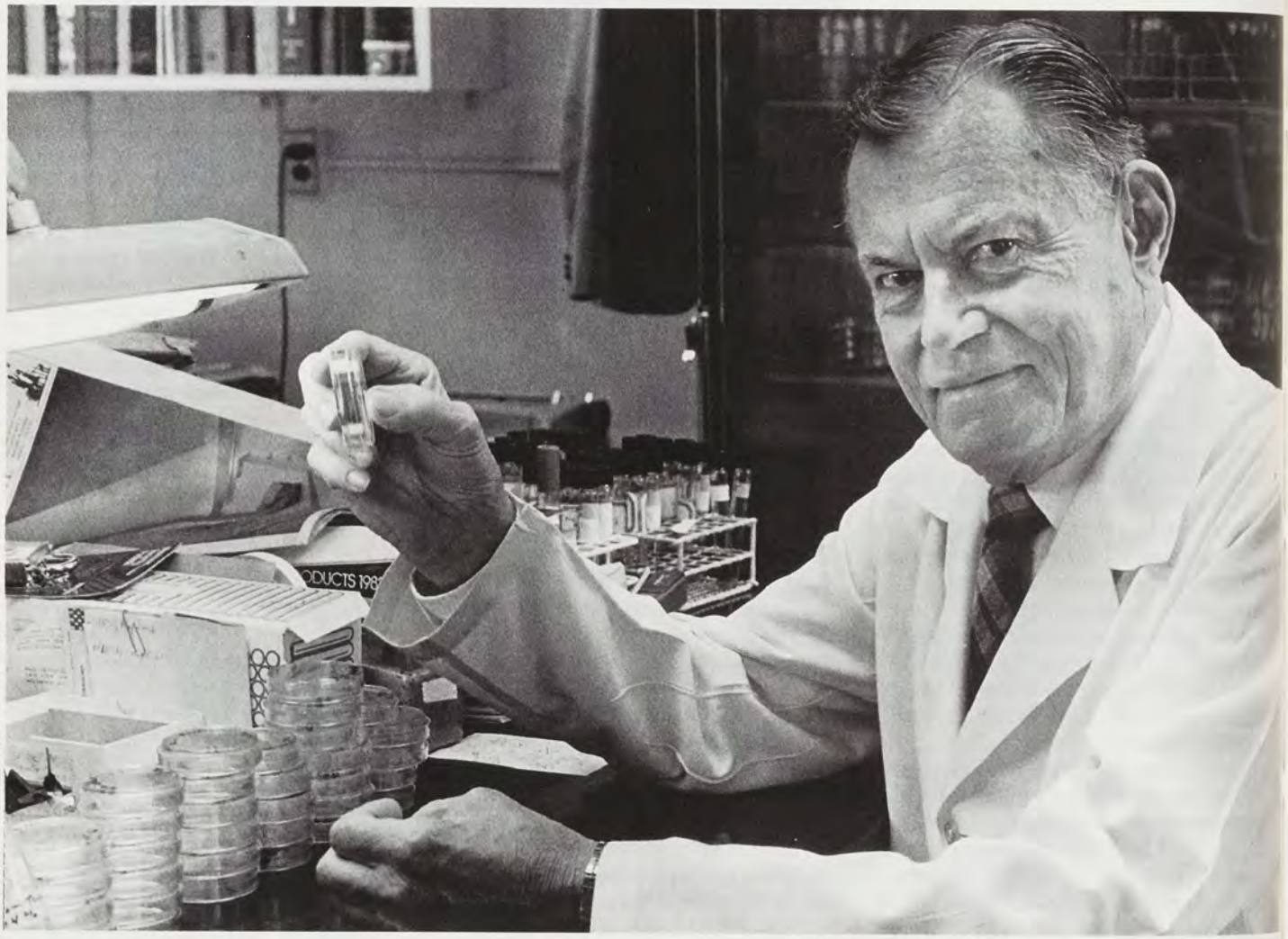
Or go directly to Neil Gershenfeld's Physics and Media Group at:
http://physics.www.media.mit.edu/

Neil's own WWW home page is:
http://physics.www.media.mit.edu/~neilg/

You can see Steve Mann's video eyes live online at:
http://www-white.media.mit.edu/~steve/netcam.html

And there's a video clip of Yo-Yo Ma playing the hypercello at:
http://physics.www.media.mit.edu/yoyo.html

DR. BROWN'S



COURTESY OF MRS. THOMAS MCPHERSON BROWN

On an uncharacteristically warm day during the winter of 1975, Irwin Burton '31 was seeing the U.S.A. in his Chevrolet. The owner of a successful automobile dealership in Milford, Del., Burton decided to spend the night at a motel in San Antonio, Texas. The temperature, which had hovered around 85 degrees in early evening, had plunged to a chilly 30 the next morning.

By the time he reached Dallas, Burton was feeling under the weather. He visited a clinic and was told he had a fever. The next day, while playing golf in Mississippi, he began to feel shooting pain in his hands, especially around his middle fingers. A local doctor examined his hands and prescribed painkillers.

A few days after he reached home, the pain returned to his hands with a vengeance, quickly spreading to his feet. By midmorning he was in such agony that he couldn't stand up. That night was the first of four spent in a hospital bed.

"The doctors were baffled at first," Burton recalls. "They gave me all kinds of tests, which eventually showed I had rheumatoid arthritis. They gave me more painkillers and told me that that was about all they could do."

But Burton knew there was something more that could be done. His daughter, Sally, had come down with rheumatoid arthritis some years

Rx REMEDY

By Bill Kent

before, at the age of 20. Burton had taken her to the Arlington, Va., arthritis clinic of his Phi Kappa Psi fraternity brother Thomas McPherson Brown '29, whose controversial, unorthodox treatments had apparently cured what is still considered an incurable disease. His treatment was simple—antibiotics given over long periods of time—and it was based on a simple assumption, that rheumatoid arthritis stems from infection, not an immune system disorder.

Those treatments had made Brown something of a pariah in the narrow medical specialty of rheumatology. Though his patients ranged from working-class people to heads of state, his critics within the medical profession went so far as to brand him a faith healer who gave arthritis sufferers false hope.

But for Irwin Burton there was nothing false in Tom Brown or his methods. "He was a wonderful friend," Burton recalls, "and a very tenacious guy. When he got a hold of something, he didn't give up."

So after being dismissed by his doctors in Delaware, Burton called Brown's clinic. "Tom told me he was rather busy but could see me in a month," he remembers. "I told him I was in too much pain to wait a month. He said, 'In that case, what are you doing tomorrow?' I was in his office the very next day."

Tom Brown's story is one of triumph and tragedy—the triumph of discovering in 1937 a new way of understanding a disease that, according to some estimates, afflicts 30 million Americans, and the tragedy of not living long enough to see the medical establishment evaluate new studies and independent research conducted here and in Europe. Brown died in Arlington on April 17, 1989, at the age of 84, from kidney failure due to metastatic cancer.

In recent years these new studies—conducted in Europe, Australia, Texas, California, at Harvard University, and at the National Institutes of Health in Bethesda, Md.—have indicated that Brown might have been on to something in claiming that antibiotics are a safe, relatively inexpensive treatment for rheumatoid arthritis and some related ailments.

Tom Brown '29 thought that rheumatoid arthritis stemmed from infection and treated it with antibiotics. Until recently most other doctors thought he was on the wrong track.

Writing in the January 15, 1995, issue of *Annals of Internal Medicine,* Dr. Harold Paulus of the University of California at Los Angeles School of Medicine declared that there is "substantial evidence of the beneficial clinical effect of minocycline in patients with rheumatoid arthritis." Dr. Paulus based his opinion on the findings of a 48-week test of minocycline (an antibiotic of the tetracycline family) involving 219 patients at six American hospitals and clinics.

Such findings will not settle the controversy surrounding Dr. Brown's ideas. Indeed, Dr. C.F. Gastineau, of the *Mayo Clinic Health Letter,* said that, based on that clinic's interpretation of the studies, "we would not advise use of this drug.... I suspect further investigations will be carried out, but it seems unlikely that this will prove to be an effective mode of therapy."

Some of the 10,000 arthritis patients Brown treated in his long career disagree. They want the world to know that, from their point of view, Brown's methods of treating arthritis *work.* For them, his treatments made it possible to live productively with a painful, crippling disease for which there is still no cure.

Pat Ganger is a former patient of Brown's who is now director of the Road Back Foundation, an Ohio-based nonprofit advocacy group that disseminates information about Brown's studies to laypersons and medical professionals. She reports that as of 1995, "a small but important number" of doctors throughout the world are now using antibiotics for treating rheumatoid arthritis and reporting success.

"My own success with the treatment made me feel that I should do something to let other people know about this," Ganger says. "I looked up about a dozen people who felt the same way I did—that we basically got our lives back from Brown. We had no idea how we were going to do this. We had no money, no organization. My family has a printing company, so we

put out a newsletter. We had no intention of going international, but we started to get letters from patients and doctors all over the world. Now we have the membership and the clout to finance the kind of work that will prove that Dr. Brown was right."

Ganger will not reveal the extent of that membership, but the Road Back Foundation is currently sponsoring medical research at Beth Israel Hospital, a teaching facility of the Harvard Medical School, and is raising funds to endow a memorial rheumatology professorship at Harvard in Brown's honor.

"It would have been nice if Dr. Brown had lived long enough to see this," Ganger adds. "But if you met him when he was alive, you could tell there was no doubt in his mind. He knew he was ahead of his time, and he was sure that the medical establishment would catch up with him. He just didn't know when."

COURTESY OF VIRGINIA BROWN GREER '26

As a Quaker Tom Brown would not fight in World War II, but he served proudly as a physician in Australia.

The focus in the medical profession was to come up with an array of drugs that would enable arthritis sufferers to endure, but not defeat, their disease.

He had an absolute, unswerving faith in himself," says Swarthmore Associate Dean Gilmore Stott, whose late wife, the poet Mary Roelofs Stott '40, was also treated successfully by Brown for rheumatoid arthritis. "If Tom had a fault, it was that he was too compassionate to go through the double-blind tests that are still the standard for proving efficacy of treatment. Tom wanted so much to alleviate suffering that he couldn't bear to give one patient a placebo and have that person suffer so that the skeptics would be satisfied."

Born in 1906 in Washington, D.C., Tom Brown was the youngest of five children, all of whom attended Swarthmore—as had their Quaker parents, both in the Class of 1888. Descended from Virginia farmers, the Browns would gather regularly at the family home near Leesburg. There Tom distinguished himself as a rugged outdoorsman who had "a passionate curiosity about all kinds of things," remembers his sister, retired Swarthmore physical education and dance instructor Virginia Brown Greer '26.

"Early in his life, he believed that much of the misunderstanding in the world was caused by people who were too narrow-minded, who were specialists or experts at one thing but couldn't see the forest for the trees."

At Swarthmore Brown sang in the glee club and was a varsity tennis player. "He was an early believer in exercise and outdoor activity as something that was normal and healthy," says Irwin Burton, who joined Phi Kappa Psi when Brown was its president. "And he had a fabulous baritone. He'd break into 'Old Man River' at the drop of a hat."

Originally intending to pursue a career in engineering, Brown "wanted to broaden himself with a biology course," Virginia Greer added, "and that one course made him want to go into medicine." But his Swarthmore education, like his approach to medicine, was liberal.

"Today's physician must communicate," he said in 1957, explaining why he also took philosophy, logic, and public-speaking courses at Swarthmore. "He must pass on to his patients the truths he has learned and block the untruths and half-truths that cause insecurity and anxiety."

Indeed, Brown spent the better part of his life communicating. "He would spend so much time teaching, writing, and speaking to get the word out about his work that I just didn't know where he got his energy from," says his widow, Olive Brown.

Mrs. Brown met her future husband while working toward a degree in nutrition at Johns Hopkins University, where Brown attended medical school. Their daughter, Gael, is a social worker in Baltimore.

"You could say Tom swept me off my feet. He had a magnetic personality, and he was very interested in getting to the root causes of things. He was a tried and true doctor. He didn't

DR. BROWN'S REMEDY

want to just help people; he wanted to cure them of their problems."

During his third year as a medical student at Hopkins, he began to work part time in the hospital's arthritis clinic, where he was struck by the wide variety of ages and backgrounds of arthritis sufferers, by the excruciating pain the disease causes—and by the fact that, for many patients, the medicines prescribed to alleviate pain or swelling in the joints, such as gold salts, had side effects that were sometimes worse than the symptoms.

"As a young clinician and researcher in this field," Brown wrote later in *The Road Back*, a 1988 book that popularized his findings, "I was aware that no major disease had ever been understood or conquered until its cause had been identified." Though there were plenty of theories about rheumatoid arthritis, no one was certain about the cause. Some evidence suggested that it was hereditary—but even that was inconclusive, given that the disease can skip as many as three generations within a family. That Eskimos seemed to suffer less than others suggested that diet or environment may also be a factor.

The dominant theory at the time was that rheumatoid arthritis was a disease of the immune system—that painful swelling in the joints was the result of the immune system somehow fighting itself.

So the treatment then, and to a great extent now, was to alleviate the symptoms, reduce the swelling, and blunt the pain by giving painkillers and medications that tended to weaken, if not impair, the body's immune system. Arthritis sufferers on such medication were prone to a host of side effects ranging from a heightened susceptibility to colds and infections to severe bouts of rage and depression. The disease was thought to be incurable, something that came and went and came back again, depending on the weather, the patient's age, or regimen of activity. (This tendency to come and go makes studies of treatments more difficult because it's not clear how the disease goes into remission.)

The focus within the medical profession—and thus the pharmaceutical industry—was to come up with a greater (and often more expensive) array of drugs that would enable arthritis sufferers to endure, but not defeat, their disease.

JIM GRAHAM

Told that nothing could be done to overcome his rheumatoid arthritis, Irwin Burton '31 called his fraternity brother Tom Brown, who had successfully treated his daughter, Sally, a few years earlier. Burton was in Brown's office the next day.

In 1937, as a resident in the Rheumatic Fever Division of the Rockefeller Institute Hospital in New York, Brown had studied various substances extracted from the joints of arthritic patients. He was surprised to find a preponderance of mycoplasma, small, fragile bacterial microorganisms. He faced enormous difficulties in trying to isolate them, but eventually he published a preliminary paper suggesting that if mycoplasma had *something* to do with the cause of arthritis, the symptoms associated with it might not be due to an inexplicable malfunction of the immune system but rather to an immune system that was working properly, but not effectively enough.

"Nobody ever stumbled onto the North Pole by heading south," Brown was to say later. In detecting the presence of mycoplasm, he was certain that he was headed north.

Subsequent research led Brown to believe that rheumatoid arthritis wasn't an autoimmune disease at all but rather an infection—not unlike a common cold—that the body is trying to fight. Of course, the difference between a cold and rheumatoid arthritis is that a cold will usually go away on its own. Most of the time, rheumatoid arthritis won't.

After serving in World War II, Brown tested several substances that aided, rather than suppressed, the immune system. He was once again surprised to find that among the most effective in treating arthritis in its early stages was the new family of drugs derived from the common antibiotic tetracycline.

As a rheumatologist and professor of medicine at George Washington University, Brown began to offer arthritis sufferers a choice. They could have cortisone—an expensive, anti-inflammatory steroid with dangerous side effects that was being touted as the wonder drug of that era—or any other accept-

ed, medically sanctioned therapy. Or they could try antibiotics, which were much less expensive and had fewer side effects.

Brown administered the tetracycline and its derivatives both orally and intravenously. "To the end he was still trying to determine which was most effective," says Dr. Cap Oliver, a former student of Brown's at George Washington University who later became his partner in the Arlington clinic. In some, though far from all, cases the antibiotics reduced the swelling and pain within a matter of days.

And in cases that included the relatives of Congressmen, foreign dignitaries, and the wife of the late H. Thomas Hallowell Jr. '29 (who gave Brown's clinic an electron microscope to further its studies), Tom Brown's treatments made a positive difference. In a 1987 letter to Swarthmore Vice President Kendall Landis '49 suggesting Brown for an honorary degree, Hallowell described Brown as a man who "has taken more people out of wheelchairs and hospital beds and put them on the golf course and made normal healthy people out of them than anybody I have ever heard of." The degree was never conferred, though Landis says he tried.

Irwin Burton regained his mobility within a month of taking the antibiotics. He says that "Tom Brown never claimed to be able to cure the disease.... He would say that it was in remission—in my case, that of my daughter, and so many others I sent his way. He tried to make converts of other rheumatologists, but the medical profession did not see eye to eye with him and his methods."

Indeed, though even some early European studies indicated that antibiotics could be effective in treating the inflammation associated with arthritis, in America Brown's work was called baseless, unscientific, even fraudulent. When he presented papers about his work at arthritis conferences, he found few who were willing to listen.

It is especially ironic that the Seventh International Congress on Rheumatic Diseases in 1949, at which Brown presented his findings on the beneficial effects of aureomycin, was the same conference where the seemingly miraculous relief given by cortisone was announced. As the cortisone craze took off, Brown's ideas were lost in the shuffle.

"He would act as if it wasn't bothering him," Olive Brown recalls, "but there'd be nights when he'd come home and say he could not understand what the problem was. He had results. He had patients who loved him and wrote letters about how he'd helped them. And he had letters from other doctors who, sometimes against their judgment, prescribed the antibiotics to the patients who wanted them, and had got promising results. I guess results weren't enough."

In 1987, facing a recurrence of the cancer that would eventually kill him, Brown collaborated with freelance writer Henry Scammell on *The Road Back*. As Scammell examined Brown's research, he became convinced that a significant breakthrough in arthritis research was being ignored. "There were lots of different ways that people dismissed his theory. The principal way was that it just didn't fit the conventional wisdom. They would say, sure, he may have been successful, but there's been a high placebo effect with rheumatoid arthritis. Care and loving might trigger something that helps people with the disease. Tom would just say, 'If it works, why doesn't everybody else try it?'"

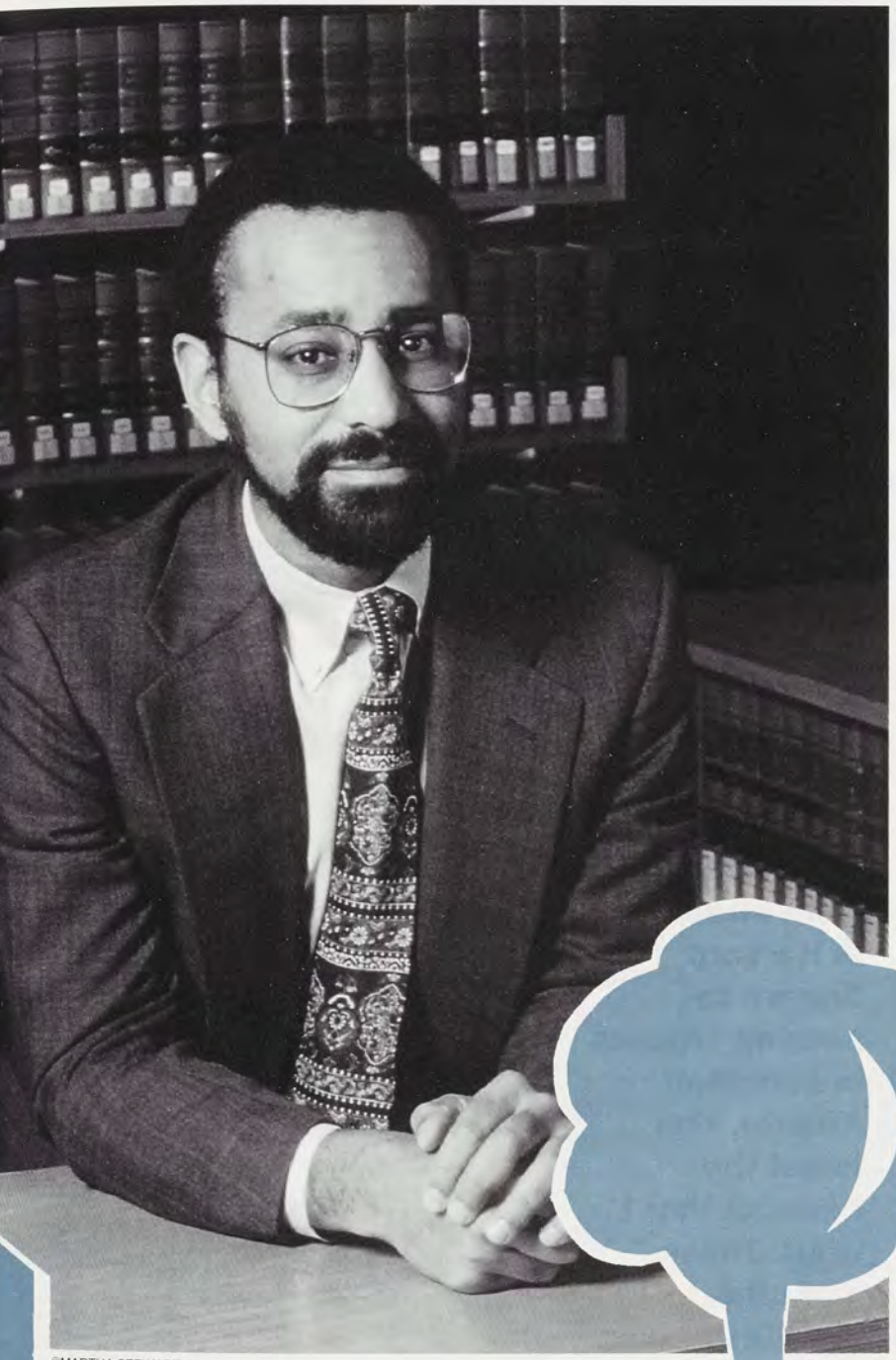
Tom Brown lived long enough to see *The Road Back* generate a small amount of publicity. He died before Pat Ganger created the Road Back Foundation and before the latest studies were published.

Henry Scammell has since published an update of the book, called *The Arthritis Breakthrough*. "I found that, on the average since 1988, I've spent one day of every week answering letters, talking to people, making speeches—for which I wouldn't take a dime—about Dr. Brown's work. Most rheumatologists still think that Dr. Brown's treatment is unorthodox, but it's coming closer to the mainstream.

"And it appears that the world is giving this man's ideas a second look." ■

Bill Kent is a frequent contributor to the Bulletin. *He is the author of three books and serves as the Atlantic City correspondent for* The New York Times.

America's Values Changing?



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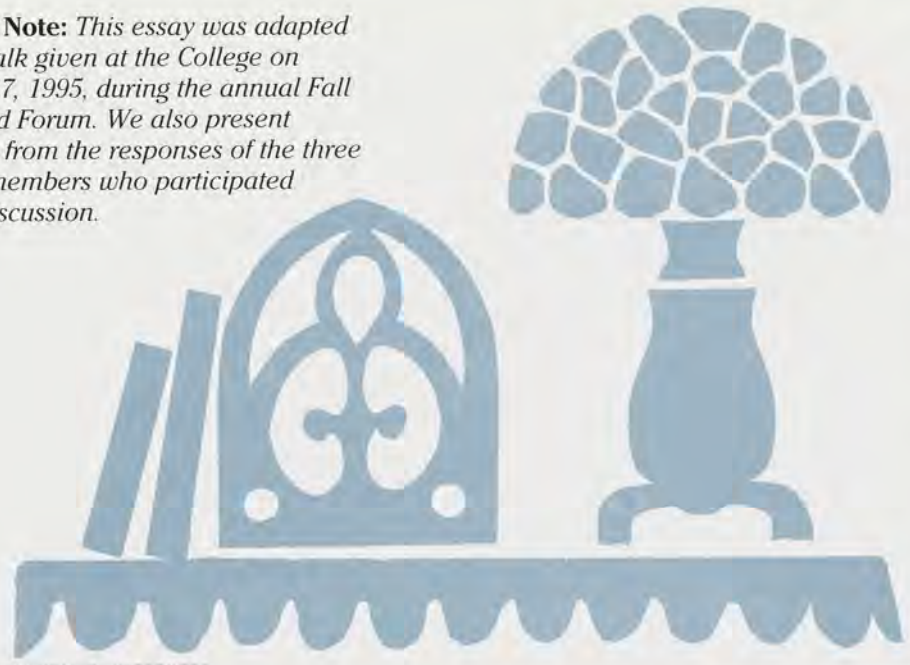
By Christopher F. Edley Jr. '73

"Just like what Nazi Germany did to the Jews, so liberal America is doing again to the evangelical Christians.... It's happening all over again. It's the Democratic Congress, the liberal-biased media, and homosexuals who want to destroy all Christians.... The ACLU, the radical feminists, the militant homosexuals, radical atheists, and anti-Christian bigots are using the courts in America to destroy the life of America's little children." This little homily is from the Rev. Pat Robertson, a graduate of ☞

Editor's Note: *This essay was adapted from a talk given at the College on October 7, 1995, during the annual Fall Weekend Forum. We also present excerpts from the responses of the three faculty members who participated in the discussion.*



META MENDEL-REYES

Assistant Professor of Political Science

I don't think it gets us very far to say that it's dangerous to bring values into politics, because without values what would politics be about other than hard-headed realism, cold-hearted logic, and narrow self-interest? Even to say that politics should be about those things instead of values ignores the extent to which choosing to regard human beings simply as creatures of reason, logic, and self-interest is, in itself, a value judgment.

Yale Law School and the New York Theological Seminary, former Republican presidential candidate, and leader of a media conglomerate with an estimated value substantially in excess of $1 billion.

How about this: "I want you to just let a wave of intolerance wash over you. I want you to let a wave of hatred wash over you. Yes, hate is good. Our goal is a Christian nation. We have a Biblical duty. We are called by God to conquer this country. We don't want equal time and we don't want pluralism." That's from Randall Terry, founder of the antiabortion group Operation Rescue.

And consider this from Ralph Reed, executive director of the Christian Coalition: "What Christians have got to do is take back this country one precinct at a time, one neighborhood at a time, one state at a time. I honestly believe that in my lifetime we will see a country once again governed by Christians and Christian values."

This is the martial language of the religious right, a collection of increasingly sophisticated fundamentalist religious organizations that share a conservative political agenda marked by hostility to the separation of church and state. These are the statements—indeed the commitments—of some of the most powerful political figures of our time. They lead millions and claim tens of millions.

At the center of their message there is, of course, a kernel of truth. Polls tell us that 80 percent of Americans believe that the United States is suffering from a moral crisis, and much of what I see leads me to agree. A recent study reported that almost one in three black males age 20–29 is incarcerated, on parole, or otherwise under the supervision of the criminal justice system—a number that is up from one in five just a few years ago. From gangsta rap to crack, from cyberporn to skinheads, from swastikas in Harvard Square to burning crosses in suburban Atlanta, this is not the America that I want. These and other realities reflect the prevailing judgment that we have strayed from our moral bearings.

From gangsta rap to crack, from cyberporn to skinheads, from swastikas in Harvard Square to burning crosses in suburban Atlanta, this is not the America that I want. These and other realities reflect the prevailing judgment that we have strayed from our moral bearings.

Are America's values changing? A recent Gallup poll said that 90 percent of parents want schools to teach values to their children, but the question is which values, whose values? Most civil libertarians support values-based education in public schools, provided it teaches secular values that are shared across religious and cultural traditions—values like honesty and civility. But the term "secular values" has been criticized on the right as an oxymoron at best and a dangerous conspiracy at worst. They want schools that are steeped in religion—their religion. Without that the schools are simply

The real question is not whether, but how to bring values into American politics. I think it has a lot to do with recognizing that values themselves are subject to political deliberation and that all should participate in as direct a way as possible in those deliberations—as well as in the political decisions we take together as citizens. In my view politics has always been the activity of deciding what is to be done, but at the same time it's an activity of deciding, through action, who we are. By deciding what to do, we also decide who we are. And that means our values are themselves the very subject of politics and thus are always open to reconsideration and change....

It's my sense that the question about American values is going to be answered by action, and I see the young people of today engaging in the kind of activities and experiences that have the potential to rebuild trust and a sense of community. I would add the simple equality that this country is really about. I have written about the 1960s, but it's not because I want to go back to them—it's because I really want the new generation that's going to make the difference in the '90s to have a full agenda of choices to make.

DENG-JENG LEE

imposing the government's values. Pat Robertson has said, "I certainly do not want government teaching my grandchildren about values."

School prayer, of course, is the focal point of the church-state debate. Fundamentalist activist David Barton, generally considered the chief theoretician of the school prayer movement, argues that "removing prayer and the acknowledgment of God from our classrooms has been the primary cause of the devastatingly serious decline in the lives of students, their families, the schools, and our nation." But these activists want more than the right to pray—which we all enjoy anyway, whether in or out of school. They want some measure of government endorsement in settings that confer government approval. Why? Because, they explain, they are not moral relativists. Some values are better than others. And the best, of course, are Christian values.

It seems to me that there's more at work here than a critique of moral chaos born of relativism and its supposed behavioral counterpart, permissiveness. Those on the religious right say they are waging a war to reassert values that are under siege, but their argument about values is often combined with another argument about two institutions—government and the family. What is in the public realm, and what is private? And what principles should regulate the relation between the public and the private?

To many of us, there is an overarching civic principle reflected in the First Amendment: that religious values are private values, and their collective imposition on others is an affront to that civic principle. But this formulation doesn't always work. The values I hold in my heart are the ones I try to live by. They guide my public life by shaping my policy preferences and determining how I vote. Last year my personal values clearly took on a public cast as I advised President Clinton on the challenges of racial healing and equal opportunity.

But how much should a person's (or a group's) private religious beliefs affect public policy? Consider the following two situations:

Scene one: a budget discussion involving Office of Management and Budget officials and a dozen economic and policy aides to President Clinton. It's an occasion to present some of the most difficult and significant policy choices to him and Vice President Gore. Almost everyone sitting around the table in the Cabinet room would have thought it extremely odd—even inappropriate—had I argued with the attorney general about her request for additional FBI funding or more federal prisons by quoting religious scripture. I did cite social scientists, and, being a professor, I probably would have had license to cite Bentham or Mill or de Tocqueville, but certainly not Abraham or Jesus or Mohammed.

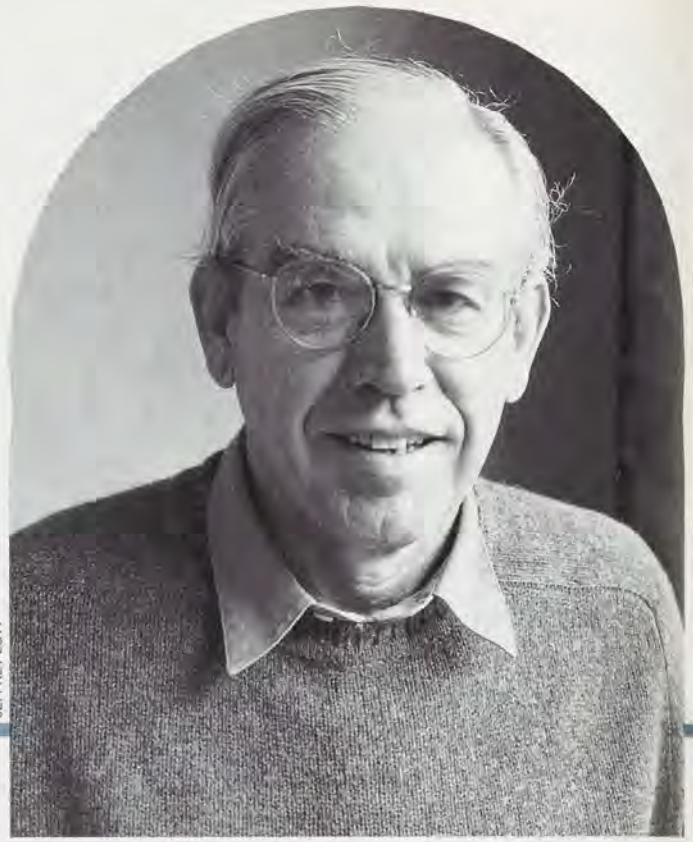
Scene two: Instead of 15 people around a table in the Cabinet room, there are four of us with the president in the Oval Office. We have just spent 90 minutes going over some of the thornier parts of a draft speech on affirmative action that he will give in two days at the National Archives, using as his backdrop the Declaration of Independence and the Constitu-

ROB HOLLISTER

Joseph Wharton Professor of Economics

I want to call attention to four major facts that I think create the particularly fertile ground for intolerance. I think it's important to keep these in mind when we're talking about what we can do about values:

The first is the decline in real earnings for the lower half of the income distribution. This went on slowly from 1972 to 1980, but with increasing rapidity from 1980 until the present time. And it has fallen disproportionately on African American men and women.



JEFFREY LOTT

tion—the great texts of our secular Torah. It's been a good meeting, and the president is pumped up. He says, "You know I was up late last night, and I was reading my Bible," and then he walks over to his desk, and he pulls out his Bible, a little thing with microscopic print. He puts on his glasses and starts reading from Luke. It seems natural, just like Bill Clinton.

I can find no fault with this, but why? Why my unease about the notion of appealing to religious values around the Cabinet Room table, when 10 steps away in the Oval Office it seems perfectly appropriate?

I think the difference lies between invoking personal religious values as independent authority for public policy and using them as illustration, metaphor, or parable. The president did not mean to suggest that our argument favoring affirmative action should be accepted because he could find some authority for it in the Gospel. He merely recalled to us a familiar moral teaching that further grounded the policy argument, providing a moral context.

The question, then, is what constitutes proof in our public discourse? What kind of argument should be allowed to carry the day? Should a debate in the Senate be different from a conclave of cardinals or of Talmudic scholars? I believe the answer is yes, it must be different, but by way of argument I can only assert the First-Amendment value—or metaprinciple—that distinguishes America from theocracies and makes it possible for faith to flourish.

Here's another way to think about the school prayer problem: Is the public school an extension of the family or an extension of the state? The answer: some of both. We are in a dilemma because we think of educating our children as *personal*, yet we delegate a large portion of the task to the *government*, thus inviting conflict over the public/private distinction.

And that argument expresses the fundamental tension within liberal democratic theory—the tension between representative government and personal liberty. The American constitutional solution, resting on both democratic participation and an antidemocratic Bill of Rights, has served well, but will it survive? It's ideas like those of Randall Terry, who rejects the public/private distinction in toto, that I'm worried about. Those things that our traditions have always considered public become overwhelmed by the private in Randall Terry's value system.

This leads to my fundamental proposition: We cannot regulate the public/private distinction by segregating values on either side of some arbitrary public/private boundary because no stable boundary can be found. We should instead appreciate and continually repair the delicate, discomforting balance that is characteristic of liberal democratic culture. Abortion, school prayer, and a balanced budget are all difficult public policy matters, which can be

The second is the increasing arrest and incarceration of African American males. The figures on incarceration from 1980 onward are simply breathtaking. And if you compare them with the crime statistics, you see that we have lots of fear about crime but in fact the crime rates have been essentially stable, indeed decreasing a little bit during that period.

The third major fact is the persistent residential segregation of African Americans combined with the movement of employment to the suburban fringe. So jobs have moved, but the ability of African Americans to follow those jobs remains constrained by very serious residential segregation.

Fourth is the large inflow of immigrants, the largest we've had since the beginning of the century. Further, it appears that the skill levels of the incoming immigrants have become lower and lower compared to previous periods of immigration.

I think that if you put these four facts together you can see how it creates a tremendous climate of anxiety within society and a lot of zero-sum game thinking. This is the ground on which intolerance grows.

resolved only by the application of values. It's not the agenda of the religious right that's the problem, it's the intolerance.

There is another crucial test of our nation's values, and it concerns our commitment to social and economic justice. The current debate over welfare reform and Medicaid budget cuts has been taken by many liberals to be a dramatic turning-away from America's commitment to eliminating the evils of poverty and racism.

I see it somewhat differently. As I look over the sweep of time, our commitment to such altruism seems to have a now-you-see-it, now-you-don't quality. There's every reason to see the New Deal social insurance commitment and the Great Society social welfare commitment as historical aberrations. In short, we may not be as good as we think we are.

Liberals should not delude themselves by thinking that it's only a matter of time—a short time—before things are corrected and come back to "normal." What is being wrought in Washington today may in fact be normal, and it is a challenge that calls for response, not complacency.

It is essential to understand that we have a great capacity to hold one set of ideals and principles and quite a different set of practical values. And by ignoring facts and ugly realities we often do pretend that we have put our aspirations into practice when this is clearly not the case. Consider poverty issues, where there is an amazing amount of cognitive dissonance and denial. People just don't want to face the challenges implicit in the facts about poverty and will simply not hear them. Back when President Johnson spoke of "poor black babies," it was too powerful a message to ignore, and the nation was moved. But for better *and* worse, Bill Clinton is not Lyndon Johnson—and it is no longer 1965.

There's every reason to see the New Deal and the Great Society as historical aberrations. Liberals should not delude themselves by thinking that it's only a matter of time before things go back to "normal." For better *and* worse, Bill Clinton is not Lyndon Johnson—and it is no longer 1965.

In matters of race, the same phenomenon is at work, and we have trouble mediating our aspirational values with our practiced values. Last year I was privileged to be a part of a long series of discussions with President Clinton and Vice President Gore over affirmative action and racial issues. We argued vigorously about why America is divided and how it can heal. We talked about the difference between dreams and plans, between race and sex and class and sexual orientation. We talked about why it doesn't matter much in civic life whether you are an Episcopalian or a Presbyterian or a Catholic—and why it's OK for each of those groups to hang out together on Sunday morning but not OK to make hiring decisions on that basis come Monday morning.

DON SWEARER

Charles and Harriett Cox McDowell Professor of Religion

With advice from my colleagues and testimonies of my students, I looked at two books that I thought would provide me with counter-perspectives on changing values in America: our own [Professor of Psychology] Barry Schwartz's *The Costs of Living: How Market Freedom Erodes the Best Things in Life*, and William J. Bennett's *The Book of Virtues*.

WALTER HOLT

The books are very different. Barry offers us an impassioned, reasoned, personal, and at times whimsical critique of the pervasive effects of the dominance of the free market on all aspects of our lives. "Our emphasis on the individual in this free market world we have created has a dark side," Schwartz writes. "It leaves people frighteningly alone, indecisive about what to do and why, unsure of the harsh misfortunes they may encounter. There is a price for freedom—danger. There is a price for individualism—loneliness. There is a price for autonomy—vulnerability. And there is

Over and over, however, there was a missing connection in our discussions between the values we claim and the values we live. The best example of this came over the issue of race blindness. Many conservatives attack affirmative action by arguing that to be a race-blind society we must live with race-blind policies. The fact that prejudice, bias, and exclusion still exist and require effective responses seems to matter little to those who see no distinction between America's aspirations and its practices. Do these ugly realities matter as you construct public policy? Not if you have an unlimited capacity to repress and deny contradictions.

What is to be done? Here I want to appeal to the wisdom of our friend and fellow Swarthmorean Robert Putnam '63, the Gurney Professor of Political Science at Harvard. He has stressed the importance of building communities by investing in what he calls "social capital"—the networks, relationships, and norms that provide a foundation for social and economic strength. But in his vision of restoring civic virtue and community, Bob acknowledges that racial divisions may be the biggest challenge.

I think it is more than that. The call for community carries with it the risk of an intolerant parochialism and ethnocentrism that could be the very antithesis of pluralism and tolerance. There may arise in this call for community, if it goes awry, exclusionary effects of the broadest and most potent sort. The challenge to the Putnam project is how to shrink the vast distances in economic circumstance, where we live, social conditions, and in aspirations, that now exist between communities—especially communities of color and the majority white community.

A dozen years ago, the city of Boston was in the grips of a wave of ugly, racially motivated violence, and there was much hand-wringing and soul-searching. I was among a handful of Harvard Law School faculty members who were invited to a very informal talk with the newly appointed Catholic cardinal, a man who was reportedly conservative on doctrinal matters, but had a record of very substantial leadership on civil rights in the Deep South. I asked him whether he could foresee an end to this kind of conflict. He said, "Yes, absolutely." I asked why, and he said because he believed in the possibility of "redemption." Playing law professor, again I asked why, and he added, "Because Christ has risen, and I have faith."

Now I think there are at least two difficulties with this formulation, met by the same answer. The first is that the Cardinal's confidence doesn't give us much practical guidance about how to translate our aspirations of racial healing into practice. The second is that his confidence that redemption is possible is less than reassuring for those of us without his religious faith. What, short of religious conversion, will bring about a shift in aspirational values and practical commitments? My answer: We must self-conciously seek out and create experiences that will lead to a transformative civic conversion, in our values and sense of community.

a price for enlightenment—uncertainty."

Bennett, on the other hand, gives us a collection of moral tales, which illustrate 10 virtues: self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, loyalty, and faith. In an odd way ... both Schwartz and Bennett reflect my colleagues' sense that the major problem we face is whether there is any hope of a common morality in this particularized, deconstructed, postmodern age. And my students felt need for community and moral exemplars. Yet what is our vision of community? Is it a Norman Rockwell America? A nostalgia for some mythic community whose reality never lived up to its promise?

Our vision must be both aspiration and actual. Our exemplars should not be unattainable moral heroes and heroines, but flawed embodiments of virtue and principle who are capable of inspiring us, but who also leave a practical legacy to help all of us with the daunting social, economic, and political transformation. This will call for all the virtues William Bennett lists and a lot more. It will certainly demand of each of us, regardless of gender, race, sexual preference, or however else we define our particularity, to share in the fashioning and pursuit of common goals, strategies, programs, if you will, a practical common good.

We can't escape the important connection between the private values of our personal lives and the public values we expect to operate in the civic sphere. Our best constitutional traditions seek to balance the tension between state and individual, and so too must we balance the tension between public and private value claims. I see four ways to tend this balance.

First, we must cherish and reassert such metaprinciples as the separation of church and state and our commitments to pluralism. At the same time we must understand that pluralism need not lead to a morally empty relativism. Even while tolerating our differences, we can still debate what is good.

Second, we should not mistake our aspirational values for the values we live. The gap between our preachments and our practices is not only a measure of our personal failures, but also a measure of how far America is from the nation we want it to be.

Third, we make a dangerous error if we believe that politics is not an appropriate arena for values discourse. Yes, it is easier to talk about who is up and who is down, who's ahead and who's behind, but it is even more important to argue about what is right and what is wrong. Politics must be about that too. The religious right understands the political importance of values discourse, and values warfare has become the animating energy of politics today. If we are not combatants in this battle, then we should be prepared to lose it and live with the consequences.

We can't escape the connection between values and the civic sphere. Our best traditions balance the tension between the state and the individual, and so too we must balance the tension between public and private values.

Finally, we must acknowledge that the values we hold and live are not immutable. Our commitments to social and economic justice, to diversity, or to the aesthetic triumph of the arts—we should vigilantly guard what we hold dear against assault and erosion, lest those commitments prove ephemeral. America's values *are* changing, and the challenge is to transform our nation's moral journey from a walk in the desert to a journey toward what we have promised ourselves and our children. ■

Christopher Edley Jr. '73 is professor of law at the Harvard Law School, where he has taught since 1981. He served as national issues director for the 1988 presidential campaign of Michael Dukakis '55, as senior transition policy adviser for the Clinton/Gore presidential transition, and as associate director of the Office of Management and Budget in the Clinton administration. In 1995, as special counsel to President Clinton, Edley led the administration's review of affirmative action programs. His book on affirmative action, Not All Black and White: An Essay on Race, Affirmative Action, and American Values, *will be published by Hill and Wang this spring.*

SWARTHMORE HAPPENINGS

Roberta Chicos '77, Emily Gage '90, and Jennifer Cousar Costa '91 (left to right) take a break from a service project in Boston where Connection members did yardwork and housework at a public housing project for the elderly last October.

Recent Events

Chicago: On Jan. 26 Chicago young alumni got together for a Swarthmore TGIF cocktail party at a local bar and cafe. Jennie Romich '94 and Darius Tandon '94 put the event together.

Los Angeles: More than 30 alumni, parents, and friends came out to the California Institute of Technology to cheer on the Swarthmore women's basketball team as they took on Caltech on Jan. 6. Following the game players, coaches, and members of the LA Connection gathered for a reception planned by Jenny Rickard '86.

New York: The New York Connection gathered for its almost-annual Chinese banquet on Feb. 7 at the 20 Mott Street Restaurant. The event was organized by Penel Owens Adelmann '66.

Philadelphia: Members of the Connection came to campus when the Swarthmore College Chamber Orchestra featured alumni composers and performers in a concert of 20th-century American music in November. In February Mark Kenward '89 brought his solo adaptation of Melville's whaling novel *Moby Dick* to Swarthmore's campus. A reception with Mark followed the performance. Also in February Swarthmoreans attended a showing of *Cold Fever*, a film by James Stark '71. James met with alumni and parents at a reception following the film.

Seattle: On Jan. 27 the Seattle Connection toured two special exhibits at the Asian Art Museum in Volunteer Park. Following the tour everyone gathered at a local Thai restaurant for some casual conversation. Deb Read '87 coordinated the afternoon outing.

South Florida: South Florida alumni and parents spent part of Jan. 11 at the home of Mark Shapiro '88 getting to know some current Swarthmore students who were home for winter break. Also, an added feature to the Garnet Sages' annual visit to the Highland Park Club in Lake Wales, Fla., was a luncheon with Harry Gotwals, Swarthmore's vice president of alumni, development, and public relations.

Washington, D.C.: Chekhov's classic play *Three Sisters* was at the Studio Theatre in Washington, D.C., in December, and area alumni, parents, and friends enjoyed a performance. After the play the group had the opportunity to meet and talk with cast members. Dorita Sewell '65 and Serge Seiden '85 organized the event.

Upcoming Events

An Evening at the Basic Theatre is planned for the **New York** Connection on Feb. 28. Also planned for early- to mid-spring are an event at the Brooklyn Academy of Music, a visit by Swarthmore President Alfred H. Bloom, and a showing of the new movie *Cold Fever* by Swarthmorean James Stark '71.

Planned for the **Philadelphia** Connection some time in early April is a tour of the new Kohlberg Hall followed by a student panel on volunteerism.

Coming Soon for Swarthmore Alumni

March 9–21	Alumni College Abroad Costa Rica and the Panama Canal
March 22–23	Black Alumni Weekend
March 29–31	Coolfont Retreat, West Virginia
April 12–13	Alumni Council's spring meeting
April 19–21	Parents Weekend
June 4–7	Alumni College on campus
June 5	Garnet Sages garden tour, Unionville, Pa.
June 7–9	Alumni Weekend
Aug. 19–Sept. 1	Alumni College Abroad—Turkish Coast
Sept. 20–21	Volunteer Leadership Weekend Alumni Council's fall meeting

For information on alumni events, call the Alumni Office at (610) 328-8402, or e-mail alumni@swarthmore.edu.

Alone in Arizona? Lost in Louisiana? Short of cash in California?

Tuck this directory into your suitcase, and traveling may never be the same again!

Swarthmore alumni and parents in 34 states and four foreign countries have put out the welcome mat for College alumni, parents, faculty, staff, and students. Instead of spending the night in a motel, stay in the home of a Swarthmore alumnus/a or parent. You'll have first-rate company while saving money, and part of the cost goes to the College's Alumni Scholarship Fund. A one-night stay is usually $30 (can vary according to location).

How to arrange a stay with Swarthmore hosts:

Simply write or phone the hosts with the dates that you will be in their area. Hosts can decline to accept travelers at any time. They may have certain limitations, such as no smoking, pets, or alcohol, which are listed by code (see box).

Travelers may not arrive unannounced. They must make arrangements at least two days in advance and notify the hosts if plans change. This service is for Swarthmore alumni, parents, faculty, staff, and students; it is not transferable to others. The hosts have no obligation to provide meals.

We hope that you'll use and enjoy this service. If you'd like to be a host, please write to: Alumni Office, Travel Directory, Swarthmore College, 500 College Avenue, Swarthmore PA 19081-1397. Include your address, telephone numbers, and restrictions.

—Alan Symonette '76, President, Alumni Association

ALABAMA

Joan Maddy Harris '40
3527 Conestoga Way
Birmingham, AL 35242
Day/Eve: (205) 991-0810
NP MAXL 3 MAXG 4

ARIZONA

Chuck Kaplan '80 and Debra Simon '81
6651 N. Catalina Avenue
Tucson, AZ 85718
Day: (602) 299-3677
NS MAXL negotiable MAXG negotiable
Scenic mountains, hiking trails

CALIFORNIA

Carol and Whitney Collins '39
P.O. Box 1035
Carmel Valley, CA 93924
Day/Eve: (408) 659-4665
NS MAXL 3 MAXG 2

Ann M. Baerwald '60
P. O. Box 692
Idyllwild, CA 92549
Day: (909) 659-4658 Eve: (909) 659-3579
NS NC NP MAXG 4 MAXL 7, $50

Chuck Kimball and Nanessence '64
The Artists' Loft
A Bed & Breakfast Retreat
P.O. Box 2408
Julian, CA 92036-2408
Day/Eve: (619) 765-0765
NS NC NP MAXG 4 $70 per couple

Sachiko and Paul C. Berry '55
3787 Louis Road
Palo Alto, CA 94303-4512
Day: (408) 734-8100 Eve: (415) 494-2031
NS NC NP MAXL 2-3 MAXG 2, futon, $15
Internet: Paul_Berry@ACM.org

Harriet Butts '71 and Dale Gatlin
14800 Nash Mill Road
Philo, CA 95466
Day/Eve: (408) 336-5094
MAXL 2 MAXG 4
Beautiful 360° view, no phone/elect., comfortable house

Margaret Dickie Linden '60
P.O. Box 309
Point Reyes Station, CA 94956
Day/Eve: (415) 663-1488
NS NA NP MAXL 7 MAXG 2

Edwenna Rosser '63 and Michael Werner
2160 San Pasqual Street
Pasadena, CA 91107
Day: (213) 740-4626 Eve: (818) 796-4092
Email: ewerner@mizar.usc.edu
1 double bed, 1 single bed
NS (except outside) MAXL 2 MAXG 2-3

Benjamin W. White '42
20 Malvino Court
Belvedere-Tiburon, CA 94920
Day/Eve: (415) 435-3590
NS NC MAXL 2 MAXG 3

Edie Young '68
843 Copper Privado
Ontario, CA 91762-4994
Day: (909) 986-4899
NS NA MAXG 4
One hour drive to Disneyland

COLORADO

Deanna and Michael Held '66
3625 Cholla Court
Boulder, CO 80304
Day: (303) 492-0385
Eve: (303) 444-2830 (before 9:30 p.m.)
NS MAXL 3 MAXG 4, two on sofa bed
$30 for two, $10 each add'l guest

Kathy Purcell '77
840 South Estes Street
Lakewood, CO 80226-4205
Day: (303) 987-2356 Eve: (303) 989-8517
NS MAXL negotiable MAXG negotiable

Barbara Nelson Wells '49
1030 Estes Street
Lakewood, CO 80215
Day: (303) 969-7257 Eve: (303) 238-4315
MAXL 5 MAXG 2, sofa bed

CONNECTICUT

Patricia and Jay Weiner '55
150 Brushy Hill Road
Danbury, CT 06810
Day/Eve: (203) 743-6379
NS NP MAXL 2 MAXG 4

Martin '66 and Eva Reissner Ewing '66
2001 Durham Road
Guilford, CT 06437
Day/Eve: (203) 457-0030
NS NP MAXL 2 MAXG 2

Jane and Rufus Blanshard '43
310 Gurleyville Road
Storrs, CT 06268-1416
Day/Eve: (203) 429-4908
NS MAXL 3 MAXG 3

Roy '80 and Sarah Fleischmann Schutzengel '83
165 Butternut Lane
Stratford, CT 06497
Day: (203) 371-7111 (Roy)
Eve: (203) 375-4738
NS Pets negotiable MAXL 5 MAXG 5, 2 adults, 3 children

HOST CONDITIONS

NA: no alcohol
NC: no children
NP: no pets with travelers
NS: no smoking
MAXG: maximum number of guests host can accommodate
MAXL: maximum length of stay (in days)

DELAWARE

Paul '65 and Diana Judd Stevens '63
12 Crestfield Road
Wilmington, DE 19810-1402
Eve: (302)475-2111
NS NC NP MAXG 4 MAXL 3

DISTRICT OF COLUMBIA

Louis and Cushing Niles Dolbeare '49
215 Eighth Street NE
Washington, DC 20002-6105
Day/Eve: (202) 547-2918 or
(202) 544-5505 (ans. machine)
NS NP MAXL 4 MAXG 3

Michael and Virginia Spevak
5320 Belt Road NW
Washington, DC 20015-1961
Day: (202) 362-9119 Eve: (202) 244-8644
NS NA MAXL 7 MAXG 1

FLORIDA

Janet Hotson Baker '47
550 Gaspar Drive
Cape Haze
Placida, FL 33946
Day/Eve: (941) 697-3581
NP MAXL negotiable MAXG 2
Available October thru May

Wendell '51 and Dorothy Watt Williams '50
124 Whispering Sands Drive
Siesta Key, FL 34242
Day/Eve: (813) 349-4218
NS NC NP MAXG 2
Available Jan 1 thru mid-April

GEORGIA

George and Gloria Harley
617 West Lake Circle
Augusta, GA 30907
Day/Eve: (706) 868-1935
NS NP MAXL 2 MAXG 4

John and Donna Crystal Llewellyn '80
3517 Cedar Valley Drive
Smyrna, GA 30080-5646
Day: (404) 894-2340 Eve: (404) 434-8548
NS NC NP MAXL 2 MAXG 2

IDAHO

Jay and Sandra King
800 Bacon Drive
Boise, ID 83712
Day/Eve: (208) 336-3516
NS MAXL 3 MAXG 4, 1 on bed,
3 sleeping bags, $5 per person

ILLINOIS

Wendell '51 and Dorothy Watt Williams '50
2214 S. Lynn Street
Urbana, IL 61801
Day/Eve: (217) 344-5180
NC NP NS MAXG 2
Available May thru mid-December

IOWA

Ferrel Rose '83
1325 4th Avenue
Grinnell, IA 50112
Day/Eve: (515) 236-4489
NP MAXL 3 MAXG 3 $25 for 2

LOUISIANA

Mary Keller Zervigon '60
1119 Fern Street
New Orleans, LA 70118
Day/Eve: (504) 861-3391
NS MAXL 4 MAXG 2

MAINE

Chris '54 and Jane Walker Kennedy '55
HC 61 Box 124
Damariscotta, ME 04543
Day/Eve: (207) 563-1646
NS NP MAXL 3 MAXG 5

MARYLAND

Judith Graybeal Eagle '66
501 West Gordon Street
Bel Air, MD 21014-3520
Day: (410) 838-0900 Eve: (410) 836-0339
MAXG 2, plus futon
Smoking on screened porch

Virginia Bordeweick Colin '72
13205 Park Lane
Fort Washington, MD 20744
Day/Eve: (301) 292-5999
NS MAXG 2-4
Pets outside only

Daniel M. Mont '83
16512 Kipling Road
Rockville, MD 20855-1929
Day: (202) 226-2672 Eve: (301) 330-9467
NS NP MAXL 2 MAXG 4

MASSACHUSETTS

Diana and Paul Peelle '69
161 High Street
Amherst, MA 01002-1853
Day/Eve: (413) 253-3682
NS MAXG 4

David E. '62 and Alice E. Kidder '63
239 Randall Road
Berlin, MA 01503
Day: (617) 349-2483 or (617) 924-7236
Eve: (617) 924-7236
NS NA MAXG 3
10-minute transport to Harvard Square, Cambridge available

Thomas R. Corwin '59
42 Sunset Road
Cambridge, MA 02138
Day: (617) 497-6753 Eve: (617) 876-5252
NP MAXG 2

Winthrop and Barbara Hertz Burr '65
55 Hemenway Drive
Canton, MA 02021
Day: (617) 735-6198 Eve: (617) 821-2105
NS NP MAXL 7 MAXG 4

Joan Litchard Wyon '50
143 Fairway Road
Chestnut Hill, MA 02167
Day/Eve: (617) 731-3381
NS NC NP MAXG 2 MAXL 3

Sara Bolyard Chase '60
1 Grassland Street
Lexington, MA 02173
Day/Eve: (617) 861-6646
NS NC NP MAXL 5 MAXG 3

Liz Augustine '79
10 Mockingbird Lane
Maynard, MA 01754
Eve: (508) 897-6976
NS NC NP NA MAXL 3 MAXG 2

Susan Turner '60 and Wallace Clausen '60
64 Westland Road
Weston, MA 02193
Day/Eve: (617) 894-0794
NS NP MAXL 2-3 MAXG 2-3

MICHIGAN

Nicholas Jay Herrick Jr. '94
1012 E. Sunnybrook Drive
Royal Oak, MI 48073
Day: (313) 839-9800 Eve: (810) 588-3292
NS NP MAXL 2 MAXG 2

MINNESOTA

Betsey Buckheit '83 and Justin London
610 Union Street
Northfield, MN 55057-2542
Day/Eve: (507) 663-0705
NS MAXL 3 MAXG 3
1 double bed, 1 cot

MISSOURI

Keith '84 and Margaret Smith Henderson '84
4814 Fisher Lane
Arnold, MO 63010
Day: (314) 843-4151 (Keith)
Eve: (314) 282-2478
NS NA MAXL 5-6 MAXG 4 $25

Milton and Dorothy Brodie Clarke '50
1060 West 55th Street
Kansas City, MO 64113
Day/Eve: (816) 523-3058
MAXL 5 MAXG 6

MONTANA

Emilie Smith Loring '44
500 Daly Avenue
Missoula, MT 59801
Day/Eve: (406) 721-4852
MAXL negotiable MAXG 2

NEW HAMPSHIRE

Dale Shoup Mayer '47
14 Bickford Crossroad
Center Sandwich, NH 03227
Day/Eve: (603) 284-7726
NS No cats MAXL 2 MAXG 4
Swimming, canoeing, mountain climbing

Ruth Tuley Broderick '56
173 Packers Falls Road
Durham, NH 03824
Day/Eve: (603) 659-2711
NS NP MAXG 5

Catherine Stone '74
28 South Street
Portsmouth, NH 03801
Eve: (603) 436-9745
NS NP MAXL 3 MAXG 2

NEW JERSEY

Lois and Richard Waddington '52
10 Sunset Avenue
Linwood, NJ 08221
Day/Eve: (609) 927-2803
NS NC NP NA MAXL 3 MAXG 4
$40, including breakfast

Sandra M. Greenberg
37 Elliot Road
Parsippany, NJ 07054
Day/Eve: (201) 335-3054
NP MAXL 30 MAXG 4

Joseph and Geraldine Higham
117 Corrine Drive
Pennington, NJ 08534-3502
Day/Eve: (609) 737-2584
NS NP MAXL 6-7 MAXG 4

Ricki Feingold Waldman '61
148 Lincoln Avenue
Ridgewood, NJ 07450
Day: (201) 982-3416 Eve: (201) 444-8398
NS MAXL 3-4 MAXG 3

NEW MEXICO

Niki Giloane Sebastian '65
HC69 Box 5A
Sapello, NM 87745
Day/Eve: (505) 425-7610
NS Pets negotiable MAXL 7 MAXG 2
futon
plenty of outdoor camping space
Children only with campers $10
Close to Santa Fe and Taos

Colin '82 and Ann Bauman Wightman '82
601 Park Street
Socorro, NM 87801
Day/Eve: (505) 835-3293
NS NP NA MAXL 4 MAXG 5, $20
Children welcome

H. Laurence Ross '55
3939 Rio Grande Blvd. #43
Albuquerque, NM 87107
Day: (505) 277-2501 Eve: (505) 344-0488
FAX: (505) 277-8805
Email: lross@unm.edu
NS MAXG 2

NEW YORK

Thea Mendelson '57
P. O. Box 291
Main Street
Aurora, NY 13026
Day: (315) 364-3279 Eve: (315) 356-5174
NS MAXL 2 MAXG 4 Crib

Philip '48 and Alice Higley Gilbert '48
174 Kilburn Road
Garden City, NY 11530
Day/Eve: (516) 747-3227
NS NP MAXL 5 MAXG 3

Judith Anderson Lawler '60
29 Division Avenue
Nyack, NY 10960
Day: (914) 358-7400 Eve: (914) 353-0534
NS NP MAXG 5

Fred Marshall '83
34 Laureldale Drive
Pittsford, NY 14534
Day: (716) 275-0557 Eve: (716) 387-9895
NS NP NA MAXL 2 MAXG 2 (if able to share double bed)

Chris and Deborah Wright Percival '73
95 Mill Street
Williamsville, NY 14221
Day: (716) 636-3180 Eve: (716) 633-5830
NS MAXL 7 MAXG 5

NORTH CAROLINA

Nancy E. Shoemaker '71 and Stephen Davis
7009 Jeffrey Drive
Raleigh, NC 27603
Day/Eve: (919) 773-1340
NS NP MAXL2 MAXG2
Email: shoemaker@acm.org

OHIO

Russell Benghiat '70
23370 Ranch Road
Beachwood, OH 44122
Day: (216) 831-8580 Eve: (216) 464-1178
NS NP MAXL 2 MAXG 4

Bill and Jane Dixon McCullam '62
9880 Fairmount Road
Newbury, OH 44065
Day/Eve: (216) 338-3253
NP MAXL 4 MAXG 4
Primitive campsites also avail. $10

Richard and Catherine Hall Roberts '63
1026 22nd Street
Portsmouth, OH 45662
Tel: (614) 353-2463
NS MAXL 10 MAXG 2

David and Betsy Ring Kolasky '65
4940 Turnbridge Road
Toledo, OH 43623
Day/Eve: (419) 885-3869
NS NP MAXL 3 MAXG 3

OREGON

Pat and Paul Frishkoff '60
Lundquist CBA
1208 University of Oregon
Eugene, OR 97403-1208
Day: (541) 346-3313
NS NP MAXL 2 MAXG 3 $35
One child only

George '54 and Elsa Bennett Struble '53
210 18th Street NE
Salem, OR 97301
Day: (503) 370-6122 Eve: (503) 364-3929
NS MAXG 3-4

PENNSYLVANIA

Steven Kraft and Margot Hillman '78
1807 Homestead Avenue
Bethlehem, PA 18018
Day: (215) 865-4400 (Margot)
Eve: (215) 868-8987
NS NP MAXL 3 MAXG 3

Anne and John Schubert '74
5996 Beverly Hills Road
Coopersburg, PA 18036-1838
Day: (610) 282-3085 Eve: (610) 282-4246
NS MAXL 3 MAXG 4

Molly and Alex Henderson '75
2051 Rice Road
Lancaster, PA 17603-9544
Day: (717) 299-7254 Eve: (717) 872-9319
NS Pets negotiable MAXL 3 MAXG 4

Barbara Seymour '63
307 Moylan Avenue
Moylan, PA 19065
Day/Eve: (610) 565-9278
NS NP MAXL 3 MAXG 1

Mrs. James K. Blake
9950 East Lake Road
North East, PA 16428
Day/Eve: (814) 725-4162
MAXL 3 MAXG 3

Barbara and Robert Hoe '68
463 W. Chestnut Hill Avenue
Philadelphia, PA 19118-3711
Day: (215) 233-6900 Eve: (215) 242-9098
NS MAXL 3-4 MAXG 2

David and Anna Reedy Rain '83
613 S. Burrowes Street
State College, PA 16801-4611
Day/Eve: (814) 234-1737
NS MAXL negotiable MAXG negotiable

Tom Reiner '52 and Patrice Lopatin
27 S. Wyoming
Ardmore, PA 19003
(610) 642-6897
NS NP MAXG2
one double room $50
Available November thru mid May

TENNESSEE

Nancy and Lee Hallberg '55
211 Semore Drive
Jonesborough, TN 37659
Day/Eve: (423) 753-9345
MAXL 2 MAXG 4

TEXAS

Joan Rudel and Chris Stinson '73
906 Crystal Creek Drive
Austin, TX 78746
Eve: (512) 263-5916
NS MAXL 2 MAXG 2

Sally Mills Watkins
2500-D Quarry Road
Austin, TX 78703
Day: (512) 327-8760 Eve: (512) 477-7677
NS NP MAXL 3 MAXG 3

Kate Rose Grossman '84 and
Paul Gottsegen
1707 Briarmead Drive
Houston, TX 77057
Eve: (713) 266-2900
NS NC NP MAXL 4 MAXG 2

UTAH

Matt '83 and Suellen Heath Riffkin '83
11607 South 700 West
Draper, UT 84020
Day/Eve: (801) 572-0500
NS MAXL 5 MAXG 4, $20, students half-price

VERMONT

Tom Reiner '52 and Patrice Lopatin
High Meadow, A Bed and Breakfast
P.O. Box 3344
Goshen Ripton Road
Goshen, VT 05733
Day/Eve: (802) 247-3820
Alt. (610) 642-6897
NS NP MAXG 6 $45 per room
Available June thru November

Randolph and Beverly Bruhn Major '57
RFD 3, Box 631
Putney, VT 05346
Day: (802) 722-3241 Eve: (802) 387-5737
NS MAXL 3 MAXG 4

VIRGINIA

Ann and Francis C. Tatem Jr. '46
140 Hickory Drive
Christiansburg, VA 24073
Day/Eve: (703) 382-6169
NS MAXL 3 MAXG 3

David Tucker '58
114 N. Court Street
Luray, VA 22835
Day/Eve: (703) 743-1166
NC MAXG 6

Susie and Bob Fetter '53
2923 Carolina Avenue SW
Roanoke, VA 24014-3203
Day/Fax: (703) 982-1034
Eve: (703) 342-9950
NP MAXL 3 MAXG 5,
2 beds, 2 sleeping bags

WISCONSIN

Robert and Marilyn Mathews
Bendiksen '59
N1664 Timber Lane
La Crosse, WI 54601
Day: (608) 789-7661 Eve: (608) 788-0268
NS NP MAXL 3 MAXG 3

Martin '55 and Elizabeth Likert David '53
207 Du Rose Terrace
Madison, WI 53705
Day: (608) 266-8299 Eve: (608) 238-2181
NS NP MAXG 5

AUSTRALIA

Betty Nathan '50
13 Jaeger Circuit
Bruce, ACT, .2617
AUSTRALIA
NS NC NP NA MAXG2 MAXL3
$40 (Australian)

CANADA

Helen Copeland Grattidge '53
5105-46 Avenue
Camrose, Alberta T4V 3Y5
CANADA
Day/Eve: (403) 472-4564
MAXG 4

Richard C. Conlin '50
270 Chemin de la Boucle
Montebello, Quebec J0V 1L0
CANADA
Day/Eve: (819) 423-6379
NS NP MAXL 7 MAXG 4
$40/person, $60/couple, $12/child under 12

Gertrude Joch Robinson '50
415 Mount Pleasant Avenue
Westmount, Quebec H3Y 3G9
CANADA
Day/Eve: (514) 934-5967
NS NP MAXL 3 MAXG 4
$40/person, $60/couple

MEXICO

Janet Hill Coerr '39
1a Priv. Humboldt Casa 2
Cuernavaca 62000 Mor
MEXICO
MAIL: Apdo. Postal 1-233
Day/Eve: 011-52-731-8-90-57
NS NC NP MAXL 5 MAXG 3

NEW ZEALAND

H. Alan Shapiro '71
9/28 Gloucester Street
Christchurch 1
NEW ZEALAND
Tel: 64-3-379-4828
FAX: 64-3-364-2576
Internet: CLAS011@csc.canterbury.ac.nz
NS NC NP MAXL 3 MAXG 2

DENG-JENG LEE

Sing It Loud! Black Alumni Weekend, March 22, 23

Plan on a treat during Black Alumni Weekend, March 22 and 23, when the Swarthmore College Alumni Gospel Choir presents its 25th anniversary concert. Featured in the Saturday evening event will be new pieces, written for the choir and performed on its first recording, *Hallelujah Amen.* Also scheduled for the weekend is a performance featuring The Seventh Principle dance troupe with C. Kemal Nance '92 and a lecture by Martha Jackson-Jarvis during the opening reception of her multimedia installation "Boxes of Oshun" in the List Gallery. For more information on this event, call the Alumni Office at (610) 328-8412.

Swarthmore Weekend at Coolfont, March 29–31

Campaign Promises/ Hardball Politics

Carol Nackenoff, associate professor of political science, and her husband, independent consultant James L. Greer, will join History Professor Marjorie Murphy in leading discussions at the sixth annual Swarthmore Weekend at Coolfont in West Virginia.

The event will be Friday through Sunday, March 29–31, at the scenic resort owned by Sam Ashelman '37. This year's theme is "Campaign Promises/Hardball Politics."

Nackenoff is an authority on the rhetoric of U.S. politics—candidates' appeals to voters, their coded language, the symbols they invoke, and the ways that their messages rework American myths. She is studying the role of such issues as race, gender, and immigration in the '96 campaign, as well as the future of the major parties.

Greer consults with community-based organizations on aspects of development projects from planning to advocacy. He has a special interest in the consequences of elections for cities and suburbs, the decline of urban problems as issues in national elections, and the geography of presidential politics.

JEFFREY LOTT

Carol Nackenoff, associate professor of political science, will be joined by her husband, independent political consultant James Greer, at the sixth annual Swarthmore weekend at Coolfont.

In addition to the discussion program, Coolfont offers hiking in the foothills of the Blue Ridge Mountains, golf, swimming, aerobics, great bird-watching, and live entertainment. Details on the Swarthmore Weekend are available from the Alumni Office, (610) 328-8402, fax (610) 328-7796, or e-mail alumni@swarthmore.edu.

A Footprint We Leave Behind

From early adversity as a student Paul Gottlieb '56 created a masterpiece of a career.

"My observation is that most people who succeed at anything encounter adversity of some kind and learn to transcend it," says Paul Gottlieb '56, museum trustee, president, publisher, chief executive officer, editor-in-chief of publishing house Harry N. Abrams Inc., and producer of a best-selling art catalog. Early adversity came while he was at Swarthmore, when a "paralyzingly good time" in pursuit of wine and women led to bad grades, a summons to the dean, and dismissal for one semester from the College. He returned to graduate with a major in political science. "Having experienced early failure," he says, "yet surviving and transcending that point of adversity, I gained strength and self-confidence."

Forty years later, with a career and reputation in the art world that are as colorful and impressive as any masterpiece, Gottlieb was the expert called to be on the spot when, in 1994, a collection of priceless paintings was brought out of hiding at the State Hermitage Museum in St. Petersburg, Russia.

With a father born in St. Petersburg and a mother from Ukraine, Gottlieb spent his New York childhood steeped in Russian culture and acquired native fluency in both Russian and English. His sensitivity to art also grew out of his background, where "a love of art, music, literature, and culture were part of the deal." All his life Gottlieb has been soaking up art history, visiting exhibitions and museums all over the world.

His actual career in the publishing world began in 1956 at the William Morris Agency in New York City, where he served as a literary agent. In 1959 he was one of a number of young bilingual Americans chosen to act as a guide and interpreter at the American National Exhibition in Moscow, the launching event of a cultural agreement between the Soviet Union and the United States. The State Department recalled him to Moscow in 1961 to serve again as interpreter, as the cultural exchanges between the superpowers continued. After holding a string of executive positions at the American Heritage Publishing Company, founding the American branch of the British Thames and Hudson Company, and running his own consulting firm, he joined Abrams as editor-in-chief in January 1980, taking over later that year as its president and publisher.

"When you see something that's really unique, the hairs on the back of your head really stand on end," says Paul Gottlieb (right), seen here with Hermitage director Dr. Mikhail Pyotrovsky during an interview on CBS Sunday Morning *last April 2.*

Abrams produces a list of titles, half of which is devoted to art and half to other illustrated subjects. The revelation in St. Petersburg was not Gottlieb's first experience of seeing hitherto undisclosed art. The excitement is still audible in his voice as he tells of a call he received 11 years ago from a graphic art publisher in Florida, who was talking to "someone who had just bought from Andrew Wyeth 240 works all about one woman." The buyer was Leonard Andrews, the pictures the famous "Helga" series, created in secret by Wyeth between 1970 and 1985 and stashed away until he revealed their existence in a 1985 interview. Gottlieb arranged to meet with Andrews to see color transparencies of the pictures. He said: "When you see something that's really unique, then the hairs on the back of your head really stand on end. Wyeth is still the most popular living American artist, and when I saw the Helga pictures, the feeling was just amazing." Andrews invited Gottlieb to arrange an exhibition of the pictures. He did so in 1987 in collaboration with J. Carter Brown, then director of the National Gallery of Art in Washington. The book *Andrew Wyeth: The Helga Pictures,* in which Gottlieb is credited with having "initially called attention to this group of pictures," was published by Abrams and was the first-ever art book to be chosen as a Main Selection of the Book-of-the-Month Club.

Gottlieb describes the Hermitage event as another "dazzling experience and one of the most exciting moments in my life." Albert Kostenevich, a senior curator at the State Hermitage Museum, had told Gottlieb in February 1994 that something was afoot there. In July Museum Director Dr. Mikhail Pyotrovsky informed him of an exhibit of spectacular Impressionist and Post-Impressionist paintings that had been removed from Germany by Soviet authorities at the end of World War II. He invited Gottlieb to involve Abrams. Visiting the Hermitage in September, Gottlieb accompanied Kostenevich to an isolated section of the museum "through endless corridors, around corners, up and down staircases, and through long, long galleries," until they reached a room containing 74 paintings—by Monet, Renoir, van Gogh, Gauguin, Cézanne, Degas, Pissarro, Matisse, and others—all unframed and being worked on by a conservator. Taken from a bunker in Berlin, where they had been stored for the duration of the war, the paintings were then hidden as war booty in the Soviet Union. Gottlieb was the first person outside the Hermitage staff to see a trove that was to rock the art world once again.

Abrams was commissioned to produce the catalog for the Hermitage exhibit within a fraction of the time normally required to publish such a book. Gottlieb and his staff arranged for the photography, writing, translating the Russian text, editing, retranslating the edited English text back into Russian, design, and printing of a landmark book featuring all 74 works in full color plates and titled, like the exhibition, *Hidden Treasures Revealed.* Sales are predicted to top 250,000 books by March 1996, when the exhibition closes. It is the second-ever art book to be a Main Selection of the Book-of-the-Month Club.

Decades have passed since Paul Gottlieb was "tossed out of Swarthmore and forced to face reality." His reality is the world of art, and his mission is to make it accessible to the public. As he puts it: "Art is one of the few continuums of the human experience; when you look at all civilizations, each produces art; it's a kind of footprint we leave behind." Judging by the place he has forged for himself in that reality, he must have a pretty large foot.

—Carol Brévart

What's in a name?

Had Swarthmore's founders not had a sense of history, your diploma might have read "Westdale College."

By Mary Ellen Grafflin Chijioke '67

Parrish Hall is 127 years old in 1996—115 as rebuilt after the fire of 1881. Swarthmoor Hall, the Elizabethan manor house for which the College was named, will soon reach the age of 400. English Quakers are now restoring and renovating the older building to ensure it at least another century of useful life.

If those Hicksite Friends who chose the College's site 11 miles southwest of Philadelphia had followed customary Quaker practice, our alma mater would have been called Westdale College. This area, at the time part of Springfield Township, had taken its name from the family who owned the farm west of Chester Road by the railroad station. Almost universally before 1850, Quaker meetings and institutions were named after the place where they were located. Memorializing individuals or places was very unusual until the late 19th century, so that the Friends School, Providence, only became Moses Brown School in 1904. So why did those 1860s Hicksite Quakers choose to name their new institution after a building near the small town of Ulverston in northwest England?

In this case the name was chosen before the site. At the December 1863 annual meeting of the Friends Education Association, which had been organizing and raising funds for the project, the final choice between Westdale in Springfield or Wissahickon in Upper Dublin was submitted to the unquakerly procedure of a vote, with a 10-day allowance for receipt of mail votes. (The final tally was Westdale 1,458, Wissahickon 427.) The choice of a name was made at the same meeting, before the results were in.

Margaret E. Hallowell of Sandy Spring, Md., wife of the well-known educator Benjamin Hallowell—and certainly a "weighty" Friend in her own right—is credited with suggesting "Swarthmore." We do not know the alternatives proposed, but, unlike the choice of site, the name seems to have caused no controversy. The meeting directed the Board of Managers to draft and apply for a charter to incorporate "Swarthmore College."

It is hard not to read significance into the fact that a woman proposed the name of Swarthmore for this radical experiment, a college offering the same curriculum to both men and women on the same site. Swarthmoor Hall was a symbol of the strong leadership roles taken by early Quaker women. It was the home of Margaret Fell, who from 1652 provided the administrative skill that kept the movement from falling apart from the centrifugal forces of its individualistic theology. When, as a widow, she married George Fox, Quakerism's dominant leader, Swarthmoor Hall became his home as well. Strikingly, he renounced all control over her wealth, making her an anomaly in the 17th century—an independent, propertied married woman. The building is thus both a landmark in Quaker history and in women's rights, an ideal model for a college that numbered Lucretia Mott, Martha Tyson, and Margaret Hallowell among its founders.

The building itself was constructed by George Fell, an Ulverston attorney, on an estate acquired by his family at the breakup of the monasteries in 1532. The gr freestone of the walls has long sin been covered with plaster and pe bb dash, but the local slate roof and m lioned windows preserve the 1 century character of the exterior T building's austerity is relieved on y a large three-story window bay a the now-restored balcony from wh George Fox occasionally preache .

The interior was paneled thro u out, though the original paneling s vives in only two bedrooms. The fl stone floor and large stone firep l give the dining hall a clear 17th-ce r ry flavor, though the oak paneli g the result of 20th-century renovati Also surviving from the building's e liest days are a beautiful carved f place and a rare newel staircase ri from the ground floor to the atti

ANGUS WINCHESTER

The College's namesake, Swarthmoor Hall, is not only a famous landmark in early Quaker history but also a symbol of the strong leadership roles taken by early Quaker women. The 16th-century building is now being restored.

Vote for me!

(See inside front cover.)

Vote for me!

(See inside front cover.)

the 20th century, visitors frequently remark on the building's quiet peace, but 350 years ago, it would have been filled with the noise and bustle of a large family, a working farm, public affairs, and a steady stream of visitors.

Margaret Askew Fell came to Swarthmoor Hall in 1632 as the bride of George Fell's son Thomas. As her husband became absorbed by politics—eventually becoming judge, member of Parliament, and Vice Chancellor of the Duchy of Lancashire—she assumed primary responsibility for managing the estate, along with raising eight children (all girls but one). When she heard George Fox preach at Ulverston in 1652, his challenge to find the Spirit behind Scripture struck home, and she immediately turned her home into a base of Quaker operations in the north of England and worldwide.

It was from Swarthmoor Hall that Margaret Fell went forth to preaching and later to prison in Lancaster. It was at Swarthmoor Hall that she maintained, in effect, Quakerism's original secretariat and treasury. With her daughters' assistance, she managed a network of correspondence and financial subsidies that linked the scores of traveling missionaries "publishing the Truth." As the movement's center of gravity shifted from the north of England to central bodies in London, Margaret Fell's power declined, but she remained a revered matriarch until her death in 1702.

Thomas Fell's will left Swarthmoor Hall to his widow, unless she remarried, at which time it reverted to his residual heirs, his daughters.* At Margaret Fell's marriage to George Fox in 1669, formal title to Swarthmoor Hall thus fell to her daughters, though she retained other properties. There was little immediate shift in practice, since they had long been full partners in the management of the estate. Daughter Margaret and her husband Donald Abraham became the main caregivers during the mother's declining years, and the Hall passed to them on her death in 1702.

By the mid-18th century, Swarthmoor Hall had become just another rental property for their heirs, and the building deteriorated steadily while occupied by tenant farmers. Almost all the paneling was removed, and half the building collapsed. In 1912 family descendant Emma Clarke Abraham bought what was left and 107 acres of the property. She restored the Hall with great care, according to the standards of the day. London (now Britain) Yearly Meeting of the Religious Society of Friends bought it from her heirs in 1954, making basic renovations and refurnishing it with period furniture. Since then it has been primarily a tourist attraction for those interested in Quaker history and old houses, with occasional small meetings being held there.

By 1989 it had become clear to London Yearly Meeting that Swarthmoor Hall required major renovation. Minor roof repairs uncovered major structural damage. Unwilling to spend the amount of money required simply to maintain a tourist attraction, the Yearly Meeting initiated a full review of the property's use.

In 1992 the Meeting's executive committee approved a plan calling for the full renovation of the original Hall and construction of a smaller, separate building with residences for 14 people. The combined facility will operate as a small study and retreat center, which is intended to restore Swarthmoor Hall's role as a spiritual focus for the Society of Friends. And it will continue to be a lasting reminder of its Quaker roots to the College that bears its name. ■

Mary Ellen Grafflin Chijioke '67 is curator of the Friends Historical Library. By mid-January British Friends had raised about 70 percent of the $500,000 (about $750,000) required for the project. They are hoping to raise $70,000 from American sources. Donations earmarked "Swarthmoor Hall Appeal," may be forwarded to Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia PA 19102.

* Son George had successfully petitioned for title to the manor in 1664, following his mother's imprisonment and forfeiture of her estate by praemunire, but he never came north from London to take up the property. By 1669 it was once more back in Margaret's name.

FRIENDS HISTORICAL LIBRARY

Swarthmoor Hall in the 1890s

Swarthmoor, Swarthmore, Swathmore?

Why are there different British and American spellings of the name, and how should it be pronounced?

George Fox spelled the name of his wife's home in half-a-dozen ways. By the 19th century, the commonly established form was Swarthmoor—"black moor." To today's American ears, the standard British pronunciation sounds like Swa**w**thmaw—not Swa**h**thmaw.

How did the College's founders say the name? There is evidence that there was some confusion even in 1863. Swarthmore College was chartered at the height of the American spelling reform movement. It seemed logical to plain-speaking American Friends that a word rhyming with "more" should be spelled m-o-r-e, regardless of etymology. Interestingly the item in *Friends Intelligencer* reporting the choice of name spelled it Swathmore, still a common error in both spelling and pronunciation. By the next issue, this was corrected to Swarthmore, signifying the pronunciation accepted by the Board of Managers.

My personal theory is that generations of railroad conductors helped popularize the pronunciation with a silent first r. In all the years I have ridden the Media local, I have only once heard a conductor pronounce all the letters in the name.

—M.E.C

Two great opportunities for Swarthmoreans

WALTER HOLT

Professor of Religion Don Swearer will lead this year's Alumni College.

1996 Alumni College, June 4–7

Pilgrims, Immigrants, and Politicians:

Religion, culture, and society

Plan now to join Swarthmore alumni, parents, and friends for a compelling look at the impact of religion on contemporary life in America and around the globe.

Alumni College '96 will be chaired by Donald K. Swearer, the Charles and Harriett Cox McDowell Professor of Religion and one of the most popular members of the faculty. Guest lecturer Robert Abernethy of NBC News will speak on religion and the media. Swarthmore professors will explore other timely issues, from the roots of our nation's Puritan legacy to the continued importance of religious identity. We'll examine its impact on the pluralistic society of today, including its role in politics. Discussions will probe the interaction of religious values, technology and environmentalism, and the challenge of fundamentalism.

The program begins Tuesday, June 4, and ends Friday, June 7, followed by Alumni Weekend. It includes a reception at the home of President Alfred Bloom and his wife, Peggi. For more information contact the Alumni Office at (610) 328-8402 or e-mail alumni-@swarthmore.edu.

Alumni College Abroad,
August 19 – September 1

Hidden Harbors and Antiquities

An odyssey to remember along the ancient coast of Turkey

Swarthmoreans are invited to experience a unique adventure with Helen F. North, the College's distinguished Centennial Professor Emerita of Classics.

The trip begins amid the legendary splendors of Istanbul and encompasses a remarkable 8,000 years of civilization, from the dawn of agricultural societies to the Hellenistic, Christian, and Islamic eras.

One highlight will be a week on the Mediterranean coast of southern Turkey aboard a new 45-passenger yacht, visiting ancient sites that were long hidden in remote harbors along the Lycian shore. The region's archaeological, historic, and scenic richness is unsurpassed, and the three-masted schooner can navigate waterways that are inaccessible to larger ships. Travelers will also make excursions from the Aegean coastal resort of Kusadasi to Ephesus, Aphrodisias, Priene, Miletus, and Didyma. This will be an odyssey to remember.

Details are available at (800) 367-6766.

Professor Emerita of Classics Helen North will lead a tour of the Lycian shore aboard this new 45-passenger yacht.