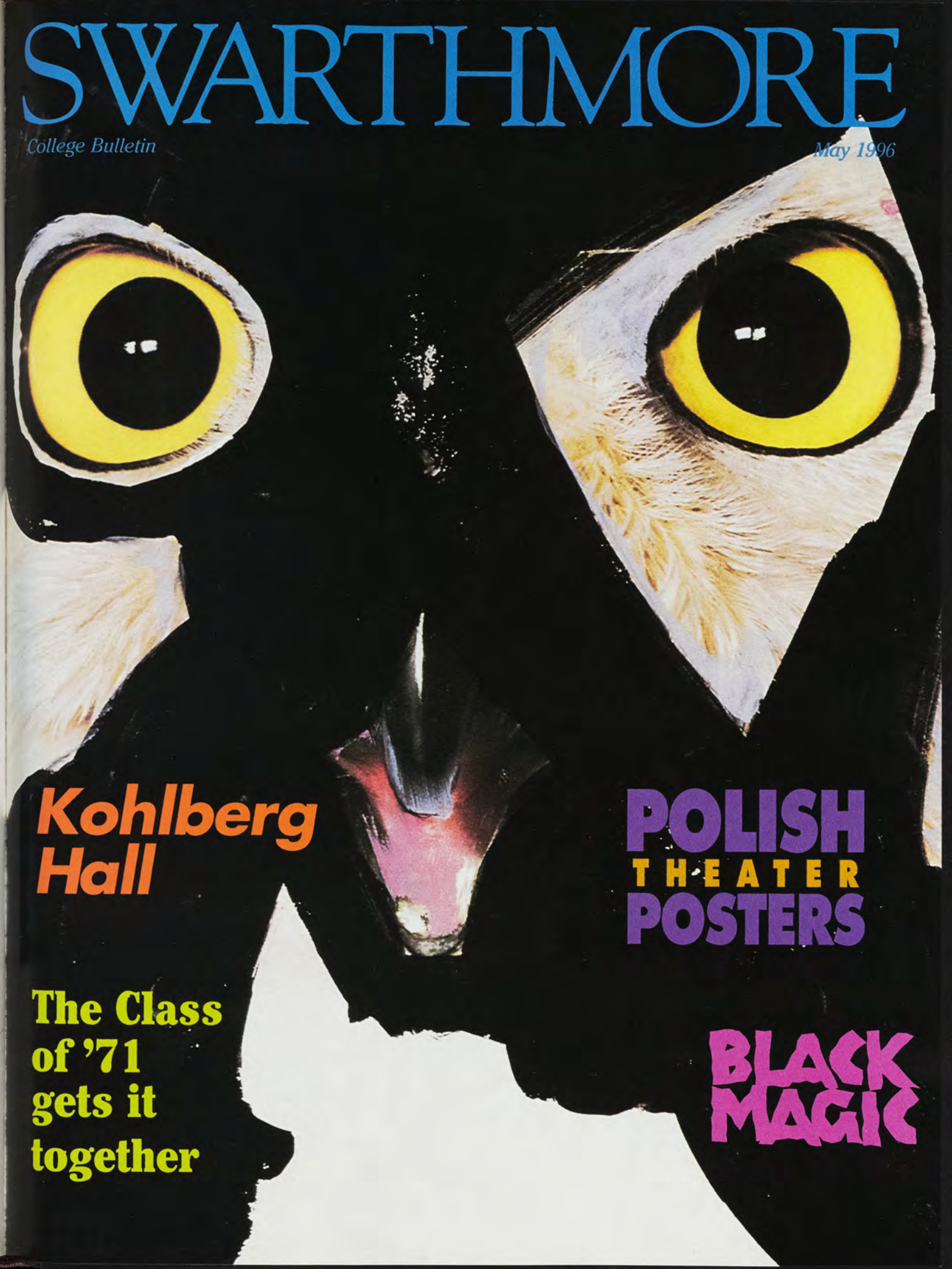
SWARTHMORE

College Bulletin

May 1996



Kohlberg Hall

POLISH THEATER POSTERS

The Class of '71 gets it together

BLACK MAGIC

An apocalyptic antiwar mural was uncovered when Trotter Hall was gutted this winter in preparation for a complete renovation to be finished in the fall of 1997.

The painting features a wizard, an Einstein-like character, representations of an Asian war, and the words of President Dwight D. Eisenhower: "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. This is not a way of life at all in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron."

The mural had been covered by wallboard glued with energetic squiggles over the plaster where it was originally painted. Who created it? When? The artists are unknown on campus today, but we're sure there's a story here.

—The Editors

PHOTOGRAPHS BY STEPHEN GOLDBLATT '67

SWARTHMORE
COLLEGE BULLETIN • MAY 1996

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Cover: This 1993 theater poster by Polish artist Andrzej Majewski is part of the collection exhibited this winter by poster collector—and assistant professor of theater—Allen Kuharski. See page 22.

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In the late 1970s, my wife and I renovated a 19th-century mill-worker's home. There were just six small rooms in our simple woodframe house, but as we peeled away layers of paint and plaster, we found ourselves involved in the lives of our forerunners. Real people had lived here—people who liked flowered wallpaper, who stoked wood stoves, who carried water from the common pump and hid whiskey bottles in the outhouse ceiling. They stuffed the cracks with newspapers to keep warm, and, like us, they had bats in the attic. Once they had a fire in the southeast corner of the kitchen. We found charred beams under faded yellow wainscoting (itself found under paneling), new wood put there as our long-departed housemates made a fresh start after the fire.

Once in a while, it's good to get down to the beams, to see where the real structure lies. Yesterday I toured what's left of old Trotter Hall, now a hibernating hulk awaiting its latest incarnation. Every living Swarthmorean knows this revered (and oft-reviled) stone structure. First built in 1882, and added onto in 1895 and 1920, it has no doubt been "improved" countless times in its lifetime. I happened upon hollow, gutted classrooms, where wordless blackboards clung to battered walls, where built-in bookshelves held rubble instead of Rabelais or Ramakrishna. I saw evidence of a fire in Trotter as well—blackened walls and joists, a close call long forgotten, quickly covered as the College moved on.

PARLOR TALK

Once in a while it's good to get down to the beams, to see where the real structure lies.

When all but the bearing walls are gone, you see the past, and the ghosts come out to embrace you. Who's been here? A hundred years of students and teachers, ten thousand classes, a hundred thousand hands raised to ask or answer. The building's namesake, Spencer Trotter, professor of biology and geology from 1888 to 1927, is still here. Surely he knew President Frank Aydelotte, who hired legendary Professor of Economics Clair Wilcox, who taught economics major Jerome Kohlberg '46, who in his quiet way has helped us come full circle.

Today we have a magnificent new building on campus (see page 10), just as they did in 1882. Kohlberg Hall is yet another vote for Swarthmore's future, a token of confidence that this great educational enterprise will prosper and endure. I'm sure that a hundred years from now, when it too needs a renovation, the chain of teaching and learning will still be unbroken. I like being a part of this kind of optimism, as the people of this College make a history of their own.

—*J.L.*

LET

"Single-minded in his pursuit of the truth"

To the Editor:

Congratulations on your excellent article on Tom Brown '29 ("Dr. Brown's Remedy," February 1996). Tom was one of my closest friends at Swarthmore, and we kept in touch after college. He was always single-minded in his pursuit of the truth. When he explained to me his approach to rheumatoid arthritis, even I (a nonscientist) could understand that there must be a cause. I was disgusted that Tom had trouble with many doctors and especially with the pharmaceutical companies. I am delighted that you have told his story so well.

MYER COHEN '29
Newtown Square, Pa.

Catholic Church "repeatedly criticized capital punishment"

To the Editor:

I am saddened, though by no means surprised, that the *Bulletin* would publish a letter containing the utterly ridiculous assertion that "The Roman Catholic Church ... claims a consistent pro-life ethic, but it belies its claim to that ethic by failing to condemn capital punishment." (Letters, February 1996). The author of the letter claims to be a member of the Catholic Church but appears to be totally unaware of its most basic teachings.

In reality the Catholic Church has repeatedly criticized capital punishment as feeding into the "culture of death" so prevalent in countries like the United States. The 1995 papal encyclical *Evangelium Vitae* states that situations that could morally warrant capital punishment are extremely rare, if not nonexistent. There have also been countless denouncements of capital punishment by American Catholic bishops.

The writer's misconception is fueled by the fact that the media just doesn't find Catholic opposition to the death penalty to be very interesting. It's much more sensational to bash Catholics for dissenting from liberal orthodoxy on the issue of abortion.

While I was at Swarthmore, I observed shocking ignorance about

Catholicism, which seemed to encourage the often vicious anti-Catholic rhetoric that abounds on that campus. Please, in the interest of fairness, don't buy into these bigoted attitudes that have made Swarthmore into a veritable training ground for latter-day Know-Nothings.

MAURA VOLKMER '93
New Haven, Conn.
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Nourishment and connections

To the Editor:

Thanks for ever-consistent nourishment and connections provided by the *Bulletin*. Last November's "Trapped Under Ice" not only provided a valuable perspective regarding the often dehumanizing effects of our penal system but also a great motivation for me to get back in touch with my old classmate from high school and Swarthmore editor and publisher Julie Biddle Zimmerman.

SUSAN KNOTTER WALTON '68
Katonah, N.Y.
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Social welfare isn't "historical aberration"

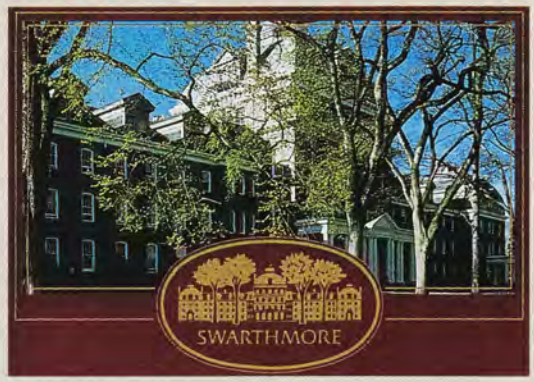
To the Editor:

I found the essay by Christopher Edley Jr. '73 ("Are America's Values Changing?" February 1996) a very challenging discussion. As a nonlawyer I appreciated his explanation of the tensions involved in balancing a concern for values with constitutional rights, but I was bothered by some of his conclusions and characterizations. For example, Edley carefully makes a distinction between the agenda of the religious right, which is tolerable, and the rhetoric, which is intolerable. This is a judicious assessment, but to then generalize many "New Deal" social welfare policies as "historical aberrations," seems less than judicial and decidedly ahistorical. As a nation we are well served by having such programs as Medicare, unemployment insurance, and Social Security. While the growth and implementation of many programs can be faulted, new technologies and market-oriented

Please turn to page 36

POSTINGS

They came from the South and the East and the West and the North—from New Mexico, Maine, Missouri, the Carolinas, California, even Paris! And Florida ... *of course* Florida. They were Spring Break postcards, coaxed from vacationers by the friendly College Bookstore staff with an offer of free film and store discounts.



The weather is great, wish you were here. Wait—you are!

Almost 80 students, faculty, and staff members (who says that only the young can have fun?) responded from far and wide. Most sent commercially scenic and geographically appropriate cards, but—never at a loss for creativity—other traveling Swarthmoreans sent their own photographs, a cardboard granola box cut to size, and even a recycled review book request. Some cards had the bare essentials—name, address, and stamp—and others shared detailed itineraries.

"Having a blast in Boston," wrote Susan Hunt '99. "Friends, films, and Faneuil Hall."

"So it's not Florida," lamented Jessica Alwes Howington '98 in Louisville, Ky. "What a lovely view."

"It's really spring here," exulted engineering Professor Nelson Macken from Colorado. "Skiing is great!"

Not so in New York City, apparently, where Rebecca Louie '99 reported, "The weather is *freezing*."

The gloating from warmer climes included a postcard from North Carolina, where Lynda Yankaskas '99 sent greetings from "the Southern part of Heaven."

Joshua Silver '97 added from Disney World, "Hope y'all are persevering through the cold while I bask in the sun."

Cheri Goetcheus, coaching the women's softball team on their Florida spring training, wrote that they hoped to "hit the beaches" soon. Hey, what about the *bases*?

Not all the traveling college teams fared quite as well, as Kelly Wilcox '97 wrote: "While improving our lacrosse skills, we have also learned how to outrun alligators. Don't worry, no one was seriously hurt in the process."

First-year student Channaly Oum took the opportunity to recommend to the bookstore a book she saw while on her break in Washington, D.C.

And Kelli Tennent '98 waxed poetic:

"'Spring Breaker, Spring Breaker,
Where have you been?'
'I've been to Boston to check out
the scene!'
'Spring Breaker, Spring Breaker,
What did you there?'
'I hung out at MFA and Harvard
Square.'"

Curiously, many of the cards didn't come from faraway places at all. They were mailed right here in 19081. Zongqi Xia '97 consoled himself that even though he spent most of his waking hours preparing for exams the following week, "At least I am able to get eight hours of sleep every day."

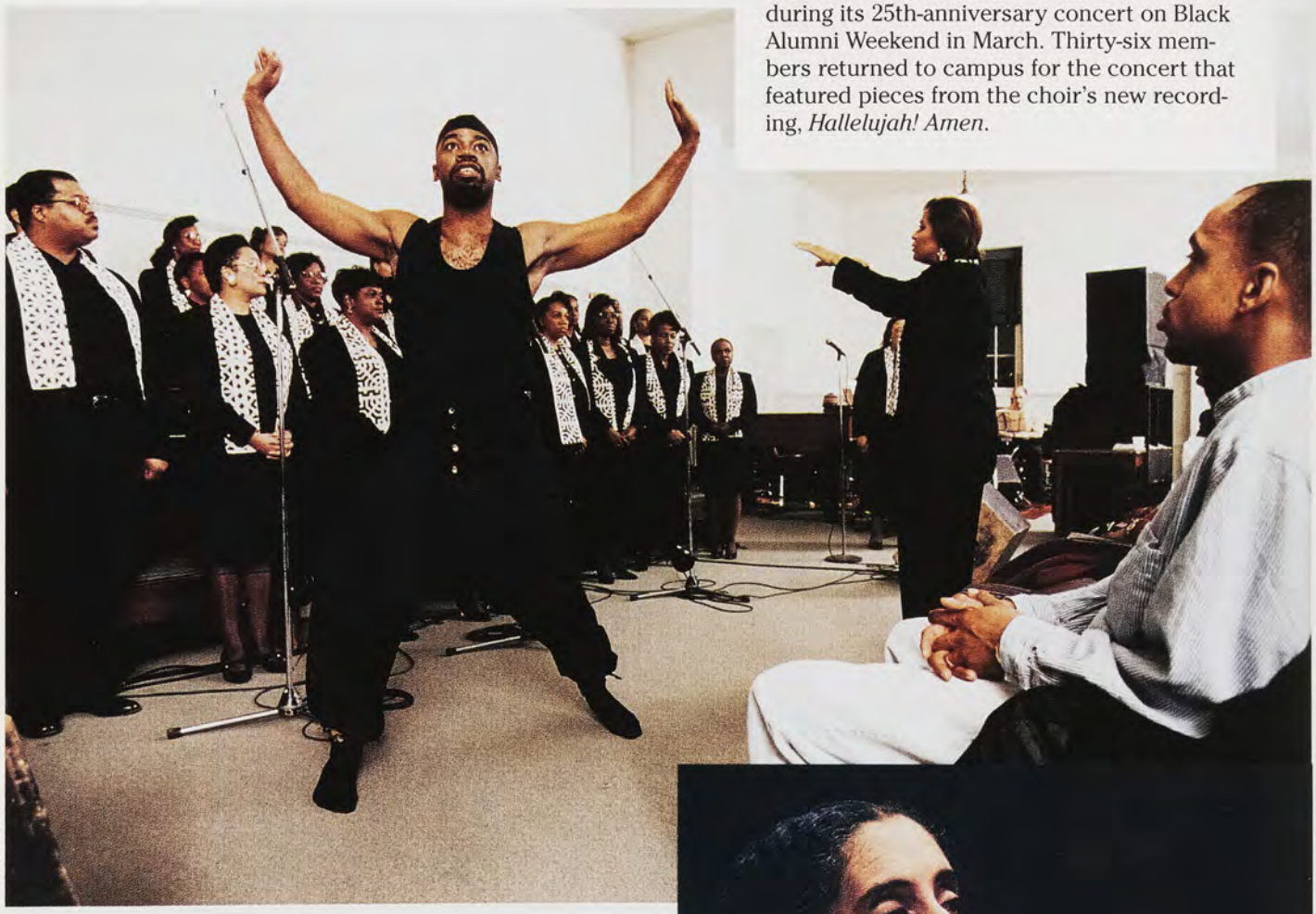
And Nina Santos '97 wrote the following: "Dear Swarthmore College Bookstore, Greetings from Cornell.... Cornell *Library*, that is. That's right, I'm spending Spring Break here on campus. And the scenery is beautiful, there aren't too many tourists, and the accommodations are quite cozy. The weather is great, wish you were here. Wait—you are!"

—Nancy Lehman '87

COLLECTION
SWARTHMORE TODAY

Swarthmore Alumni Gospel Choir celebrates its 25th anniversary

C. Kemal Nance '92 adds an exuberant dance as Vaneese Thomas '74 directs the Swarthmore College Alumni Gospel Choir during its 25th-anniversary concert on Black Alumni Weekend in March. Thirty-six members returned to campus for the concert that featured pieces from the choir's new recording, *Hallelujah! Amen*.



DENG-JENG LEE

DENG-JENG LEE

Guinier on affirmative action ... *Best known for her nomination—and withdrawal—for the post of assistant U.S. attorney general, Lani Guinier gave a spirited talk on "Reframing the Affirmative Action Debate" on March 19. The professor at the University of Pennsylvania Law School challenged the notion that fairness necessarily means "treating everyone the same." There is no one-size-fits-all way of judging people, she said, so "how can we know in advance whether someone is qualified?" Guinier's talk was one in a series on contemporary black political attitudes sponsored by the Swarthmore African American Student Society (SASS).*

Along with teaching in the Linguistics Program this semester, Navajo native Paul Platero is also leading seminars in silkscreen printing through the Art Department.

Lang Professor works to save his native tongue from extinction

Experts say that many languages, chiefly those of Native Americans and forest people, are dying tongues. Paul Platero is determined that Navajo won't be among them.

As this year's Eugene M. Lang Visiting Professor of Social Change, Platero is spending the semester as a member of the Linguistics Program, teaching the structure of Navajo to Swarthmore students, who are becoming more proficient in the language than most preschool Navajo children. Former director of an education program administered by the Navajo nation, Platero is concerned that the majority of Navajo children do not know their own language.

"I did a recent study and found that about 55 percent of these children have English as their only language," he said. "About 17 percent are growing up monolingual speakers of Navajo, and roughly 24 percent are bilingual. And my guess is that in the next 10 years the percentage of English-only speakers will increase considerably if the Navajo people do not reverse the present trend."

Platero's study, he says, came as a "wake-up call" to his tribal government. "I believe the Navajo government is taking steps to require that preschool children be taught in Navajo. If they are not Navajo speakers now, they will have it introduced to them as a second language so they can at least have some experience hearing and speaking a few words."

The loss of native speakers may mean a loss of the history of the entire tribe. Although Navajo started to be recorded phonetically by enthnographers more than 100 years ago, the tribe never developed its own written language. Like many Native American nations, teachings are passed orally from generation to generation.

A native of New Mexico, Platero lives with his wife and 14 children in Arizona, where the entire family is involved in a commercial printing business. And although he taught at the college level for five years after receiving a doctorate in linguistics from MIT, this year has been his first back in an academic setting since 1983.

"I was drawn away slowly from my area of training," he says, "and I didn't realize how much I missed linguistics until now. It's exciting to see these young students grasping the complex theoretical issues of a non–Indo-European language."

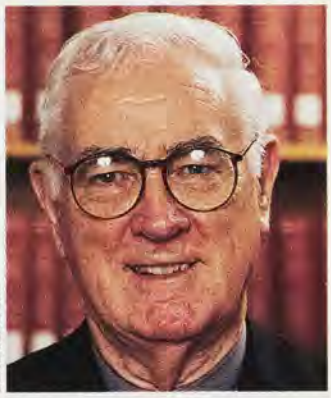
Librarian Michael Durkan and Biologist Barbara Stewart to retire

College Librarian Michael J. Durkan and Barbara Yost Stewart '54, professor of biology, will retire at the end of the academic year.

Durkan came to the College in 1976 after working for 10 years in rare books and technical services at Wesleyan University. Prior to that he worked in various libraries in his native Ireland, where he received a B.A. from St. Patrick's College in Maynooth and a graduate diploma in library studies from the National University of Ireland, University College, Dublin.

In alternate spring semesters, Durkan taught (and will continue to teach) the course Introduction to Anglo-Irish Literature. He nominated internationally renowned Irish poet Seamus Heaney for an honorary degree, which the College bestowed in 1994. In October 1995 Heaney was awarded the Nobel Prize for Literature.

During his 20 years at the College, Durkan oversaw the building of the Cornell Science Library, the establishment of the support group Associates of the Library, the automation of the Library catalog, and the subsequent installation of Tripod, a computerized catalog that links library collections at Swarthmore, Bryn Mawr, and Haverford.



DENG-JENG LEE

Michael J. Durkan

Stewart, who taught courses and seminars in the molecular biology of membranes, came to Swarthmore in 1967 as a half-time teaching assistant. While working at the College, she obtained a master's degree in molecular biology in 1972 and a Ph.D. in lipid biochemistry in 1975, both from Bryn Mawr College.

For the past 12 years, she has been the associate chair of the Department of Biology and the College's health science adviser. In these roles she advised more than 500 biology majors and helped more than 330 premedical students apply to medical school.

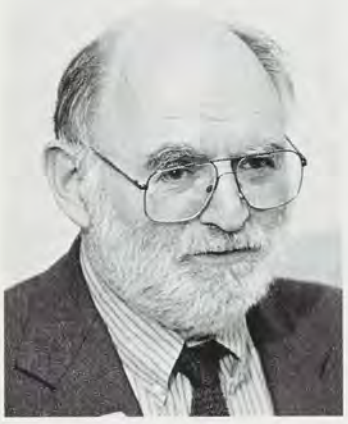
DENG-JENG LEE

Barbara Yost Stewart '54

Both Durkan and Stewart have been granted emeritus status by the Board of Managers.

PHOTOS BY DENG-JENG LEE

Michael Meeropol '64



Victor Navasky '54

Did they or didn't they? The debate over the Rosenberg case comes to campus

More than 300 people filled the Lang Performing Arts Center Cinema on April 13 to hear a debate between Michael Meeropol '64 and Joyce Milton '67 on the case of Julius and Ethel Rosenberg, who were executed in 1953 for conspiracy to commit espionage.

Meeropol, a son of the Rosenbergs and co-author of the autobiographical *We Are Your Sons* and editor of *The Rosenberg Letters: A Complete Edition of the Prison Correspondence of Julius and Ethel Rosenberg*, maintains his parents' innocence against the charge, saying that his parents were part of a "politically motivated frame-up" in the climate of the Cold War and McCarthyism. Milton, co-author of *The Rosenberg File: A Search for the Truth*, believes the Rosenbergs received a fair trial and that the guilty verdict was justified.

The debate also included Victor Navasky '54, publisher and editorial director of *The Nation*, who served as commentator, and Meta Mendel-Reyes, assistant professor of political science, who moderated.

"The government used my mother as a lever against my father when she and my father refused to cooperate," Meeropol said. "They held her as a hostage in a life-and-death game of chicken, and when the end came they killed her knowing she was not guilty."

"I don't think the Rosenbergs were heroes because they didn't name names," Milton asserted. "Quite the contrary.... This whole idea that it's somehow heroic to remain silent I find repugnant."

Joyce Milton '67

Meta Mendel-Reyes

The greening of Swarthmore ... *Erika Krick '98 (left) and Nancy Koven '98 tend to their award-winning plant collection in their room in Woolman House. The two were among winners of the "Greenest Room Contest" sponsored by the Scott Arboretum in the category of "The Wild, the Weird, and the Wonderful" for growing the most exotic, out-of-the-ordinary plants. The contest grew out of plant clinic and potting-up days the arboretum staff holds twice a semester for students. Kris Benarcik, arboretum education coordinator, said, "We were seeing all of these fantastic plants and wanted to see where they lived."*

DENG-JENG LEE

How I came to leave Swarthmore after 18 years on the faculty

By Jacob Weiner, Professor of Biology

I arrived at Swarthmore in August 1978, literally the day after I handed in the final version of my doctoral thesis at the University of Oregon. This summer, almost 18 years later, I will leave my tenured professorship here to take a position in agroecology and sustainable agriculture at the Royal Agricultural University in Copenhagen. I have to credit my students for encouraging me to try something that I have always wanted to do.

In December 1993 I met with seven students to discuss possible topics for the first-ever Capstone Seminar in Environmental Studies. This was to be an advanced interdisciplinary seminar within a major area of environmental studies, involving work in at least two, and preferably within all three, of the College's academic divisions. I saw the seminar as an opportunity for me to explore areas outside of biology, to learn more than to teach. I had no idea how it would contribute to changing my life.

Several topics were discussed during that meeting, but only one emerged with both enthusiastic and unanimous support: sustainable agriculture. At first it might seem surprising that seniors at a small liberal arts college would be so interested in agriculture, but upon reflection it's not surprising at all. Agriculture is the basis of modern civilization, the ultimate example of conscious human alteration of the natural world. It is the most fundamental technology. Furthermore the environmental degradation and resultant non-sustainability of farming are among the most important environmental problems facing the world.

DENG-JENG LEE

"After getting to know me, my students challenged me to become an environmental scientist. If I did not try to meet this challenge, I would not feel worthy of them," says Professor Jacob Weiner, who is leaving the College this summer after 18 years on the faculty.

The decision to focus on sustainable agriculture could not have suited me more. My interest in agriculture, specifically agricultural ecology, goes back more than 20 years. I had considered going into agricultural botany when I entered graduate school in the 1970s, but the worlds of "pure" biology (represented by the research universities) and applied biology (at land grant universities) are historically very separate. I chose to enter the world of academic science because it offered a more rigorous and broader training.

After coming to Swarthmore—which is about as different from an agricultural university as an institution can be—my involvement in agriculture was limited to discussing it in my courses and seminars and writing a chapter on plant population biology and agriculture for a book on agroecology a few years ago. Now I would at least have the opportunity to study agriculture in a serious way with my seminar students. And though I knew quite a bit about agricultural biology, the Capstone Seminar would also concern itself with the social, political, and economic context in which agriculture occurs. I would have much to learn.

The seminar was very successful in analyzing agriculture from many different perspectives. By the end of the semester, it became apparent to me that agricultural ecology is the field I most want to study. It is not only interesting, but important, and I think I may have something special to contribute. My interest was apparent to the students, and they asked me: Why don't you do agricultural research if you are so interested in it? It simply didn't seem possible. While my research on plant population biology was conceptually and methodologically very close to crop research, I could not pursue serious agricultural research at a liberal arts college without an experimental farm. I had been at Swarthmore for 18 years. In another 18 I would become professor emeritus with a comfortable pension. So why should I become distracted by a fantasy to change fields? Swarthmore is an outstanding institution and has been good to me, but after many years of teaching, research, and administration, it became clear to me that undergraduate liberal arts education had not become my calling. I have great respect for this type of career and can find little to criticize at Swarthmore. I have done the best job I could, but it is not what I most want to do for the rest of my life. Botanical research, pure and applied, is.

Several months after the Capstone Seminar, I saw an advertisement in *Nature* for a position at the Danish Royal Agricultural University. The job description was straightforward: basic and strategic research in agricultural ecology with the goal of contributing to the development of more sustainable agricultural systems. Although my research is internationally known within plant ecology, I didn't think I would have a chance to get this position because I have little direct experience in agricultural research. I spent an entire day writing my application letter, describing my interests and the type of research I would like to do. I discussed my book chapter on agroecology and some ideas from the Capstone Seminar. Seven months later I was quite surprised to be offered the position.

My decision to enter this new and quite unknown world was difficult—not difficult to make but to accept. The change will be enormous: leaving friends and family behind to go off to a new country with a strange language, into a new field, working at a totally different type of institution with a very different job description. While it could be a huge mistake, it was clear that if I didn't go, I would always regret not having taken the chance. I realized that combining my scientific interests with my environmental and social values to help make agriculture less destructive of the environment is probably the only real ambition I have ever had. This summer I leave for Copenhagen to try it.

COLLECTION

Nobel laureate Derek Walcott presented a selection of his poems and plays during a reading on campus April 19. Born on St. Lucia in the West Indies, Walcott is the acclaimed author of numerous volumes of poetry, including *The Antilles: Fragments of Epic Memory,* for which he won the Nobel Prize in Literature in 1992. Considered a poet of immense power, skill, and intellectual depth, he was called "the best poet the English language has today" by the late poet Joseph Brodsky. Walcott teaches at Boston University.

DENG-JENG LEE

College mourns Peter Gram Swing ...

Peter Gram Swing, professor emeritus of music, died Feb. 15 at his home of chronic myeloid leukemia. He was 73.

He joined the Swarthmore faculty in 1955 as the first full-time music professor and director of the chorus. He headed the department from 1958 to 1974, remaining choral director throughout his 34-year career. Prof. Swing was the first recipient of the Daniel Underhill Chair of Music.

The conductor and organizer of innumerable music events, Prof. Swing annually directed the community Christmas presentation of Handel's *Messiah*. He also conducted the Swarthmore College Chorus in works by P.D.Q. Bach, the alter ego of Swing's former student Peter Schickele '57, and led the College Chorus in performances with the Philadelphia Orchestra.

Contributions in his memory may be made to the College's Friends of Music and Dance.

... and Barbara Brooks Smoyer '37

Former Board of Managers member Barbara Brooks Smoyer '37 died March 19 of a cerebral hemorrhage.

Active in many civic organizations in Princeton and statewide New Jersey government, she also served as president, secretary, class agent, reunion committee members, and class notes secretary for her class. In addition she chaired the Annual Funds Committee and served as an admissions interviewer.

Mrs. Smoyer was a nationally ranked senior woman amateur tennis player, and she, along with her husband, Stanley, received the Chamber of Commerce Citizen of the Year Award, the United Way Lambert Award, and the Humanitarian Award of the National Conference of Christians and Jews.

And the winner is ... Nobody. The votes are in on the final voting on adopting a mascot for the College: There will be none. Out of a total of 1,492 ballots cast among alumni, parents, students, faculty, and staff, 858 (58 percent) voted for "no mascot." Of the remainder 361 voted for the Garnet Fox (24 percent) and 273 for the Little Quaker (18 percent). It's interesting to note that 77 percent of the current student body voted "no." Jen Philpott '97, sports editor of the *Phoenix* and one of the students who originated the idea, said wistfully: "All in all, although we have no mascot to show for our effort, the process was entertaining, and we can conclusively say one thing that we could not before: Swarthmore does not have a mascot because it simply does not want one."

Applications blizzard ... The College has received 4,001 applications from prospective members of the Class of 2000, a new record for Swarthmore and an 18 percent increase over last year's figure. Of the total, 1,206 were offered admission, and as of early May more than 400 had accepted Swarthmore—another record.

Jennie redux ... Provost Jennie Keith will continue on in the position through the 2000–01 academic year. President Alfred H. Bloom announced the extension of her term "based on enthusiastic faculty support" and the recommendation of the Committee on Faculty Procedures.

Phasing out ... The concentration in International Relations, part of the curriculum since the 1950s, will no longer be offered. James Kurth, professor of political science and coordinator of the concentration, said it has simply become obsolete. "Concentrations," he said, "should represent visions that haven't yet been fully integrated into academic disciplines. Now, however, many of our academic fields have an international approach imbedded within them. It seems important that we add new and necessary concentrations and delete the ones that have become redundant." Students currently enrolled—through the Class of 1999—will be able to continue in the concentration.

The 1995–96 winter sports season provided outstanding individual and team efforts. Two teams were undefeated, and several students earned national recognition.

The **women's swim** team sent seven swimmers to the National Championships in Atlanta, and all returned All-Americans. Skye Fulkerson '96 earned honors with a sixth-place finish in the 100-yard breaststroke. Jill Belding '99 also earned individual All-American status with a sixth-place finish in the 200-yard butterfly, while Jenny Harvey '99 earned Honorable Mention All-American status with a 15th-place finish in the 200-yard breaststroke. The 200-yard medley relay team of Alanna Roazzi '99, Fulkerson, Cathy Polinsky '99, and Janine Gent '99 earned an All-American bid with a seventh place finish. The 400-yard medley relay team of Kristen Robertson '98, Fulkerson, Polinsky, and Harvey earned Honorable Mention status with a 12th-place finish in a school record time of 4:03.86; and the 200-yard freestyle relay team of Fulkerson, Polinsky, Gent, and Harvey finished in 16th place in a school record time of 1:43.47 to earn Honorable Mention status. The team finished with a 13-2 overall record, 6-1 in the Centennial Conference.

The **men's swim** team finished the season with an overall record of 9-4 and went 5-1 in conference for a second- place finish. Andy Robbins '98 and Kendrew Witt '96 represented Swarthmore at the National Championships. Robbins brought home Honorable Mention All-American status finishing in 11th place in the 200-yard backstroke in a school record time of 1:54.44. Justin Herring '97 earned a spot on the GTE Academic All-American All-District II at-large team. Herring also earned All-Conference honors along with Robbins, Witt, and Carl Sanders '97 as a member of the Centennial Champion 200 and 400 medley relay teams. Witt also was a double Centennial champ in the 100 and 200 breaststroke as was Robbins in the 100 and 200 backstroke. Mark Friedberg '98, Alex Huk '96, Fulkerson, Witt, and Herring were named to the Conference Academic Honor Roll.

The **men's basketball** team closed a frustrating season on a winning note. The Garnet edged division champion Haverford 56-55 on the strength of a Craig Rodner '96 free throw in the game's final seconds. Swarthmore finished the season with a 9-15 overall record and a 5-8 conference mark. Ben Schall '97 led the squad in scoring, steals, and rebounding, posting 14.1 points, 38 steals, and eight rebounds per game. Colin Convey '97 set a school mark with 56 three-point baskets and the team set a conference mark with 94 three-pointers. Mark Pletcher '96, A.J. Shanley '97, Rodner, and Schall made the Academic Honor Roll.

The **women's basketball** team also struggled this season, compiling a 7-17 overall record and a 4-11 conference mark. However, the squad came on strong winning five of their final eight contests including a sweep of Haverford. On senior day it was fitting that Nancy Rosenbaum '96 was the star. Playing in her last game, she recorded her 1,000th rebound and hit the game-winning basket with four seconds remaining. Rosenbaum ends her career leading the Garnet with 1,003 rebounds and 281 steals. She also was named to the Centennial Academic Honor Roll. Freshmen Holly Barton and Erin Greeson made their mark on the College record books. Barton connected on 27 three pointers to shatter the single-season mark and tie the career mark while Greeson set the season mark with 39 blocked shots.

The **wrestling** team battled to a 3-11-1 mark as injuries depleted the squad. The Garnet jumped out to a promising start, posting a 2-1 record, but lost six consecutive matches before a 24-24 tie with Johns Hopkins. At the Centennial Conference Championships, Pete Balvanz '98 came in second place at 142 pounds. Alec Stall '98 finished in third at 150 pounds, and Tirian Mink '98 posted a fourth-place finish at 134 pounds. The Garnet finished in fifth place, collecting 27 points. Chaz Teplin '96 earned a spot on the Centennial Academic Honor Roll.

Swimmers earn All-American honors

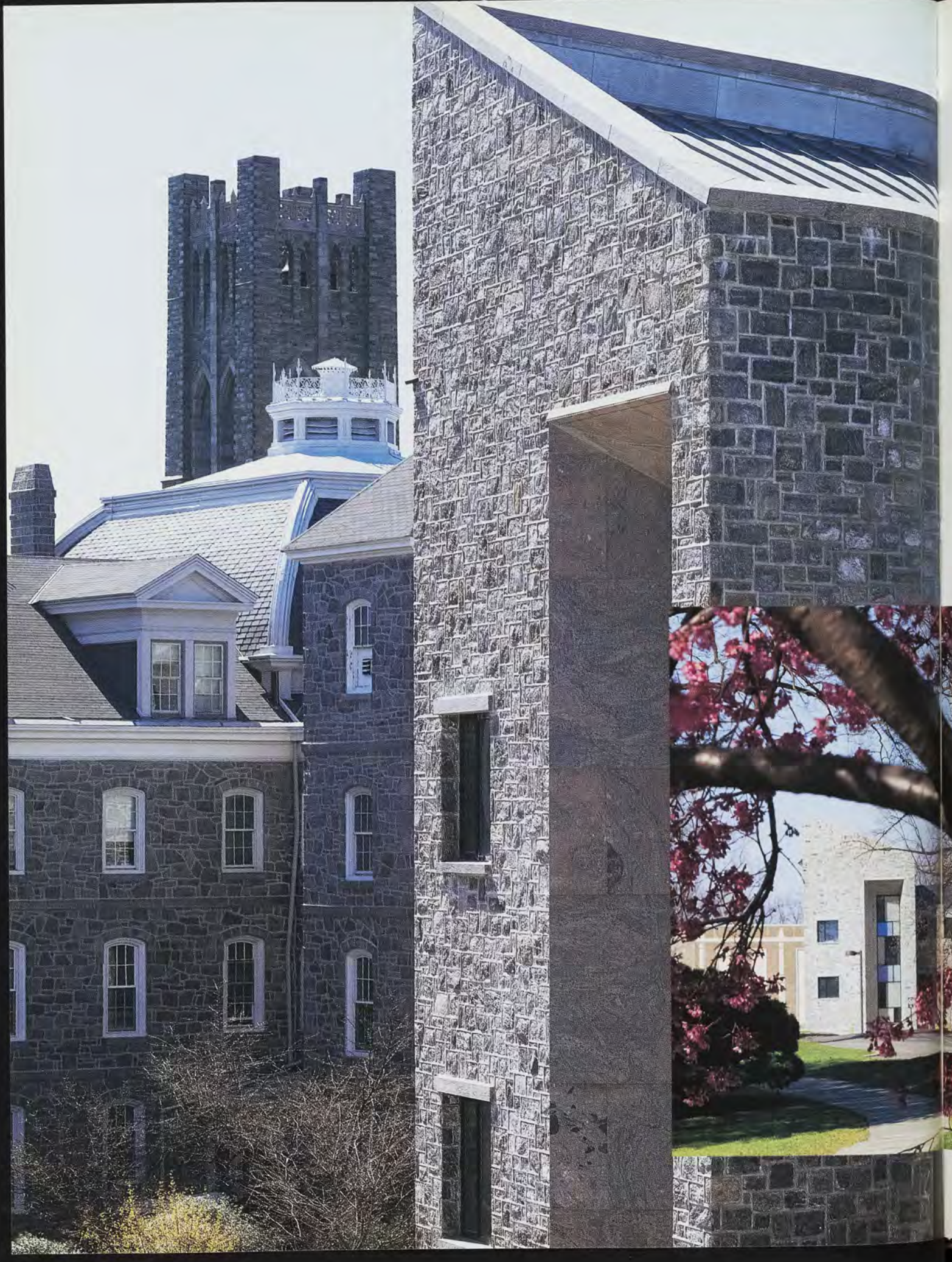
PAULA DOYLE / DELAWARE COUNTY DAILY TIMES

Sublime swimmers *... Team members (rear, l to r) Cathy Polinsky '99, Jill Belding '99, Jenny Harvey '99, Kristen Robertson '98, Skye Fulkerson '96, Alanna Roazzi '99, and Janine Gent '99; (front, l to r) Kendrew Witt '96 and Andy Robbins '98.*

The **badminton** team posted a 5-3 record, winning its first four contests. Thanh Hoang '97 earned a second-place finish at the Northeastern Regional Collegiate Championships and the doubles team of Vanya Tepavcevic '97 and Hoang finished in third place. The doubles team of Erika Johansen '99 and Jennifer Chen '99 earned the first-place prize at the PAIAW Championships.

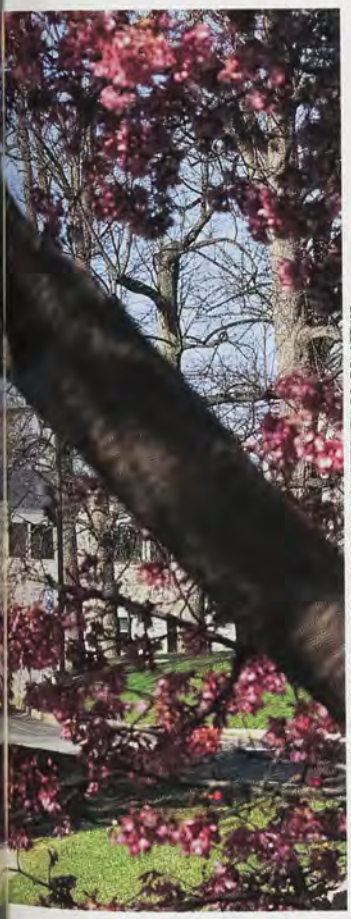
The **men's and women's indoor track and field** teams posted successful seasons. The women, with a 10-1 record, ranked 24th in the final U.S. Track Coaches Association Poll. The men, with a perfect 11-0 record, were ranked as high as 16th during the season but did not make the final poll. Both teams finished in third place at the Centennial Conference Championships. Mike Turner '96 set school and conference records in the 200- and 400-meter dashes and was part of the 800- and 1,600-meter relay teams that broke school records. Senior Scott Reents established the school mark of 3:59.1 in the 1,500 meter. On the women's side, Danielle Duffy '98 set the school and conference mark in the 200-meter, and Jill Willdonger '97 eclipsed the school and Centennial mark in the 400 meter. Also, Catherine Laine '98 set the school mark in the 55-meter dash of 7.4 seconds, and Shoshannah Pearlman '98 broke the school's 5,000 meter mark in a time of 18:21.58.

Hood Trophy Update: The Hood Trophy battle is tied at 4.5 each. Swat earned a full point with the women's basketball sweep and a point from the wrestling victory while splitting a point in men's basketball.



ART MEETS INTELLECT IN THE SPIRITED SPACES OF KOHLBERG HALL

By Jeffrey Lott



LEFT AND OPPOSITE © PAUL WARCHOL / JEROME KOHLBERG BY STEPHEN GOLDBLATT '67

Blending campus tradition with a contemporary sensibility, Swarthmore's new Kohlberg Hall delights visitors with its open spaces, light-filled classrooms, and elegant details. From its surprising asymmetrical seminar tables to its open and inviting public spaces, this is a place for thinking, talking, and learning—a building that brings architecture and intellect together in a way that lifts the spirit.

Old and new—Clothier, Parrish, and the stone tower of Kohlberg Hall—seem to converge in the view from the third-floor corridor of Swarthmore's newest building, which was dedicated on May 3. The departments of Modern Languages and Literatures, Sociology/Anthropology, and Economics moved into the building in January. Named for Jerome Kohlberg '46 (above), it is the first half of a $28 million project that will also include the complete renovation of Trotter Hall.

LEFT AND OPPOSITE © PAUL WARCHOL / PHOTO BELOW BY DENG-JENG LEE

Nestled near Parrish and Trotter halls, Kohlberg Hall is also built to last. With tons of stone in walls and floors and steps, it has the substance of Parrish, yet its ground floor seems transparent. An archway pierces the massive building's center as outdoors and indoors blur in the comfortable Commons, where a cup of cappuccino reheats a classroom conversation. Through walls of glass, a formal garden and spacious lawns anticipate a sunny Swarthmore day.

Above: Jeffrey Spritzer '96 visits with Marion Faber, professor of German, outside her office. Right: The busy Commons, with a coffee bar, offers a view of the Isabelle Bennett Cosby '28 Courtyard and, in the opposite direction, the lawn leading to the Du Pont Science Building. Far right: The end of the spacious corridor on the third floor looks out on the nearby Lang Performing Arts Center. Inset: Bruce Grant, assistant professor of anthropology, meets with Amanda Rocque '97 in his office, one of 68 faculty offices in the new building.

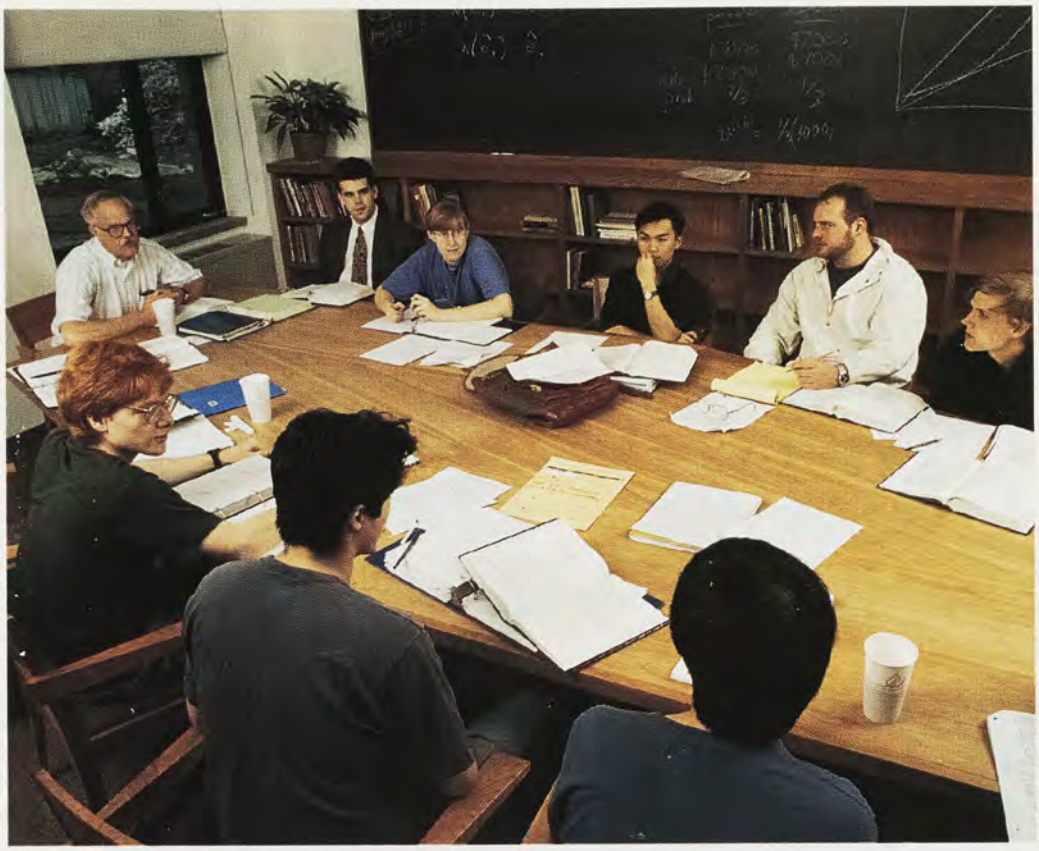
Upstairs is a hive of teaching and technology. The language learning center crackles with connections, bringing words and images from cultures around the world. And in classrooms where chalk and blackboard still have much to say, a video jumps from a ceiling-mounted projector onto a hideaway screen. Light-filled faculty offices line long halls where backpacks slouch on benches, resting between trips to class and dorm. A professor's open door reveals a wall of books, a favorite painting, an Oriental rug. Come in, sit down, please ask your questions.

LEFT AND OPPOSITE © PAUL WARCHOL / CENTER PHOTO BY DENG-JENG LEE

Left: The Scheuer Room, named to honor Marge Pearlman Scheuer and Walter Scheuer (both '48), is used for lectures, faculty meetings, and campus gatherings. Kohlberg Hall also sports a new faculty lounge. Above: Students work together in the state-of-the-art language learning center. The lab is equipped with 36 networked Macintoshes for classes and independent study, plus audio and video tapes and six laser disk players. Right: NiYa Costley '97 and Upward Bound student Hameed Abdur-Rahman take advantage of an intimate seminar room in the top of the building's asymmetrical "clock tower."


EXIT

Inset: The sundial on the tower is believed to be the world's first with auxiliary markings for daylight-saving time.
Left and below: Floors of flagstone and walls of glass bring the outdoors in along the ground-floor hall and in the Commons. All of the furniture for Kohlberg Hall—including coffee tables and benches of solid granite—was made specifically for the building.
Right: Professor of Economics Larry Westphal leads a seminar in the Corddry Center, a second-floor wing donated by Paul Corddry '58 and his wife, Charlotte. Another of the Center's seminar rooms was named to honor Gilmore Stott, associate provost emeritus and, at 82, still serving as associate dean of the College.



STEPHEN GOLDBLATT '67

LEFT AND OPPOSITE © PAUL WARCHOL / INSET BY DENG-JENG LEE

In late afternoon the bronze gnomon's shadow slips across the new sundial. It's quiet in the Cosby courtyard. Art glass winks its colors in a window, and the texture of stone sharpens in the slanting light.

A 4:30 lecture draws a swarm of students to the first-floor Scheuer Room, while across the way an admissions tour returns to Parrish portico. In the nearby rose garden a couple pauses, laughing. You rest a moment, thinking of the meaning of this new place, of future generations of Swarthmoreans who will study here. This Kohlberg Hall, just four months old, seems venerable already. ■

BLACK MAGIC

Supernatural traditions from African religion have survived the "conversion" to African American Christianity, blurring the line between religion and magic.

By Tom Krattenmaker

There's religion, and then there's magic. According to the conventional view, the two are separate streams with no common water. But consider the religious candle that Assistant Professor Yvonne Chireau found in a New Jersey "botanica" (a shop where religious and magical items are sold) while researching her forthcoming book: It bears depictions of Jesus, Mary, and the crucifixion, yet printed above the familiar-looking biblical figures and scenes are names such as "Ochum," an African goddess of love, and "Ogum," a god of virility. The words "Seven African Powers" are emblazoned across the top.

As illustrated by the candle and its combination of Christian and pagan imagery, black supernatural tradition has more than survived the "conversion" of African Americans to the Western church. The practice of magic in black culture—even, surprisingly, in the context of mainstream Christianity—is the subject of a book Chireau is writing for the University of California Press, *Black Magic: Dimensions of the Supernatural in African-American Religion*. To the uninitiated there's an intriguing spookiness to some of the roots, mojos, voodoo dolls, and magic recipes she's collected, but Chireau finds in them the stuff of worthwhile scholarship. The study of magic, she says, reveals volumes about the black experience in America and may contribute to an understanding of Euro-American beliefs and superstitions.

DENG-JENG LEE

"I'm trying to pull apart this loaded term 'magic,'" says Chireau, now in her second year in the Department of Religion. "At certain points in history, magic was used to describe religious practices that didn't have a place within official structures like Christianity. But if you dig deep into the history of most religions, you find that people incorporate all kinds of idiosyncrasies that don't necessarily fit in with the official doctrine. I'm interested in knowing what kinds of alternative beliefs, construed to be magic, are just the way people believe and practice their religion.

"This becomes especially interesting when you look at black people. They come from Africa, where religion is oriented toward the magical, where you don't find the same doctrines and rules that exist in Western Christianity. So when Africans come to the West, there's a clash of perspectives. Christians are saying: 'You Africans are pagans. You're magical. You're the other.' The white people consign all the African beliefs and practices to the category of magic. So one might think that when Africans convert, they

Assistant Professor of Religion Yvonne Chireau teaches courses in African American religion, folk traditions in religious expression, and women and religion.

discard all those magical ways. But they don't. They just incorporate them into Christianity."

Chireau, who has an undergraduate degree from Mount Holyoke, a master's in theological studies from Harvard, and a Ph.D. from Princeton, began exploring black supernatural tradition about four years ago for her dissertation. She discovered a rich literature in court records—magic practice was illegal in the American colonies and the fledgling United States—as well as in novels, autobiographies, and the journals and letters of both African Americans and the white missionaries and teachers who lived among them. The material is especially abundant for the period beginning in the late 19th century, when folklore became established as an academic discipline and magic began to capture the imaginations of a growing cadre of collectors and amateurs.

One anecdote Chireau dug up reveals how magic appealed not only to rank-and-file church members in their times of need, but even to the clergy. As the story goes, a young preacher, circa 1890, opens a new church in New York City but can't get anyone to come. One day a conjure man comes to visit and offers to prepare a charm that will fill the pews. Desperate by this time, the preacher agrees. The charm works wonders, and the church is full the next Sunday. But now the preacher is deeply conflicted. Wracked with guilt, he throws the charm away. Attendance, according to the anonymous source of the story, quickly declines. But to Chireau that's beside the point. "People use magic as a last-ditch measure in desperate situations," she says. "It meets that desire for an additional power source when you really need it. That's where you find magic being practiced within Christianity."

Rural blacks from the South, according to Chireau, brought magic with them during the northward migrations earlier this century. Whereas a person in need of extra power in the rural South in the 1800s could visit the medicine man in his shack at the edge of town or out in the swamp, people nowadays can shop at

Religious objects such as the votive candle at left and the charms below are both crafted by hand and available in the commercial market. The candle's "Seven African Powers," seen combined with Christian symbols, are "an ideal representation of the cross between religion and magic," says Chireau. Each object on the necklace—a nut, a tooth, a cowrie shell, a coin—represents a different spiritual power. Also shown are a voodoo doll that gives power over a specific individual and a "mojo bag" containing other charmed objects.

PHOTOS BY WALTER HOLT

Many religious charms are natural objects, like the "black cat bone" in the jar above or the unusual root sold as "so-called lucky hand root." "Egyptian secrets" and dream interpretation books are also part of African American magical folklore.

the occult and magic stores that have become common in American cities.

There one can find supposed remedies for everything from an illness to a lost lover to a tapped-out wallet or bank account. To round out her research for the book, Chireau has visited numerous magic shops and assembled an alluring array of books and artifacts. Along with the "Seven African Powers" candle, she's collected an assortment of conjure bags—little red cloth sacks filled with shells or roots. To "do roots" on someone, she explains, is to concoct a charm that will harm the person, or make him or her fall in love, or counteract some magic the target might be suspected of practicing. While exotic roots like "low-johns" and "John the Conqueror" are believed to possess the power, folk tradition ascribes even greater potency to dust from a grave or parts of someone's body, such as hair, nails, or pieces of skin.

Also in Chireau's collection is a small cloth "voodoo" doll, known as a "mojo hand" in the blues tradition or a "lucky hand" in some places. According to popular misconception, people stick pins in the doll to inflict injury on the person it represents. The real idea, Chireau says, is to put inside the doll some part of the target's body and, thus, to make it an extension of that person. Practitioners of this type of magic treat the doll almost like a person, plying it with food and whiskey to keep it "alive" while they manipulate it in ways aimed at producing the desired result. Like roots, the doll's magic can be used to conjure love or harm.

> **M**agic's greatest appeal is among the people most deprived of political and social power.

Uses of magic need not always involve matters of love, life, or death, however. People also turn to it when they want that extra boost finding the apartment or job they need, according to Chireau. Magic, in fact, can be downright bottom-line. At one shop she visited, Chireau found a yellow aerosol can called "Mr. Money Maker." Shake it and spray it, according to the directions, and money will come to you.

Other wrinkles of the black supernatural tradition are revealed in a mysterious old book Chireau found at a shop in Harlem. Its black paper cover reads: *Egyptian Secrets or White and Black Art for Man and Beast: Revealing the Forbidden Knowledge of Ancient Philosophers*. Inside are a homespun remedy for toothache and a way to make a useful salve, as well as a prayer for protection against "persons doing evil unto you, whom you suspect of bearing malice." The prayer concludes with a line that sounds more like mainstream religion than magic: "We have all drank in the Saviour's blood. God the Holy Spirit be with us all."

Chireau believes that magic's appeal is greatest among segments of the population most deprived of political and social power. It's easy to understand why slaves, who lived under the constant threat of the whip and the auction block, might keep magical roots in their pockets. Creating demand for magic today are the economic struggles, health problems, and other difficulties that are characteristic of life in any time and place, but are especially acute in the

PHOTOS BY WALTER HOLT

Broke? Try some Mr. Money Maker spray. Need power? Use "High John the Conqueror" roots. Playing the numbers? Don't forget to consult Rev. Doolittle for advice. Does magic work? It depends on what you mean by "work," says Chireau.

African American community. Where there is less access to money, legal means, and conventional medicine, Chireau says, people are more likely to resort to the supernatural.

"I explain the staying power of magic by looking at what it provides for people," says Chireau. "What does it give them that their religion doesn't? I find, for example, that magic provides a very rich vocabulary for dealing with the question of evil. Say you're a parent, and your daughter becomes inexplicably sick. The doctor says there's nothing he can do. If you're a Christian, you pray. You ask why is this happening to me, to my daughter? But if you believe in magic, it's easy to identify the source of the affliction—it's happening because somebody put a fix or a mojo on her. Thus, magic gives you a way of understanding something you cannot otherwise explain. It also locates evil or misfortune within the social body. It's much more satisfying to say, 'You did it,' than to say it's God's will."

Christianity, Chireau notes, has always condemned magic practice as dancing with the devil. But as Chireau has gotten deeper into her research over the last four years, she has found that supernatural practitioners see no such conflict between their craft and the stuff of churches. "What I found is that even the language conjurers use is from Christianity," she says. "They'll say, 'The Holy Spirit did this,' or, 'The Devil did that.' It's coming straight from the Bible. They also use items that are normally associated with the church to work their spells, including pages from the Bible."

Although her research focuses on supernatural practices of African Americans, Chireau asserts that magic has long had a role in white Christian churches as well; it is, she acknowledges, one of her more controversial points. Witchcraft trials in colonial Virginia and Massachusetts, Chireau points out, demonstrate the extent to which the early North American Christians feared, and thus believed in, supernatural forces. And what about devout Christians today who are superstitious? For example, according to one rural custom, a child's nosebleed can be stanched by tying a red string around his or her finger. A God-fearing mother who practices the technique would vehemently deny it's related to the occult, even though analogous methods in the black community might well be labeled "magic."

And here's another intriguing question: Does magic work? That, says Chireau, depends on what is meant by "work."

"When we go to church and pray, do we think of religion as 'working?'" she asks. "We don't even ask that question. Some people swear magic works; just as many swear that conventional prayer works. One question I deal with in the book is that if magic doesn't work, then why do people continue to use it? The slaves believed that if something didn't go according to plan, it wasn't because the magic didn't work, but because you didn't do it right, or because someone else had a stronger charm. So as a belief system, it sort of takes care of itself.

"I don't know whether magic works. If you look at it scientifically, no, it doesn't work. But what if you ask that same question about prayer to people who pray to Jesus or the saints? They'd say, sure, prayer works. But if you ask them to prove it, how could they?" ■

Tom Krattenmaker is director of public relations at the College.

Plakat Polski

The Polish theater poster is "low art" with a high purpose.

by Christopher J. Haines '86

When Allen Kuharski arrived in Warsaw in September 1981, he encountered a drab, gray metropolis, unkempt and crowded, a cement shadow of its prewar splendor. Despite its meticulously restored Old Town, it was a national capital with empty supermarket shelves and restaurants like Depression-era soup kitchens. From the window of the high-rise apartment he shared with a working-class family, the young Fulbright scholar could see a Russian army base. And as he walked the bleak streets, the only relief from the colorless communist-era architecture came from the rows of vibrant theater posters, plastered onto bus stops and construction sites—and from the bright red political graffiti splashed on concrete walls.

The posters publicized the theaters whose dynamic work had brought the 22-year-old Kuharski, now assistant professor of theater studies at the College, to Poland. The bold, graphic advertisements were considered artwork by aficionados, and Kuharski soon began to collect them. But the graffiti spelled out a different message, signified by the crimson Solidarity logo, portending the eight-year death throes of the communist regime.

Even before he saw the words on Warsaw's walls, Kuharski had sensed trouble. Prior to his departure for Poland, where he intended to spend two years studying stage direction and scenic design, Polish authorities had delayed his visa until the last possible moment. Soon after his arrival, a student–faculty strike related to the Solidarity strikes at the Gdańsk shipyards closed down the Academy of Fine Arts where he was to study.

Then, on December 13, 1981, Kuharski awoke to a spotless city. The graffiti was gone. The posters were gone. Telephone lines were dead. TV and radio were silent. Martial law had been declared, and there were no pedestrians in sight.

"My timing was exquisite and awful," recalls the 38-year-old Kuharski. Soldiers axed the foreign phone lines and travel between cities was forbidden, so rumors abounded: that Germany had reunified and was prepared to invade, that Russia was also about to invade, that the government had stockpiled scarce food supplies in rural areas. Kuharski spent the ensuing weeks trying to get an exit visa.

In late December, his Fulbright plans in a shambles, Kuharski left Warsaw with the seeds of his poster collection rolled up in a tube—with one exception. A poster for filmmaker Andrzej Wajda's *Man of Iron*, a quasi-documentary about the Solidarity strikes, featured a crucifix-like image of a bloodied worker's shirt. Kuharski feared it might cause trouble with the border guards, so he folded and concealed it in his laundry. It remains the only creased poster in his collection, a fragile reminder of a troubled era.

DENG-JENG LEE

Poster collector—and assistant professor of theater—Allen Kuharski

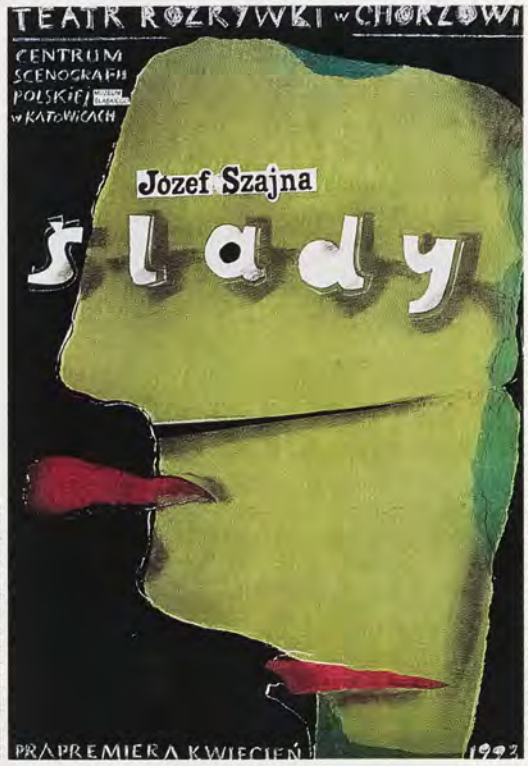
Returning to the United States, Kuharski entered the doctoral program in theater at the University of California at Berkeley. Ironically, he eventually met at Berkeley several émigré luminaries of Polish theater, including experimental directors Jerzy Grotowski and Kazimierz Braun and Shakespeare scholar Jan Kott. As he worked on his Ph.D., Kuharski was able to continue the personal exploration of Polish culture that he had begun as an undergraduate at the University of Wisconsin at Madison.

"I was a typical Polish American child raised in the wake of the Cold War, ignorant as can be about my heritage," Kuharski says. "Americans were not supposed to think of Poland as a good place."

But while he was a student at Wisconsin, Polish culture suddenly reappeared on the world stage. Cardinal Karol Wojtyla became Pope John Paul II and Czeslaw Milosz won the Nobel prize for literature. In a Polish language course, Kuharski encountered the plays of Witold Gombrowicz, whose work blended Shakespearean drama, theater of the absurd, existentialist philosophy, and camp humor. Gombrowicz became the lodestar for Kuharski's academic career, the subject of his dissertation, and an ongoing passion for him as a scholar, theater artist, and translator. His aborted Fulbright was intended to allow him to combine the study of directing and stage design within the Polish tradition of *teatr plastyki*, or "image theater."

"It was impossible to study in this way in the United States, and I was discouraged by several graduate theater programs from even proposing a combined study of directing and

EUGENIUSZ STANKIEWICZ. FESTIVAL POSTER, 1981



JÓZEF SZAJNA. TEATR ROZRYWKI. 1993

PHOTOS BY DENG-JENG LEE / POSTERS REPRODUCED BY PERMISSION

A prevalent theme in these Polish posters was child-like imagery. Puppets, masks, clowns, and cartoons portrayed politically inflammatory subjects with deliberate naiveté. Another facet of this strategy was the almost sloppy handwritten lettering.

design," said Kuharski. But in Poland rigid distinctions between scenic design, stage direction, and graphic design do not divide the disciplines as they do in the West. Many Polish theater directors had begun their careers as visual artists, then moved to the stage, where they eventually designed posters for their own productions. Józef Szajna and Tadeusz Kantor are the best-known practitioners of image theater, and their poster designs became extensions of their experimental stagecraft. For Kuharski the Fulbright had offered an opportunity to work with Szajna, and it exposed him to a dramatic tradition that he has passed on to students at Swarthmore, since joining the faculty in 1990.

"The approach to theater I learned in Poland informs every aspect of my teaching—how I organize seminars, how I teach playwriting. I teach Polish plays not in the context of a national tradition, but as keys to larger issues of performance theory, theater history, and dramatic archetypes," he explains.

"Hearing Allen speak so personally and passionately about Polish theater was a great inspiration for me," says Gail Lerner '92, a Swarthmore theater student who is now a freelance director in New York City. "I learned from him that the best way into intellectual research is through the blood and sweat of personal passion."

In January Lerner directed Witold Gombrowicz's *Ivona, Princess of Burgundia* for her master's thesis at Columbia University. She first read the play as a sophomore in a course taught by Kuharski. After selecting the play for her thesis project, Lerner

STASYS EIDRIGEVICIUS. FESTIVAL POSTER, 1994

These posters reflect the vibrant marriage of visual and performing arts known as "image theater." Allen Kuharski, who began his theater career as a designer and now teaches directing, has brought both the posters and the ideas behind them to the Swarthmore theater program.

FRANCISZEK STAROWIEYSKI, TEATR POLSKI, 1975

PHOTOS BY DENG-JENG LEE / POSTERS REPRODUCED BY PERMISSION

accompanied Kuharski to a Gombrowicz festival in Poland and later invited her former teacher to participate in the Columbia production as dramaturg.

At Swarthmore Kuharski's courses focus on theater history, directing, and the collaborative process of play making. But in the best tradition of Polish theater, the poster remains for him an extention of the theatrical art. His collection of Polish posters has grown to nearly 200 pieces, and he has curated four exhibits of posters from his collection, including one at Swarthmore's List Art Gallery. Gallery director Andrea Packard '85 helped Kuharski to select and hang 20 posters, including the Andrzej Wajda poster that had left Warsaw in Kuharski's laundry in early 1982.

In a gallery talk in February, Kuharski discussed the artistic, theatrical, and political context of the posters. One remarkable aspect of the posters is their high quality—especially as they were produced in a society where ordinary items like toilet paper were often in short supply. "After the cultural genocide attempted by the Nazis during World War II, the postwar communist government was desperate to gain legitimacy by identifying itself with Polish national culture," said Kuharski. "Even when times were tough and people had to wait in long lines for the barest necessities, the government printed thousands of posters on very high quality stock."

Posters had first become popular in Poland at the turn of the century as pedestrian-oriented advertising images culled from art nouveau book illustrations. After World War II, most poster art consisted of socialist realist exhortations to follow the Party line, either through good work habits or abstention from drink. As the politics eddied from Stalinism to the relatively permissive late 1950s, Polish theater and film gained new independence, and the poster followed suit, freely drawing on various schools of modern art from photomontage to pop art to surrealism.

Curiously, theater posters did not come under the close

HENRYK TOMASZEWSKI, TEATR NOWY, 1983

ANDRZEJ MAJEWSKI, TEATR STUDIO, 1993

scrutiny of the government's censors. If a play or film had received official approval, the accompanying poster had carte blanche. The poster's status as "low art" helped it to survive—and even to thrive—under a regime that consistently censored most other art forms. As a result the posters became the locus for all kinds of symbolic subversion and supplied opportunities for aesthetic innovation. Aesthetics that were deplored in high art, such as the distortion of the human figure, became common in the poster as Polish artists found a place where they could express what was forbidden elsewhere—and for a national audience. In 1968 the government even founded a Polish poster museum, the world's only museum devoted exclusively to poster art, which continues to host a biennial international design competition.

"The posters never merely illustrate images from a performance," said Kuharski. "Rather, they respond to the performance and create a dialogue." One prevalent theme was the use of childlike imagery, even when dealing with the most adult themes. Puppets, masks, clowns, and cartoons portrayed politically inflammatory subjects with deliberate naiveté. Another facet of this stylistic strategy was the intentionally sloppy handwritten lettering often used in place of established fonts, a lingering reaction against the kind of typographic rigidity popularized by the German Bauhaus.

The future of the Polish poster is unclear. Although the saying goes that the history of Poland is cyclical, many feel that the arrival of Western capitalism has sounded the death knell for the poster. Hefty subsidies for the arts disappeared along with the communist regime, and Western film distributors now import popular American images for advertising in Poland, saving money on design by simply translating film titles—and the Hollywood-style poster.

Ironically, one answer for Polish artists may lie in the West. Three exhibitions of Polish poster art have been mounted in the United States this year, and the Warsaw Poster Museum's Biennale receives regular coverage in the American press. Well-known artist Rafal Olbiński now designs posters for the New York City Opera and last year won the competition to design the poster celebrating the 50th anniversary of the United Nations.

"When I curated my first exhibit in 1982, I had the same questions that I have today about the future of the Polish poster," said Kuharski, echoing the theme of cyclical history. "All reasonable expectation tells me that it will cease to evolve as a dynamic and politically provocative art form and fade to a museum artifact, but my experience with Polish culture has taught me not to be so pessimistic."

Christopher Haines '86 is a freelance writer living in New York.

DENG-JENG LEE

The art in the liberal arts

"The gallery is to an art class what the library is to a seminar," says Andrea Packard '85, who has directed Swarthmore's List Gallery since September.

Located in the Eugene M. and Theresa Lang Performing Arts Center, the gallery displays selections from the College's permanent collection and presents seven major exhibitions each year. Students use the facility as an art laboratory where they meet and learn from visiting artists and as an exhibition space for senior thesis projects in the spring.

"This space gives the art faculty a chance to bring to campus artists and works that specifically inform their teaching," Packard continued. "The College's permanent collection provides opportunities for students to do close analyses of individual works, and the changing exhibitions highlight technical strategies—such as photography—that are being explored in the classroom."

DENG-JENG LEE

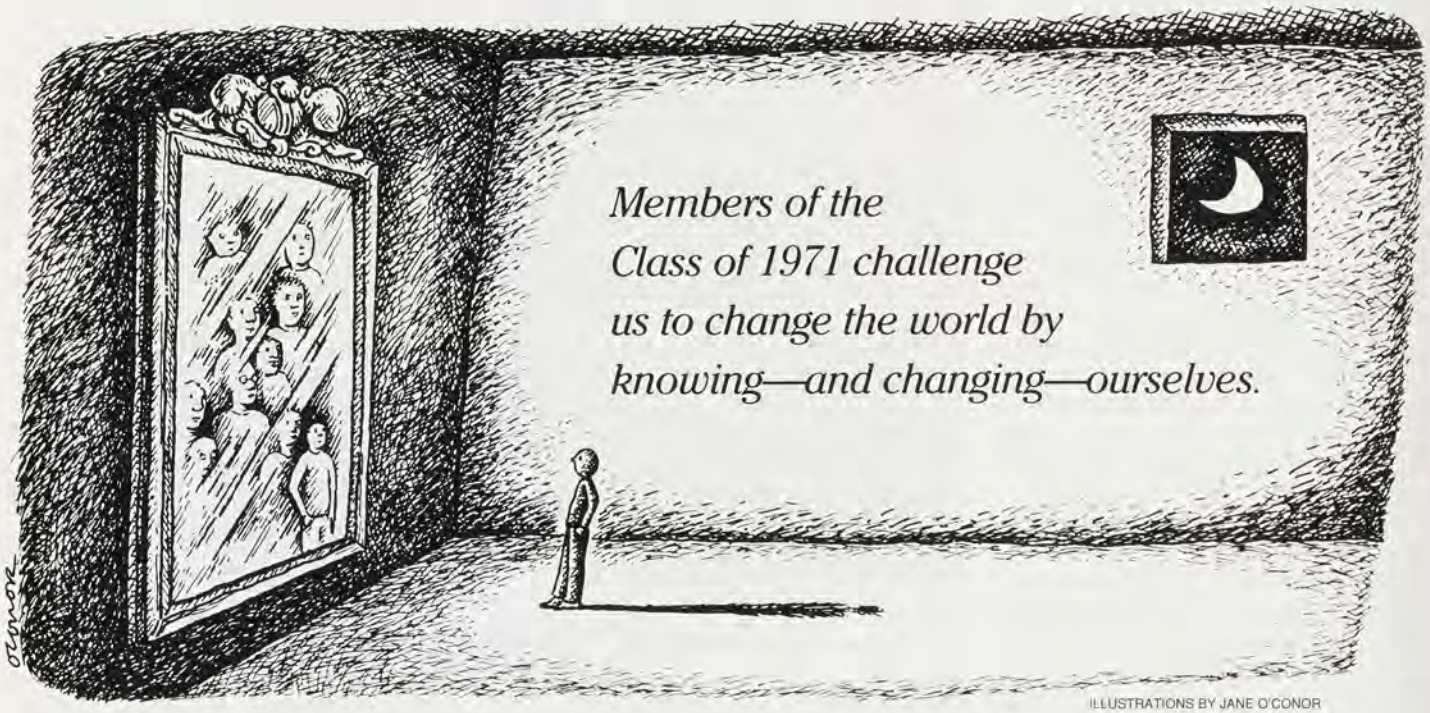
Andrea Packard '85

Packard was an English major who "fell in love with art at Swarthmore and then made it my career." She continued her studies at the Pennsylvania Academy of the Fine Arts and at The American University, where she received a master of fine arts degree. She has combined her work as a sculptor and painter with teaching and art administration at schools such as the University of the Arts and the Fleisher Art Memorial. In her opinion an art gallery is indispensable to a liberal arts college.

"Because they raise issues about history, society, and identity," says Packard, "many exhibits, like the Polish poster show, are of interest not only to art students but to the entire college community." This year's shows have included still life paintings by Ron Graff; a show of Packard's own sculpture; landscape paintings by Julian Hatton; the Wyatt Collection of African art; Kuharski's theater posters; hand-woven works by the late Tokiko Kitao; "Boxes of Ocum," a mixed-media installation by Martha Jackson-Jarvis; five week-long senior thesis exhibitions; and an Alumni Weekend show featuring works by Patricia Lykens Hankins '66, Pamela Casper '76, and Eb Froehlich '86.

—*C.J.H.*

Getting It Together



ILLUSTRATIONS BY JANE O'CONOR

Reflections at the Quarter

We have met the enemy, and it is each of us—and all of us.

By Don Mizell '71

Twenty-five years after the Class of 1971 graduated from Swarthmore—a quarter-century down the road from those tumultuous times—there are still uncomfortably worrisome, perhaps intractable problems facing our nation. Yet, as there was in our youth, there remains room for hope—if not for absolute faith.

America is managing to muddle through, but we ought to do better—and soon. One way to do better might be to stop looking at society's problems as part of some "other" but rather as a result of a separation inside ourselves, a separation between our inner, private "I" and our public, image-ego "I." Obdurate societal dilemmas may be viewed as difficulties with both interpersonal and inner-personal relationships that are writ large on America's broad multicultural canvas. If we are to reach a common higher ground, we must first look into our own mirror. We need to focus on the dynamic between our private and public selves, between the "I-axis" and the "real world," where our apparent separation and differences cause recurrent conflict.

Don Mizell, former chairman of the Swarthmore African American Students Society, received the NAACP Image Award for Community Service in 1982. A graduate of Harvard Law School, he is an entertainment attorney in Los Angeles.

We have met the enemy, and it is each of us and all of us. They are Us. And until we can as individuals reach a greater conscious awareness of our need for unity, our balkanized inner experiences will continue to lead to both personal and social disequilibrium, dysfunctionality, and worse.

Recalibrating the I–Other dichotomy is not only a path to personal happiness and healing, it places us on a wholesome continuum between inner-connectedness and the relationship between us all that is our society. Today's protracted, divisive separation-difference wars of race, gender, sexuality, ethnicity, genera-

tion, class, and culture can only wither away in the face of such a powerfully focused quest for our personal and social salvation.

Many of us have been on this quest for a long time. In the following pages, four members of the Class of 1971 share some of their thoughts on the emotional state of the country as we approach the millenium. Each of these classmates is, in his or her own way, a healer. Sometimes their healing has been inward-focused and personal, but these four Swarthmoreans have helped many others along the way. I hope that their journeys and their insights will help all of us understand the essential fact of unity behind a world of appearances—the unity that we urgently need both as individuals and as a society.

Only Human

The problems we face today, as individuals and as a society, are a direct consequence of our evolutionary predicament as a species.

By Mark Proctor '71

Homo sapiens—"knowing man"—can register in thought his experience of the world, store it in memory, and draw upon it to anticipate future experience. This is our strong suit. Our ability to learn from experience has enabled us to overrun the planet and to inhabit an astonishing variety of environments. We have, however, paid a tremendous price for this advantage.

A good deal of wiring (12 million million neurons) is required to drive our cognitive capacities, making the mature human brain about the size of a cantaloupe—too big to traverse the female pelvis of our species at birth. The evolutionary solution to this mechanical problem was dramatic and fateful: We deliver our offspring into the world in a small, immature, and helpless state. How then can the human infant live long enough to be able to survive on its own? The solution is to provide wiring and hormonal systems that create interpersonal bonding between parent and offspring. Thus, our being able to learn from experience has entailed the phenomena of infancy, childhood, and family structure.

It is not uncommon for adults to yearn for the "carefree" and "sunny" days of childhood, yet this retrospective view is a profound cognitive distortion. For the first decade or so of life, we are not remotely capable of ensuring our own survival; we rely absolutely upon our parents for our very existence. As children we are also psychologically dependent upon our parents. We do not acquire the capacity for abstract, conceptual thinking until about the age of 12. Until then we do not have the cognitive wherewithal to organize the daily flow of our thoughts, feelings, and perceptions into any meaningful sense of "myself" or "a person." At adolescence, whatever sense we have of ourselves as a person depends entirely upon how accurately our parents have experienced us as the people we are. A child whose parents did not experience him as a separate person in his own right may embark upon his adult life with no real sense that he is a person at all.

This is the price we pay for our cognitive prowess—absolute physical and psychological helplessness during the first decade of life. As a practical matter, even the most astute and devoted parent cannot be aware of a child's every feeling, need, or hunger pain. It follows that every child has known what it feels like to be helpless, alone, petrified, and in imminent danger of dying. Differences in our exposure to this dreadful predicament are differences only in degree. With the best of parenting, we may know this horror for minutes at a time; with the worst of parenting, we may know it for years.

While the human brain does a superb job of telling us what is going on *outside* of ourselves, it doesn't do a very good job at all of telling us what is going on *inside* of ourselves—what we are feeling, what we are thinking, what we remember, how we are behaving. Carl Jung estimated that fully 80 percent of our "mental content," including our experience of childhood and the feelings associated with it, is outside of our conscious awareness. Self-awareness can be developed to a high degree, but seeing ourselves clearly always requires someone else's having seen us accurately—and their having shown us what they see. When all goes well, it is a child's parents who see him for who he is and reflect what they see. This same task comprises much of the psychotherapist's work with his patient—accurately empathizing with the patient and showing the patient to himself.

The seasoned clinician can see, in the behaviors and patterns of adult life, the extent to which we unwittingly shape our adult lives to the purpose of remaining unaware of the helplessness we faced in childhood. By and large, many of us make our way through life with little or no direct acquaintance with our own human experience. Gaining self-awareness and self-knowledge is extremely arduous. It continues throughout a person's lifetime. It usually occurs only in the context of a safe and reliable relationship within

which it is possible to tolerate the the anguished feelings of childhood as they intermittently emerge into consciousness. This might occur in a psychotherapeutic relationship, but it can occur in any relationship with a caring and empathic person.

In order to know someone else, we must know ourselves. What we cannot see in ourselves, we will not see in others. What we do not see in our children, they will not see in themselves. Hard-won self-knowledge is also the basis of compassion. When we know our own frailties, we understand the frailties of others. As the Buddhists point out, compassion and "right action" follow as a matter of course, without any need for moral deliberation.

Scarcity of compassion and right action is one of our society's greatest ills. In an environment of abundant resources, we busy ourselves with activities of self-aggrandizement and actively avoid awareness of our own frailty. Unaware of our own frailty, we are oblivious to that of others and so find ourselves incapable of acting compassionately. The result is the progressive isolation, the disintegration of family and community, and the heedlessness to the plight of others that is so much a part of America today.

The Greek story of Icarus is as fresh and apt today as it was thousands of years ago. It tells us that if we persist in trying to escape the frailty and the limitations of being human by taking action in the external world, disaster will ensue. And so it does. Evolutionary theorists say that our species was designed for a nomadic life on the Eurasian steppes, traveling in small groups in search of food. Comparing that lifestyle with the lifestyle of contemporary America makes clear the extent to which we have preoccupied ourselves with building our own many variations on Icarus' wax-and-feather wings—the extent to which we have looked to the external world for contentment and for a sense of our own personal worth.

As a species we are beautifully equipped to know the external world, even as individuals. We are also well equipped to know our own selves, but in order to do that, we absolutely require the social structures of family and community within which we can be seen for who we are, and so be able to see others for who they are.

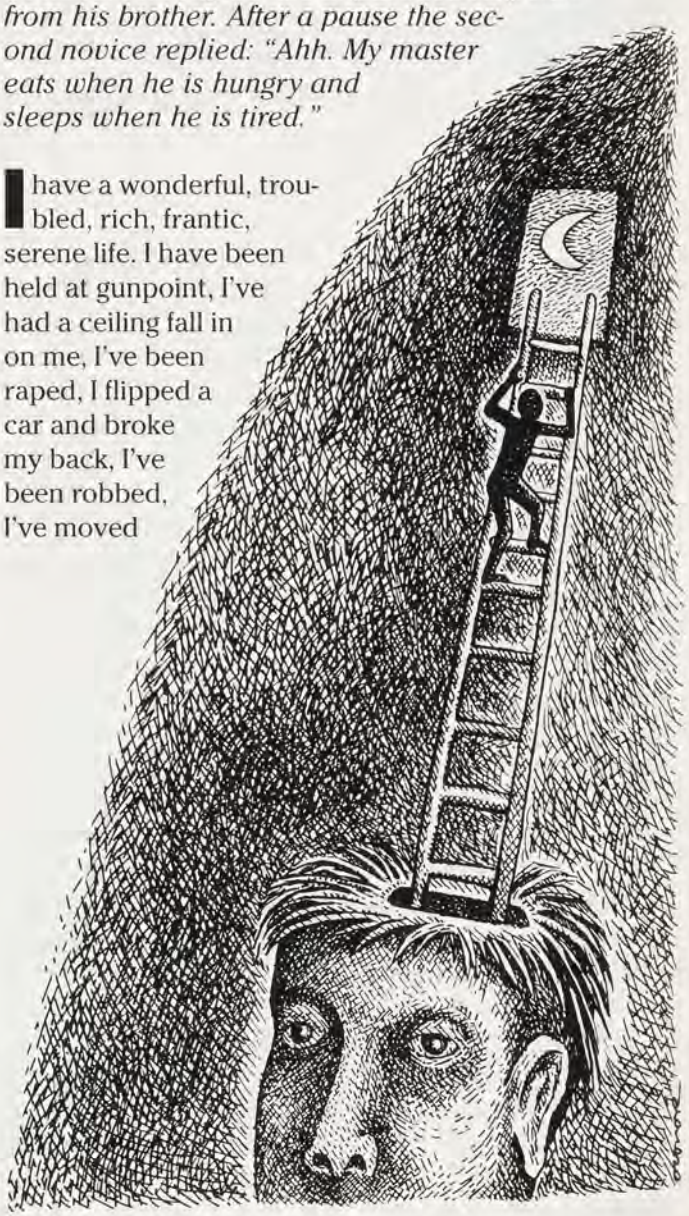
A philosophy major at Swarthmore, Mark Proctor, M.D., received his medical education at the University of California–San Francisco, Yale University, and the University of Rochester. He is a psychiatrist in private practice in Brookline, Mass.

In Awe of Life

Take time, take space, and breathe consciously. Laugh, sleep. Make fewer rules. Let others be. Love when you can. Love when you can't.

By Marya Ursin '71

Once, not too long ago, in a Buddhist monastery, there were two young novices wrangling about the respective merits of their masters. They argued about techniques, about philosophy, about training, about accomplishments. Finally one of the young monks, exasperated, made this claim: "My master can transform himself into a flying elephant, belch flames, uproot trees, and drink up an entire river. He is indeed a fearsome sight to behold." The monk waited anxiously for a comparative response from his brother. After a pause the second novice replied: "Ahh. My master eats when he is hungry and sleeps when he is tired."



I have a wonderful, troubled, rich, frantic, serene life. I have been held at gunpoint, I've had a ceiling fall in on me, I've been raped, I flipped a car and broke my back, I've been robbed, I've moved

41 times, I've slept with many men and two women. I've had an abortion. I was a shoplifter. I've been anorexic, bulimic, alcoholic, addicted. I've been successful. I've failed. I've lost more friends than I can count to AIDS. I danced in several companies. I gave birth to a healthy child. I had a midwife, I had a loving husband. I was divorced. I plant herbs and flowers. I am loved.

I am grateful. I am sorry for myself. I am full of grace. I am loved. I am extremely sensitive. I close up. I am in awe of life. I am petty. I am grand. I am effective. I am beginning to laugh at myself. I am able to love.

My work consists of performing as a dancer/mime in mask, teaching yoga, working as a massage therapist, painting pottery masks, writing and directing our plays. I have an extraordinary daughter who is 15 and an amazing gentle partner of seven years.

My training in massage therapy has included various techniques. In the order of my use, these are Swedish, Reiki, jin shin do, reflexology, Thai, polarity, shiatsu. I have taken workshops on relationships, anger, shame, psychodrama, color therapy, stress reduction, visualization, wiccan practices, Native American practices, Vipassana, Zen, weeping, sexuality, femininity, dousing, circle dancing, Sufi spinning, totem animal seeking, tarot, astrology, power of gems, handwriting, neurolinguistic programming, therapeutic touch, dance therapy, storytelling, toning, music therapy, somatotonics.

What has this to do with any of your questions? Nothing and everything, I suppose. Of course, psychotherapy must be spiritually and ethically oriented. So must the government, the schools, the grocery stores, the artists, the grave diggers, the road pavers, the computer communicators. Is this new?

I am more frightened and worried about the direction of the political entities, the spiritual quality of the powerful—and of the weak. I am frightened about the seeming focus of humanity, than I was when I was younger. But again, is this new?

I look at my daughter as she opens to this life with a mix of trust and cynicism and wonder if I planted both those seeds.

I read history and remark on the vastness of cruelty, on the amazing human resistance to learning and change, on the incredible store of beauty and openheartedness, and I know I am a microcosm of the same cruelties and resistances and possibilities.

I feel the warmth of my body and flow of my breath and know that eventually a particle of my skin, a cell of my exhalation will touch you.

I walk into a room and see the "energies" of different folks expanding and receding, reflecting illness, ease, excitement. I work on bodies and listen and watch the guides who appear with their advice and observations. I see the skin change, feel the muscles, watch the eyes, sense the aura, listen to the quakings.

When I work on myself, the interference is greater, the projections and mental interjections more wily, the physical messages clear but not always heard. In my yoga practice, I give myself the time and space to listen. In my teaching I suggest the same to others, counseling a willful surrender, a soft belly, a quiet listening.

In my performance I rehearse and practice, and then have to release it, saying the Buddhist prayer-blessing, "May all beings be at peace, may all beings be free," over and over again. My performance remains my responsibility, but what effect it has is what effect it has.

How do I support myself? I am surrounded by people who are growing and loving, I do work that I value, that others value, and that I hope causes little or no harm (ahimsa). I try to eat and sleep with tenderness. I am working on eliminating the backlog of rules I have that aren't of use to me. I have my yoga/meditation practice, I take dance classes, I am in a 12-step program, I have a good therapist. I adore my daughter and my lover. I treasure my sister and my father. I love many beings: two-legged, four-legged, earth-growing. I let others support me.

So. Were I to make any specific recommendations, they would be simple:

Take time, take space, and breathe consciously, and as a daily practice.

Notice what you eat, how you sit, how you move, how you walk.

Laugh. Sleep. Make fewer rules. Let others be.

Love when you can. Love when you can't. Accept love. Accept.

In the words of Krishna to the warrior Arjuna: "Be not attached to the fruits of the action, be not attached to the actor."

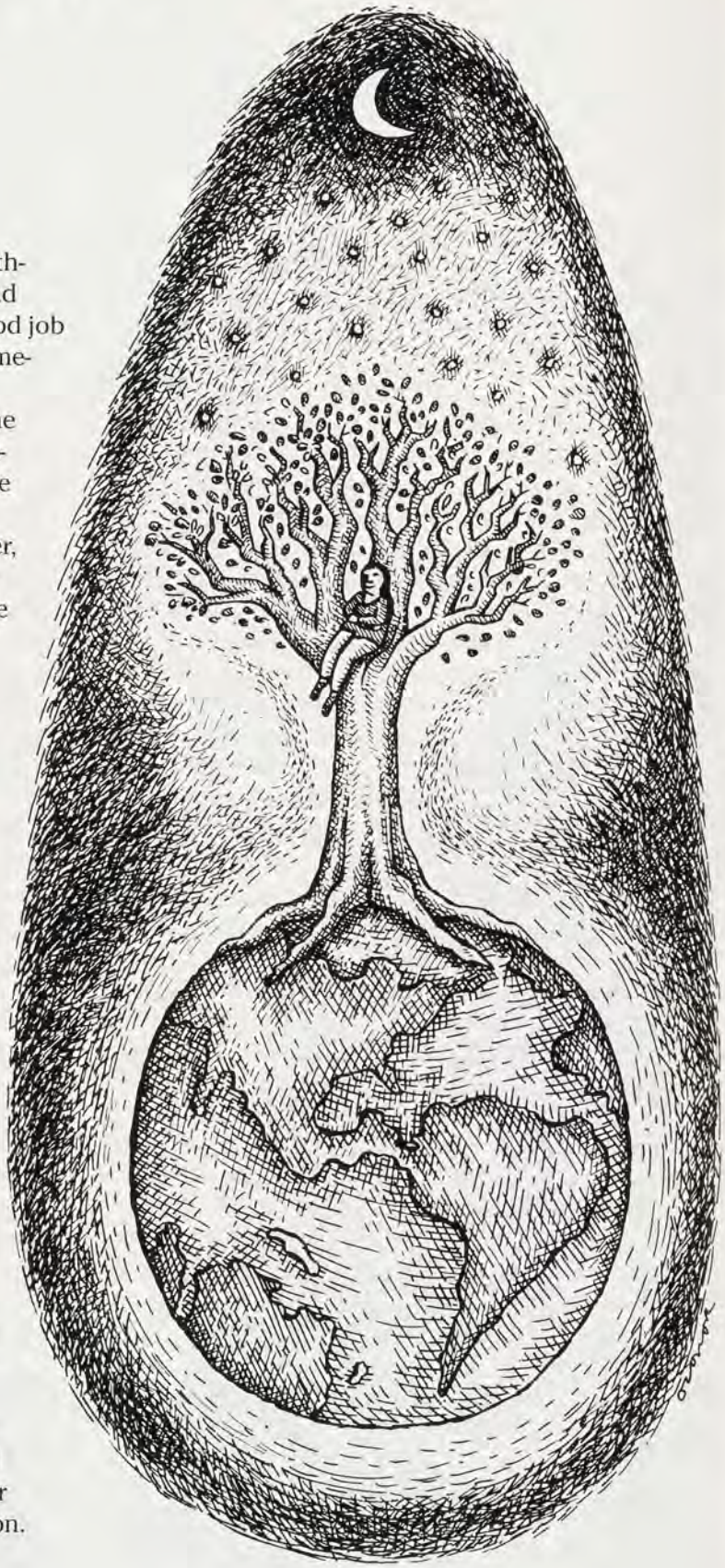
And yes, I am full of a sort of shivery hope for the coming millennium.

Marya Ursin's puppet theater troupe, Mystic Paper Beasts, was the subject of a feature in the August 1994 Bulletin. *She lives in Stonington, Conn., and teaches dance, yoga, and stress reduction at the Eugene O'Neill Theater Center in nearby Waterford.*

You and Me and the Wild Beyond

However unified things may be out there in the cosmos, the major work needed right here on Earth is still unification.

By Frederic Wiedemann '71



Barely two years after graduating from Swarthmore, I sat in the mountains of Colorado and thought: "The universe seems to do a pretty good job of running itself. Shouldn't we humans learn something from this?"

I knew enough about Einstein's concept of the unified field to call my embryonic massage/healing practice Unifying Field. I poetically added the line "We seek the headwaters of the Rainbow Body." Now, almost 25 years later, my life partner, Cynthia Bissonnette, and I have returned to the Colorado mountains as founding directors of the nonprofit educational Unifying Fields Foundation, and together we think: "The universe seems to be doing a pretty good job of running itself. Shouldn't we humans learn something from this?"

Recent breakthroughs in cosmology, astrophysics, and quantum mechanics suggest that a "unified field" burst forth from "the void" eight to 20 billion years ago, and has continued to evolve ever since. This unified field seems to possess the creativity to supply universe-building particles, the intelligence to issue more than 100 billion galaxies, the power to expand for eons, and the underlying organization to support the whole show. Not to mention providing Planet Earth and all of us inhabitants.

"Unified field" is one of those deliberately ambiguous terms, offering endless metaphorical possibilities for interpretation and projection. Is it an actual event, a mathematical reality, or a mystical key? Is it God? Our new organization has embraced the term because it seems to hold all these possibilities. We seek to answer the question: What can we humans learn—and apply—from the unified field's ever-expanding wholeness? Because however unified things may be out there in the cosmos, the major work still needed right here on Earth is unification.

How we got to this Rocky Mountain wilderness outpost, bathed in the unified field, an hour from the nearest town, was a journey. Four years ago in Los Angeles, at the height of family, career, and social obligations, we were inspired to shift our consciousness to a much bigger game than we had ever known. We gave up successful professional careers (I had a full-time clinical practice, and Cynthia was a seminar leader), and we leaped off the precipice. Sometimes, late at night when fear would strike, we would comfort each other by whispering our favorite saying: "Leap, and the net will appear." It did.

The last four years have been a wild ride into the unknown. We have followed our vision of a transformational and research community where we can practice a new connection to the spirit, research the unified field, and live and teach, both literally and figuratively, on the outermost edge of society.

Our goal is to provide a two-way gate, a shuttle service between scientific and esoteric traditions, between psychological and spiritual practice, between immanence and transcendence. We try to ferry those who are too tightly identified with the mainstream into the wild, and we carry back into society those lost souls wandering aimlessly in ungrounded dreams. We help people treasure hunt in the rich soil of their psyches and simultaneously open to a new transpersonal, spiritual awareness. In short we are unabashed utopians, aching to bridge the dualisms rampant in our Western thinking.

We notice a groundswell of positive changes occurring in America. A recent nationwide survey finds that 44 million Americans affirm values and lifestyles of personal growth, spirituality, social responsibility, racial harmony, and ecological sustainability. The world is literally moving into a new millennium where millions are yearning to understand the big picture, and what we can consciously co-create with it.

This is the glass half full we choose to see. The grim news doesn't concern us because we know that according to chaos theory, a complex system must break down before it can break through to a higher level of integration. It provokes peace in us to accept all that we see happening on the planet as the cries of a new birth.

Ten Ways to Open to the Unified Field

We use the image of a tree to reveal the nature of wholeness. The higher a tree grows, the deeper or broader it must sink its roots. The value of psycho-spiritual practice is that it encourages us to expand our personal identities in both directions—and change the world in the process. The following is a list of what we use daily to advance healing and wellness.

1. Work on yourself first. This turns activism on its head. It is remarkable how all things that activism pursues—justice, peace, equality, a harmonious community—grow organically from this. Taking personal responsibility always leads to enlightened social responsibility.

2. Dig deep into your own rich, subtle, and contradictory psychology. We find within ourselves a riot of subpersonalities, seething hatreds, childish expectations, and perverse addictions. Owning and then releasing them is humanizing and liberating. Activists, politicians, and executives trying to macromanage the world without first doing this work are not only arrogant but doomed to failure.

3. Explore your spiritual nature at the same time. Plumbing our psychological depths without a spiritual counterbalance leaves us bereft. Exploring the great spiritual traditions gives us the big picture, the hope, and the strength to keep working for a Utopian society.

4. Find your path. Whether you call it a journey, a life cycle, karma, or growth, there is what many spiritual traditions simply call "the path." It is up to each of us to find and walk our path, which always leads to a bigger path, and ultimately to the unfolding of the unified field.

5. Embrace paradoxes. No matter how cosmic our dream, how old our soul, how lofty our vision, how grand our gift, we still have to deal with the realities of job, relationship, body, family, sex, and money. Dealing with both the cosmic and concrete is the paradox of wholeness.

6. Prepare to be rewarded for your courage with challenges. Taking these steps guarantees that your life will become more intense and challenging. Maturity is learning to quiet the inner, immature subpersonality that whines, "We are doing all the righteous things—so where's the reward?"

7. Notice that you still fragment, relapse, shut down. These experiences are some of the hardest moments on the path. Feeling betrayed we turn on ourselves, convinced that we have dedicated our lives to an illusion. To learn what is true takes going into

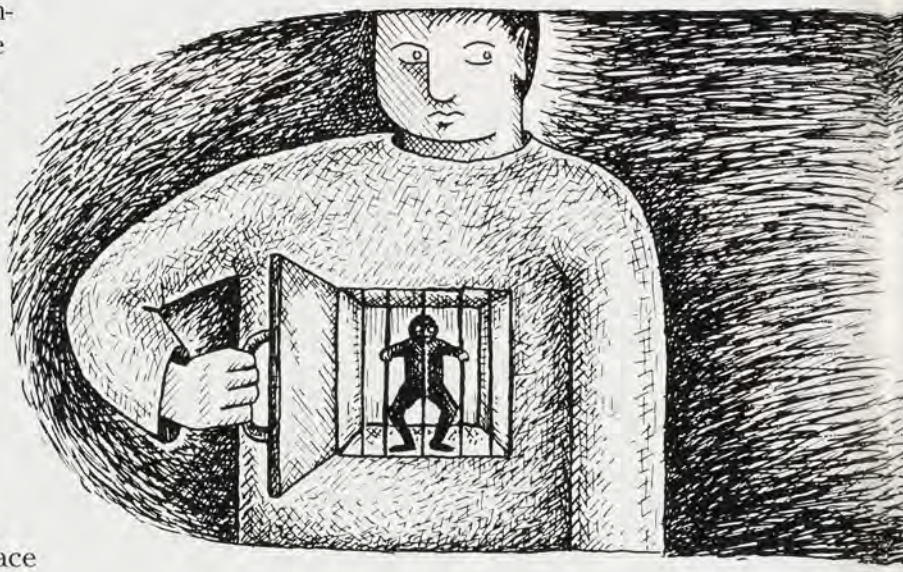
Frederic Wiedemann received a Ph.D. in psychology from Georgia State University and is the author of Between Two Worlds: The Riddle of Wholeness. *With Cynthia Bissonnette, he directs the Diamond Joy Retreat near Aspen, Colo.*

this fear and coming out the other side.

8. Open yourself to relationship and community playing an ever more significant role in healing and wholeness. There is a saying that relationship is the teacher. Out of honest, revealing, and committed relationship comes the possibility of real community.

9. Expand from self to relationship to community to communities to planet to ... ? As we unify the parts within ourselves, join with another in a holy relationship, take the leap into intentional community, and link communities, we are participating in saving the planet.

10. Remember: Both inner work and "magical" thinking. Both real life and vision. Both immanence and transcendence. Embrace the Riddle of Wholeness. Unify fields.



As We Mature, America Matures

By isolating us from one another, society tends to foster a pathological narcissism and self-indulgence at the expense of authentic maturity and relationship.

By Jim Colvin '71

As an ordained minister who is also a practicing psychotherapist, I've thought a lot about the value of spirituality in psychotherapy. I have always seen the spiritual as our link to others and to that which is greater than ourselves, and upon which we depend for existence. I call this entity God. But whatever we call it, we fall into spiritual narcissism if we fail to name and relate to some larger-than-me aspect of creation.

Individual and collective narcissism is challenged by the discovery of the "other," not only beyond us but within. Sometimes we don't like what we find inside us, but as we search our newfound awareness helps us to be humble—and to discover new strength there. I know that my own spiritual journey floundered until I faced all my fears about psychotherapy and the "enemy within."

The beginning of wholeness may develop out of pain, but it can lead to a new relationship with oneself. To quote Matthew 7:3, not to deal with our own narcissism is to be aware only of the "speck in our neighbor's eye," not the "log in our own eye." By whatever means—usually involving a crisis of some kind—we may undertake a journey of self-understanding and become familiar with this "other" within. It is an amazing source of feelings, thoughts, and potentials for both creativity and destruction. Thus the beginning of wholeness may develop out of pain but may also lead to a new relationship with oneself.

If part of the journey requires me to connect to an inner other, the next part draws me to other persons and to the ultimate Mystery. Indeed, joining an ethical community is important for individual health. We were created as the result of a relationship between our parents, born into relationship with mother, and we thrive only if we stay in relationship with each other. The process is lifelong and ever increasing in scope. If we are to become mature, we must like what we find within and strive to come into harmony with others around us. Poets and mystics of all the ages have known this simple, fundamental truth, but by isolating us from one another, our society tends to foster a pathological narcissism and self-indulgence at

A history major and chair of the Christian Association at Swarthmore, Jim Colvin is an ordained minister in the United Church of Christ. He practices psychotherapy in Westfield and Montclair, N.J., and is pastor of a church in Woodbridge.

the expense of authentic maturity and relationship. Wholeness is achieved for the individual only when he or she relates both to the inner self and to the larger whole.

This isolation is one of the great problems we face in America. My family and I discovered the value of being connected to community last year when my wife was stricken with a severe attack of chronic fatigue immune disease. For several months, she was unable to work or do much of anything, and we had to figure how to care for our four children at home, ages 2, 4, 9, and 17. We were buoyed up in the midst of this horror by members of our former church and the church where I now serve as pastor, 10 miles away. Food was provided, transportation offered, along with cards, prayers, and expressions of love. We could not do it alone. That is the message learned by whole people.

If we can mature as individuals, can we also mature as a nation? I am both hopeful and despairing when I consider the emotional state of America. I shudder when I see how quick we are to blame and seek scapegoats when we confront unsolvable problems or inexplicable tragedies. When news first broke about the Oklahoma City bombing, most Americans assumed that a Middle Eastern terrorist group must be responsible. Perhaps more frightening, it was "one of us" gone awry. Yet the tragedy of Oklahoma City is not entirely shocking to anyone familiar with his or her own potential to do violence, but it is baffling to any unfamiliar to the "other" within.

We're in danger when we start blaming others and ignoring our inner selves, because what we don't know about ourselves, we project onto others. This is especially dangerous when we engage in collective blaming, an age-old story in our century. If there is hope, it lies in our admitting this to one another. One good sign coming out of suffering is the widespread formation of mutual support groups for persons suddenly unemployed. There is increasing recognition that "we are all in this together," as the Mayflower Compact reminded the early settlers. It may be necessary to suffer further crises for that ethos to spread across racial and economic lines that seem increasingly rigid.

"The distresses of choice are our chances to be blessed," wrote W.H. Auden. As individuals we must face our choices to grow, and as communities and groups we need to do the same. All of us in the healing and helping professions—and anyone in a position to influence others—have a responsibility at this moment to urge the generation in power (us baby boomers!) to consider what Erik Erikson called "generativity," the need to give back to the community so there can be a future. In the 1960s many had this ethos, which some of us have more or less continued, but as a generation we are now more known for driving minivans than for promoting connection among neighbors.

I wish I had some great new paradigm or movement to offer, but I do not. What excites me is that persons of good will seem to be tired of letting things get worse. I trust that we have a critical mass of individuals in the society who recognize our continuing need to value and aid one another.

My main bit of wisdom is the quote from Benjamin Franklin that we often used in the antiwar movement: "If we fail to hang together, we shall all hang separately." Never has that been more true.

It also seems to be true that we are at the end of some period and moving toward another. Recently a mental health colleague declared that the end of the Cartesian split between matter and spirit is at hand. Another colleague tells me that physics and mysticism are overlapping in astonishing ways. If all this is so, it is because we have come to realize that while scientific rationalism may have brought us joys, technology is not our salvation. ■

SWARTHMORE HAPPENINGS

Recent Events

Boston: On April 25, Boston area alumni, parents, and friends got together for a guided tour of the Winslow Homer exhibition at the Museum of Fine Arts. Rishi Reddi '88 coordinated the tour, along with a "dutch treat" dinner afterward at the Cactus Club.

New York: The New York Connection gathered for "An Evening at the Basic Theatre" on Feb. 21, which was organized by Jeanette Hill Porter '89 and Alice Hughey '79. A lecture and performance, *The Plow that Broke the Plains*, took place on March 29 at the Brooklyn Academy of Music. David Wright '69 and Joe Horowitz '70 planned the event.

The following day, March 30, alumni, parents, and friends enjoyed a screening of *fiddlefest*, executive-produced by Walter Scheuer '48, at the MGM Studios. A reception with Swarthmore President Alfred H. Bloom followed the film. Jim DiFalco '82 and Karen Ohland '83 organized the afternoon screening and reception.

In April the Connection enjoyed the screening of another film produced by an alumnus. Jim Stark '71 was also on hand for a reception to talk about his film *Cold Fever*. (See page 58 for a profile of Stark.) Julie Sacks '82 organized the event. Finally, on May 15, area Swarthmoreans got together for the Waterline Theatre Company's "Fish Rodeo," which included a performance by Kendall Cornell '86.

Paris: On March 30, Paris Swarthmoreans went on a tour of Chartres Cathedral, followed by lunch at a local cafe. The event was planned by Elizabeth McCrary '83 and Gretchen Mann Handwerger '56.

Unwinding ... *Rebecca Jackson '91 and Ward Lopes '92 joined other Chicago young alumni for a TGIF cocktail party at a local pub in January. The event was organized by Jennie Romich '94.*

Go team! ... *Jenny Rickard '86 (third from left) hosted a post-game reception for the Swarthmore women's basketball team following its game with CalTech on Jan. 6. Pictured are (from left) Leslie Hermsdorf '97, Holly Barton '99, Rickard, Pia Houseal '97, Emily Walker '96, and Michelle Walsh '98.*

Philadelphia: On April 13 the Philadelphia Connection gathered on campus for a debate on the 1950s espionage case of Julius and Ethel Rosenberg with Michael Meeropol '64 (son of the Rosenbergs) and Joyce Milton '67. Victor Navasky '54 served as commentator.

Authors Mildred Webb Gillam '47 and Jean Toll (Smith College '47) talked about their book *Invisible Philadelphia* at the Atwater Kent Museum on April 14. A reception with Mildred and Jean followed the talk.

On April 27 the Connection celebrated spring with a guided tour of Longwood Gardens. The afternoon tour was organized by Mary Woolson Cronin '83.

And on May 28 Philadelphia alumni joined a group of graduating seniors at Veterans Stadium to watch the Phillies take on the Dodgers.

Washington, D.C.: More than 60 Swarthmoreans got together on April 27 to renovate a home in Washington, D.C. The project was sponsored by Christmas in April, a nonprofit organization. Jack Riggs '64 organized the afternoon of community service.

Dorita Sewell '65 helped organize a dance concert and reception at the Ellington School of the Arts on May 25. Hosting for the College was Maurice Eldridge '61, associate vice president and executive assistant to President Bloom.

Upcoming Events

A performance by Theatre by the Blind is planned for the **New York** Connection in late May. Planned for early summer is a wine tasting—Swarthmore Symposium X. The Connection continues to schedule its Third Tuesday lunch at Annie Moore's Pub & Restaurant. For more information, contact Julia Stock '95 or the Alumni Office at (610) 328-8404.

The **Washington, D.C.,** Connection will hold a wine tasting at la Madeleine on Sunday, June 2.

We've got your number, but we don't give it out to just anyone

The Alumni Relations Office gives high priority to helping alumni stay in touch with each other, but it also respects the privacy of those who don't wish to be contacted.

Alumni and students may request an alum's phone number, address, or e-mail by calling (610) 328-8402, faxing to (610) 328-7796, or e-mailing alumni@swarthmore.edu. They must give their Social Security or student ID number to verify their identity. Alumni who do not want information released should inform the Alumni Office.

Alumni addresses are provided for social purposes only. Please alert the Alumni Office if you have been contacted this way for other purposes.

Students seeking vocational advice or employment are referred to the Career Planning and Placement Office, which maintains lists of alumni in many occupations who have volunteered to provide such help.

When nonalumni ask for an alum's address, the Alumni Office does not provide this, but offers to forward the communication.

DENG-JENG LEE

Career Connections ... *At its spring meeting in April, the Career Planning and Student Life Committee of Alumni Council discussed ways to enhance connections between alumni and students. From left are Tom Francis, the College's Career Planning and Placement director; Colleen A. Kennedy '72; committee chair Betty-Jo Matzinger Lash '87; Ngina Lythcott, dean of the College; Amy Bussian; and Charles L. Bennett '77.*

ALUMNI COUNCIL

Creating an Electronic Alumni Network

The Alumni Council's spring meeting was very busy and exciting. Several of our committees are engaged in projects that I will share with you in the next several issues of the Bulletin. *The following article by Jean Kristeller '74 describes Council's initial efforts to increase alumni communications through the Internet.*

—Alan Symonette '76
President, Alumni Association

The Internet represents tremendous potential for Swarthmoreans to stay in touch with each other and the College. More than 2,600 alumni, from the Class of 1934 onward, have registered their electronic addresses with the College, and you may have already looked at the Swarthmore home page on the World Wide Web (http://www.swarthmore.edu). Now the Alumni Council has been discussing ways to make the networking even more interactive.

We would like to hear your suggestions, concerns, etc., as we work with the College to develop a system that is creative, flexible, and informative. Some possible formats are:

- "Listservs" or discussion groups, to which individuals subscribe depending on their interests. Groups might be organized by profession (e.g., law, education, medicine) or by topics, like public policy or international business (or chess or ?).
- "Virtual seminars" enabling a relatively small group to form around a single topic for a time-limited period, with a designated faculty or alumni facilitator.
- Live on-line discussions, sometimes known as "chat rooms," with the time and electronic "location" announced ahead of time, perhaps about matters on which the College desires alumni input.
- An electronic resource that would enable students to discuss various graduate programs and possible career choices with alumni who wish to help.

The College is supporting electronic communications by providing computer support and staff time for priority projects, so your input is needed. What listservs might you like to see? Can you contribute expertise in this area so we can take advantage of the best technology? Have you set up a system elsewhere? Would you like to help organize or manage a listserv?

You may respond directly to Astrid Devaney at adevane1@swarthmore.edu or send your ideas to the Alumni Council Electronic Connections Sub-Committee chair, Jean Kristeller '74, at pykris@root.instate.edu. If you are not on-line, please send your comments to me at the address below.

—Jean Kristeller '74
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Terre Haute IN 47807

LETTERS

Continued from page 3

experiments on the state and local level may improve the government's ability to promote social welfare without transgressing personal values.

CARLTON HENRY '75
University Park, Md.
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Technology exacerbates social inequalities

To the Editor:

Your concerns about technology ("Parlor Talk," February 1996, commenting on "Virtuoso Computing" in the same issue) are well placed. I'm also a technobuff, but the fact is that the march of technology is anything but value-neutral. It tends to exacerbate existing social inequalities in most (but emphatically not all) areas. Swarthmore's student body experienced a peculiar manifestation of this during the 1991 Parrish Wall debate [over allegations of racism], when a parallel debate took place on the College's VAX system, the precursor to the current computer network. People felt free to be far nastier to each other on the VAX than they were willing to be in person—even though, in most cases, they knew each other personally as well. That's not a "social choice," in Neil Gershenfeld's terminology, because nobody made that choice. It was made for the participants by the very presence and character of the technology.

ANDREW PERRIN '93
Berkeley, Calif.
aperrin@igc.apc.org

Trade policies don't help all Americans

To the Editor:

Professor Stephen Golub's research ("'America-Firsters' have it backward," Collection, February 1996) shows a close but not perfect fit between wages and productivity. No problem there.

But then come the politics in the last paragraph: On balance, argues Golub, free trade brings more wealth into the country than it takes away, and therefore "it benefits the United States as a whole." This even though free trade exacerbates the "grave problems of income inequality and inadequate skills."

If you happen to think that income inequality is a graver problem than our inability to accumulate an even higher percentage of the world's assets, it's hard to see why an ideology that helps those on the top of the heap at the expense of those at the botton "benefits the United States as a whole," even when those on top are winning a little bit more than those on the bottom are losing.

The "freedom" in arguments for free trade is all one way. Our competitors maintain tariffs to protect their low-wage workers, while we do not. Golub provides the stock answer to these questions: The problem of income inequality should be "tackled directly," presumably by taxing free trade winners and spending the money retraining the losers. Trouble is, these answers are never part of the alphabet soup of free-trade laws that Golub nevertheless endorses. Maybe next time. Maybe they will amend those laws. At which time my mind wanders back to Alice: "Jam tomorrow, jam tomorrow, but never jam today." I know it's too much to expect a trade policy that helps "the United States as a whole." But can't we at least have one that does not hurt it?

MARK SCHNEIDER '77
Rockville, Md.

Battle of values is "bogus"—it's all materialism underneath

To the Editor:

Professor Meta Mendel-Reyes has a point when she says, "The real question is ... how to bring values into American politics." ("Are America's Values Changing?" February 1996) So does Professor Rob Hollister in his realistic assessment of America's problems. However, I feel that setting up a supposed "battle" between supposed right-wing Christian values and supposed liberal values is bogus—a replay of the media Battle of Good and Evil.

America itself is founded on a history of Europeans taking over a vast land, enslaving Africans, killing native peoples, cutting down forests, building factories—all in the name of its Manifest Destiny. The "gangsta rap," "cyberporn," "skinheads," and "swastikas" decried by Christopher Edley '73 are symptoms of a deadened materialist society. The authoritarian, patriarchal values of the religious right and the secular values of the humanist left both mask and serve the underlying values of competition, individualism, materialism, self-righteousness, pride, and greed that are basic to our modern technological society.

Truly radical religious values (like the Upanishads, the teachings of Buddha, Christ, and Mohammed, basic Jewish ethics and mysticism, taoism—and my Swarthmore favorite, Baruch Spinoza) suggest that unity with the divine makes material success unimportant. I prefer to be committed to values that have to do with material success (even intellectual success!) and power. Oddly enough these values are not in conflict with the old-fashioned Marxist ideals of economic justice. I'm not a Christian, but Jesus certainly puts things well when he suggests giving to the poor to get into heaven.

ANN ERICKSON '65
Guerneville, Calif.

Remembering Frank Pierson

To the Editor:

I was sad to read in the February *Bulletin* of the death of Frank Pierson '34. I was also filled with gratitude that I had been able to study under him. None of my family had ever studied economics, so I signed up for his introductory course. He turned me on to it so much that I ended up with a minor in economics. While I have had a career as a social worker, my whole life has been enriched by a deep understanding and appreciation of economics. All because of Frank Pierson.

DAVID A. FISK '53
Long Beach, Calif.

The Bulletin *welcomes letters from readers concerning the contents of the magazine or issues relating to the College. All letters must be signed and may be edited for clarity and space. Address your letters to Editor,* Swarthmore College Bulletin, *500 College Avenue, Swarthmore PA 19081-1397, or send by electronic mail to bulletin@swarthmore.edu.*

Low-budget film reaps high praise

Cold Fever *by Jim Stark '71 is hot with critics and audiences and is a festival favorite.*

Above: Atsushi (Masatoshi Nagase) considers buying a frozen car from Sara (Katrin Olafsdottir) so that he may begin his journey in Jim Stark's (right) new film, Cold Fever.

Hope and Crosby never made a road movie like this!

In Jim Stark's newly released film, *Cold Fever*, icebergs shatter from the sound of a mysterious siren's voice, regional delicacies like ram's testicles and the intoxicating Black Death are dined upon—and, oh yes, don't forget to steer around the Fairy Stones.

Cold Fever, the first film ever shot in Iceland during its winter, highlights the country's harsh and barren beauty. According to Stark, the frigid temperatures, snow, and ice made it tough on the cameras but the crew and actors came through almost daily snowstorms without a scratch. (Well, except for the one time a couple of crew members and their car went over a cliff. The people survived. The car did not.)

Cold Fever, produced by Stark and directed by Fridrik Thor Fridriksson, with whom he shares the writing credit, is as much a spiritual journey as a physical one for the lead character, a young Tokyo fish company employee. Atsushi Hirata (played by the popular Japanese actor Masatoshi Nagase) is asked by his grandfather to give up a golfing trip to Hawaii to go to Iceland to perform a traditional memorial service by a remote river to honor Atsushi's parents, who died there in an accident.

The film will make viewers laugh, cry, drop their jaws in amazement, and want to put on a parka. Throughout Atsushi's journey he encounters sociopathic American "tourists," a woman who photographs funerals as a hobby, and a truckload of singing men. The movie ultimately warms the soul if not the setting as Atsushi pays final respects to his parents and puts their spirits to rest.

Cold Fever is the 11th feature for Stark, a corporate lawyer turned independent producer. Working on a shoestring budget isn't easy, he confesses, but it reaps rewards that others in the film business wish they could have.

"Hollywood producers have big budgets, but they've also said to me they wish they could do the work I'm doing. The actors and crews I work with are doing this because they believe in the project and they're trying to create something that has lasting artistic value—something they can make their contribution to and use to develop themselves as artists, actors, or technicians," explains Stark, who spent $1.4 million on *Cold Fever*.

"In Hollywood you have to take a lunch, schmooz the right people, party with the right people. I don't have to do that here," says Stark, who lives in a New York City loft. "I don't want to spend five years trying to develop a big picture that has 50 writers on it and goes through three studio regimes. I would rather find something I'd like to do, like this, and figure out how to make it happen."

Cold Fever, currently being released around the world, has been a critical success. At its world premiere at the Drambuie Edinburgh Film Festival in Scotland last August, it came away with the top prize. *Cold Fever* also won the top prize at Italy's Rimini Film Festival and was selected from among hundreds of films to be shown at the prestigious Sundance Film Festival in Utah and the Toronto Film Festival. In April it had a very successful New York opening.

Stark says the two years he spent at Swarthmore gave him the preparation he needed for dealing with people in the film world: "After surviving Swarthmore I realized I would never be intimidated by people again, at least from an intelligence or creativity point of view," says Stark, who transferred in 1969 to the then newly coed Vassar College because he believed the ratio of men to women would be an "interesting experience."

"It's a difficult decision (to go into this business). You have to make sacrifices. I tell young people I've done things for the money, and I've done things because I love them, and they should really find something they love and pursue it fearlessly. Assume you'll be successful and you probably will."

—Audree Penner

two of our compatriots. He saw Keele exchange student **Phil Davies** in Leicester, England, where he's head of American Studies at DeMontfort U. **Phil** lives with wife Ros and kids Andrew and Carolyn, who are **Skip**'s godchildren. **Skip** also saw **Steve Roens**, who "came east with his wonderful wife, Cheryl, from Salt Lake City, where **Steve** teaches music at the U. of Utah." **Deborah Zubow Prindle** has some exciting news. She's moved to Poland for a four-year Foreign Service assignment. She'll be program officer for the U.S. foreign aid program in Poland. This will be extended to the Baltics, Czech Republic, and other countries as U.S. presence is scaled down. Still the same **Debbie**, however, she's decided to learn to "tap dance, knit, go camping in the wilderness, and build additions to her house (your typical midlife crisis)."

Much of the rest of the news is concerned with jobs and kids. **Barb Atkin** is still an appellate litigator for the National Treasury Employees Union in Washington, D.C. Her husband, John Hornbeck, is with the National Labor Relations Board—his boss is **Fred Feinstein** '69. **Karen Simmons Gillian** enjoyed a visit with **Barb**, scouting colleges with her daughter. **Geoff Selling** and his wife, **Cecily (Roberts)** '77, are both teachers at Quaker elementary schools. Daughters Kate, 14, and Becky, 11, go to Germantown Friends, where **Geoff** teaches third grade. The intrepid **Marya Ursin** is still performing, teaching yoga, mothering 15-year-old Ana, and learning with Dan. She was even "cavorting in the Halloween parade in NYC."

Our home-grown Swarthmoreans are increasing in number. **Brian Inouye** '91, son of **David** and **Bonnie (Gregory)** '69, got married (gasp) in May! **Connie Fleming Strickland**'s daughter Barbara is now a freshman living in Willets. **Connie** writes, "In her college search, she had tried to find a better place than Swarthmore...." **Connie**'s still teaching English and reading at Wesley College in Dover, Del. Chief bragging rights, however go to **Rich** and **Marie Witwicki Schall**, who have not one but two current Swarthmoreans, Ben '97 on the basketball team and Michael '99 on both the soccer and basketball teams. **Barb Hunter Chaffee**'s son Conrad, however, turned down Swarthmore and Haverford to attend Oberlin. There's a rebel in every group!

Congrats are in order as follows. **Marc Walter** and his wife, Lee Spencer, are the proud parents of a son, Mason Chase Walter, born March 2, 1995. **Marc** asks, "Why did I wait?" **Terry Miller Mumford**, her husband, Lewis, and their four children will celebrate the couple's 25th anniversary with a trip to Alaska. And finally, **Susan Morrison Walcott** writes, "Only 24 years after graduating, I finally got a Ph.D. in geography—in time for the silver reunion!"

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Jody Gaylin Heyward
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Hastings-on-Hudson NY 10706

Thanks to my plaintive plea in the November class notes, I have received wonderful letters from some of our classmates. Keep it up: I love hearing from you and not relying on the clips sent by the College.

Ginny Mussari Bates is traveling the country working with insurance organizations. She also writes for trade journals.

Ann Benjamin married Robert Ruff, a producer at ABC. She splits her time between directing *World News Tonight with Peter Jennings* and the new *Weekend News* shows, which originate in New York. Congratulations to **Lola Bogyo**, who traveled to China in February 1995 to adopt a baby girl, Mia, who is now almost 2.

Steven Hansen writes that he attended the bat mitzvah of **Eric Kraus'** daughter Whitney last November in Greensboro, N.C. **Ann Lindsay** and **Alan Glaseroff** '74 are enjoying life in Northern California. **Ann** is county health officer and **Alan** the medical director of a newly formed independent practice association. **David Lyon** reports that his planned move to Taipei in mid-1995 did not take place, but he will be moving to Beijing in July 1996, where he will be the U.S. Embassy's consul general.

■ **Matthew Rosen** '73 was included in *New York Magazine*'s list of the best 100 lawyers in New York, and the *American Lawyer* listed him in a similar article called "45 under 45." He is a partner with Skadden, Arps, Slate, Meagher & Flom.

Clay Perry is associate professor and chief of the fracture service at Washington U. in St. Louis. **Francine Mason Fleegler** has recently become a faculty member at the U. of Pa. School of Medicine and will be doing work with a group studying breast cancer susceptibility genetics as well as maintaining her hematology/oncology practice in Bryn Mawr. **Dorothy Fryer** (formerly **Dolly Stegenga**) has been married for five years to Edwin S. Fryer. She has a daughter and two sons and practices cardiac anesthesiology in St. Louis. **Caroline Curtis Cope** lives outside of Ithaca, N.Y. She teaches and supervises special education in a middle school.

Michael Caplin is president of the Childhelp Foundation, which provides treatment for abused children. He married Kris Van Lee in 1994 and last August celebrated the birth of their first child, Ella Marie. After five years in the sports trading card industry as president and chief operating officer of Fleer Corp., **Jeffrey Massien** resigned to take a much-needed sabbatical. **Polly Simonds Saltet** writes that last summer she dropped off her daughter, Elisa, 11, at Debbie and **Bob Shriver**'s ['72] home for Indian woods skills camp. The Shrivers are parents at the local Waldorf school, where **Polly** and her husband, Jan, teach. Who arrives but **Richard Schultz**, who had come with his wife and two sons to help with the first week of camp!

Deborah Kogan, her husband, David Lee, and daughter Rebecca have moved to Soquel, Calif., next door to Santa Cruz, after seven years in the Central Valley in Sacramento. **Debbie** still does social science evaluation research for Social Policy Research Associates in Menlo Park. **Claude Geoffrey Davis** and family are back in the Bay Area, where he is pursuing biotech, after three years in Massachusetts. **Jeff Schon** recently bought a Victorian house in San Francisco, where he works for Living Books. They just released the first Dr. Seuss CD-ROM, *Dr. Seuss's ABC*.

Steve and **Jan Rood-Ojalvo** had their "fourth annual private-but-open reunion picnic and 40-something birthday party last June at their home in Haddonfield, N.J. **Virginia "Shorty" Boucher** and her husband, Mark Reynolds, moved in November 1994 to the Santa Ynez Valley in Santa Barbara County, Calif. They are research biologists at UC–Santa Barbara and manage a 6,000-acre ranch in Santa Ynez as a biological research site.

Richard Wilson continues as part-time accountant for several subsidized apartment complexes and serves as a bicycle advocate on various government committees developing transportation plans. **Amanda Orr Harmeling** is now teaching French

and Spanish full time at an independent school.

Shirley Hon Spencer left Arctic Alaska after spending three years as health education manager for the Eskimo Assn. and now lives in Seldovia, Alaska (population 300). **Ken Klothen** was elected to the Swarthmore Borough Council in November with the largest number of votes of all candidates running. He is president of Family Explorations Inc., an eco-tourism company for families, as well as TADD International, a consulting firm practicing in the area of international development with an emphasis on Southern Africa and Latin American. **Bill Yarrow** writes that he is working on a book about Boswell. An article he wrote on metaphor and the life of Johnson has appeared in a collection of essays called *Boswell: Citizen of the World, Man of Letters*. **Andrea Hackel Harris** is now practicing geriatric medicine in Pensacola, Fla. **Hugh Cort** is looking forward to finishing his residency in psychiatry at the U. of South Alabama in Mobile. He and Debbie will move back to Birmingham this summer, where **Hugh** will work in a group private practice. **Alice Levine Rubinstein** and her family recently moved to Newport News, Va. **Alice** teaches Latin at a private school. **Richard Orr**, a litigation attorney with CIGNA Corp., married Margaret Perrone in July. **Randy Lawlace** recently left his law firm after almost 12 years and now is in-house counsel for Founders Health Care Inc., which owns and manages physician practices.

Scott and **Patricia McDonald Walsh** write that in spring of 1995 **Scott** moved from Kraft Foods Inc. to become director of human resources for KPMG Peat Marwick at the firm's headquarters in Montvale, N.J. **Pat** received a doctorate in social welfare from City U. of New York Graduate Center in June 1994. She is project director of the employee assistance program at Hunter College. My only news is that I have one child going off to college in September, another the following year, and, thank goodness, one still at home for another five years. My husband, Andrew, was just named president of CBS News.

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Ann Arbuthnot Huff
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Hi folks. I must have said something to **Barbara Busing Wachs** at reunion about my recent retirement from paid work life, because a few weeks later she called and asked if I'd be interested in taking over the class notes. Of course I said yes, since I have more time on my hands (or so I thought), and it was a way to be in touch with more of my classmates (or so I hoped). I look forward to reporting your news in the future and hope many of you will be in touch for our next issue. Meanwhile, many thanks to you, **Barbara**, for the great job you did over the past few years, and don't forget to let us know what you're up to!

Julie Braun Orth sold her handbag business two years ago, because competition with imports made it difficult to get sales and remain profitable. She is now working part time at a Pennsylvania state park teaching environmental education and working in a greenhouse. She writes that she loves being outdoors most of the time and enjoys spending more time with her children, Nick, 8, and Amanda, 7. Congratulations to **Mark Pattis** and his wife, Anne-Francoise, on the birth of their first child, Madeleine Annette, who was born on Sept. 29 and, in **Mark**'s words, "has completely transformed the Pattis household." **Mark** is publisher and CEO of National Textbook Co. Publishing Group and now resides in Highland Park, Ill. Meanwhile, **Robert Wachler** writes to us from Pleasant Ridge, Mich., "Now that we have a daughter in high school, can the grandparent drill be far away?" Making us feel a little old there, **Robby**! **Ilene Nathan** is still with the Baltimore city state's attorney's office prosecuting murder cases and still living in Baltimore with a menagerie of two cats and two dogs. She escapes on weekends to a house her family built on Maryland's Eastern Shore outside Ocean City, and she says it's quite a different environment from the city. **Susan deVeer** retired from directing Shiloh Quaker Camp after nine years in order to focus attention on stepson Elan Poteat, 6. **Susan** is having a great time being warehouse manager at Frederick Non-Profit Building Supply—recycling surplus building materials to low-income families, churches, and nonprofits, helping people fix up homes.

Maureen Cavanaugh and **Christopher Plum** live on an apple orchard in Buffalo, Minn., and raise Newfoundlands, with 10 homebred champions to date. **Chris** is an analyst for Northwest Airlines. **Maureen** graduated from the U. of Minnesota law school in May 1995 and is now in the tax department of Coopers & Lybrand L.L.P. She reports that she continues to make slow but steady progress on her revised dissertation, to be published by the American Philological Assn./Scholars Press—with luck in 1996. For **Tony** and **Shellie Wilensky Camp**, life is more hectic than ever. **Shellie** is still very busy singing with the Philadelphia Singers and is involved with the Singers' Union, including contract negotiations with singers and the opera company. She's also taking a ballet class and a jazz dance class and loving it. **Tony**'s five-doctor family practice is swamped. He combats the stress by playing racquetball and, with **Shellie**, has recently taken up skiing. They write, "The three kids' schedules keep us hopping."

And this from the press release department: **Ken Andres**, a civil trial attorney with the firm of Segal & Andres in Medford, N.J., has been elected second vice president of the Assn. of Trial Lawyers, New Jersey chapter. He is a charter member of the American Board of Trial Advocates, is certified by the National Board of Trial Advocacy, and is chairman of the Burlington County Bar Assn.'s civil practice committee. **Cynthia Turner Tolsma**, who manages Nationwide Insurance's Rhode Island/Massachusetts operations, has been elected associate vice president and has been given additional management responsibility for the state of Connecticut.

On a sad note, our sympathies go out to **Patricia Ann Price McHugh** and her family on the death of her sister **Jill Price Mason** '79 on Jan. 2.

For my part 1995 was an eventful year, as I retired from my position as senior VP, marketing, for J. Baker and, the week before Christmas, moved to Atlanta with my husband, Bill, and two young daughters. Although Atlanta is a big adjustment after Lincoln, Mass., it's better than having Bill, who is with D & B Software, commute every week as he did all last year. By the way we're happy to have guests here (anytime but during the Olympics!). Keep those cards and letters coming.

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Terri-Jean Pyer
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Cynthia Donovan is finishing her doctoral dissertation in agricultural economics at Michigan State U. In February she began a two-year Rockefeller Foundation Fellowship to work in St. Louis, Senegal, with the West African Rice Development Assn.

Last October **Stephen Mink** wrote: "Sitting in the chill of our house—due to renovation that involved ripping off the roof and adding a second story—it is nice to recall the warmth of this past April, when my wife and 3-year-old, Erica and Thea, joined me in

Assessing health care with an economist's eye

Charles Bennett '77 explores the boundary between medicine and public policy.

Investigating economic and patient-oriented aspects of health care delivery is the daily bread of health care management research today. That wasn't the case when Charles L. Bennett '77, M.D., Ph.D., began exploring the area a dozen years ago.

A senior research associate at Lakeside Veterans Affairs Medical Center, Chicago, and associate professor of medicine at Northwestern University Medical School, Bennett has forged a multifaceted role for himself that incorporates early favorite subjects, math and economics—his major and minor at Swarthmore—with a career in medicine. He seeks answers outside the usual venues.

Bennett's firsthand accounts of the health care systems of Austria, Finland, and the Czech Republic, for example, have appeared in the *Journal of the American Medical Association*. In Hong Kong he learned that only four percent of the gross national product is spent on health care, yet people live second-longest in the world. In the United States, however, "We spend 14 percent of the GNP on health care, and we don't have anything close to that length of life," he says.

Although other countries can teach us a great deal, any attempt to import a system from another country would probably be futile, Bennett believes, because medical systems are closely attuned to the culture of their countries. People in England, admired for their national health program, don't mind waiting in line or visiting a shabby-looking hospital. Canadians, whose health care system was often mentioned as a fine model for the U.S., are far more accustomed to the concept of allocating care, such as for hip replacement surgery. It would be more realistic, Bennett says, to model our health care system on a successful American service industry, such as the telephone system.

Bennett observed "an amazing example of how public policy and science interface" while working in Taiwan with Dr. Baruch Blumberg, who won the Nobel Prize in 1976 for discovering the hepatitis B virus. The hepatitis B program in Taiwan constitutes the world's most successful vaccination effort to date, Bennett believes. That program reduced the proportion of the population testing positive for hepatitis B antigen from 14 percent to two percent in seven years, and will ultimately reduce liver cancer, the most common cancer in the world.

With both a medical degree and a Ph.D. in public policy, Charles Bennett says that "economic theory pushed me into thinking about how I could use an economic approach to medicine."

Public health policy in the United States is often less fruitful. Among Bennett's principal findings is the revelation that people treated for AIDS-related pneumonia under Medicaid receive poorer medical care than those who have private insurance. The primary reason is that they're half as likely to obtain medical care, especially diagnostic tests, in the first place.

A board-certified oncologist who received his medical degree from the University of Pennsylvania School of Medicine in 1981, Bennett became interested in AIDS through the back door. While doing his fellowship training through the University of Chicago School of Medicine in 1984–85, he provided care to large groups of hemophiliacs. "It became apparent that over 90 percent were HIV infected," Bennett says. They had received transfusions before the blood supply was screened to eliminate HIV.

An oncologic problem introduced to Bennett through the AIDS epidemic was Kaposi's sarcoma, a previously rare form of cancer that commonly afflicts people with AIDS.

Clinical medicine alone, Bennett saw, couldn't resolve problems related to AIDS. "It became quickly apparent that the boundary between public policy and HIV/AIDS was minimal," he says. "I wanted to be involved in the process." Accordingly, he obtained a doctorate in public policy at the Rand Corporation/UCLA Center for Health Policy Study in Santa Monica, California. Bennett's dissertation, published in the *Journal of the American Medical Association* in 1989, showed that hospitals treating large numbers of AIDS patients provide them with better care and achieve significantly lower mortality rates than hospitals treating fewer people with AIDS. "Many people responded by regionalizing AIDS care into large centers of excellence," Bennett says. "That's where the public policy perspective comes in."

Oncology itself has expanded to encompass the study of viruses, Bennett notes, as scientific data unexpectedly demonstrate that many viruses cause tumors or spur them to grow. Therefore, the boundary between emerging viral diseases and cancer "seems to be becoming blurred," he says. For example, Epstein-Barr virus is now associated with lymphoma, and a rare form of herpes, herpesvirus 8, is associated with Kaposi's sarcoma.

Government funding is shifting its focus, Bennett notes. A concentration on basic science is replacing broad-based research incorporating public health and the social sciences. Tighter funding will make it more difficult for Bennett and like-minded researchers to explore certain issues, he explains.

Bennett attributes the seeds of his dual career to Bernard Saffran's economics courses at Swarthmore. "Economic theory pushed me into thinking about how I could use an economic approach to medicine," he says.

What most people remember about Bennett from his Swarthmore days, he says, is his skill at card tricks. He still performs them, he states, because they brought him luck when he was applying to medical school. Noting this achievement on his application form, the interviewer requested a demonstration, which was promptly supplied. "The guy liked the trick; I got into med school," says Bennett. "I always wonder whether I would have gotten in if he had picked a different card."

—Marcia Ringel

On the road with Molarsky's Marionettes

By Osmond Molarsky '34

"Shortly before the First World War, Swarthmore became active on the Chautauqua circuit, which brought to rural America tent shows combining vaudeville, theater, lectures, and moral uplift. At its height the Swarthmore Chautauqua visited annually nearly a thousand towns in fourteen eastern states and three Canadian provinces."

—Richard J. Walton, *Swarthmore College, An Informal History*

The 1929 Swarthmore Chautauqua, four days of "culture and entertainment," was only a vestige of the original 10-day Chautauquas that for two generations had uplifted rural audiences with everything from William Jennings Bryan's "Cross of Gold" speech to Swiss bell ringers and now was in competition with radio and moving pictures that actually talked.

Following my 1928–29 freshman year, the Swarthmore Chautauqua listed among its attractions "Molarsky's Marionettes," a marionette variety show my brother and I had produced while still in high school. That year I had shared a suite of rooms at the top of Woolman with three seniors, one of whom, James Michener '29, had a job lined up for the fall, but had no visible means of support until then. He had seen a 10-minute segment of Molarsky's Marionettes in the 1928 Hamburg show, and he conceived the idea of booking us on the circuit, with himself as my assistant.

Our contract for the summer tour called for six afternoon performances of the marionettes each week and our appearance as actors in the play the same evening. Three weeks of rehearsal were enough to fit Michener into my brother's part in the show—puppeteering, shifting scenery, and cranking the portable Victrola that provided incidental music.

Featured in the show was a scene from *The Merchant of Venice*, which required some abridgement to fit into the program. As an Honors student in English, Michener seemed the appropriate abridger, for which he required an extra dollar a week above the $40 we had agreed on as his pay. His literary contribution included also a prologue, in Shakespearean meter, as follows:

> In ancient Venice, where our scene is laid
> There dwelt two noble men, in friendship bound.
> The first had wooed and won a lovely maid.
> The second was the richest merchant known
> In all the city—rich alike in gold and honor
> But detested by a Jew, one Shylock, stooped
> With avarice and old in hating Christians.
> Now we bring to you the story of these men—
> Antonio, the noble merchant, Shylock, the crafty Jew
> And I, the borrower, Bassanio.

The extra dollar a week I paid Michener for this contribution may be said to mark the beginning of his professional literary career.

As to the rest of the program, to be manageable by two puppeteers, my brother and I had kept it in a vaudeville format. Politically not unseemly for 1929, almost every one of a dozen acts was a demeaning

DIETMAR KREUGER

Osmond Molarsky '34 still has the marionettes that helped him work his way through Swarthmore.

stereotype of some minority, all highly enlightening to our rural audiences from Somerset, Pa. to Brattleboro, Vt.

The fine print of our contract, which I still have in my files, required us to drive between engagements. The long hops were negotiated in a broken-down 1922 Dodge panel truck provided by the company. Leaving after the play, driving all night, and exploiting a gravity speed of 50 mph on steep grades, we were able to make the next afternoon's marionette performance, catching what sleep we could on the coffin-like box that contained the show's equipment. On the entire five-week tour, we never stopped at a hotel, had a proper bath, or even got our makeup off completely, and we alarmed more than a few early-morning breakfasters at all-night diners with our garish complexions.

Our evening play was *Skidding*, a 1928 Broadway comedy hit that became the basis of the Andy Hardy series starring Mickey Rooney. Michener was the romantic lead, to Barbara Pearson (Lange Godfrey)'s ['31], leading lady. Mortimer Drake '29 was Judge Hardy. At age 19, with a gray wig and other disguises, I played an aging campaign manager. We were billed on the program as "a Broadway cast," with Ted Fetter '28, as Andy Hardy, the only certifiable professional actor in the company. (The previous winter, Ted had had a part in *The Garrick Gaieties*, a Broadway musical revue starring Sterling Holloway and Imogene Coca.)

Trooping with the Chautauqua produced some memorable moments, both amusing and harrowing. Coasting downhill into a small Pennsylvania town, I tried to avoid a tank truck backing out of a service station. Centrifugal force flipped us over. Michener, asleep on the dismantled marionette stage, crawled out of the back of the truck, not yet fully awake. (Michener, it may be said here, once fell asleep on stage during the evening play.) Ted Fetter, riding with us that day, climbed out of the passenger's side. I followed. It was raining. A crowd assembled to gawk at our discomfiture, a damp theatrical troupe about to miss an engagement. The spell was broken by a latecomer, a matronly woman who stopped, surveyed the scene, and inquired eagerly, "Were they all killed?"

DIETMAR KREUGER

Osmond Molarsky's 14th juvenile book, A Sky Full of Kites, *will be published this year by Tricycle Press, Berkeley, Calif. The 1929 Chautauqua tour is recounted by James Michener in his 1949 autobiographical novel,* Fires of Spring. *"Never one to spoil a good story with the facts," says Molarsky, "Michener depicts the puppetmaster as a dwarf. The fact: I was and still am 6 feet tall."*

In another mishap, hurrying in from the pasture on hearing my cue, I tripped on a tent guy rope, picked myself up, and dashed up the steps to the elevated stage. On entering the living-room scene, I grabbed for my hat, to doff it, and lifted my gray wig half a foot from my head before I realized what had happened. The hat had been knocked off by a guy rope. I had grabbed the wig. The laugh this got from the audience tempted us to keep it in the script, but there were limits.

Following the Chautauqua tour, Molarsky's Marionettes became my means of working my way through college, mainly booking tours of the large resort hotels in the Poconos, the New Jersey shore, the coast of Maine, the Berkshires, and the White Mountains, where captive audiences were eager to drop money into the collection for good entertainment. My partner now once again was my younger brother, a music student and versatile performer.

Senior year my farce "No! Not the Russians!" placed second to a profound drama by Bob Cadigan '34 in the one-act play contest, but my frivolous effort convinced me that I was the next Noel Coward. (My play was later published in *Stage* and widely performed in the United States and Canada.) Noel Coward failed to materialize in me, but a variety of writing assignments followed, including a long-running children's feature in *Family Circle* and authorship of many children's books, including a *Book World* "Best Book" for 1968. As a radio talk show host in San Francisco, 1967–69, I was the target of many poison pen letters and death threats for my early opposition to the war in Vietnam. None of this made me either rich or famous, but, with my wife, Peggy, a poet and archeologist, I'm alive and well in California, writing, sailing, and playing serious tennis.

I hope there are a few alumni who still recall the 1928 Hamburg Show, which included not only Molarsky's Marionettes but also a buck-and-wing dance by Alfonso Tomassetti '32 and Russell Jones '32 and a moving antiwar pantomime by James Michener '29, with piano accompaniment improvised by Eddie Dawes '32. Times have changed, but marionettes, an ancient art, will always have a very special appeal. ■

The Road Back
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