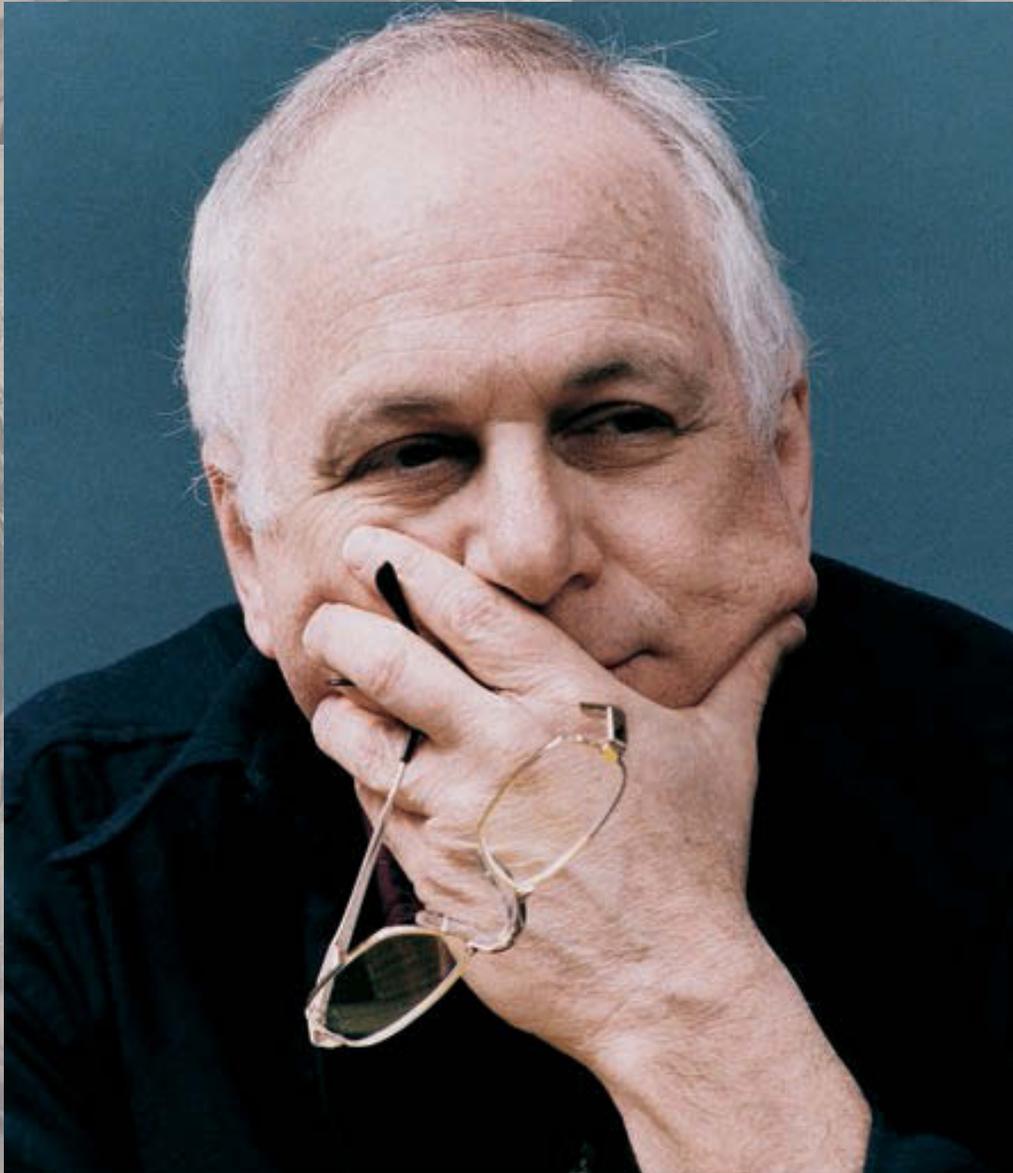


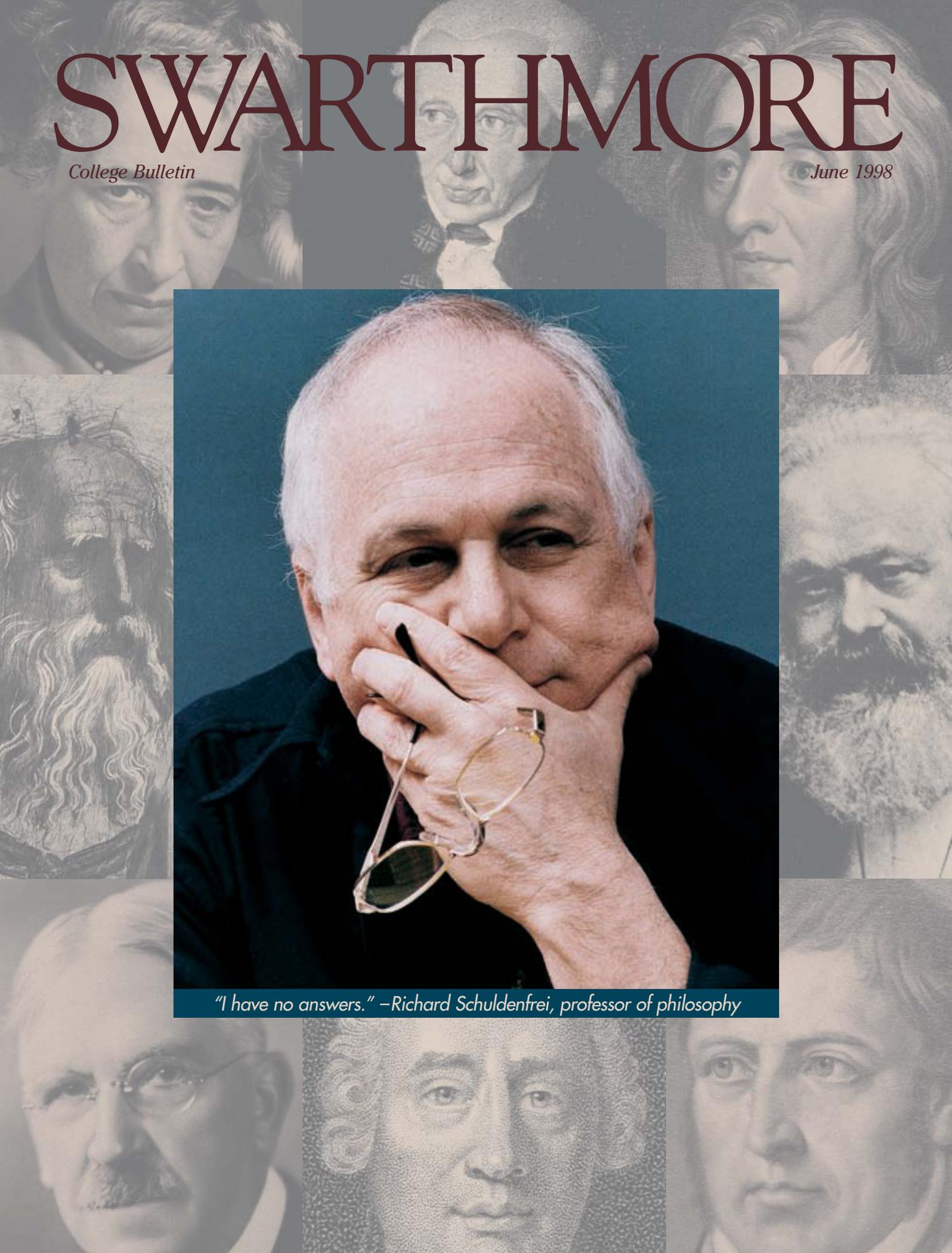
# SWARTHMORE

College Bulletin

June 1998



*"I have no answers." –Richard Schuldenfrei, professor of philosophy*





## **Biostream ...**

When you add a new building to the upper campus, what do you do with the additional rain runoff? If you're at Swarthmore, you get creative (not to mention aesthetic) and build a biostream. In theory storm water is aerated and pollutants filtered out as rain-water bubbles over the rocks behind McCabe Library. Faculty members and students from the Engineering Department will monitor the water quality to test the assumption. Plantings for the two above-ground formations had to include those that could withstand drought and sun as well as flooding. Among those put in last fall are joe-pye weed, variegated iris, obedient plant, and switch grass.



ELEFThERIOS KOSTANS

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**Cover:** Professor Richard Schuldenfrei says he's not a philosopher—he just teaches philosophy. The ideas he brings to class come from a pantheon of great thinkers, some of whom surround him here. Clockwise from top left (with appropriate credits), they are Hannah Arendt (UPI/CORBIS-BETTMANN), Immanuel Kant (LIBRARY OF CONGRESS/CORBIS), John Locke (CORBIS-BETTMANN), Karl Marx (CORBIS-BETTMANN), Wilhelm Hegel (CORBIS-BETTMANN), David Hume (LIBRARY OF CONGRESS/CORBIS), John Dewey (LIBRARY OF CONGRESS/CORBIS), and Plato (CORBIS-BETTMANN). The photo of Schuldenfrei is by Deng-Jeng Lee.

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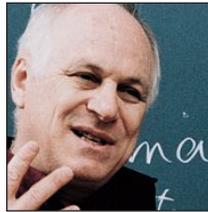
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# SWARTHMORE

COLLEGE BULLETIN • JUNE 1998

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## 10 How Do You Live a Good Life?

*For more than 30 years, Philosophy Professor Richie Schuldenfrei has been asking Swarthmore students that question. They don't leave with the answers. What they get are ideas about how to define a moral life and how to measure their own lives against it.*

By Vicki Glembocki

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## 14 Home Is the Spirit

*Laura Markowitz '85 came out as a lesbian in her junior year at Swarthmore. At the 10th annual Sager Symposium, she recalled her early "emotional homelessness" and the process of coming home psychologically to her family and friends—and the College.*

By Laura Markowitz '85

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## 20 Can't a College Be More Like a Business?

*Significant economic differences exist between an institution of higher learning and a for-profit corporation. Paul Aslanian, vice president for finance and planning, explains the reasons, based on the College's choice to remain small yet of the highest quality.*

By Jeffrey Lott

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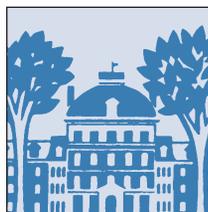


## 64 What Lucretia Mott Means to Me

*She spoke on women's rights, asked for stronger action against slavery, and fought for American Indian rights. Jamie Stiehm '82 talks about her love of the Quaker woman who helped found the College and was a major player on every front of social progress.*

By Jamie Stiehm '82

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- 2 Letters
  - 4 Collection
  - 24 Alumni Digest
  - 29 Class Notes
  - 32 Deaths
  - 58 Recent Books by Alumni
-

Our son will be a senior in high school this fall, and like most parents of seniors, we're thinking a lot about the price of college. He's a bright kid, and his mother and I want him to go to a good school. But we're wondering whether we can afford it.

Apparently we're not alone. A new survey conducted for the American Council on Education shows that parental anxiety over the price of higher education ranks second only to the fear that our kids will become involved with illegal drugs. Americans are more concerned about financing a college education than they are about their kids' becoming a victim of a crime, about their children's health care, or about the quality of public schools.

I've assumed all along that our son would go to college, but the prospect of finding \$30,000 a year for him to go to a school like Swarthmore makes me ask a fundamental question: What benefit of a college education makes it worth the price?

The economic rewards of higher education are well-documented. In 1996 the median family income for high school

graduates was \$36,751. But for college graduates it was \$61,780—and professional degrees or Ph.D.s added another \$30,000 to \$35,000. So it's pretty clear that in order to live the good life, you'd better go to college.

But there's something less tangible that's imparted by higher education—especially the sort of education students receive at Swarthmore. Professor Richard Schuldenfrei illuminates this with his question, "How do you live a good life?" The intangible gift of education—and in a sense its true worth to society—is found in the difference between *the* good life and *a* good life.

Beyond the earning power of a degree, beyond the house and the car and the skiing vacation, lie the curiosity, satisfaction, and inherent pleasure of a life informed by wrestling with questions such as Schuldenfrei's, or by considering other fundamental questions posed in science, history, or literature. A good college gives us more than credentials; it makes us think about values, morality, and our place in the world.

Sure, I want my kids to be comfortable, to have good jobs that they like getting up in the morning for. Going to college will help them do that. But I'd also like them to encounter someone like Richie Schuldenfrei, a teacher who will challenge their assumptions about life, encourage them to see that there are ideas behind their actions, that they can live *a* good life as well.

—J.L.

## PARLOR TALK

*The intangible gift of education is found in the difference between the good life and a good life.*

### A small confession

To the Editor:

It was a pleasure to read the article about Gil Stott ("His Feet Are in the Real World," March 1998). Gil has obviously taught many people many things, both directly and by example, but I thought I'd pass along a story about the time he taught me something without realizing it himself.

Sometime during my stay at Swarthmore, I wrote a little piece for cello and piano in the style of Brahms, and Peter Rosenfeld '58 and I played it at one of the Sunday afternoon concerts in Bond. At the last moment, on a whim (although my subsequent career has made that whim seem prescient), I decided to palm the piece off as a late work by Brahms, the manuscript to which had recently been discovered—just to see what would happen. Gil was in the audience, and after the concert he came up and told me how much he had enjoyed the piece and how it really showed what direction Brahms was moving in at the end of his life.

As he spoke I suddenly realized that I was now stuck with my little prank—that I couldn't reveal the truth without possibly embarrassing Gil. And that's when I found out that I don't really like hoodwinking people. Some pranksters get off on duping and making fools of their victims, but I'm not one of them. (Anybody who doesn't figure out pretty quickly what's going on with PDQ Bach isn't getting his or her minimum daily requirement of irony.)

I've been feeling guilty about that ruse ever since, and I just can't stand it any longer. I am driven to confess, and I hope that after four decades, Gil will forgive me, especially because, unbeknownst to him, he was teaching me a lesson.

PETER SCHICKELE '58  
New York

### The measure of Gil Stott

To the Editor:

Gil Stott intervened when circumstances beyond my control jeopardized my future at Swarthmore.

I had been in his Ethics class (with his son Bill '75) and watched tears come to his eyes as he read

Pericles' funeral speech. I had been to dinner with him and his lovely wife and had walked with him along the Crum.

But it wasn't until I walked into his office one afternoon and announced that I had decided to leave Swarthmore College that I took a fuller measure of the man.

He immediately telephoned the source of my trouble and, with a firmness and command that surprised me, reversed my apparent misfortune and saved me from a stupid act I would have regretted the rest of my life.

I'm sure he has his faults. Who is without faults? He is also one of the finest human beings I have ever known.

MIKE PETRILLA '73  
Upper Darby, Pa.

#### A rare gift

To the Editor:

David Wright's ['69] fine tribute to Gilmore Stott stirred warm feelings in me. My respect, love, and appreciation for Dean Stott have grown as I have grown and as I have come to understand what is rare in the world and what is common. What he gave to me is rare.

I was the first in my family to attend college. Dean Stott affirmed me as a person when he encouraged me to come to Swarthmore during an interview during my senior year in high school. His incredibly soft, deep voice soothed me as I looked with trepidation at my future college experience.

I don't remember talking with Dean Stott much during my time at Swarthmore. But in the spring of my junior year, after we had tied Penn State in lacrosse, my roommate told me the following: Dean Stott, sitting in the stands next to my roommate, asked who had made the goal to tie the game. When given my name, he remarked something to the effect, "I knew he could do it!" That pronouncement, though not heard by me personally, has been an inspiration to me throughout my life. I have drawn on it in times of self-doubt.

WILLIAM J. BOEHLER '60  
Wyomissing, Pa.

*More letters on page 26*

**A** report released in April by a commission created by the Carnegie Foundation for the Advancement of Teaching sharply criticized the teaching of undergraduates at research universities. By implication it said that liberal arts colleges were doing the best sort of teaching, combining close interaction with professors and opportunities to do real research at the undergraduate level. Some excerpts of the report follow:

- In a great many ways, the higher education system of the United States is the most remarkable in the world.... Half of the high school graduates in the United States now gain some experience in colleges and universities; we are, as a country, attempting to create an educated population on a scale never known before....

- The country's 125 research universities make up only 3 percent of the total number of institutions of higher learning, yet they confer 32 percent of the baccalaureate degrees....

- Nevertheless, the research universities have too often failed, and continue to fail, their undergraduate populations.... Recruitment materials display proudly the world-famous professors, the splendid facilities, and the ground-breaking research that goes on within them, but thousands ... graduate without ever seeing the world-famous professors or tasting genuine research....

- Many students graduate ... lacking a coherent body of knowledge or any inkling as to how one sort of information might relate to others. And all too often they graduate without knowing how to think logically, write clearly, or speak coherently....

- These are not problems that have been totally denied or ignored; there is probably no research university in the country that has not appointed faculty committees and created study groups or hired consultants to address the needs of its undergraduates.... Even so, for the most part fundamental change has been shunned....

- Every research university can point with pride to the able teachers

within its ranks, but it is in research grants, books, articles, papers, and citations that every university defines its true worth. When students are considered, it is the graduate students that really matter....

- What is needed now is a new model of undergraduate education at research universities that makes the baccalaureate experience an inseparable part of an integrated whole.

- There needs to be a symbiotic relationship between all the participants in university learning that will provide a new kind of undergraduate experience available *only* at research institutions. Moreover, productive research faculties might find new stimulation and new creativity in contact with bright, imaginative, and eager baccalaureate students, and graduate students would benefit from integrating their research and teaching experiences....

*And from the report's conclusion:*

- Captivated by the excitement and the rewards of the research mission, research univer-

sities have not seriously attempted to think through what that mission might mean for undergraduates. They have accepted without meaningful debate a model of undergraduate education that is deemed successful at the liberal arts colleges, but they have found it awkward to emulate. The liberal arts model required a certain intimacy of scale to operate at its best, and the research universities often find themselves swamped by numbers. The model demands a commitment to the intellectual growth of individual students, both in the classroom and out, a commitment that is hard to accommodate.... Almost without realizing it, research universities find themselves in the last half of the century operating large, often hugely extended undergraduate programs as though they are sideshows to the main event....

*The commission's full report is available on the World Wide Web at <http://notes.cc.sunysb.edu/Pres/boyer.nsf>.*

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*It seems  
the small  
liberal arts  
college  
is doing  
something  
right.*

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## Robert Gross '62 named dean of the College

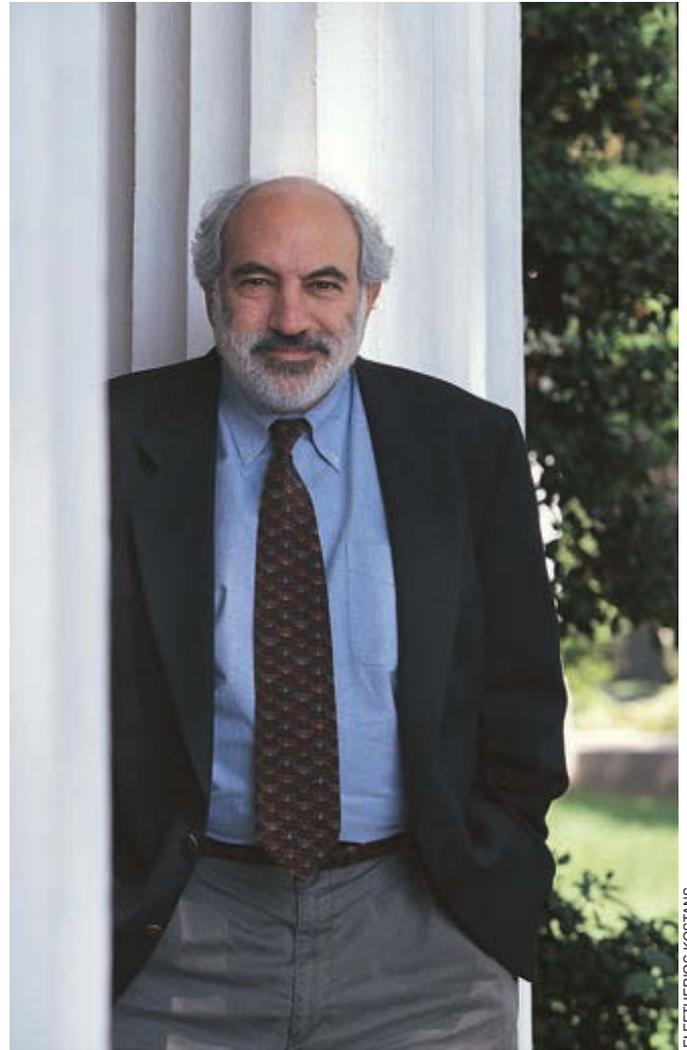
Robert J. Gross '62, who for the past year has served as acting dean of the College, has been named dean.

In making the announcement last month, President Alfred H. Bloom said, "We look forward to the extraordinary impact of Bob's wise and humane leadership in furthering the College's ability to respond to the personal and academic needs and aspirations of students, and in enabling Swarthmore to be a model of an inclusive, generous, and principled community."

Gross had been associate dean of the College since 1991 and became acting dean last June when Dean Ngina Lythcott resigned.

After receiving an M.A.T. and an Ed.D. from Harvard and serving a stint as director of secondary teacher education at SUNY at Stony Brook, he joined the Swarthmore faculty in 1977 as assistant professor of education. After six years Gross left to become head of the upper school at Friends Select School in Philadelphia. He was working on finishing a master's degree from the Bryn Mawr Graduate School of Social Work when the associate deanship at Swarthmore became available seven years ago.

At Parents Weekend last year, Gross talked about his philosophy of helping students develop. "The deans, I believe, play a special role in modulating the balance between challenge and support. Proactively we may design resident life programs. Or we may work with faculty on advising and academic support systems, or work with student groups on diversity training. Or we may react to roommate crises, academic meltdown, or existential angst. But we always try to be sensitive to the developmental process. Thus the Dean's Prayer: 'Lord, give me the strength to afflict the comfortable, the compassion to comfort the afflicted, and the wisdom to know who needs what.'"



ELEFTHERIOS KOSTANS

Gross says of the art of being a dean: "We need to provide enough support so the challenges are accessible and achievable but not so much support that students fail to develop autonomy."



ELEFTHERIOS KOSTANS

New College librarian Peggy Seiden

## One for the books: College selects new librarian

Armed with both library and educational computing experience, Peggy Seiden joins the College as the new librarian. She is currently college librarian at Skidmore College.

A graduate of Colby College, Seiden holds an M.A. from the University of Toronto and a master of library and information science from Rutgers.

She has been at Skidmore for the past six years. Prior to that she was head librarian at the Penn State campus in New Kensington, Pa. Seiden also worked at Carnegie Mellon University, where she was librarian for educational computing, reference librarian, and software manager.

She will begin her duties at Swarthmore later this summer.

## A year in the Dean's Office: an ethnographic experience

By Joy Charlton, professor of sociology

It's been with considerable professional and intellectual interest that I've spent the past year as interim associate dean for academic affairs, working with students in ways that I normally don't as a faculty member and observing aspects of the College that professors seldom see.

When asked about my year in the Dean's Office, I've often replied that I'm having an "ethnographic experience." Ethnographic research—studying social groups by means of participant observation and interviewing—is

what I like to do as a sociologist; substantively my research interests have included studying work and organizations. So I've been thinking about some of the same issues involved in my professional research—about work, its meaning, and its challenges—only this time with students' work and deans' work as the focus. Part of the fun of this year has been to sometimes serve as a bridge between faculty, staff, and students. Given the organization of the College and its division of labor, aspects of what we all do remain invisible to each other.

As a faculty member, I think primarily about students' development in the intellectual realm and about my own academic territory. As a dean I've learned more about the richness and complexity of students' lives, which are more complex than I had ever imagined. This year I've observed many students successfully accomplishing 87 tasks simultaneously, working on multiple majors, concentrations, theses, community service, internships, athletics, participation in student organizations, and maintenance of personal relationships. And I've come to see how complex the reasons can be when students are not successfully completing their tasks, particularly the academic ones. Because any student admitted to Swarthmore is, we assume, capable of doing the work here, academic difficulty almost always involves other difficulties that interfere with academic success.

As a dean I have come to more fully appreciate how difficult the first year of college is. Going to college is a central rite of passage from adolescence to adulthood, from family to independence. Our students make this transition in an environment that is, in some ways, benign and protected (as parents hope) but is also fraught and pressure filled (as students fear). Students are rigorously challenged to perform intellectually, even while still unfamiliar with student skills particular to Swarthmore, and they are also challenged to make choices—on their own, to lesser

and greater degrees—about their identities, their social relations, their political positions, their sexuality, and their future. And they have to do all of these things at the same time.

Meanwhile some of our students are dealing with extraordinarily difficult personal problems, some of which are at home. It is not uncommon for parents, having stayed together "for the sake of the children," to choose this moment to dissolve a marriage, precisely because the children have now left home. The impact on the college student can nonetheless be profound.

In addition, more students than I had previously understood suffer from clinically diagnosed psychological problems, particularly depression. Why so many American adolescents should be clinically depressed is, I think, a story worth trying to understand; as a sociologist I can't help but think that the way we organize schooling in our society must be an enormous contributor. Some of our students seem to arrive with a sense of burnout already. Having worked so diligently as high school students to get to the college of their choice, some seem to be tired and at a loss once they've made it.

And bereavement. I think of our students as young and their parents as young; however, more students than I would have imagined are coping with the recent or imminent death of a parent or other immediate family member. We as a culture don't provide much in the way of time or rituals to help each other adjust to such losses.

It's often difficult to know whether what's going on with a student—or students, collectively—is normal developmental progress, normal adjustment to stress, or serious abnormal psychological difficulty that requires professional intervention. Deans routinely make judgment calls about how to respond to students, just as faculty members do when they decide whether a student's difficulty calls for extending a deadline or for holding the line in the interest of

equity for all students. But I've learned that neither faculty experience nor good instincts alone are enough for doing a dean's job well. Doing the job well requires experience, and not a day has gone by that I haven't asked some member of the dean's staff for information or advice.

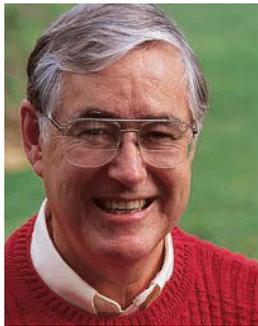
Which leads me to something else I've learned: The dean's staff members at Swarthmore College are very good at what they do. As a group, and with the faculty, they work hard, and sometimes invisibly, to support the academic enterprise here. And they work collaboratively in a way that has been a great comfort to me, as I hope it is to students, parents, and alumni.

Spending the year learning about the work lives of students and staff and faculty has led me to greater compassion and respect for all of us.



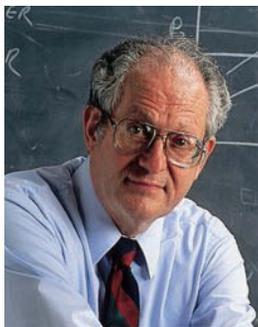
*"Students' lives are more complex than I had ever imagined," says Professor Joy Charlton, who spent the past year in the Dean's Office as interim associate dean for academic affairs. This article is adapted from a talk she gave on Parents Weekend in April.*

## Bannister, Pryor depart for lives of retirement



ELEFTHERIOS KOSTANS

Robert Bannister



J. MARTIN NATVIG

Frederic Pryor

Two members of the faculty retired at the end of the academic year: Robert Bannister, the Scheuer Professor of History, and Frederic Pryor, professor of economics. Both have been granted emeritus status.

Bannister came to the College in 1962 as an assistant professor of history. He was appointed to the new Scheuer Family chair in history and the humanities in 1987 and served as chair of the department from 1981 to 1985.

An American history scholar, Bannister specializes in the history of reform movements between 1865 and 1920, the impact of Darwinism on social thought, and the history of social science.

He plans on splitting his time among his homes in Swarthmore, Long Island, and Florida while working on books about women sociologists between World Wars I and II and America in the progressive era.

A specialist in the comparative study of economic systems, Pryor has been a member of the faculty since 1967. He is the author of 10 books, the most recent of which is *Who's Not Working and Why?* In his retirement he plans to do more traveling and to continue research for a new book on the future of capitalism.

In recent years Pryor has been a visiting scholar with the Hoover Institution in Palo Alto, Calif., and with the Brookings Institution in Washington, D.C. He has served as research director for the Pennsylvania Tax Commission, as a member of the executive board of the Association of Comparative Economics, and as a member of the board of trustees of three colleges and universities.



JAMES DRAKE

Robert Wilson '31

### Robert Wilson '31 dies

Robert H. Wilson '31, a retired banking executive and a former member of the Board of Managers, died March 11.

Wilson was a vice president of Girard Bank (now Mellon) and was also a prolific author, specializing in books about Philadelphia and its leading citizens. His publications include *The Official Handbook for Visitors to Philadelphia*; *Philadelphia, USA*; and *Philadelphia Quakers*.

In addition to his service on the Board (1966–70), Wilson was also president of the Alumni Council, Class of '31 president, class secretary, and chair of the Alumni Fund.

In the community he served as a member of the Swarthmore Borough Council and was on the boards of the Moss Rehabilitation Hospital, the United Fund, and the Executives Association of Philadelphia.



For the Soviet government of the 1920s, it was a logical solution for the “Jewish problem”: Give Jews who were in desperate economic straits a new start in a new land, and teach them new skills.

It was the Jewish Autonomous Region (JAR), located 5,000 miles east of Moscow and popularly known as Biro-bidzhan, where Communist officials hoped to attract unskilled, poverty-stricken Jews to agricultural work.

The history of this grand—and largely failed—project is the subject of a book by Robert Weinberg, associate professor of history, *Stalin's Forgotten Zion: Biro-bidzhan and the Making of a Soviet Jewish Homeland, 1928–1996* (University of California Press, 1998). The illustrated history was published to accompany an exhibition of artifacts of the region, which opened last month in Berkeley, Calif., and will travel throughout the United States over the next two years.

“The creation of the JAR was part of the Communist Party’s effort to set up a territorial enclave with a secular Jewish culture rooted in Yiddish and socialist principles,” Weinberg said. To this end the authorities established Yiddish schools, newspapers, literary journals, and even issued government documents



ALL PHOTOS FROM HISTORICAL MUSEUM OF THE JEWISH AUTONOMOUS REGION, BIROBIDZHAN

## How the Soviet Union tried to make a Jewish homeland

and publications in both Russian and Yiddish.

Incentives to the Jews included providing migrants and their families with either free or significantly discounted travel and food subsidies. The government also extended credit, tax exemption, and other material benefits to those who engaged in agriculture.

“But the authorities did little to prepare the newcomers, most of whom had no agricultural experience, for the hardships in an unknown and forbidding region,” Weinberg said. “Nor did they provide the settlers with decent housing, food, medical care, and working conditions.”

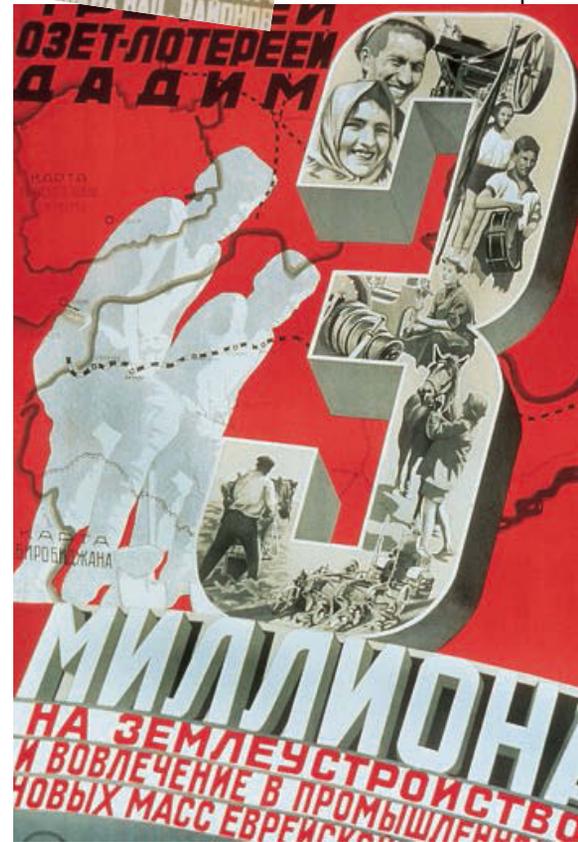
The population, continually searching for viable niches outside agriculture, either left the countryside for life in one of the larger cities in the region or returned home. Moreover, by 1939 Jews accounted for only slightly more than 15 percent of the region’s population, composed primarily of Russians and Ukrainians. “The plan to resettle large numbers of Jews on the land was stillborn,” Weinberg said.

Despite the failure in creating an agricultural utopia, some Soviet Jews remained interested in a Jewish homeland within the Soviet Union, especially after World War II, when “personal loss and a sense of tragedy motivated many prospective migrants to seek new lives in a new venue.”

But by 1948 Stalin began conducting a murderous campaign to destroy all Jewish intellectual and cultural activity throughout the Soviet Union. By the time he died in 1953, the Birobidzhan experiment had been dealt a mortal blow.

Today, says Weinberg, only a small part of the region’s population is Jewish. Many who have left the JAR have gone to Israel, diminishing the prospects of revitalizing a Jewish community.

Says Weinberg: “There is no sign that the official designation of the JAR will be taken away, but the state of affairs strongly suggests that the future of Jewish life in the region is bleak. Notwithstanding a positive turn of events since the collapse of the Soviet Union, the hopes and aspirations that so many of the pioneer Jews placed in the Birobidzhan experiment still have not been fulfilled.”



*Clockwise from top: In the 1930s JAR authorities tried to show satisfied and happy settlers; two Soviet propaganda posters, the first urging settlers to “Build a socialist Birobidzhan” and the second proclaiming, “Let us give millions to settle poor Jews on the land and to attract them to industry.”*

## Women's track and field team captures its first Centennial Conference outdoor title

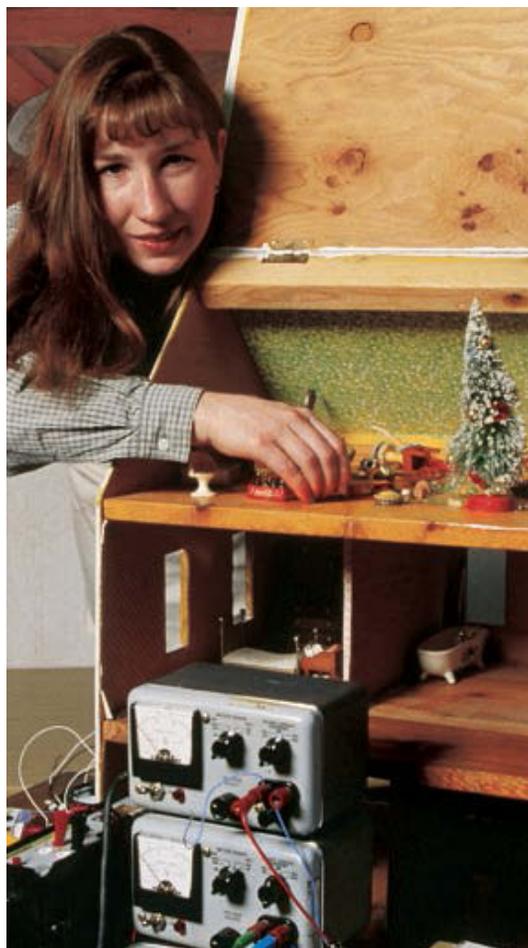
Catherine Lainé '98 led the **women's track and field** team to its first-ever Centennial Conference (CC) outdoor crown by earning Performer of the Meet honors. Lainé won the 400-meter run, setting a new CC record of 58.36 seconds, and ran a leg on the winning 4 x 100 relay squad with Danielle Duffy '98, Desiree Peterkin '00, and Wonda Joseph '00. She also finished second in the 400-meter hurdles, long jump, and triple jump. Peterkin was a winner in the long jump and the triple jump, setting conference records in both events. Peterkin topped her own mark in setting a school record in the triple jump with a leap of 37'6.5", just edging Lainé by half an inch. Both athletes qualified for the NCAA Division III Championships. Head coach Ted Dixon was honored as the 1998 USTCA Mid-east Regional Women's Outdoor Coach of the Year in guiding the Garnet to a 5-0 record and the CC Championship. At the NCAA Championships, both Peterkin and Lainé earned All-American honors.

The **men's track and field** team posted a season record of 4-1 and placed fourth at the conference championships. Steve Dawson '00 led the Garnet with a second-place finish in the high jump, a fourth-place finish in the long jump, and fifth place in triple jump. Mason Tootell '99 placed third in the 110-meter hurdles, fourth in the 400-meter hurdles, and fifth in the long jump. George Bealefeld '99 placed fourth

in the shot put, and Keith Gilmore '01 ran fourth in the 400-meter run.

The **women's lacrosse** team qualified for the ECAC Mid-Atlantic Championship for the second consecutive season. The Garnet lost a 12-11 overtime heart-breaker to Drew University in the first round of the ECAC Championships to finish the season at 10-7. The trio of Holly Baker '99, Betsy Rosenbaum '98, and Alicia Googins '00 led the squad on offense, scoring goals in all 17 games. Baker led the Garnet with a career-best 72 goals and 21 assists for 93 points to earn Second-Team All-American, First-Team All-Region, and First-Team All-Centennial honors. Baker now ranks fourth on the Swarthmore career points list, with 155 goals and 57 assists. Rosenbaum scored a career-best 60 goals and 18 assists for 78 points to finish 10th on the Garnet all-time scoring list, with 94 goals and 38 assists. Googins netted a career-best 53 goals and 20 assists for 73 points to earn Second-Team Regional All-American honors. Sarah Singleton '99 was named to the Second-Team All-Region and Second-Team All-Centennial squads, and Jane Kendall '00 earned Second-Team All-Regional and Centennial honors.

The **men's lacrosse** team posted a 3-12 overall record and a 1-5 mark in the CC. The Garnet Tide snapped a 16-game losing streak, with an 8-7 victory at Shenandoah, and earned their first CC victory since the 1995 season with a 12-4 win over Dickinson. The Garnet



ELEFTHERIOS KOSTANS

**Wired ...** When senior Allison Marsh searched for a way to pique interest in science among school children, she decided to think small. Armed with a \$1,000 grant from AT&T and the Institute of Electronics and Electrical Engineers, Marsh wired her childhood dollhouse, modeling the *National Electric Code* to scale (1 inch equals 1 foot). "I've made this as a teaching tool," Marsh said, "to explain how a house is wired and show how switches interact." The control panel is color coded, with large appliances, such as the oven or clothes dryer, getting their own circuits. Using a computer simulation, she's able to determine which branch outlets draw the most—and the least—in monthly consumption. A double major in history and engineering, Marsh has won a Watson Fellowship, with which she hopes to combine both majors in producing an engineers' guide to Europe.



ELEFTHERIOS KOSTANS

*Danielle Duffy '98 won this year's Gladys Irish Award. A three-time Centennial Conference MVP in field hockey, co-captain Duffy led the team to three consecutive conference championships and earned First-Team All-American honors. Duffy also co-captained the women's track and field team, capturing three Outstanding Performer of the Meet awards, leading the squad to two indoor Centennial championships and this year's outdoor title. She holds six Centennial and nine Swarthmore records in indoor and outdoor events.*

*A biochemistry major, Duffy is also a three-time regional Academic All-America selection. She was also named to the 1997 GTE Academic All-America Fall/Winter At-Large First Team. She will attend medical school at the University of Pennsylvania.*

players were led on offense by Mark Dingfield '01 and Mike Lloyd '01. Dingfield scored 28 goals and eight assists for 38 points to lead the Tide, and Lloyd tallied 18 goals and 12 assists for 30 points. Midfielder Alex DeShields '98 led the squad with 134 ground balls, and defender Aaron Hultgren '98 led the defense with 51 ground balls. Defensive stalwart Tucker Zengerle '00 received CC Honorable Mention recognition. Goalkeeper Sig Rydquist '00 posted 13.33 goals against average while turning away 178 shots and scored a goal.

The **men's tennis** team reached the NCAA Tournament for the 20th consecutive year, the 24th time in the last 25 seasons. The third-seeded Garnet traveled to Amherst, Mass., to take on the host team in the NCAA East Regional Championships. The Garnet led 1-0 after the teams of Greg Emkey '99 and Peter Schilla '01 and Dennis Mook '01 and Jon Temin '00 were victorious, each by an 8-4 margin, to capture the doubles point. However, the Lord Jeffs won the first four singles matches to win 4-1. The Garnet sent a contingent of four players to the NCAA Division III Individual Championships. The doubles team of John Leary '00 and Temin, ranking second in the East Regional, bowed out in the round of 16. The Garnet finished the season with a record of 9-9.

The **women's tennis** team posted an 11-4 overall record and was 8-2 in the CC to finish in a tie for second place. Jennifer Pao '01 reached the finals of the Centennial Individual Championships, where she placed second and was named First-Team All-Centennial. Pao posted a 10-2 overall record at No. 1 singles and went 7-1 in CC competition. Wendy Kemp '99 was perfect in CC play, posting a 7-0 record at No. 4 singles and



MARK DUZENSKI

**Catherine Lainé '98** set a Centennial Conference record of 58.36 seconds in the 400-meter run, winning Performer of the Meet honors and leading Swarthmore to its first-ever conference title.

earn Second-Team All-Centennial honors.

The **baseball** team started out hot, winning its first three games in Florida, but then lost 22 games in a row before snapping the streak with a 4-2 win at Haverford. The Garnet finished the season with an overall record of 4-25. Josh Roth '99 led the team with a .365 batting average and four triples.

The **golf** team posted an 8-7 mark to capture its first winning season since 1987. Matt Kaufman '01 led the Garnet with an 82.4 average, recording team medalist honors in six of seven matches including a season best 73 in a victory over Widener University.

The Garnet tied Haverford 9.5-9.5 in this year's **Hood Trophy** competition, and thus the Fords retain the bowl for another year.

—Mark Duzenski

a 10-1 overall mark, and Krista Hollis '01 reached the quarterfinals of the CC Championship and finished the season with a 9-3 mark. Hollis and Pao teamed to post an 8-2 CC and 12-2 overall doubles mark, earning Second-Team All-Centennial honors. The team of Rani Shankar '98 and Laura Brown '00 reached the semifinals of the CC Doubles Championship. In singles play Brown was 9-1 overall at No. 5 singles and 5-1 in CC play.

The **softball** team posted a 10-23 mark, capturing its most wins since the 1992 season. Co-captain Michelle Walsh '98 hit .500 (56 of 112), with 52 RBIs, 13 doubles, seven triples, four home runs, and a .848 slugging percentage. Walsh led the CC in overall average, RBIs, and triples and finished in second place in doubles and home runs to earn Second-Team All-Centennial honors. Co-captain Dana Lehman '98 led the CC with 172.1 innings pitched and was second with 68 strikeouts to



#### New tennis and fitness center ...

Ground was broken this month for an indoor tennis facility that will house three courts and a 4,000-square-foot fitness area. The building, which will be located behind Ware Pool, is expected to open in February 1999. Principal donor Jerome Kohlberg '46 has asked that the facility be named the Mullan Tennis Center, in honor of longtime tennis coach and professor of physical education Mike Mullan. The center will feature championship-caliber court surfaces, lighting, and spacing.

**They really like us!** ... A record of 4,578 applications for admission were received by the College for the Class of 2002. Of those, 888 students (including 142 notified during early decision periods) were accepted. Based on previous admissions patterns, the College expects to yield a first-year class of 360. More of the admitted students declared "undecided" as their intended major than any other. Next, in order of popularity, are engineering, biology, English, and political science.

**And the champ is ...** Swarthmore, which bested 45 other colleges and universities to win this year's National Academic Quiz Tournament undergraduate championship. Members of the winning team included seniors Fred Bush and Joe Robins, junior Ed Cohn, and sophomore John Miller. The tournament is the largest and most active College Bowl league in the country.

**To your health ...** Of the 45 Swarthmore students and alumni who applied to medical school through the College's Health Sciences Office, 76 percent were accepted for admission last fall. This was an increase over last year's acceptance rate of 63 percent and twice the national rate of 37 percent.

# HOW DO YOU LIVE A GOOD LIFE?

*Philosophy professor Richard Schuldenfrei has been asking Swarthmore students this question for 30 years.*

**R**ichie Schuldenfrei is pacing. He speaks slowly, reminding his class where the discussion ended last time, stretching out his thoughts, long and careful and quiet. “For a long time ... moral philosophy ... caught between Kant and Hume.”

A student, tardy and knowing it, appears at the door and sits sheepishly in a nearby chair. A few seconds later, another appears, tardy and knowing it and not caring, and saunters to a seat in the front where he pulls a sandwich out of his bag. Richie doesn’t look at them. In fact, he hasn’t looked in the eyes of any of the students in the random semicircle of chairs in 324 Papazian. He’s still warming up.

He rolls up the sleeves of his navy-blue shirt, hanging boxy over a worn pair of Levis. Still pacing. “The basic view ... virtue ethics ... what is right and just.” He knows they remember. He knows they’re clear on virtue ethics. He knows they understand the difference between the theories of Kant and Hume, between a life driven by duty and a life driven by comfort. He knows they’re prepared. He’s the one who needs to pace, who needs to find the pace, the momentum. Especially today, the third-to-last class of the semester. The school year, the students, are all winding down. Wearing out. So is Richie. And today it’s raining.

He stops behind the podium. He puts on his glasses, glances at his notes. He takes off his glasses, holds them in his left hand. He looks up, ready now, leaning forward far enough that the podium balances on

one thin edge. Then, the question:

“How do you live a good life?”

The question.

Richie Schuldenfrei has been asking Swarthmore students this question for 30 years. And for 30 years, he’s been asking himself as well.

**S**chuldenfrei is not a philosopher. He just teaches philosophy. At least that’s what he says after class, sitting in his office, in his trademark black leather swivel chair, a chunk of cardboard holding up one leg. A philosopher’s chair. The place where for 30 years he’s chatted and argued and counseled students, backed by a wall lined with Plato and Aristotle and Locke and Rousseau and Hegel and Nietzsche and Dewey and Kant and Hume. “I have no answers,” he says.

What Richie does have is a following. The senior class has selected him as the faculty speaker at Last Collection four times. Then there’s the list of 58 alumni who consider Richie to be their greatest Swarthmore influence. The list is impressive for its number and its range—some who graduated in the early ’70s and some who graduated just a few years ago.

“I don’t think a week goes by when something in my professional interactions doesn’t get me thinking about Richie,” says Vishu Lingappa ’75, a physiology professor at the University of California. “He constantly questioned himself ... and us. I’ve taken on this trait of his. I thrived on it. He and I would walk around campus and talk about Hume or Hegel or something we

were studying in class. An hour would go by, us wandering around, arguing.”

“He taught us what philosophy should be,” says Noah Efron ’82, who teaches history of science at MIT. “It’s a set of personal questions that becomes personal obsessions about the way you live your life.”

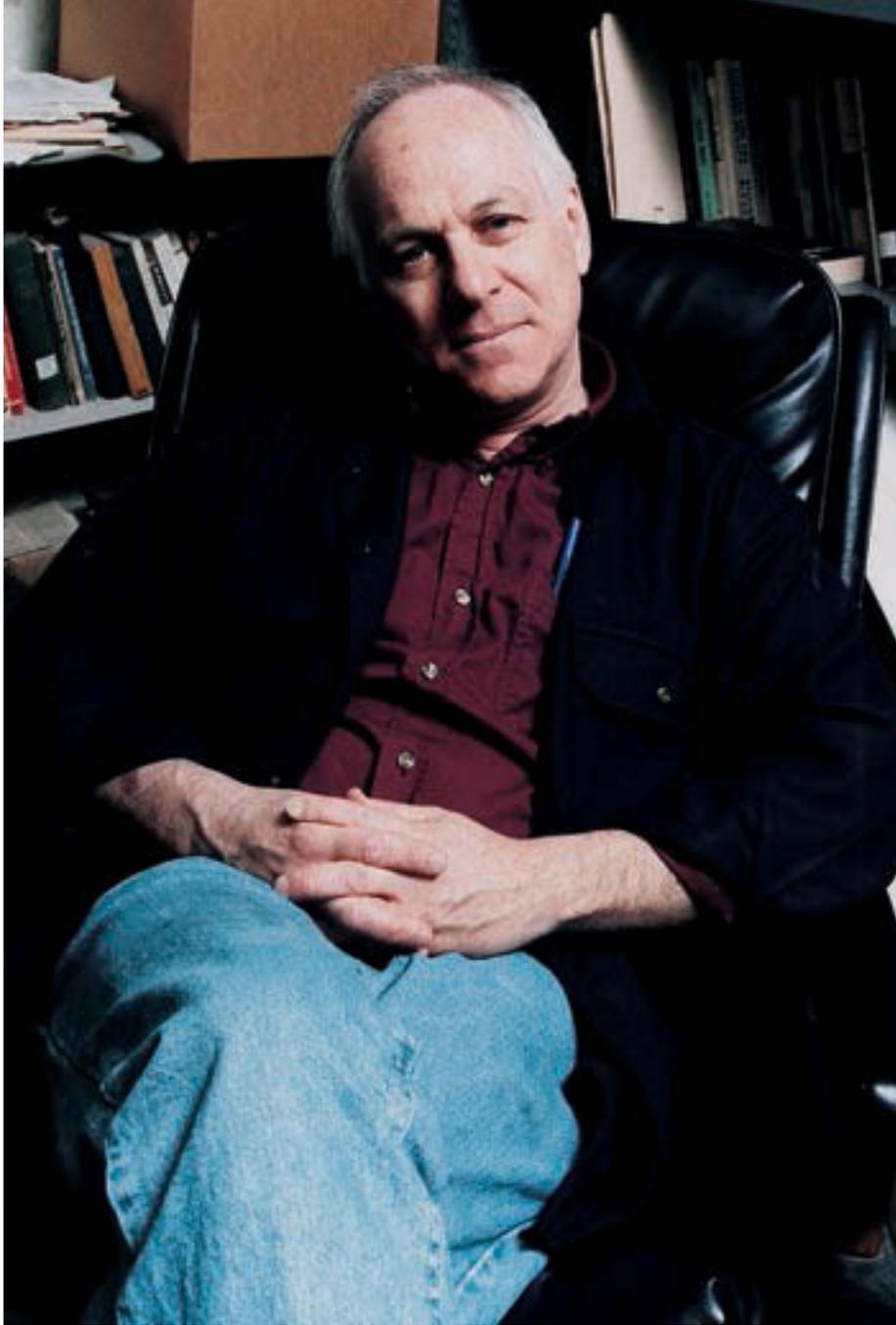
For Richie, philosophy is personal. Teaching it is personal. “I want to teach them something that they can take away with them. I want to help teach them something that’s going to make a difference in their lives, not just a little patch of knowledge that they’ll never have any reason to bring up to live memory in the future,” he explains.

Teaching students “something that’s going to make a difference in their lives.” The words ring with the sweet and noble naïveté of a young professor, fresh out of grad school, but Richie never fit that picture. He arrived at Swarthmore in 1966 a “red-diaper baby with a radical disposition”—and with a bachelor’s and master’s from Penn and a doctorate from the University of Pittsburgh.

He says he fit right in with Swarthmore students then, when their tone was what he describes as “an older form of American radicalism, something between American populism and a classical sort of left-wing politics.” When politics came to the fore in the late ’60s, Richie was drawn to the radical side, “fumbling my way to explicit Marxism.”

“Every day students made connections between what they were learning in the classroom and what they were hearing on the news,” says Bob

**By Vicki Glembocki**



DENG-JENG LEE

DiPrete '70, now director of the Oregon Health Council. "After the U.S. invasion of Cambodia [in April 1970], students went on strike. The reason we weren't attending class was because of what we were learning from Richie—he had such a rigorous code for holding himself responsible. It became necessary for us to take a stand.... We had to hold ourselves accountable."

Ultimately, Richie couldn't help examining what he was thinking and teaching in light of the bloodbath that followed in Cambodia. Looking back he thinks the story sounds clichéd, and he is almost embarrassed to tell it. But eventually Pol Pot and the Khmer Rouge atrocities drove him away from Marxism, from the moral

and political philosophy he'd chosen to guide his life. "It is wrong for human beings to define all the terms of their own existence," he says, "and to think, therefore, that what they see as legitimate means to their goals are, in fact, legitimate. There are some things that you just don't do."

He learned something, and he changed. "Marxist radicalism was what my life led up to and away from," he says. "I'm surprised now to see how short a period that was in my life, but it was pivotal."

Marxism in the killing fields had lost its moral compass, and as a result, Richie Schuldenfrei started looking for boundaries, for solid lines that defined what was right and what was wrong. The question—"How do

*Schuldenfrei says he is not a philosopher—he just teaches philosophy. Of his students, he says, "I want to teach them something that they can take away with them ... that's going to make a difference in their lives, not just a little patch of knowledge that they'll never have any reason to bring up to live memory in the future."*

you live a good life?"—had changed from a political one to an ethical and moral one. He discovered Judaism. Raised in a "vigorously unobservant, wholly Jewish community" in Brooklyn, Richie went to Hebrew school four days a week when he was in grade school. But still, when he left for college, the religious aspects of Judaism weren't a part of him. "I was like a fish in water—I didn't know that I was wet," he says of his Jewishness. Now, reflecting back, Richie thinks he may have stumbled into philosophy because he was looking for guidance that he hadn't realized through religious study.

"I see now that I inherited this Jewish theoretical concern with living right. Philosophy is my version of being a yeshiva *bochur*—a young boy who spends his time studying Talmud. That's the real impetus for me in philosophy—the search for what Jewish students were looking for generations ago by studying the Talmud."

**A**s a young professor at Swarthmore, Richie had a reputation for throwing things. He would scream and jump on desks and whack kids on the head with newspapers. Susan Perkins Weston '81, now executive director of the Kentucky Association of School Councils, tells a story that's become a Schuldenfrei classic. Her class was discussing a moral issue when one student made the mistake of telling Richie he couldn't prove what he was saying. Richie held a chair over the student's head and asked, "Can you say, without a doubt, that if I let this go, it will fall?" The student said, "No." And Richie asked, "Do you think that you have enough information to infer that it *might* fall?" The student said, "Yes." And Richie asked, "Do you have enough information to have a strong conviction about what's going to happen?" And the student said, "Yes."

Weston calls them "Richie Stories." Her classmate, Maria Eddy Tjeltveit

'81, now an Episcopal priest in New Jersey, recalls running into Richie when she was test-driving a car. "He told me, 'The only way to lose tenure at Swarthmore is to buy a large American-made station wagon,'" she says. Noah Efron remembers his first day of philosophy class his freshman year. "Some guy in the class started spouting off—'Dialectical' this, 'dialectical' that—and Richie said, 'Dialectical?' You can't use that word any more this semester. I've been studying philosophy for 20 years, and I don't know exactly what that word means, so you can't possibly understand it enough to use it."

Even now, when Weston and her Swarthmore friends get together, they talk Richie-isms. Richie on television: "Television is caged fire, and we're supposed to sit around and watch the fire." Richie on capitalism: "Sara Lee pound cake and Wishbone dressing are the greatest accomplishments of capitalism."

"I always tell about the time Richie threw an Alasdair MacIntyre book across the room at me. I'm sure he's stopped beating his students," Weston jokes. "He has to have calmed down some."

These days Richie doesn't feel the need to inject such enthusiasm or energy into his classes artificially. That doesn't mean he's stopped being enthusiastic or energetic; he's just not as apt to throw a copy of Plato at the wall. "When I started teaching Plato, I thought his arguments were so weak, so uninteresting, that I started beefing him up. 'Maybe he means this.' 'Maybe he means that.' Then one day I realized that all this stuff I thought I'd invented was actually there. It was so much more complicated than I ever imagined, and it did things that I didn't know you could do in philosophy." Richie is comfortable with Plato now, comfortable with all of the theories he teaches. And, because of it, he enjoys philosophy more—so much so that he thinks this past semester was his best in 30 years.

"He's not all angst anymore," says Efron, who's kept in close contact with Richie over the years. "But the pyrotechnics weren't what was important. There was something profound behind it all. He may scream less and throw things less, but I'm sure his effect is quite the same."

The effect may be, but Richie himself is clearly not the same person he was in 1966. He's married now to Helen Plotkin '77. He has 7- and 11-year-old daughters. At 56, he's more respectful of traditions, of family, of religion. And he's more conservative.

In that sense the new Richie doesn't quite fit in with the school that Swarthmore is today. But then, he didn't entirely fit in back in 1966 either. "I thought that I was pretty in step with '60s politics when I got to

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## **M**arxism in the killing fields had lost its moral compass, and Schuldenfrei started looking for boundaries. He found Judaism.

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Swarthmore, and the College wasn't. But then those politics became the mainstream and 'won' over the College. You could smell the egalitarianism in the air." As the institution grew more liberal, Richie started moving away from what he calls the "radical edge."

"Later came this frenzy of political correctness," he says. "I'd seen it coming, but I wasn't prepared for how extreme it became. Deconstructionism. Multiculturalism—it was so exaggerated. But that energy is sort of gone now. The extreme has passed." In effect Richie and Swarthmore switched places. "We've both changed a lot."

But in one fundamental way, Richie Schuldenfrei *is* Swarthmore. And Swarthmore *is* Richie Schuldenfrei. Both believe in liberal education. Both exist to challenge students to think of life in all of its moral dimensions. Both want young people to see the connections between what they learn and who they are and how they act in the world.

"In class yesterday a student asked me what he should write when he's writing about Hume—'Hume argued' or 'Hume argues?' I said, 'Hume argues.' I want the kids to think of

Hume as sort of there to argue with them. I want Hume to represent a position with which they can actually have a discussion in their own heads. After they leave here, when they have to ask themselves questions, when they make decisions in their lives, I want them to ask themselves, 'What would Kant say about this?' 'What would Hume say about this?' 'What would Aristotle say?' I want to give them the vocabulary to ask these questions."

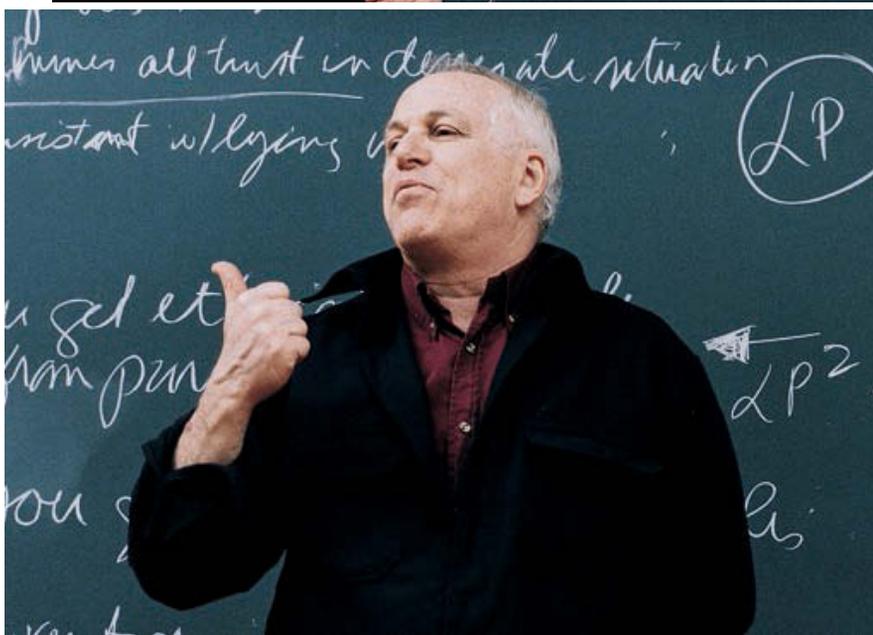
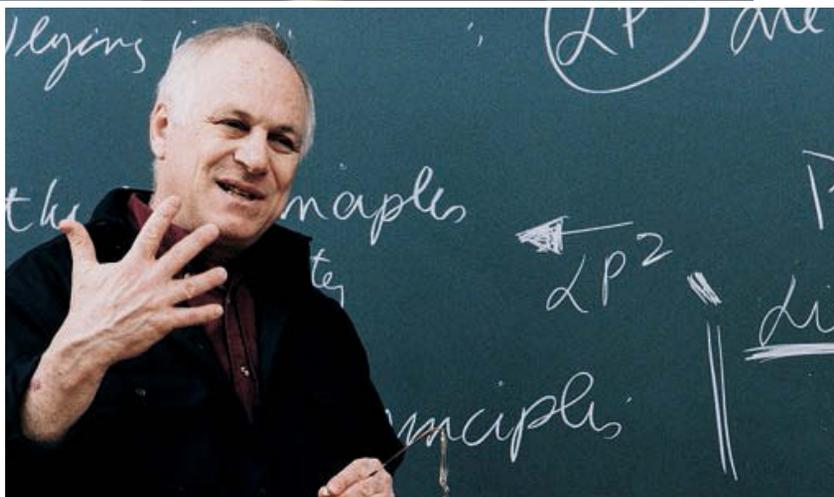
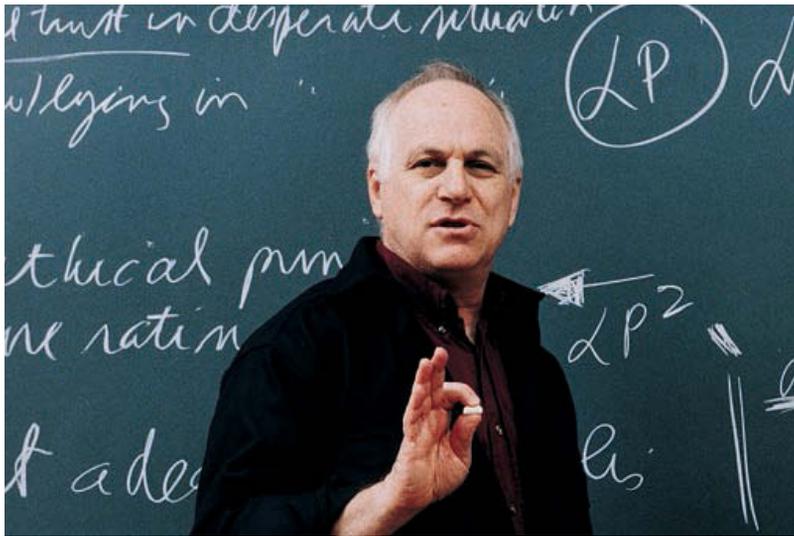
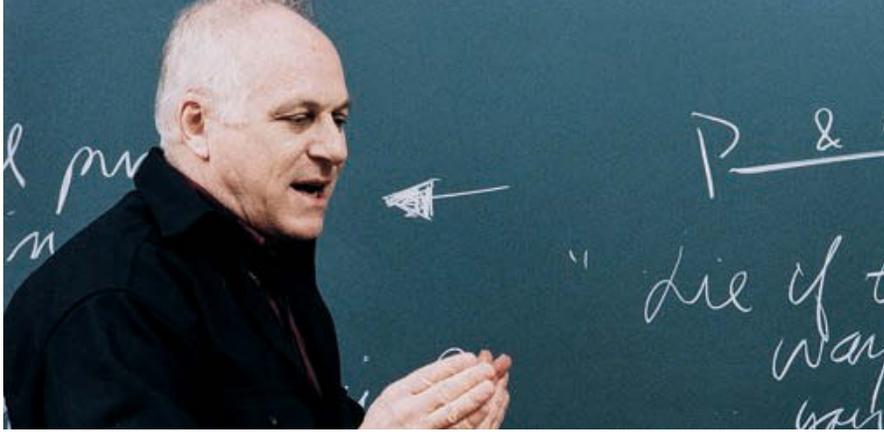
"Richie gave me a set of gnawing, serious, fundamental questions—neuroses, more—that has moved me ever since," says Efron. "What does it mean to live a good life? How do you know what sorts of things you're supposed to know? I think of those questions every day when I open *The New York Times* or look at my daughter or find myself at synagogue."

However, Richie sees the dark side of the personal nature of his teaching. He once read a letter from a student that said, "My whole education was wrecked by that asshole Schuldenfrei who let his personal problems interfere with his teaching."

"There are some people out there who I didn't do well by because I couldn't take a detached academic stance. I don't disapprove of that kind of teaching, I just can't do it. And I feel like I owe apologies to all the students I've taught who have been hurt by my personal style." Most often, Richie says, he can't live up to the high standards he teaches in class. "Personally, I'm more like Woody Allen than John Wayne."

Either way, Richie doesn't give his kids rules or instructions. He doesn't give them complete scholarship or scientific theory. He doesn't give them solutions to particular moral dilemmas. He certainly doesn't give them answers. What they leave with are theories, mirrors, means to isolate dimensions of moral life and hold their lives up to them. He gives his students something that's going to make a difference in their lives.

Today, on this rainy Thursday afternoon in 324 Papazian, the subject is vices, *Ordinary Vices*, a book by contemporary philosopher Judith Shklar which offers a new approach to being moral. Already, the class has flushed out Shklar's theory—that people must



*As Swarthmore became more liberal, Schuldenfrei saw himself moving away from what he calls the “radical edge.”*

learn to live with commonplace vices, such as hypocrisy, snobbery, betrayal, and misanthropy. Eradicating them inevitably leads to a much worse vice—cruelty, especially mass social and political cruelty, Nazism, Stalinism, and the like. Shklar puts cruelty first and tells us not to be so afraid of the other vices, which can’t be avoided in the modern world.

Richie wants to know if the class thinks she’s right. Is avoiding cruelty the goal of a good life? Is cruelty the ultimate vice? What about betrayal? What about Chapter 4, “The Ambiguities of Betrayal?”

“It’s impossible not to betray,” says the student with the sandwich. Richie lets this comment hang as he sits down in a chair and throws his arm over the back of it, crossing his legs. The drama is there; it’s just subtler than it used to be.

“Is it, then, impossible to be loyal?” Richie asks, his Bronx accent as thick as an East Village cab driver’s.

One student sitting under the window in the back of the classroom isn’t sure if it’s a good thing to live with betrayal but also isn’t sure how to live without it. He wishes Shklar were more clear-cut. “She uses marriage as an example,” he says. Richie stands up and puts his hands on his hips. He’s finished warming up now. He’s ready to roll. “Infidelity and divorce may look like a betrayal,” the student continues, “but if a person is unhappy and decides to stay in a marriage, isn’t that person betraying himself?”

“Well,” answers Richie. “She’s obviously not advocating the Liz Taylor approach to this problem, but she’s also not advocating the Catholic Church’s. Hmmmm ... let’s see. What was the title of this chapter? ‘The Annals of Betrayal?’ Noooo. ‘The Disaster of Betrayal?’ Noooo. Wasn’t it, ‘The Ambiguities of Betrayal.’ Right?”

Everyone laughs. The guy sitting next to the student leans over and whispers, “He got you that time.”

A Richie story, no doubt. ■

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*Vicki Glembocki is a writer based in State College, Pa. She is associate editor of The Penn Stater magazine.*

## A personal account of coming out at Swarthmore.

It is March 1998, and I am sitting in a building on the Swarthmore campus—the Lang Performing Arts Center—that didn't exist when I was here in the 1980s. I am back for the first time in 13 years, invited to speak at the Sager Symposium's 10th anniversary—an event that didn't exist when I was here—about coming out at Swarthmore.

I scan the room and note that the students today look not so different from the way we looked, except for the trend toward shaven heads and nose rings. But sitting in front of me is something I never experienced at Swarthmore. It is a son sitting next to his father—unmistakably related by the same bend of the neck, sweep of the hair, tilt of the head. It is Parents' Weekend, and this father has accompanied his son to a seminar on being queer at Swarthmore. I wonder if my father would have come to such a lecture when I was a freshman, had anything like this even occurred 17 years ago.

In the years since I left college, lesbians and gays have been on the cover of *News-week*; have had a popular television show; have died of AIDS and started a national health campaign to prevent the

spread of HIV; have been addressed by a sitting president; and have come out in every walk of life, including the foreign service, military, academia, and entertainment industry. Some of the queer students at Swarthmore today were “out” for more than five years before they came to college; are already mentors for other queer youth; went to their high school proms with same-sex partners; speak easily about parents, brothers, and sisters who are queer. Swarthmore has the newly endowed James C. Hormel Professorship in Social Justice, thanks to James Hormel '55, a gay man who serves on the College's Board of Managers. [See page 43 for more on Hormel.]

Swarthmore also has the longest-standing queer symposium on any college campus, ever, anywhere. What's clear to me, as I survey the crowd at the 10th-anniversary Sager Symposium, is that queers have “arrived” at Swarthmore.

I came out for good in 1984, during my junior year of college. A close friend who came out around the same time I did recently remarked on how being gay means spending your entire life coming out. “It's a process that never ends,” he said. “You make new friends, change jobs, move house, meet family members and all of these events typically require us to come out anew. I think how you come out changes, how you feel about coming out changes, your desire to come out or not changes with time.”

I had started to come out on my first day of college, to a new friend I met in the hallways of Willets—in those days the rowdy, party dorm for freshmen. This new friend and I went for a walk and tried to analyze what faux pas we had made on our housing form to be assigned to Willets. Eventually, we talked about our high school boyfriends and then she said she thought she might be a lesbian, and I said out loud, for the first time, “I know I am.”

I was astonished at myself for having said out loud what had been terrifying to acknowledge to myself. I was 17, and I had nowhere to put this information about myself. The fact was, I had never known an “out” lesbian before. I wasn't sure what it meant to be one, apart from the obvious attraction to women. But I did know it wasn't safe to be out. In this, my experience as a young lesbian was much the same as it is for queer youth today. A recent survey of 2,000 gay, lesbian, and bisexual youth ages 10 to 25 shows that most take three years to come out to someone else.

# Home is the Spirit

By Laura Markowitz '85

*Laura Markowitz '85 gave the keynote address at this year's 10th-anniversary Sager Symposium. This essay is adapted from her speech.*

The next week, I met my first real, live lesbian. My roommate and I, both feminists, were planning on going to a meeting of the Alice Paul Women's Center, but her boyfriend—a worldly sophomore—warned us that “it was full of lesbians.” Of course then I really wanted to go. I spent the whole time at the meeting trying to figure out who was a lesbian.

There was one woman—a senior—who dressed in black and wrote poetry, so I figured she must be the lesbian. I watched her from afar, trying to figure out what a lesbian was like. I heard that some guys on her hall had set her door on fire, that they had spray-painted “Kill the Dyke” on the wall outside her room. I heard people shouting humiliating comments about her when she walked through Sharples Dining Hall. I promptly started dating men. I didn't consider my relationships with men those first two years at college a “lie” because there was genuine affection. But I wrote in my journal at the time, “It is as if I am waiting for something, maybe a new language, so I can tell myself the real story about who I am.”

Unbeknownst to me at the time, I was often in the company of lesbians in the form of my teammates. I played a sport, and there was, I later learned, a tight-knit group of women on the team who were lovers with one another. They were not political feminist lesbians. They avoided the Gay and Lesbian Union (GLU) like the plague. Maybe they didn't even call themselves lesbians. When a classmate matter-of-factly told me that two women on our team were lovers, I was fascinated by this first lesbian couple I had ever known of, and I observed the way they kept their affection for each other hidden. I never stopped to wonder why. It was obvious: They were surviving. They didn't want their doors spray-painted. They didn't want the nasty comments and stares.

There was another, similar type of lesbian at Swarthmore in the early 1980s, I later discovered. These were

women friends who were having intensely intimate and sexual relationships with each other, but they never told anyone. Some even had serious romantic involvements with men as well as having women lovers. When I finally came out publicly, it wasn't uncommon for one or both in such a couple to seek me out and confess their secret affair. I could understand their reluctance to come out. How intrusive to have to declare something so sexual and private to the world, yet how difficult it was for them to hide their



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romance and endure their friends' suspicious speculation.

Almost every single one of these women is now married to a man and has children. We didn't use the word "bisexual" back then, but perhaps they were bisexual. There seemed to be two choices back in the early 1980s: straight or lesbian. (My junior year, just back from Asia where I had become an ardent meditator, I found a convenient third option: spiritual celibacy.) Before I graduated someone did start the Bisexual and Questioning Circle, but many people—myself included—figured "bisexual" meant "too scared to come out all the way." Many of us—straight and queer—still have trouble fitting bisexuality into our dichotomous view of sexuality.

**T**here was no language for what I felt about myself as a lesbian. Saying the word "lesbian"

didn't resonate with me because I had no clear image of what a lesbian was, what a lesbian life would look like. I admired from afar a student a few years behind me who had come out during high school—how had she survived? I couldn't imagine it. I had never met an out, adult lesbian. There was not a single one that I ever knew of at Swarthmore during all the years I attended. I didn't know that there were lesbian professors at Swarthmore, although we all knew of a few gay professors—it seemed safer for men in academia to come out, but double jeopardy for women. Those were the days when we fought to get Women's Studies courses on campus, and all feminists were suspected of being lesbians.

My years at Swarthmore before coming out were neither tortured nor unhappy. This may be because I could pass for straight. My gender presentation was "normal" feminine, no one walked behind me and yelled, "bulldagger" or called me "sir" by mistake. I had a friend a few years older who, before and after she came out, spent a lot of time asking us if we thought she was "too butch."

Despite being closeted and confused, if you had asked me what I thought of Swarthmore my first two years there, I would have told you I loved it, and I would have meant it. I loved being with my friends, feeling intellectually awake, and finding my niche in the community. For the first time in a long time—after years of living at home with my mother's illness and death and my family's disintegration—I wasn't lonely. I

**I was filled with my own fears and stereotypes of being queer... Not only was I unable to feel at home in myself, there were crucial ways in which I couldn't feel at home at Swarthmore.**

was happy, but I survived by periodically forgetting I was a lesbian. I survived by never allowing myself to have a single crush on any woman. I survived by forgetting I had used the word "lesbian" to describe myself, as if I had never known it and, in not knowing it, could not be it. I was happy, true, but I was also shut off from myself.

Shutting ourselves off, editing ourselves so we can pass, is one of the psychological effects of oppression. Even though I wasn't out yet, I was filled with my own fears and stereotypes of being queer and intimidated by the casual undercurrents of antiqueer sentiment all around me, in a population of teenagers and young 20-year-olds. Not only was I unable to feel at home in myself, there were crucial ways in which I couldn't feel at home at Swarthmore.

"Home isn't just a place to sleep and hang your clothes," wrote family therapist Kenneth Hardy in an issue of my magazine, *In the Family*. "It is also a state of being, a sense of intrinsically fitting in to the community around you and being welcomed, invited, accepted, and free to be complete." All of us long for a sense of place, of belonging, and in the peer world of college, the need to fit in and be accepted is even more intense. When I finally came out to my friends, I found them unsurprised, supportive, and loving. In this, I was lucky. Many queers had the opposite experience.

The psychological wound caused by homophobia is a kind of emotional homelessness. Hardy writes, "Lesbians and gays can't operate in the world with a basic trust in life's fairness, nor can they ever assume they will be regarded as full human beings by other members of society." During my senior year, the GLU was battling the Admissions Office because the information about GLU had deliberately been left out of the materials on clubs and activities sent to prospective students. They didn't want to scare anyone, the admissions people told us. Parents of prospective students might not want their kids going to a college that seemed to support queers. The College apparently wasn't worrying about the message it was sending those isolated, scared, queer prospective students through this deafening silence.

Such silences taught me implicitly what Hardy calls "learned voicelessness," a process by which I came to understand that I was not entitled to say who I was, what I knew, or what I experienced. When I fell in love

with a woman and really let myself feel it, I was terrified. I went to the counseling center to talk about it. The young counselor—probably a graduate intern—heard me say I thought I might be a lesbian, and her response was, “Did you ever think you might not be?” Then she changed the subject.

Learned voicelessness is the “Don’t ask, don’t tell” policy in many families. The utter silence in my family about homosexuality was a lesson of omission. Like most parents, my father wasn’t glad to hear that I was a lesbian. But when I came out to my father during winter break of my senior year, I didn’t expect him to be upset. We had always seen eye to eye on things, and I was in love, happy, and relieved that I had finally accepted this information about myself. I somehow wasn’t prepared for his ashen look, as if I had told him I had cancer. He wouldn’t speak a word. Hugging him in the kitchen, I could hear his heart beating, and I could feel his breath rising and falling. Time stopped for us both. I asked him to say something, and he could only tell me, “I don’t want to say the wrong thing.”

Always close, particularly since my mother had died, we were very careful with each other for the next two years. I knew he wouldn’t cut me off because he loved me. I was his child, and it would have been as inconceivable for him to cut me off as it would have been for him to amputate his own arm. But I felt that to talk about my lesbianism would drive us further apart, and so I colluded in the silence. I stopped telling him anything about my life. My sister, on the other hand, always helpful, sent him books like *So Now You Know*.

Although he was struggling with what it meant to have a lesbian child, my father was perfectly pleasant and welcoming to my lover, as he was to all my friends. He occasionally asked if this or that one was gay, and he was pleased, I could tell, that not all my friends were queer. I think he still held out hope that I would grow out of this “phase,” and the fact that my best friend was a heterosexual man helped him feel that I hadn’t joined some sort of man-hating cult.

I’m sure it’s difficult for parents to figure out why their child happens to be queer. After I came out to him, my father ran into an acquaintance whose son had graduated from Swarthmore several years before I arrived. My dad asked him what he thought about the College, and the man—whose son, it turns out, is gay—growled, “It’s full of lousy homosexuals!” My father remembered that

conversation, and during one of our frustrating attempts at talking about my lesbianism, he related it to me and suggested that Swarthmore was to blame. I told him, if it was, then please send the College a big contribution because I was very happy about being a lesbian. This surprised him, I think. What he was seeing as a tragedy, I regarded as a great relief and blessing. It took us many years to reconcile our different views of my lesbianism. Just as I had never had any role models of adult lesbians, neither had he.

Although I didn’t have any direct experiences of harassment while I was a student, I saw other gays, lesbians, and bisexuals being harassed and threatened. Someone left a half-dissected lab animal on the library carrel of a lesbian friend of mine. Unfortunately, episodes like these still happen at Swarthmore. At the Sager Symposium I was told that there were several anti-queer incidents on campus this year.

### **The Sager Fund — “a sense of belonging”**

In an effort to combat homophobia and related discrimination, sculptor Richard Sager ’74, a leader in San Diego’s gay community, established a fund at the College in his name in 1988.

The fund, administered by a committee of women and men from the student body, alumni, staff, faculty, and administration, sponsors events that focus on concerns of the lesbian, bisexual, and gay communities. It also promotes curricular innovation in the field of lesbian and gay studies and supports the annual Sager Symposium.

“One of the wonderful outgrowths of the fund,” Sager said recently, “is that it has created a sense of belonging for lesbians and gay men who graduated 10, 20, or 30 years ago.” The focus of this year’s 10th-anniversary symposium was on those alumni, who discussed their experiences of activism on campus and living as open homosexuals after graduation.

In the last 10 years, the symposium has presented topics including “Screen Tests: Experimental Identities and New Queer Media,” “Queer the Institution/Institutionalize the Queer,” “Coalitions Across Queer Differences,” and “Social Policy and Activism.”

The Sager Fund continues to grow through contributions made by Richard Sager and by alumni and friends of the College.

I spoke with students who feel bitter and disillusioned by the fact that Swarthmore, which has a reputation for being open and accepting of queers, is not a completely safe place for them. Their complaint was not that the hate crimes happened, but that the administration didn't take any action beyond a statement officially condemning the harassment.

I worry that the conditions of learned voicelessness and psychological homelessness are being replicated here today, right now, because, as students report, the incidents get muffled, and they feel that no one addresses their eroding sense of safety. Are we saying to these students, "Look, now, no one was hurt, so don't make a fuss. You're at Swarthmore! Don't you know how good you have it?"

**A**fter graduation I left for a year on a Watson Fellowship. My father still hadn't told a soul, not even my stepmother, that I was a lesbian. He hardly wrote to me, and when he did, he didn't say much except that he loved and missed me. I missed him, too. It was strange to feel so viscerally connected

to him yet so unable to speak about what was really going on between us. I was grateful in a way for his silence while he grappled with his ambivalence because I knew how different it could have been. I had queer friends whose parents had cut them off, screamed insults at them, kicked them out of the house. My father's biggest worry was that the world would be unsafe for me. At one point, I told him, "I can handle the rest of the world's problem with it; it's your disapproval that's hard for me." He heard that, and the air between us began to lighten.

When I finally returned home, I moved to Washington, D.C., and shared an apartment with a good friend from Swarthmore who was gay. We were both scared about being out in the adult world. He had friends who were dying or dead from AIDS. We went to a gay/lesbian bar for about 20 minutes and then fled. Neither of us had come out at our jobs, but we regaled each other with stories of who might or might not be gay at the office. It took a toll on me, not coming out at work. I found it impossible to have genuine friendships with my co-workers because I was keeping this big secret,

## Why "Queer"?

**I**n April 1997, *In the Family*, the magazine I publish, ran a special issue about straight allies of lesbians, gays, and bisexuals. The cover line read: "What Makes Straights Wave the Queer Banner?" Soon I received a call from an angry lesbian subscriber. "How could you print that terrible word 'queer' on the cover of your magazine?" she asked me.

Language and labels are deeply politicized—and also deeply personal. Although the word "queer" has been used to humiliate and degrade homosexuals in earlier generations, these days "queer" is the new, all-inclusive term for anyone who doesn't identify himself or herself as heterosexual. Queer theory has become a cutting-edge academic pursuit encompassing questions of gender, sexual orientation, and culture. While older lesbians and gays who remember the days before gay liberation recall how "queer" was hurled at them as an insult, many younger people prefer the term "queer" because it is open-ended and doesn't rigidly describe any specific sexual orientation. It leaves room for ambiguity, which is also a kind of privacy.

The names of campus groups over the years reflect a changing consciousness—not only of how lesbians, gays, and bisexuals present themselves but of the changing campus climate. The appearance of the word "lesbian," the inclusion of "bisexuality," the involvement of straight allies, and finally the general use of the word "queer," are markers of the movement's history at Swarthmore. The following list of campus groups was compiled through an informal survey of alumni and students at the recent Sager Symposium.

1970s: Gay Liberation

Early 1980s: Gay and Lesbian Union (GLU)

Mid-1980s: Bisexual and Questioning Circle (BQC)

1986: Merger of GLU/BQC

1989: Alternative Sexualities Integrated at Swarthmore (AS IS)

1991: Action Lesbigan

1992: Lesbian Bisexual Gay Alliance (LBGA)

1992: Association for Sexual Orientation Rights and Awareness (ASORA), composed mainly of straight allies

1993: Fluid Women

1995: Swarthmore Queer Union (SQU)

1996: Our Glass (previously Fluid Women)

1997: Queer Straight Alliance (QSA)

When you get into the tangle of labels and identity, there is always the question of who is allowed to call whom what. For instance, many African Americans are offended when black comedian Chris Rock uses the word "nigger." Lesbians may refer to themselves as "dykes," but is it OK if a straight person uses that term? Context is everything. When a gay friend of mine calls himself a "queen" or a "fag," it doesn't mean he would feel comfortable if a straight person called him that. For years lesbian feminists protested that calling them "gay" was as sexist as referring to all humans as "men." At the same time, some gay women can't relate to the word "lesbian." When Ellen DeGeneres was interviewed by Diane Sawyer, she said that the word "lesbian" sounded like a disease, but a few months later she was calling herself a lesbian.

As a writer and editor, I appreciate the economy of "queer"—imagine having to find fresh ways to say "lesbian, gay, bisexual, transgendered, and questioning" at least twice a paragraph.

—L.M.

but I also didn't feel safe coming out. I worked at a typical nonprofit think tank, mismanaged by a charismatic journalist and his two sidekicks, one of whom made inappropriate, sexually explicit passes at all of us young female interns. I quit within six months in protest, and a half-dozen of my colleagues followed. I felt that if I had come out, I would have lost credibility—I would have been labeled a “man-hating dyke” and my complaints about the harassment minimized or dismissed.

It was scary being out in the “real world,” and because of that I am no longer startled by the number of lesbians I knew in college who are now married to men. I wish them all well, but it is always hard to hear about yet another “has-bian.” What does it mean about lesbianism, about the stress of being queer? Was it just that they had been “experimenting” in college, where it was reasonably safe, but once they got into the real world they didn't want the struggle?

At Swarthmore, I had not felt menaced, and I took for granted that it would always feel this way to be a lesbian in the world. I hadn't yet realized how fortunate I had been to come out in a relatively safe, accepting environment, and how privileged I was to be white, middle class, and educated. All of these things rendered me more acceptable in the mainstream and, therefore, cushioned me from some, but not all, of the physical and emotional danger of coming out.

When I took my second job as a staff editor for a small magazine, I decided to come out from day one. I was the first and only lesbian almost everyone there had ever met, but they got used to me, and I felt comfortable and happy there. After two years, I started working at the *Family Therapy Networker*, where I've been for nine years or so, and I began writing about gays and lesbians in the family.

A big turning point in my relationship with my father was when I wrote about him in the *Networker*. I wrote about the problems we had been having, and our inability to talk about my lesbianism. He loved the article and gave it to everyone he knew, and in that way he finally came out to his world. When he broke the silence, I could come home emotionally and psychologically. I could reconnect with my aunts, uncles, and cousins without the burden of having a secret. I could talk openly and happily about my life and know

**I graduated without a clear sense of whether or not I was an embarrassment to the College. Until recently no one was celebrating the generations of queer students who had made their mark on the school and in the world.**

that my father wasn't standing behind me, flinching.

For the past 11 years, my partner, Mary Kay, and I have become each other's family and have asked our families, insurance company, neighbors, and friends to treat us like a family. My brother and sister put Mary Kay's picture next to mine on their refrigerators so their children recognize both their aunts. My cousins ask us when we're going to have a wedding. Mary Kay's father goes out of his way to include me in invitations for family holidays. When we wanted to take a romantic tropical vacation but worried whether it would be dangerous to be openly affectionate in those heterosexual meat markets, my parents offered to come along to protect us, and sure enough, they followed us down the beach while we held hands, watching our backs.

Until the Sager Symposium invitations started coming in the mail, I never knew where, exactly, my place was as a queer alum of Swarthmore. I

graduated without a clear sense of whether or not I was an embarrassment to the College. Until recently no one was celebrating the generations of queer students who had made their mark on the school and in the world.

If home is the spirit we hope to find in others, an end to being pushed out in the cold because of some difference that is deemed unacceptable, then I feel I have finally come home to Swarthmore. I hope the scores of queer alumni out there—many of whom came out after graduation, some of whom are coming out at midlife and older age—can also come home. ■

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*Laura Markowitz '85, majored in religion at Swarthmore and is senior editor of Family Therapy Networker, a magazine for psychotherapists. Winner of a National Magazine Award for writing, she is a freelance writer for Utne Reader, Glamour, Ms., and other publications. In 1995 Markowitz launched In the Family, a magazine for lesbians, gays, bisexuals, and their relations, which received the 1997 Excellence in the Media Award. For subscription information, write In the Family, P.O. Box 5387, Takoma Park MD 20913.*

*Swarthmore alumni who would like to know more about future Sager Symposia may be placed on a mailing list by writing to Chair, Sager Committee, Swarthmore College, 500 College Avenue, Swarthmore PA 19081-1397.*



# Why can't a college be

*As Swarthmore's comprehensive fee breaks*

**By Jeffrey Lott**

**M**abel Clement Lee '34 still has one of her Swarthmore College invoices, dated "Ninth Month, 8, 1933." In an era of computer-generated bills, its typewritten characters have the look of a medieval manuscript. Yet putting aside the quaint Quaker nomenclature for September, the real curiosity is the full price of Lee's senior year at college. Including room, board, and a spending account deposit, it came to \$950.

In August Swarthmore will mail invoices for the 1998-99 academic year. The bottom line for those paying full price: \$30,740. But then, not everyone pays full price, and every student at Swarthmore—including those who pay \$30,740—receives a significant subsidy from the College's endowment.

"Price" is the key word here, says Paul Aslanian, vice president for finance and planning, and it is quite different from "cost." Next year the College's actual expenditure per student—the cost of a Swarthmore education—will be approximately \$51,000. Thus the College will subsidize the education of every enrolled student, whether or not that student receives financial aid, with about \$20,000 in funds from sources other than tuition and fees. Significantly, this figure does not include the funds set aside from the budget for outright grants to aided students. It is pure "value added" for every Swarthmore student, and it comes largely from endowment income and to a lesser extent from other annual gifts.

Still, the price of quality higher education is perceived as being steep, and Aslanian is often asked why the College can't be run more like a busi-



ILLUSTRATIONS BY SHERRI JOHNSON

# more like a business?

*the \$30,000 barrier, it's a good question.*

ness. The implication of the question, he says, is that “if you guys could run a tighter ship, college wouldn’t cost so much.” He argues that wherever possible, Swarthmore does run a tight ship, but there are significant economic differences between a for-profit corporation and an institution of higher learning—especially a first-rank college like Swarthmore.

Aslanian, a former economics professor who was treasurer of Macalester College before coming to Swarthmore in 1996, points to two fundamental distinctions: the inability to substitute capital for labor, as has occurred in business, and the College’s desire to stay small, which places limits on faculty productivity.

“If you were to look at a manufacturing plant, the way people are doing business in 1998 is significantly different from the way it was done in 1963,” explains Aslanian. “Technology and

new machinery have hugely increased the output per worker and consequently made the factory more efficient. This phenomenon has more recently been extended to white-collar jobs in many industries.

“Now look at the underlying economics of how a Swarthmore faculty member teaches a class in 1998 versus 1963. You may see a difference in teaching style, but at the end of the day, he or she has taught just about the same number of students as 35 years ago.

“We’ve made the choice, based on our understanding of what constitutes the highest-quality undergraduate experience, to have small classes, personal interaction between faculty and students, and collaborative research opportunities at the undergraduate level.” At just under 9:1, Swarthmore’s student-faculty ratio is among the lowest in the nation.

## *There are fundamental differences between*

Thus colleges like Swarthmore haven't substituted capital for labor. "You won't find a faculty member designing a computerized course that is then 'taught' to every student on campus. We offer our education in small, personalized units, and as long as the student-faculty ratio stays about the same, there's no increase in what a business analyst might call 'faculty productivity.'"

### **Competing for the best**

On top of this, adds Aslanian, Swarthmore must pay top dollar to attract and retain the best scholars and teachers in their fields. "You might think it's a buyer's market when we get 350 resumes for a position in anthropology, but then the search committee members sift and sort through the resumes, and

they find that of the 350 applicants there are only four who they know will be an appropriate fit for Swarthmore. And those are the same four who are being courted by Harvard, Princeton, Williams, and Amherst. So there's a bidding war of sorts that's independent of the size of the applicant pool."

Swarthmore seeks to hire not just great teachers or great scholars, says Provost Jennie Keith, but "the rare combination of both. Once a faculty member is hired, he or she must live a double life—as teacher, mentor, and citizen of the College community, and as a scholar engaged at the frontiers of ever-changing academic disciplines."

Finally, explains Aslanian, when a new faculty member arrives on campus, the College needs to provide significant infrastructure, equipment, and administrative support to foster good teaching and research: "To truly educate people in 1998, you not only need an excellent faculty member, but you need an excellent faculty member

with thousands of dollars' worth of support in educational technology and resources that we didn't have in 1963. Professors in the sciences need up-to-date laboratories, those in the humanities cannot do their work without a complete and sophisticated library, and everyone needs computers and access to an electronic network. The perverse thing is that not only haven't we substituted capital for labor, we must spend a lot more on capital equipment and technology—all in addition to labor."

### **How nonprofits are different**

Aslanian's assessment is borne out in research conducted by the Williams College Project on the Economics of Higher Education. Williams economist Gordon Winston writes that "we can ill afford to be wrong about the economic structure of higher education, confusing it with a for-profit industry."

Citing the work of Henry Hansmann at Yale, Winston classifies private colleges and universities as "donative-commercial nonprofits." In Hansmann's terms, a purely donative nonprofit, such as a church, is supported entirely by contributions. A commercial nonprofit, such as a hospital, sells a product for a price. Colleges are a hybrid, with part of their income from "sales" (i.e., tuition and fees), and part from charitable contributions, both past and present.

A breakdown of each dollar of Swarthmore's revenue shows that 46 cents comes from endowment income, 44 cents comes from students and their families, and 10 cents comes from gifts and other sources. "We are incredibly fortunate," says Aslanian, "to have 56 percent of our revenues come from indirect sources."

These donative subsidies add value to the education provided by private colleges—just as tax revenues do for public institutions. They pay for everything from building maintenance to technology to faculty sabbaticals, but perhaps their most important effect on the quality of education at a



ILLUSTRATIONS BY SHERRI JOHNSON

**We offer our education in small, personalized units, and as long as the student-faculty ratio stays about the same, there's no increase in what a business analyst might call "faculty productivity."**

## *higher education and the modern corporation.*

school like Swarthmore, says Winston, is that they allow the College to be highly selective in choosing its students. Swarthmore and other top schools have significant excess demand for their services (more than 4,500 applied for 360 positions in the Class of 2002), but instead of expanding “production,” as any prudent entrepreneur would do, the College becomes more selective in choosing the students it serves.

### **Students educate students**

Winston calls this “customer-input technology,” and it’s another major difference between higher education and business. As anyone who has studied in a college like Swarthmore well knows, students help educate students—something known and documented as the “peer effect.”

“Swarthmore students set high standards for each other,” says Professor Mark Jacobs of the Biology Department. “Particularly in seminars the pressure to do well is coming not from the professors as much as from the other students. This is something you learn as a freshman here—that the juniors and seniors aren’t competing with you for grades but are passing along their expectations for excellence.”

Winston shows that the schools with greater subsidies from endowment and contributions are able to attract better students, who, in turn, bring more of the same, creating greater demand and further raising the quality of education.

A key component in bringing the best students to Swarthmore, regardless of their ability to pay, is financial aid. Scholarship grants have a long history at the College. Even in 1933, Mabel Lee received a \$350 scholarship, for which she was required to work eight hours each week in the library. Though the College’s annual fee was then \$950, actual price paid by her family—Lee’s father was a farmer—that year was \$600.

In the academic year just complet-

ed, Swarthmore provided financial aid to just under half of its students. The average financial aid package, consisting of outright grants, loans, and campus work, was just shy of \$21,000, and the grant portion itself—essentially a gift—averaged almost \$17,000. Thus the average price paid by the aided family was \$10,200, a little over a third of the “sticker price.”

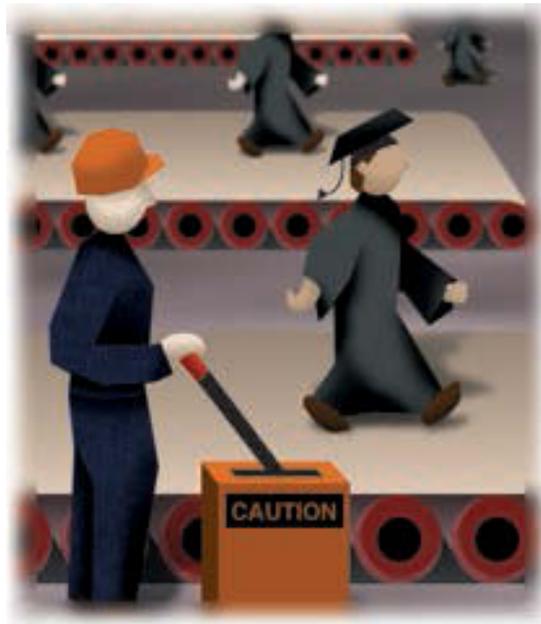
In sum Swarthmore and its peer institutions use their donated resources to add value to their programs and to create subsidies, which further enhance their reputation. They choose their student bodies carefully from an applicant pool that far exceeds their enrollment capacity, using financial aid to assure that only the brightest, most able students matriculate. A “feedback loop” is created, raising the school’s reputation ever higher, attracting even better students and faculty members—and more donations to sustain the process.

### **Infinite-life institution**

All of this is made possible, at least at the top ranks of American higher education, by philanthropy. “This is an infinite-life institution,” asserts Paul Aslanian. “People who have gone through here before have believed in this place and have made it possible for these students today to be here.

“I sometimes wish that members of the faculty would stand in front of their classes and explain to their students—even those who are paying the full price—that not one of them is paying the full cost, and that it’s the commitment of their predecessors that has made all this possible. It’s not an economic calculus; it’s a moral argument to say that you have the same obligations to future generations.” ■

**S**warthmore uses its donated resources to create subsidies, which further enhance its reputation. It selects students from an applicant pool that far exceeds its enrollment capacity, using financial aid to assure that only the brightest, most able students matriculate.



## Recent Events

**Garnet Sages:** David Cohen '77, former chief of staff to Philadelphia's mayor, spoke at the Sages reunion dinner on Alumni Weekend. Associate Dean Gil Stott attended as a special guest.

**Austin, Texas:** Bob '52 and Dagmar Strandberg Hamilton '53 hosted a poolside gathering at their home, with help from Cathy Horwitz '96 and Andrés Zuluaga '94.

**Boston:** Young alumni attended a potluck barbecue at the home of Isa Helfgott '94 and Noah Novogrodsky '92.

**Cleveland:** Jeff Zinn '92 led Swarthmore runners Jeremy Williams '93, Scott Kane '93, Albert Kim '93, Rohit Malhotra '95, and Bernhard '93 and Christina Saunders Sturm '91 in the Revco-Cleveland Marathon. Jeff encouraged Swarthmore spectators to pledge money to the College for every mile completed.

**Metro NYC Connection Chair** Debbie Branker Harrod '89 created the quarterly *Artist Newsletter*, in which Swarthmoreans list upcoming performances and exhibits. The first edition featured performances by Harriet Zinnes (mother of Alice Zinnes '77), Marcy Gordon '78, and Paula Allen '82. Deb also coordinated housing for Swarthmore engineering students and alumni

### Homecoming October 3 and 4

Homecoming Weekend '98 is scheduled for Oct. 3 and 4. This will be an opportunity for alumni and parents to sample College events, to enjoy the campus at its autumn best, and to help welcome Peter Alvanos, Swarthmore's new football coach.



*Senator Carl Levin '56 (right), serving his fourth term representing Michigan, conducted a personal tour of the Capitol for 28 Garnet Sages in April. Shown with Levin in the rotunda are (l. to r.) Howard Bowman '47, Howard Turner '33, Frances Dering Stewart '37, Nancy Fitts Donaldson '46, Walter Scheiber '44, Mary Fairbanks Fairbanks '34, and Orlin Donaldson.*



*Hayley Thomas '93, Danielle Moss Lee '90, and Kristi Cunningham '91 enjoy some old photos during Black Alumni Weekend in March.*

who displayed their hybrid electric car entry at the South Street Seaport before heading down the Atlantic coast in the Tour de Sol. Jim DiFalco '82 offered a night at the movies with the New York Film Buffs, "a group of serious movie lovers."

**Philadelphia:** Jim and Dena Jacobson Dannenberg '54 organized families for a tour of the Crayola Factory and Museum. Outgoing Connection Chair Martha Salzmann Gay '79 welcomes her successor, Jenny Rickard '86, who will start coordinating events in the fall.

**Metro DC/Baltimore:** Swarthmore alumni, parents, and friends provided housing for members of Swarthmore's hybrid electric car team in the final leg of the Tour de Sol (see Metro NYC).

**Regional Swarthmore events** are volunteer run, with support from the Alumni Relations Office. If you'd like to organize an event in your area, please contact Katie Bowman '94, assistant director of alumni relations, at [kbowman1@swarthmore.edu](mailto:kbowman1@swarthmore.edu) or (610) 328-8404.

**Look for the latest information** on upcoming alumni events and activities around the country on the Alumni home page: [www.swarthmore.edu/Home/Alumni](http://www.swarthmore.edu/Home/Alumni).

## Nominations sought for honorary degrees

The College welcomes nominations for recipients of honorary degrees at Commencement in June 1999. Criteria used by the Honorary Degree Committee include:

- Distinction, leadership, or originality in a significant field
- Someone on the ascent in his or her career, or at the peak of achievement
- Ability to serve as a role model for graduating seniors, and to speak to them at a major occasion in their lives
- Preference, but not requirement, that there is an existing affiliation with the College.

The committee prefers to recognize less honored candidates over those who already have received many honorary degrees.

Alumni who wish to make a nomination are asked not to inform the individual that they are doing so. All nominations will be kept confidential. Biographical information, and a persuasive letter addressing the criteria, should be sent by Friday, Oct. 2, to the Honorary Degree Committee, c/o Vice President Maurice Eldridge, 500 College Avenue, Swarthmore PA 19081-1397, or e-mailed to [meldrid1@swarthmore.edu](mailto:meldrid1@swarthmore.edu).

## Alumni serve the College, its students, and their communities

**S**warthmore's 17,000 alumni are an enormous resource for the College, its students, our own communities, and our fellow graduates. In the past year, alumni again responded enthusiastically to many requests for help. Examples of service abound.

For a week in January and March, about 150 alumni and parents provided externships for students, giving them an exposure to possible career opportunities. Others opened their homes to the students so that cost would not prevent anyone from participating.

Career support marked another volunteer effort when about 50 graduates attending Black Alumni Weekend and the Alumni Council meeting in March joined 70 students at the second annual Alumni-Student Career Networking Dinner. It was organized by the Career Planning and Placement Office in cooperation with Alumni Relations. Students questioned alumni on the value of various majors, grad school options, job searches, and the juggling of work and family responsibilities.

Alumni in several cities provided housing last summer, and are again this year, to enable students to take volunteer internships or low-paying jobs. This generosity not only offers a home away from home but can also stretch the limited funds available from the College for summer research. Provost Jennie Keith has encouraged the Alumni Council's effort to expand this program.

Alumni volunteers have represented Swarthmore for years at college fairs, in prospective student interviews, and at "yield receptions" for accepted students. Dean of Admissions Robin Mamlet met with Council this spring to explore more ways that alumni can help her office extend its outreach to additional cities, schools, and students.

Members of the Alumni Council volunteered to participate in the subgroups of the long-range planning process described in President Al

Bloom's letter to alumni in April, and the Council was able to serve as a sounding board for preliminary ideas from some of the groups.

As reported regularly in these pages, service projects organized by regional Connection volunteers draw alumni who like to meet old and new friends while serving their community. Among them this year were a trail maintenance work party on a mountain near Seattle, the City Year service-athon in Boston, Christmas-in-April in Washington, D.C., and a Habitat for Humanity project in Philadelphia.



Jack Riggs '64

Service to other

alumni also motivates us. Washington-area volunteers organized about 50 graduates into a book club that met monthly in sections to read books from a syllabus developed by Phil Weinstein, the Alexander Griswold Cummins Professor of English. Last month he went to Washington to present a concluding lecture and lead a discussion for the combined sections, proving that faculty can match alumni in generosity.

Alumni again gave their time and energy as class agents, class secretaries, reunion coordinators, phonathon volunteers, Connection chairs, Managers, Alumni Council members, and more. The Alumni Council each year recognizes outstanding service to the College through the Joseph B. Shane Award and, starting last year, it honors alumni for unsung service to their own community through the Arabella Carter Community Service Award.

This month at Alumni Weekend, the Shane Award was presented to Margaret "Mickey" McCain Ford '43 of Hockessin, Del., and Ken Matsumoto '58, of Tokyo. The Carter Award was given to Stokes '51 and Mary Jane Winde Gentry '53 of Williston, Vt.

One point stands out as I talk with the organizers of volunteer activities: Most people who are asked to give their time do so and are happy to be asked. The challenge is to take better advantage of this generosity and offer more opportunities to those who want to contribute. In the coming year, the Alumni Council will try to help meet this challenge.

—Jack Riggs '64

President, Alumni Association

## Alumni News Briefs

### Send in that directory information

The Alumni Records Office will send a mailing to every Swarthmore graduate this month to confirm or update information for the 1998 *Swarthmore College Alumni Directory*. For the first time, the directory will be produced both in a soft-cover edition, to be distributed free of charge, and an on-line version. If there's suffi-

cient demand, a CD-ROM also will be available. Alumni who don't receive the mailing should contact Alumni Records at (610) 328-8435, or e-mail [alumni-records@swarthmore.edu](mailto:alumni-records@swarthmore.edu).

### Apply for a Luce Scholarship

Alumni under age 30 are invited to apply for the Luce Scholars Program, which funds a year in Asia. Candidates must

have no previous career interest or academic concentration in Asian studies, and little or no exposure to East or Southeast Asia. Applications are due Monday, Nov. 2. Information is available from Tom Francis, director of the Career Planning and Placement Office: phone (610) 328-8352, fax (610) 328-8549, or e-mail [tfranci1@swarthmore.edu](mailto:tfranci1@swarthmore.edu).

**Celebrate the athletes,  
not the critics**

To the Editor:

There are many athletes at Swarthmore College who, for one reason or another, have decided not to compete. Some conclude that they cannot balance the rigors of academics and athletics. Others cite personal differences between the coaching staff and their own philosophies. In these cases it is in the best interest of the individual and the team for the athlete to remove himself or herself from competition.

However, in the *Bulletin* ("Postings," March 1998), J.T. Haskins cites a lack of competition at the Division III level as one reason for his departure from the varsity men's basketball team. I found his article to be insulting to the many athletes who compete on a daily basis while wearing the Garnet uniform. Certainly the level of talent in Division I is greater than that in Division III. However, I would argue that competition within the Centennial Conference is very strong, and a rigorous academic load provides constant challenge for the athletes. I find it ludicrous to think that the starting point guard for a winless men's basketball team would quit after seven games, citing a lack of competition and challenge.

I would ask that the *Bulletin* choose to celebrate those student-athletes who are competing on a daily basis and not the critics who would sit on the sidelines smugly believing that they are better. The real story lies in the heroics of a men's basketball team that, after losing its starting point guard and going 0-22 in the regular season, was victorious over Haverford College in the final contest.

ADRIENNE SHIBLES  
Head Women's Basketball Coach

**Academics aren't the  
whole of education**

To the Editor:

J.T. Haskins' article about why he quit the basketball team perpetuates the notion that the Swarthmore student-athlete is not a valued member of the community. By publishing it the *Bulletin* promotes the idea that academics are the sole purpose of attending Swarthmore and that athletics are not a worthy endeavor.

What often seems to be overlooked in the discussions of athletics at

Swarthmore is the importance in our education of what occurs on the playing field, court, or swimming pool. According to the Swarthmore Athletic Department, "athletics should teach the value of teamwork, commitment, perseverance, communication, and leadership." These characteristics are invaluable assets in a person's life. Mr. Haskins' overgeneralization that "regardless of whether or not we choose to participate in sports, all of us came to Swarthmore to get an education that will make our lives successful" dismisses the importance of what athletes learn during competition.

Swarthmore demands excellence from its deans, faculty members, and students; however, this attitude does not extend across the tracks to the playing fields and courts. The underval-



**"Swarthmore  
demands excellence  
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however, this attitude  
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fields and courts."**

uation of athletics at Swarthmore is represented by the publication of Mr. Haskins' article. For athletes and the College, remaining competitive should not be the goal; success should be. Until we, as a community, move beyond the idea that as long as we beat Haverford, everything else is OK, student-athletes will never truly excel.

DOUG ROUSE '98  
Varsity Basketball Captain

**"Impolitic generalizations"**

To the Editor:

Although it is healthy that J.T. Haskins has dashed his dreams of playing in the NBA—few of the players who starred in this year's Final Four will get drafted—it is lamentable that for four months out of the year he cannot splurge two hours a day on honing the fundamentals of teamwork, lessons that will have as much impact on his success in business or politics as the analytical skills he nourishes in the classroom. I sincerely

doubt that any of this nonsense would have been printed had it been by a student ditching the Philosophy Department because he found it beneath his intellect. The hubris!

On one point I can enthusiastically agree with Haskins: If he aspires to a life in politics, he needs to spend as much time as possible studying the trade. Such impolitic generalizations as "Division III athletics are perfect for a school like Swarthmore, where sports are viewed primarily as a release from the stresses of studying," or "The commitment necessary to be successful in Division I requires an enormous amount of time that Swarthmore students do not have because of the College's high academic standards" lead me to conclude that Mr. Haskins has either (1) not done his homework, or (2) needs to enlist the services of another speechwriter. To compete in Division I does not necessarily require a surplus of time as much as an unusually high level of talent.

And now for a little boorish egocentricity: Nearly every starter on Swarthmore's 1985 baseball team, which posted the best record in College history (26-3) and won Swarthmore's only berth ever in the Division III World Series, was recruited by a Division I school. Like Mr. Haskins, we too found the tug of Swarthmore's educational strengths too mighty to pass up. We all graduated—some with highest honors—including two players who were offered professional contracts. During this period, which is beginning to look like the golden era of Swarthmore athletics, we had many football, lacrosse, and tennis players who threw over Division I scholarships for the rigors of a Swarthmore education.

Like Mr. Haskins I also hope that "athletics will continue to be a major part of life at Swarthmore." But to do so, Swarthmore must continue to pursue athletes who are talented, competitive, and have a firm grasp of the team concept.

CHARLES GREEN '85  
Dallas, Texas

**"White Western culture"  
claim needs context**

To the Editor:

I feel that I have an obligation to respond to a claim in the introduction to the article "Faces Like Mine" (December 1997) and in particular to my col-

league and fellow alumnus Professor Richard Valelly's [75] letter to the editor (March 1998). Although I agree with Rick's statement that "Western culture is not white," there is more to be said.

The original claim reads (in part) "the faculty is recognizing that to educate leaders for the next century, Swarthmore needs to help its students redefine and renegotiate the relationship of white, Western culture to the new international political, social, and cultural landscape."

Rick points out what is obvious to me but certainly not to all: that nonwhites have already shaped and will continue to shape the Western political, social, and cultural landscape in as many ways as whites. In fact in America today, I think it would be quite difficult to name any one group that has shaped the country any more or less than any other group. Though I most certainly applaud and agree with Rick's correction of the author's claim, I add the following to complete the discussion.

- In May 1998 there were no African-American chief executive officers of Fortune 500 companies.
- One of 100 members of the Senate and fewer than 7 percent of the members of the House are African American. Section 2 of the Voting Rights Act was changed in 1982 to make it more difficult for courts to uphold drawing district lines so as to increase minority representation in Congress.
- As we move further into the technology age, we must note that no more than 3 percent of the American citizens earning a Ph.D. in mathematics in any given year have been African American—ever. Similar statistics, some worse and some better, hold for almost every field of science.
- In 1996 *A Profile of the Working Poor* by the U.S. Department of Labor says that "although nearly three-fourths of the working poor were white workers, black and Hispanic workers continued to experience poverty rates that were more than twice the rates of whites."

So, is Western culture (or, more appropriately in this context, the Western political, social, and cultural landscape) white? No. Should we be quick to point this out to those who would say it, even while trying to make a point? Absolutely. However, there is a real danger, particularly in today's climate, to not also mention the issues inherent in the facts stated above in the

same breath that we remind people, to paraphrase Rick, of the diversity we have always had in the "appreciation and production" of Western culture.

The full context of the claim was to point out the commitment Swarthmore College has made "to hire more faculty members of color and expand the curriculum" in its mission to "educate leaders for the next century." Given statistics like the preceding, and the fact that early in the 21st century whites will cease to be a majority over nonwhites in America, I believe this commitment to be not only important but crucial. It is my hope that the *Swarthmore College Bulletin* will continually revisit the issues addressed here.

GARIKAI CAMPBELL '90  
Swarthmore, Pa.  
gcampbel@swarthmore.edu

*Campbell is a Minority Scholar in Residence in the Department of Mathematics and Statistics.*



**"It's OK to celebrate St. Patrick's Day, German-American, or Italian-American day with public funds, but anything black, Hispanic, and so on is seen as further widening the gap between the races."**

*Richard Valelly replies:*

I agree with your points wholeheartedly and strongly. The claim in my letter was that Western culture is not—and never was—"white." I often find myself reacting strongly (as I did in my letter) when I detect what I think is an effort to assume away the rainbow character of Western culture. (An autobiographical note: This somewhat trigger-happy propensity of mine is due to my having spent many months in 1992 at the Du Bois Institute for Afro-American Research at Harvard.) But there is a suggestion in your letter that my point about the deep and inherent diversity of Western culture has a potential downside to it. I agree. It shouldn't have such a downside, but in our current political context, as your letter rightly implies, it does.

The downside is that pointing out the existence of a historic cultural diversity, as I do, may also inadvertent-

ly lend sanction to a standpat attitude about the educational, career, economic, and political representation outcomes you describe. It can even inadvertently bolster a standpat attitude about the character and degree of cultural diversity that exists today. I don't have any such complacent views about the issues you bring up, and I appreciate the opportunity to say so.

### **Whites want exclusivity only for themselves**

To the Editor:

Pete Beck's [57] letter (March 1998) reflects sentiments frequently expressed among nonwhites in this country. From his opening statement, "In a day when most Americans want to end racial barriers based on race and ethnicity," to his ending statement, "without rational, good-faith discussion, the College, the students, and the rest of us are doomed to be prisoners," Mr. Beck plods on narrow-minded, simplistic, and uninformed ground.

During the time that Mr. Beck attended Swarthmore, the presence of minorities on campus was minimal. Swarthmore was a campus where acknowledgment and appreciation of minorities' cultural backgrounds consisted of an occasional intellectual discussion followed by a field trip into Chester.

Mr. Beck's characterization of the Gospel Choir and other campus organizations as exclusionary or bigoted is not only insulting but displays his limited understanding of their origin. It's "just singing," as Mr. Beck puts it, so everyone who can sing should be able to participate.

The Gospel Choir has been an ambassador of Swarthmore College for more than 25 years, and most of the students in that choir had close ties to their cultural and ethnic backgrounds, grew up in predominantly black churches, and to a degree shared the common experience of being treated differently because of their skin color.

It is ironic that the finger is being pointed at minority organizations for creating the "race problem" and further dividing the races. There is an ongoing dichotomy: white America wanting to exclude nonwhites from its professional and social organizations, then openly resenting it when we form our own organizations to sustain us culturally, spiritually, socially, and economically. It's OK to celebrate St. Patrick's Day, German-American, or Italian-American day with public funds, but anything black, Hispanic, and so on is seen as

further widening the gap between the races.

This country doesn't ever ask its white citizens to divorce themselves from their ethnic or cultural backgrounds in order to be an American. On the contrary, it has embraced those origins and takes pride in them. But non-white ethnic or cultural backgrounds are not valued on the same level.

W.T. BOYKIN JR. '77  
Teaneck, N.J.

### **Don't ignore freedom as touchstone of American history**

To the Editor:

Professor Sarah Willie's article ("Does equality mean treating everyone the same?" March 1998) sets up straw men for opponents. Many Americans did not "erroneously assume that formal equality instantly created informal equality as well" in 1965. Americans know that there is more than one sort of equality—for example, civil equality, equality of economic opportunity, and equality of economic condition. Americans disagree as to how many of these equalities are proper goals of the nation. Many Americans do not believe it is the proper place of government to enforce anything as vague as "informal equality."

Nor did the ethic of assimilation ever mean that "everyone was supposed to aspire to the same things," with no qualifications. American assimilation created a large core of common culture and values that encouraged an enormous variety of individual aspirations and cramped or destroyed the collective aspirations of many groups of Americans. Americans praised the result of unprecedented individual difference. The argument is not between difference and uniformity, but between two conceptions of difference.

Willie talks of "a national history of systematic oppression and imperialism." If she means that Americans are guilty of murder, rape, enslavement, and conquest, and that we have talked loudly of our virtues while committing crimes, I agree. If she thinks these are American traits rather than human sins, she is wrong. She is also willfully blind if she looks at America and cannot see that freedom is the touchstone of its history. At the very least, she should mention that this ideal (which should not be confused with equality) has something to do with our past.

I disagree with almost everything else Willie wrote. The letters of Pete Beck '57 and Rick Valelly '75 have in

them much of what I would have said. I urge Willie to address the actual arguments of her opponents and to modulate her views of history to include both liberty and the lash.

DAVID RANDALL '93  
New York

### **Students need more education about alcohol**

To the Editor:

I am writing regarding "Q&A: Does Swarthmore have a drinking problem?" in your December 1997 issue.

In my experience it is easy for any student to sail through Swarthmore with a drinking problem without being challenged in any way about his or her behavior. Associate Dean Tedd Goundie's definition of problem drink-



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**"Many Americans do not believe it is the proper place of government to enforce anything as vague as 'informal equality.'"**

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ing as that which "plays a role in ... vandalism ... and in ... misconduct—including sexual misconduct and the rare fist-fight," leaves out the more common and more damaging effects of alcohol consumption that I imagine are still rampant among Swarthmore students. I refer to the negative emotional, physical, and spiritual consequences of habitual social drinking.

The alcohol policy at Swarthmore appears strong on institutional controls, but there are some areas that clearly need more attention. Although the College is not responsible for the poor choices some students make regarding substance use and abuse, it is responsible for educating young people. A single orientation-week alcohol seminar is inadequate. Students need more information about addiction, more challenges to habitual drinking behavior, and more information and support about processes of recovery from addiction. It's not just the obvious instances of abuse that are harmful.

I am not suggesting that the College police drinking on campus, but that concerned groups of students, professors, and administrators come together to find ways to raise student awareness of the range of drinking behavior.

JENNIFER M. GALLOWAY '90  
Philadelphia

### **An excellent start for women in science**

To the Editor:

I would like to echo Maxine Frank Singer's [52] words in the Back Pages article about Swarthmore as a training ground for women scientists. ("I can do it," March 1998) Like Singer I was a National Science Foundation Fellow, and I have gone on to a diverse and rewarding career in research. Half of my graduating class in chemistry, including the three top students, were women. The best chemistry students in three classes ahead of me were also women, whom I met in the dorm or studying in the Underhill Science Library.

These statistics crystallized for me several years ago while I was writing a remembrance of retiring Professor Peter Thompson, who was the chemistry professor who most encouraged me while I was at Swarthmore. I was startled to realize how unusual the support of the department had been at that time.

Questions abound in our profession about "doing science" in a competitive funding environment and being a woman in a male-dominated field, but these are not things I thought about in school. I was impelled by the excitement of science and my own curiosity. However, the fact that I never thought about gender and science until I worked for a company with a male-dominated engineering culture says that my educational roots were well nurtured at Swarthmore.

ANNE M. THOMPSON '70  
Greenbelt, Md.

### **Externship program started in '70s**

To the Editor:

"Network News" (March 1998) provided several fascinating examples of students working alongside alumni in the externship program organized by the Alumni Council and the College's Office of Career Planning and Placement. I hope other Swarthmore graduates and parents are inspired to offer jobs or housing next year.

The reference to the Council "launching" the program, however, may be misleading. Although dormant until being revived in recent years, the original externship program was actually launched by Jed Rakoff '64 and his fellow Council members in the early 1970s.

JACK RIGGS '64  
President, Alumni Council

# CLASS NOTES



*We're not sure when this picture was taken, nor who these Swarthmore students are. If you know, please write to us.*

## The budget doctor

*Economist William M. Capron '42 creates finance systems in developing countries.*

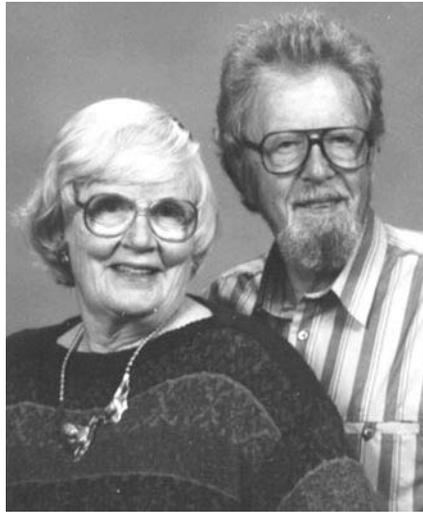
It's no secret that Swarthmore College produces extraordinary individuals who lead extraordinarily active and successful professional lives, which often extend into their retirement years. Still, how many septuagenarians can claim to have avoided bombs planted by the Tamil Tiger rebels in the streets of Colombo, Sri Lanka; or, while on assignment, admired the freshly regilded "mushroom domes" of Kiev's churches strung out along the banks of the Dnepr; or sailed down the Yangtze River in China?

William M. Capron '42 can. He did all of this after "becoming inactive" as professor of economics at Boston University in 1991. Capron, 78, has worked in Sri Lanka, Zambia, Macedonia, the Ukraine, and China as a member of a team of economists. Capron's role has been advising the ministries of finance of developing countries on how to improve their budgetary systems. "There's this myth," says Capron modestly, "that I know a lot about public budgeting—and, well, I don't do a lot to kill the myth."

Besides, it really isn't a myth. An economics major at Swarthmore, Capron's interest in government budgeting was stimulated in Roland Pennock's seminar on public administration. He graduated with high honors in 1942. Capron's career since then includes graduate work at Harvard; a stint with the Rand Corporation; seven years on the faculty of the Economics Department of Stanford University (where he is still a visiting scholar); and service on the Council of Economic Advisers in Washington, D.C.

The high point of his professional life, he says, came when he was appointed assistant director of the U.S. Bureau of the Budget under President John F. Kennedy. He was involved in developing the Great Society programs, in particular the War on Poverty, but left during the Johnson administration when the war in Vietnam diverted both funding and the president's attention from the programs. Later, as associate dean of Harvard's John F. Kennedy School of Government, Capron helped build its Public Policy Program. In 1977 he assumed the chairmanship of the Economics Department at Boston University.

During consultation visits of typically four to eight weeks, Capron becomes familiar with extreme geographical, cli-



*William Capron with his home economics partner—Peg Morgan Capron '42.*

matic, historical, and political differences in the settings of his workplaces. He describes Sri Lanka, which he visited in 1991, as a "tragic country," whose long-lasting conflict with the Tamils paralyzes the government and obstructs enduring positive change. A year later he was called to Zambia, where within the framework of sweeping economic reforms, Zambian finance ministers made efforts to improve their budget systems along the lines suggested by the American group, yet political instability in the country makes consistent growth difficult.

In Macedonia, a former province of Yugoslavia, in 1993, Capron became "passionate" about a nation eager for autonomous government, but, like many other Eastern European countries, they are struggling in the midst of the transition from a centrally planned to an openly democratic market economy. No longer mere administrators following orders from Belgrade, the Macedonians have become policy-makers with little experience of making policy.

A similar situation exists in the Ukraine. Capron bemoans the fact that, because of political gridlock in the parliament, one of the most potentially productive countries of that part of the world is languishing. When in China last summer and fall, he was surprised to find a much more decentralized political system than he had expected. "It's not run with detailed control from Beijing at all," he says. "When we hear of

this communist country with everything being controlled right up there at the center—well, it just ain't so." He believes that China, though facing formidable challenges as it shifts toward a market economy, will continue to gain in importance as it becomes more democratic. "It's wonderful, fascinating, and absolutely puzzling," he says, and he looks forward to returning for a follow-up visit.

Despite the varied national scenarios, Capron says, "I've been more surprised at the similarities than at the differences." He finds that a common budgetary problem in both well-developed and underdeveloped countries is that the top political leadership, although having a general understanding of which areas need improvement, is often ill informed on how money is actually spent and, therefore, incapable of assessing what remedies should be recommended.

"We don't advise them on specifics," he says. "We're not telling them if they should run a deficit or not. We're telling them how they can improve the way their systems function." Capron and his fellow consultants propagate systematic analysis of public programs; they suggest to the ministries of finance methods of collecting and organizing information in such a way that they will be in a better position to make decisions on resource management. At the same time, they try to balance these more global suggestions by encouraging the idea of decentralizing the detailed management of the programs down to the level where services are actually delivered.

Although positive results of his work are not immediately visible, whether because of political unrest or the natural resistance of bureaucracy to change, Capron hopes that their suggestions will make a positive difference in time.

And it wouldn't be the first time Capron has won out in the face of resistance. During his Freshman Week at the College in 1938, he met classmate Margaret "Peg" Morgan. "I knew right away whom I was going to spend the rest of my life with, but she was a slow learner," he jokes. They have been married for almost 60 years. And she joined him on the Yangtze—"the highlight of my overseas trips." Now there's a system that has endured.

—Carol Brévert

## “A simple matter of discrimination”

*James Hormel '55 still waits for a Senate vote on his nomination.*

President Bill Clinton's nomination of James C. Hormel '55 to be U.S. ambassador to Luxembourg has languished in the Senate for more than six months because of opposition by a small number of lawmakers who argue that Hormel, who is openly gay, will promote a gay rights agenda in the tiny European country. In March Senate Majority Leader Trent Lott rejected pleas from 42 senators to lift “holds” that four senators have used to block a vote on the nomination.

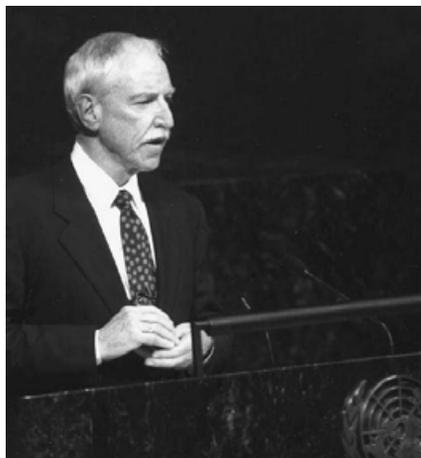
Hormel, who has been a member of Swarthmore's Board of Managers since 1988, is chairman of Equidex Inc. in San Francisco. The firm manages Hormel family investments and philanthropy.

After graduating from Swarthmore, Hormel received a J.D. from the University of Chicago Law School and later served as assistant dean of students there. He has been active in Democratic politics and was appointed by President Clinton as alternate U.S. representative to the U.N. General Assembly, receiving easy Senate confirmation in 1997. Hormel has also been a delegate to the U.N. Human Rights Commission. He was a founding member of the Human Rights Campaign.

Hormel is a member of the board of directors of the American Foundation for AIDS Research and serves on the board of the San Francisco Symphony.

In mid-May an effort was being made by the administration to force a floor vote on the ambassadorial nomination, which had been reported out of the Foreign Relations Committee in November 1997. As he awaited Senate action, we asked Hormel to comment; he told the *Bulletin* that he could not discuss the nomination pending confirmation.

But his son, James C. Hormel Jr., had no such constraints. The younger Hormel, 37, argued in the following editorial, which was published in several newspapers across the United States, that his father should be confirmed.



*Jim Hormel '55 was easily confirmed for a U.N. post, but some senators want to block his appointment to Luxembourg—because he's gay.*

**W**hen I was 11 years old, my father, James C. Hormel, told me that he was gay.

I didn't find this an easy bit of information to digest, but I heard my father's great concern for how this disclosure would affect his son. This was not a lifestyle choice. Being gay was part of his personal makeup, something he had struggled with greatly his whole life.

Now President Clinton has nominated my father to be U.S. ambassador to Luxembourg. This has made us, as a family, quite proud. When my father sat before the Senate at his confirmation hearing, the entire family—including my mother and stepfather—attended to show our unified support. After hearing nothing but high praise from committee members and other senators, we felt sure that a vote of approval would follow.

A week later we learned that several senators had placed “holds” on the nomination. The reason, they said, was that they thought my father would use his position as ambassador to further a “gay agenda.” This delay in the confir-

mation process gave other senators time to launch a smear campaign.

My father has dedicated a majority of his work throughout his life to philanthropy and diplomacy. He is committed to helping others. His qualifications as a diplomat have never been disputed.

For these reasons I have concluded that those senators blocking his nomination do so as a simple matter of discrimination.

Those who oppose my father's nomination on the premise that sexual orientation affects “family values” are not familiar with the strength of our family. While I was growing up, my father never tried to influence my sexuality in any way. What he did teach me was kindness, acceptance of others, honesty, self-esteem, and standing up for what you believe.

I have just returned to California from Washington, D.C., with my father, three of my sisters, my brother, two brothers-in-law, my wife, two nieces, one nephew, and my father's partner. We were in Washington for a meeting about our family's foundation, which my father established to encourage us to participate in philanthropy.

He has taught us through his own giving, to organizations like Swarthmore College, the Holocaust Museum, Virginia Institute of Autism, the University of Chicago, the American Foundation for AIDS Research, the Breast Cancer Action Network, and the San Francisco Symphony, that to give as a family is one more way to strengthen our ties.

My father's agenda for our family is to encourage closeness and integrity. His agenda as ambassador to Luxembourg is to represent our country. It just so happens that he is gay. The Senate deserves the opportunity to act on the American agenda—to deliberate and vote on my father's nomination.

—James C. Hormel Jr.

*Reprinted by permission of the Pacific News Service.*

## Barefoot at the Statehouse

*Cheryl Warfield Mitchell '71 knits together policy at Vermont's Human Services Agency.*

*By Stacy Chase*

It's Sunday afternoon, and Cheryl Warfield Mitchell '71 is knitting a baby sweater for a friend, softly clicking the needles in the sunroom of her home in pastoral New Haven, Vt. More than a distraction, the sweater binds together the threads of Mitchell's personal and professional lives. The coarse, cobalt blue yarn she uses was spun from wool from a flock of 80 Finn-Cross ewes just outside her door. And the baby who wears it will be just one more child helped by Mitchell, deputy secretary of Vermont's Human Services Agency.

In 1993 Gov. Howard Dean appointed Mitchell, 50, to the No. 2 post at the agency, which employs about 3,000 people and spends \$700 million annually—roughly one-third of the entire state budget.

Human Services is the umbrella agency responsible for more than 10 divisions, including the departments of Public Health, Medicaid, Social and Rehabilitative Services, and Corrections. Mitchell sets state policy for family and children's services. Yet she says: "If things are going to go well for kids in this state, it cannot be top-down, where the state mandates what's going to happen. It needs to be a partnership among families and communities and state entities."

Part of her work is oversight of Vermont's "Success by Six" program and other initiatives in early childhood education. "What I'm passionate about really has to do with the way we, as a society, support—or fail to support—families with young children," Mitchell explains. "I think that if we got organized to do that well when kids were babies, we'd end up being in great shape as kids got older."

As a country we are doing an "abysmal" job of supporting families with young children, Mitchell says. However, Vermont is consistently ranked as one of the nation's leaders in prenatal care, childhood immunization, and child support collection. It also has the lowest teen birthrate in the country.

Before being named deputy secretary, Mitchell spent 12 years as co-founder and co-director of the Addison County Parent-Child Center in Middlebury, Vt., which provides family sup-



*Mitchell begins her day at 5:30 a.m. by feeding the sheep on her family's commercial sheep farm.*

port and education to about 1,600 families in rural Vermont.

Mitchell has served as either founder or president of numerous organizations dedicated to the welfare of children, including the Vermont Association for the Education of Young Children, the Vermont Child Care Association, the Vermont Children's Forum, and the Vermont Day Care Council. As early as 1974, she was director of a day care center in Middlebury.

When she and her husband, author and shepherd Don Mitchell '69, moved to Vermont, Mitchell had aspirations of being a high school English teacher. "I always took care of kids. In some ways I fell into it," she says of her career.

She earned a master's degree in education from the University of Vermont in 1981 and is currently pursuing a doctorate in social policy and spiritual practice from Union Institute in Cincinnati, Ohio, through a guided independent study program.

Mitchell has been spotted around the Vermont Statehouse carrying paperwork in a wicker basket instead of a briefcase. She wears loose-fitting floral dresses—and shoes (secondhand sandals, with socks in winter) only when she has to. It's as if being barefoot is precisely what keeps Mitchell so grounded.

Mitchell's job consumes 70 to 80 hours a week. She begins her day at 5:30 a.m. by feeding the sheep and leaves for her Waterbury, Vt., office two hours later. En route, she dictates reports and letters; she works on projects at home in the evenings and on weekends.

Husband Don runs Trelevan Farm, the family's 138-acre commercial sheep farm perched on a rocky landscape in the shadow of Snake Mountain. The Mitchells' passive-solar home, without a single television set, features a breathtaking view. Cheryl says her home feels "absolutely like the center of the universe." They have two children, Ethan, 21, a crew manager for Habitat for Humanity in Baltimore, and Anais, 17, soon to be a senior at Mt. Abraham High School in Bristol, Vt.

"People in politics like to use the concept of boardroom decision-making. It's really bottom line driven, sort of high-powered," she says.

In her public life, Mitchell says she's grateful for the things Swarthmore College taught her. "The way decisions were made at Swarthmore, by consensus, has always been the way I've run organizations ever since," she says. "It often seems as if positive changes come from a sort of kitchen-table approach. People who really care about something come together and say, 'What can we do to make this different?' and then they do it."

Mitchell recalls when she and her husband moved to the farm in the spring of 1973.

"People from the Soil Conservation Service stopped by, and they said, 'We're so glad you're here' and what could they do to help? The guys from Forest Management stopped by, and they said, 'We're glad you're here. Any questions?' And the Agricultural Extension Service offered classes on canning or gardening or something," Mitchell says.

"But when you had a baby in those days, nobody said anything."

So Cheryl Mitchell set out to do her part to make a difference.

"It feels as if it's going somewhere," she says. "When a national report comes out that says Vermont's got the lowest teen pregnancy rate in the country or that Vermont's got the best welfare system in the country, I'm part of that. A world that's full of healthy, happy kids is a much more pleasant world to live in. And it's not that hard to do."

*Stacy Chase is a reporter for the Burlington Free Press.*

## A reversal of the heart

*Amy Verstappen '83 is an adult survivor of a congenital heart defect.*

By Terri Pyer '77

One can hardly imagine words you'd rather hear from your doctor than, "You're fine, don't worry." For years, this is just what every doctor told Amy Verstappen '83, despite her having been born with a heart defect. And to be fair, Amy was fine: She felt healthy, grew normally, and engaged in normal activities. But in 1995, two years after the birth of her daughter, Amy was hearing quite different words: "Your heart has deteriorated so badly that the only hope is a transplant."

"I just flipped out. My echocardiogram showed that the valve was completely shot and the heart muscle was so damaged that the right ventricle was not working the way it should," recounts Verstappen. "Everyone had always told me that I was going to be fine. But it turns out that I was profoundly *not* fine."

At birth doctors could tell that Amy had a heart defect because her skin was blue and she had a heart murmur. It was not until a catheterization was performed when she was 4 years old that the precise nature of her condition was discovered: congenitally corrected transposition of the great arteries. "It's as if someone took the lower half of my heart, my ventricles, and rotated them," Verstappen explains.

Approximately one of 125 babies is born with a congenital heart problem. More than 100 types of defects exist, and some children are born with more than one. About 10 percent have a transposition. When the transposition is incomplete, blood moves through the body without ever making it to the lungs, and these patients need immediate surgery or die soon after birth. Verstappen's condition is called "congenitally corrected" because the ventricles and the valves are completely reversed, allowing blood to be oxygenated as it moves through the system.

In Verstappen's case annual visits to cardiologists never revealed new problems. Some time after marrying Richard Gilbertie '82, Verstappen asked her doctors about the advisability of becoming pregnant. She was assured that her heart was fine and should not be affected by a pregnancy. Lena Margaret Verstappen was born in 1993.

Two years later, when Verstappen and her husband were considering adding to their family, Amy just didn't



*Told that her only hope of survival was a heart transplant, Amy Verstappen '83 looked for another answer. She went back to some of her old doctors, consulted new ones, and turned to the Internet.*

feel like herself; she had never regained the energy she had before her pregnancy. She returned to a doctor to inquire about her fatigue and was eventually given surprisingly bad news. She was told she had dilated cardiomyopathy, a swelling and thinning of the heart muscle. Without a transplant, doctors told her, she would die.

How could this be? How could all her previous doctors have been so wrong? Verstappen sought answers.

Many factors emerged to explain why Verstappen's case had been mismanaged. When Verstappen became an adult and needed advice on matters of family planning and adult health maintenance, few doctors could meet those needs. Though the entire patient load of pediatric cardiologists typically comprises congenital cases, most adult cardiologists deal almost exclusively with noncongenital cases. Until fairly recently, children with serious heart defects usually did not survive into adulthood, so adult congenital cardiology was virtually nonexistent. A new cardiology specialty is slowly emerging, but there are obstacles to it.

Verstappen says that the current competitive model for the delivery of American medical care discourages the creation of regional centers where such expertise can be concentrated.

"If you see doctors who have few congenital patients," Verstappen explains, "there's an extremely low chance that they will ever have encountered anyone with what you have."

In 1997, Verstappen was finally seen at two national adult congenital heart centers—in Cleveland and at the Mayo Clinic in Minnesota—where she was told to her great relief that the previous diagnosis of dilated cardiomyopathy was incorrect. In fact, her heart could stand surgery to replace a deteriorating valve. She did not need a heart transplant—at least for now.

Amy Verstappen had successful heart valve replacement surgery on March 15. "I feel like I have been given this huge gift, which is that I have 15 to 20 years to not worry about dying. I value my time in a different way. I spend more time with my daughter and my husband, and I have a more balanced life. I tell people that this is the best thing that ever happened to me," says Verstappen.

One of the saving graces for Verstappen was the information and support she found on the Internet. "The Canadian health care system is light-years ahead of us in regionalizing knowledge and services, and the Canadian Adult Congenital Heart Network has a great Web site where I got a lot of information," exclaims Verstappen. "Another thing that was really helpful was talking to other heart defect patients on the Internet. Without the Internet I would have gone through life without ever meeting another individual with the same defect."

Her thoughts for others in her situation: "Be an advocate for yourself. Make sure that you are getting the best possible care. Know all you can about your condition. And get on the Internet."

Verstappen may need a transplant at some point in the future, but she says "treatments change so rapidly. You just don't know." In the meantime she is working with others to create a national support and information network to serve adults with congenital heart defects.

*To join in an Internet conversation on adult congenital heart defects, send an e-mail message to [majordomo@tchin.org](mailto:majordomo@tchin.org) and include as the subject "subscribe achd." The Canadian Adult Congenital Heart Network's Web address is <http://www.cachnet.org>.*

# Recent Books by Alumni

We welcome review copies of books by alumni. The books are donated to the Swarthmoreana section of McCabe Library after they have been noted for this column.

May T. Miller and **Susan Butts Burton** '84, *A Batch of Patchwork*, American Quilter's Society, 1997. In addition to instructions for 12 quilts, this book contains tips and instructions on choosing fabrics, cutting, stitching, pressing, borders, backing, binding, tying, and quilting.

**Jill (Morrel) Coleman** '52, *WaterYoga: Water-Assisted Postures and Stretches for Flexibility and Well-Being*, Eglantine Press, 1998.

Designed for anyone who has to cope with back problems or arthritis, this guide explores combining the art of yoga and the use of warm water to increase flexibility through stretches and gentle movements.

**Alzina Stone Dale** '52, *Mystery Reader's Walking Guide: Washington, D.C.*, Passport Books, 1998. This guide gives eight walking tours of the capital's neighborhoods as they are described by more than 200 mystery writers. Each walk is accompanied by a map of the route as well as recommended restaurants and places of interest along the way.

**Joshua Gamson** '85, *Freaks Talk Back: Tabloid Talk Shows and Sexual Nonconformity*, University of Chicago Press, 1998. Taking the criticism that talk shows turn everything they touch into "freak shows" as a starting point, Gamson asks what happens when the so-called freaks talk back, exploiting the media system that exploits them.

Frank E. Vogel and **Samuel L. Hayes III** '57, *Islamic Law and Finance: Religion, Risk, and Return*, Kluwer Law International, 1998. This book describes the field of Islamic banking and finance as practiced in the modern era and looks at this unique form of commerce over the past 20 years as wealth in the Middle East and parts of Asia has expanded.

**Stephen Henighan** '84, *The Places Where Names Vanish*, Thistle-down Press, 1998. This novel tells the story of Marta, who escapes the grim life of her village in Ecuador to endure only poverty, humiliation, and abandonment in the linguistically divided society of Montreal.

**Dana Lyons** '82, *Cows with Guns*, Penguin Studio, 1998. This book (with accompanying musical CD) tells the tale of cow guru Cow Tse-Tongue and his bovine followers, who take on America's meat-eating population.

**Richard Martin** '67, *American Ingenuity: Sportswear 1930s-1970s*, Metropolitan Museum of Art, 1998. Published in conjunction with an exhibition at the Metropolitan Museum of Art, which runs through August 16, this catalog showcases designers who were "the pioneers of gender equity in their useful, adaptable clothing."

**Ellen (MacDonald) Mutari** '78, Heather Boushey, and William Fraher IV, *Gender and Political Economy: Incorporating Diversity into Theory and Policy*, M.E. Sharpe, 1997. This collection of articles extends the boundaries of political economy by exploring the theoretical and policy implications of incorporating diversity into economic theory and public policy.

**Pamela Miller Ness** '72, *pink light, sleeping*, Small Poetry Press, 1998. This limited edition chapbook of poetry elicits visions of seasons and the colors they evoke. Copies may be ordered from the author, 33 Riverside Drive, Apartment 4-G, New York NY 10023 (\$6 postpaid).

**Martha M. (Merrill) Pickrell** '60, *Dr. Miles*, Guild Press of Indiana, 1997. The founder of the Dr. Miles Medical Company (now Bayer), Franklin Miles was a physician-entrepreneur who developed nonprescription remedies to lessen stress. This biography tells the story of a man whose interests ran from medicine to innovative projects in agriculture.

**Don Scarborough** '62 and **Saul Sternberg** '54, *Methods, Models, and Conceptual Issues*, MIT Press, 1998. Focusing on conceptual issues and methods, this volume includes work in artificial intelligence, neural network models, animal cognition, signal-detection theory, computational models, reaction-time methods, and cognitive neuroscience.

**Peter A. Selwyn** '76, *Surviving the Fall*, Yale University Press, 1998. One of the first AIDS doctors, Selwyn details his initial feelings of helplessness as he watched his patients die and how this forced him to care for his patients in a different way—to witness and relieve their suffering and to learn how to accompany them through their illness.

**Mary McDermott Shideler** '38, *The Years of Confusion: Stage II in the Series Visions and Nightmares, Ends and Beginnings, A Woman's Lifelong Journey*, Scribendi Press, 1997. The second in a five-

part series of books about her life, Shideler interweaves her outer and inner experiences of marriage and exposures to cultures radically different from her upbringing, from the year of her graduation to 1954.

**Simon St. Laurent** '92, *XML: A Primer*, MIS:Press, 1998. This guide is for Web developers on the use of a new technology that promises to replace HTML, giving them increased power and flexibility not before possible. *Dynamic HTML: A Primer*, MIS:Press, 1997. A new scripting language for Web developers, dynamic HTML will provide them with the ability to create "deep" Web pages capable of responding instantaneously to a user's actions. *Cookies*, McGraw-Hill, 1998. This guide gives the full picture of how cookies fit into the Web toolkit and how they work with other tools. St. Laurent explores the truth about cookies' power to invade privacy, spread viruses, and breach security.

**Anne C. (Christian) Tedeschi** '56, *Book Displays: A Library Exhibits Handbook*, Highsmith Press, 1997. Written for small- and medium-size school, public, academic libraries and museums, this handbook offers the fundamental guidance to improving exhibits and avoiding damage to display copies.

**Maochun Yu** '87, *OSS in China: Prelude to Cold War*, Yale University Press, 1996. Drawing from recently declassified materials from the U.S. National Archives and on previously secret Chinese documents, Yu tells the dramatic story of the intelligence activities of the Office of Strategic Services in China during World War II.

## What Lucretia Mott Means to Me

By Jamie Stiehm '82

**L**ucretia and I go back 15 years, to the day in 1983 I decided to write my senior history thesis on the Quaker whose blue eyes sparkled from beneath a bonnet in the portrait that once graced Parrish Parlors.

Worthy Lucretia Mott was elevated to her rightful place in the pantheon of U.S. history in June 1997, when a statue depicting her and two other-women's rights leaders, Elizabeth Cady Stanton and Susan B. Anthony, was dedicated in the Capitol rotunda. The three knew each other; Mott represents the start of the suffragette story, Stanton the middle, and Anthony—well, the beginning of the end.

At the dedication a chorus of schoolgirls sang while light streamed through the Capitol dome, which Sen. Olympia J. Snowe of Maine called "the epicenter of American democracy." Snowe said, "What adorns the rotunda matters" and expressed the hope that other heroines of history, such as Sojourner Truth, would not be far behind.

Maryland Congresswoman Constance Morella, who led the Promethean battle to bring the statue upstairs after Congress had let it languish in the dark crypt of the Capitol for 76 years, opened her speech by saying, "Welcome home!" to the three women.

It's worth noting that two of the three, Mott and Anthony, were Quakers. Also notable is that not one of them lived to see the day that women would vote, notwithstanding Anthony's last words spoken in public before her death in 1906: "Failure is impossible!" Mott died in 1880, four decades before women were enfranchised in 1920, the cause she championed the last 30 years of her life.

Better late than never that this all-around social do-gooder, who by rights should be a heroine to American schoolgirls, is finally in the same room as George Washington and Abraham Lincoln. One can only guess at the conversations that their ghosts could hold in the dark, after the lights go off.

Where would we all be without the unwavering vision of this extraordinary woman who became a Quaker minister in Philadelphia at age 28?



FRIENDS HISTORICAL LIBRARY OF SWARTHMORE COLLEGE

**L**ucretia Mott was never exposed to the social myth that portrayed women as helpless, fragile beings.

(This was not unusual for a woman in the Religious Society of Friends, but it was a rare distinction for someone so young.) Married to a merchant and a mother of two at the time, by 1821 she had already emerged as a gifted public speaker on the burning social issues of the day.

Let me tell you about Lucretia and what she means to me. She was born on Nantucket, an isolated whaling island where most of the men were away for years at a time on their voyages. That left women to take care of the day-to-day business not just of households but the entire island economy. So far away from the mainland did largely Quaker Nantucket seem that it stayed neutral during the Revolutionary War.

Nantucket women had no other choice but to be sturdy and self-reliant in the best American sense of the word. As a Quaker girl born in 1793, Lucretia Coffin was never exposed to the social myth that portrayed women as helpless, fragile beings. Moreover, women's weighty responsibilities fostered a sense of camaraderie among them.

It was on Nantucket that her deep-rooted Quaker conception of absolute human equality was planted, ideas that later inspired her activism in the abolitionist and women's rights movements. She drew no distinction between black and white, male and female, and did not put one cause before the other.

Some historians have written of the suffragette movement as an afterthought or offshoot of abolitionism. Mott shows us otherwise. For her the two were one, all of a piece, and both sprang from her Quaker and Enlightenment beliefs in universal equality.

Abolitionism, if anything, showed how unenlightened the world was when it came to women. During the World Anti-Slavery Convention in London in 1840, Mott as a female delegate was barred from speaking or voting.

William Lloyd Garrison joined her “behind the bar” as a protest.

London was a landmark for another reason: That was where the great “meetings of the minds” took place between Mott and Stanton. “Mrs. Mott and I walked home, arm in arm.... We resolved to hold a convention and form a society to advocate the rights of women,” said Stanton, who cherished the memory.

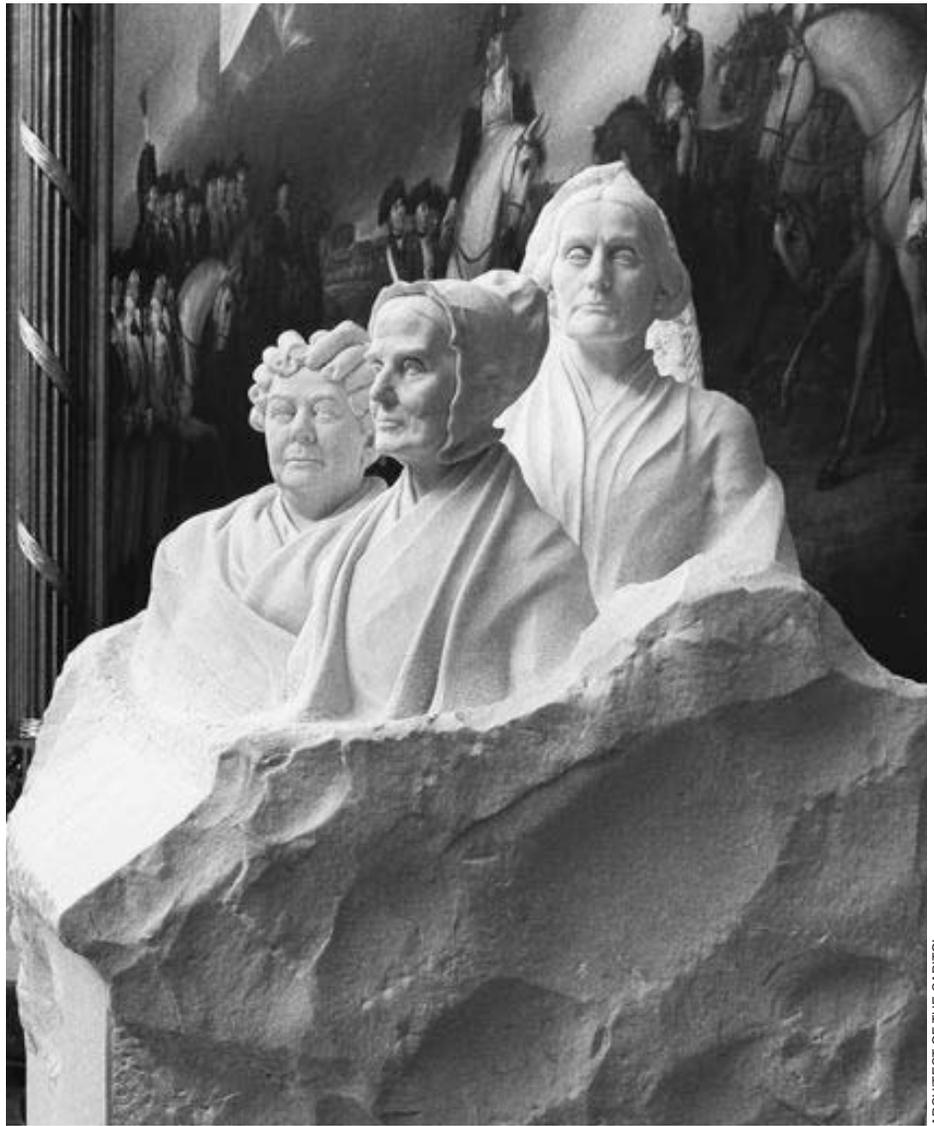
Eight years later, in 1848, came the historic Seneca Falls, N.Y., convention, when for the first time women demanded the full rights of citizenship in a declaration of their own. Mott was the main speaker at Seneca Falls. She often emphasized that women want “nothing as favor but as right.”

Meanwhile, the Mott house in Philadelphia was a stop on the Underground Railroad. Frederick Douglass never forgot his first sight of Lucretia Mott, when he heard her speak in Lynn, Mass., and marveled at her presence and spirit “on every line of her countenance.” Douglass became as engaged in the long quest for women’s rights as Mott was in abolitionism.

Imagine what a bitter irony, then, to be denied suffrage even after the Civil War was won. First things first, men said. Republicans called it “the Negro’s hour.” Wait your turn, ladies, until the next century rolls around.

And that is the reason the marble statue looks unfinished—because these women’s work was never done. In fact, even in 1997, it took private contributions from citizens—about \$80,000—to get the statue, sculpted by Adelaide Johnson in 1920, from the Capitol crypt to the rotunda. Still, Congress did not approve a permanent place, reserving the right to remove it after a year—and Congress has still not voted to give the suffragettes a permanent home there.

But now that it is there for folks from all over the United States to admire, Lucretia will no longer be the best-kept secret of Swarthmore College, which she helped found in 1864. Sometimes it seems she’s a secret even at Swarthmore. Recently I met a student with a double major in women’s studies and religion who had



ARCHITECT OF THE CAPITOL

*Adelaide Johnson’s 1920 sculpture of feminist pioneers Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony is now on display in the Capitol rotunda in Washington, D.C. Mott took time from her work for women’s rights and the abolition of slavery to help found the College. Congress must decide whether to keep the sculpture in the rotunda.*

never heard of her. But perhaps that’s because her portrait no longer hangs in Parrish. Too valuable for such public display, it has been removed to the confines of the Friends Historical Library.

That brings me to why I love Lucretia so much: the wholeness of her world view. You name it—she was there on every front of social progress, just the opposite of today’s single-issue narrow-mindedness.

As one history of Quaker women notes: “She spoke in Boston on women’s rights, visited state legisla-

tures to ask for stronger action against slavery, toured the South, and laid the groundwork for a new Philadelphia charity”—not to mention American Indian rights and supporting Irish hand-loom workers in a strike for higher wages.

She came, she saw, and she changed the world in the Quaker way: slowly but surely. ■

*Jamie Stiehm is a reporter for The Baltimore Sun, where this article originally appeared. It is reprinted by permission.*



**ALUMNI COLLEGE ABROAD – JUNE 17–29, 1999**

## ***The Elbe River from Prague to Berlin***

**N**ext year marks the 10th anniversary of the fall of the Berlin Wall, the most powerful symbol of the Soviet empire's collapse. Swarthmore alumni, parents, and friends are invited to mark this milestone with a memorable trip to a region that's emerged from decades of Cold War isolation.

The adventure begins in Prague, a medieval city with a unique combination of attractions and ambience. Then the river ship *MS Clara Schumann* will take the Alumni College Abroad up the Elbe to Dresden, Meissen, Torgau, Wittenberg, Potsdam, and Berlin, the dynamic capital of a reunited Germany.

Leading the Swarthmoreans will be two cosmopolitan economists, Frederic and Zora Pryor. Newly retired from the economics faculty, Fred studied in Berlin early in his career and has lectured at German universities and the Czechoslovak Academy of Sciences. He has published books and articles on the economies of Eastern Europe and has been a consultant for the Soros Foundation. Zora, a native of Prague, was educated there, in Geneva and in Paris, and she earned a doctorate at Harvard. Until this year she taught at St. Joseph's University, specializing in international economics.



*Fred and Zora Pryor*

This trip will be rich in history, in masterpieces of art and architecture—and in learning how a vital part of Europe is meeting monumental new challenges. A brochure will be available in October. Please call (800) 922-3088 for details.

