MACALESTER TODAY

February 1990

RELIGION AT MACALESTER
Keeping the faith?
LETTERS

We welcome readers’ opinions of recent articles. Please send letters intended for publication to Letters to the Editor, Macalester Today, Public Relations and Publications Department, Macalester College, 1600 Grand Ave., Saint Paul, MN 55105-1899. We reserve the right to edit letters for conciseness and clarity.

Pro-choice demonstrators tarnish Macalester

The May and August issues of Macalester Today caused me to reassess my feelings about Macalester. The pride I once felt as a graduate of such a prestigious college has become tarnished with shame.

On page 2 of the May issue was a picture of a group of students that attended a rally in Washington, D.C., which supported the legal killing of unborn babies. The photo caption also stated that the student government at Macalester contributed $3,000 to this cause. If students today have money to spend on trips to Washington in support of legal killing of unborn babies, they don’t need the money the alumni association asks us for every year.

The August issue contained letters from two alumni advocating this pro-choice side of the question. These two alumni and 250 students made a choice to support the legal killing of unborn babies. Was this an informed choice? How much information has the college provided to help students make an informed choice? I thought that was what education was all about. Maybe something is missing at Macalester College.

Ray L. Baker ’49
Saint Paul

A graduate remembers how Mac opened doors

As one of the original students entering Macalester in the Expanded Educational Opportunities program in 1969 [August Macalester Today], I want to thank you for the opportunity to reminisce about my time spent within the Macalester community. I cannot adequately describe to you my pleasure in seeing and reading about friends and associates whom I have not seen in over 15 years.

My four years at Mac happened to coincide with some of this country’s most turbulent times. The war in Vietnam was raging, racial and class unrest were growing, students were seeking their identity, and Macalester was wrestling with its own mission and purpose as well as its place in society. To its credit and despite a strong backlash from the right and the left, Macalester decided to give a quality education to intellectually capable but financially disadvantaged students from around the country.

Since my days at Macalester, I have gone on to obtain an advanced degree and achieve some measurable successes in the business world. My case is not an isolated one as there are many former EEO students who are successful and well respected in the fields of business, law, politics, education, medicine, etc. Macalester provided an academic and social environment that allowed us to develop intellectually as well as spiritually. After all the facts are considered, it can be concluded that both the students and the college benefited by our time spent together.

Broderick C. Grubb
Metairie, La.

Reference to St. Thomas confuses a reader

I read with interest John Hershey’s article in the August issue of Macalester Today [on recruiting scholar-athletes for Macalester women’s basketball and softball teams]. I understand and appreciate the perspective he provides your readers. I particularly appreciated his admonition to spectators of Macalester College athletics to remember “how hard kids are playing—and how hard their coaches worked to put them there.”

With that in mind, I think you can see why I was somewhat confused and upset that in your table of contents on page 1 you chose to list Hershey’s article with the subheading, “Why Macalester works harder to build a team than does, say, St. Thomas.” Hershey’s point, it seems to me, is that although a team’s results might vary according to the mission of the institution and a variety of other factors, students and coaches alike are involved in MIAC athletics because of the

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Greg Helgeson's cover photo shows symbols of some of the religions represented at Macalester. Our story begins on page 10; for details on the cover photo, see page 11.

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Macalester changes way of reporting test scores

Macalester has joined about 50 other colleges and universities nationwide in agreeing not to publish the average standardized-test scores of students admitted to their freshman classes. The institutions believe the scores are being misused by the news media and college guidebooks and misinterpreted by prospective students.

Instead, more than 30 of the colleges—including Macalester—have agreed to report a range of test scores that covers the middle 50 percent of students they admit. College officials say that reporting scores earned by those in the 25th percentile and the 75th percentile will give prospective students a more accurate picture of test achievements by students at the institutions.

The remaining colleges agreed either to make the taking of standardized tests an option, rather than a requirement, for admission, or to withhold the scores of required tests from the press and publishers of college guidebooks.

Most of the institutions which have signed the "Standardized Testing Agreement" are private liberal-arts colleges.

William M. Shain, dean of admissions at Macalester, said reporting the middle 50 percent would "help the public use admissions statistics in a more appropriate way. Median SATs have no value as a way of analyzing a college and will tend to lead people to think of those numbers as thresholds, when they most certainly are not. And secondly, median SATs have been inappropriately used to compare colleges to each other."

Macalester requires either the Scholastic Aptitude Test or the American College Testing Program's ACT Assessment. These scores can help to "see a student's strengths which otherwise would not come through," Shain said, and admissions offices can adjust them to compensate for disadvantaged students.

But "scores are not audited," Shain said, "and many schools provide median statistics that are misleading because they don't include every entering freshman in their computation. And since you don't know who has been excluded from a given school's numbers, those figures have no value at all in [comparing colleges]."

The public or the press may still choose to compare colleges by comparing the ranges of scores. "What people may do is average the range, but when they do that it will have no validity. I can't stop people from doing that... I hope it will at least head off the tendency to get everything down to one number," Shain said.

Of freshmen who entered Macalester last fall, the middle 50 percent of SAT scores ranged from 550 to 660 verbal and from 560 to 680 math.

Thomas S. Anthony, dean of admissions at Colgate University, which reports the middle 50 percent of scores, led the effort to encourage colleges to sign the testing agreement. He circulated a petition and began receiving replies last summer; by last November about 50 had signed the agreement and he expected more to join. Many institutions, including most Ivy League schools, which have not signed the agreement do not report test scores anyway.

Anthony said the great emphasis placed on average SAT scores by the press and college guidebooks has led some institutions "into very questionable practices of reporting SATs. What you get is colleges which leave out low scores [by athletes or disadvantaged students, for example]. The scores of as much as 20 percent of a class are not reported. And because there is no agreement on who should be left out, you get wildly varying scores. It very much misrepresents institutions to kids. It's taken a device to help us in the assessment of one individual and applied it institutionally, and that's just not a purpose for which it was designed."

Anthony said that when a college publishes exact average SAT scores, it can discourage students from applying if their own scores are lower, even though they may have a good chance of being...
accepted. By reporting the middle 50 percent of scores instead, colleges give students "a much better sense of the range"; students also realize 25 percent scored lower than that range and 25 percent scored higher.

In November 1988, the presidents of the College Board and the American Council on Education urged institutions to report a range of scores rather than average scores. Anthony said he hopes that eventually the College Board or the National Association of College Admissions Counselors will adopt a universal system for reporting standardized-test scores.

Some educators, however, disagreed with Anthony's effort, arguing that average scores can be helpful in comparing institutions. Chester E. Finn, Jr., a professor at Vanderbilt and an Education Department official during the Reagan administration, told the Chronicle of Higher Education: "The colleges have done such a rotten job of measuring the intellectual functioning of the student. I think we need lots more consumer information about intellectual attainment. Now they want to dry up the supply of one of the few things we do have." —J.H.

Hungry Mind intends to feed hungry bodies

If all goes as planned, Macalester's official bookstore will be transformed into a combination bookstore-cafe by late March, allowing book lovers to enjoy a cup of coffee, a snack, or a full meal as they read. The new venture, Table of Contents, is billed as "a literary cafe and restaurant," and will be part of the Hungry Mind bookstore in the Mac Market on Grand Avenue. Hungry Mind owner David Unowsky said the bookstore-cafe "is a concept that seems to be doing well around the country in lots of other stores. The important thing to me is that the cafe will be tied to the bookstore. We do a lot of events—book signings and readings—and people will be able to have food while they do that."

Table of Contents is the brain child of two 1988 Macalester graduates, James A. Dunn and Samuel L. Ernst. The former roommates and English majors both learned about the food business while working at Dunn Brothers Coffee (no relation to James Dunn) on Grand Avenue. They originally envisioned a soup-salad-sandwich eatery but became more ambitious when they invited a friend and former pasta chef, Scot Johnson, to design the menu. Now they intend to serve complete lunches and dinners. In between and in the late evening, the cafe will offer coffee, cappuccino, and desserts. Dunn and Ernst are also considering other ideas, such as staying open until 2 a.m. some nights and eventually offering breakfast.

"It should pay off," Dunn said. "The Hungry Mind does about 500 people a day who just walk through here. There could hardly be a better setup."

Construction was due to begin in early January and take eight to 10 weeks. Plans called for the bookstore-cafe to be one large open space, taking over the Mac Market hallway and the area formerly occupied by the Phoenix Restaurant. Most walls in the market will come down, except for Gray Milling, the market's pet-supply store.

Unowsky is leasing most of the market's space from Macalester and subleasing the cafe space to Dunn and Ernst. When Gray Milling's lease expires in 1992, he plans to expand into that area, "assuming that we're doing well and the space is available," he said.

The departure last August of the Phoenix, one of the first Vietnamese restaurants in the Twin Cities, was accompanied by controversy over its lease with the college. Owner Nhung Van Ngo, who had established the restaurant with Macalester's help after coming to the U.S. from Vietnam, didn't renew his lease, but later said he wanted to stay. By then, the college had made a commitment to Unowsky for the space, and insisted that Ngo leave, offering to help him relocate. A series of discussions led to an amicable agreement under which Ngo left voluntarily. —J.H./N.A.P.

A Perfect Weekend for Parents

Close to 325 parents from 33 states and two foreign countries attended Parents' Weekend last Oct. 13-15. The weather was ideal for the occasion. Among the highlights were President Robert M. Gavin, Jr.'s keynote address on educating leaders for tomorrow's world and dean of students Mary A. Ackerman's talk about the mixture of joys and anxieties a family is likely to feel when a child goes off to college. Parents also watched the football team and both soccer teams in action, heard several faculty members discuss how they contribute to students' intellectual and personal growth, and enjoyed a performance by Macalester's Pipers and Dancers.
Helping the Homeless

Amy Hall '93 carries a sleeping bag last November at Macalester as she prepared to sleep out one night during National Hunger and Homelessness Week. The Macalester College Community Service Organization sponsored a series of events Nov. 13-19 to educate students and aid the hungry and homeless in the Minneapolis-Saint Paul area.

Five new faculty named to tenure-track positions

Five new faculty members were appointed to tenure-track positions last fall.

Linda Aanonsen (Ph.D. University of Minnesota 1987) is assistant professor of biology. She held a fellowship at the University of Minnesota in 1988-89, studying the chemical and cellular components of the nervous system that are involved in the transmission of pain, and how drugs which are used to treat pain work. She has several papers and articles to her credit.

John Craddock '80 (Ph.D. University of Michigan 1988) is assistant professor of geology. He came to Macalester from The Mark Group in Pleasant Hill, Calif., where he was a project geologist. A Macalester honors graduate, he has had extensive experience in business and academia, having taught at Texas A&M, Sam Houston State, and the University of Michigan. He has many publications based on his research.

Janet Marie Polina (Ph.D. St. Andrew's University in Scotland 1986) is assistant professor of philosophy. She has taught at Northwestern and California Polytechnic State. Her major areas of interest are philosophy of mathematics and logic, philosophy of language, and philosophy of science. She has presented several papers at invited conferences and has had a book-length manuscript accepted for publication by Macmillan Press.

John Haiman (Ph.D. Harvard 1971) is professor of linguistics. He came to Macalester from the University of Manitoba, where he was professor of linguistics concentrating on cognitive science. He has also taught at UCLA and the Australian National University. He has numerous publications and professional honors, most recently a Guggenheim Fellowship for 1989-90. In order to accept this honor, he has been granted a half-year leave from Macalester. Haiman is married to associate professor of anthropology Anna Meigs.

Leslie Vaughan (Ph.D. University of California, Berkeley, 1989) is assistant professor of political science. She had a visiting appointment in the 1988-89 academic year, and was awarded a National Endowment for the Humanities Faculty Seminar Grant last summer. During her graduate studies she was the recipient of several fellowships and honors. Vaughan has taught at Baruch College, CCNY, and Fordham. At Macalester she will teach courses in political philosophy and public law.

Play's U.S. premiere staged at Janet Wallace

The American premiere of Ruth Prawer Jhabvala's play Abode of Peace was staged last October by Macalester's dramatic arts and dance department at the Janet Wallace Fine Arts Center.

Abode of Peace, set in northern India, examines the contrasting values between generations as well as between Eastern and Western cultures, a recurring theme in Jhabvala's novels and short stories. The author, whose novels include Heat and Dust, won an Academy Award in 1987 for her screenplay of E.M. Forster's A Room with a View.

Department chair Sears A. Eldredge directed Abode of Peace. "It has a lot to do with questions of the meaning of service—service to others or just service to yourself," he said. "One of the key words of the play is selfishness."

He was living in London on sabbatical in 1984 when a London theater presented the world premiere of the play. "I wrote that theater and asked them if I could get a copy of that script because I liked her work very much," he recalled. Eldredge never saw the play performed, however, before directing it himself.

The cast included Anne Fogarty '91 and first-year students Rahul Lulla, Lilian Grund, Kaleem Muhajir, Elizabeth Garrett, and William Bailey.

A scene from Abode of Peace: Anne Fogarty '91, left, Lilian Grund '93, and William Bailey '93.
Robert Kerr '92: "I like to write about characters that have a different perspective on the world."

He explains that both plays came out of his summers at the Playwrights’ Center of Minneapolis, where a three-week series of classes with Twin Cities mentors sharpened his skills. "It made me more comfortable with rewrites," he says. "Before, I would just sit down and write.

"His work has matured in one year to an amazing degree," says Nancy Quinn, executive director of the festival since 1987. "His first play was autobiographical, and this was a full-out farce. It’s been wonderful seeing him grow."

Kerr became interested in the theater during high school in Mahtomedi, Minn., where he saw a production of The Fantasticks, a musical love story. The way the production gave life to the setting sparked his imagination, Kerr says, and he quickly wrote A Bouquet of Thorns for a student festival at Mahtomedi. The one-act play is about a teen-ager’s unsuccessful suicide attempt. Kerr now considers it "really heavy-handed."

Overall, his work has received mixed reviews. The New Yorker labeled Finnegans's a "prankish exercise in camp," while the Christian Science Monitor noted, "The latest selection of winning works reflects a sophistication that might be considered beyond the years of the entrants." The New York Times said And the Air Didn’t Answer was "unconvincingly sober at the ending. But the jour-

A student playwright takes Manhattan—twice

Professor Bernstein:
I am registered for the 8:30 drama class this fall. Last May, I mentioned that I was finalist in the Young Playwrights Festival in New York, and if I won, I would miss the first three weeks of the fall semester while my play was produced. You said I should send you a letter if this happened....

For the second year in a row, Robert Kerr '92 has had one of his plays produced off-Broadway, as part of the annual Young Playwrights Festival (Sept. 21-Oct. 8) at the Playwrights Horizons Mainstage Theater in Manhattan. Finnegans's Funeral Parlour and Ice Cream Shoppe, a black comedy about a mortician's family, was one of four works selected for production from more than 800 entries by young writers (under 19 years old) from around the country.

"I like to write about characters that have a different perspective on the world," Kerr says in Macalester's student union on a quiet Sunday afternoon. The Stillwater native is modest and thoughtful, with dark eyes that watch the world behind large glasses.

The characters in Finnegans's (no relation to James Joyce's nearly incomprehensible opus) are indeed different: an obtuse undertaker, his dazed wife, a heavy-metal transvestite son, a cannibalistic daughter, and a mute protagonist who has dreams of becoming a barber. Kerr's previous play, And the Air Didn't Answer, concerned a teen-ager's crisis of faith. The characters included Dante Alighieri, television game show host Alex Trebek, and a pornographic Bible salesman.

When Kerr went to New York for rehearsals of Finnegans's in August, he was involved with all aspects of the production, collaborating with director Thomas Babe and Kerr's favorite playwright, Christopher Durang, who also served as his mentor last year.

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Kerr says that his father, who runs a trucking business, and his mother, a retail clerk, have been extremely supportive. They may have had an inkling of their son's talent when he was only four years old. His poem, "The Patrol Ship," was published in Odyssey, a national children's magazine. Though they couldn't travel to New York for the premiere of Finnegans's, they did see Air the year before. Kerr's younger sister, Kristi, has been seen both plays.

Except for occasionally having classwork sent to him in New York, Kerr leads a fairly normal college life. Living in Dayton Hall, he plays guitar and goes for days without shaving. He has been involved with the technical crew on several projects in Macalester's theater department, and says he is excited about the theater program on campus, citing recent productions such as Dammers and In the Bright Existence. Although he would like to try his hand at acting, Kerr has yet to get a part.

"[Acting] is something I don't consider myself talented for, but it's fun," he says.

Kerr says he has numerous writing projects that he is keeping "on the back burner," including a novel and a musical. "I'd like to get a screenplay out of the way," he adds.

Now that he is 20, Kerr is too old to participate in the Young Playwrights Festival, but his new play, Six Characters in Search of Water, is scheduled for production at Macalester this month, and will be directed by theater major Debbie Simpson '90. In a letter to Simpson from New York in September, Kerr explained that the play is about a woman obsessed with Jonathan Livingston Seagull, Luigi Pirandello's plays, and invisible bridge partners.

Playwriting festivals may not be entirely over for Kerr. Five former Young Playwrights Festival winners have had success at the International Festival of Young Playwrights in Australia. Kerr says he is considering entering that festival.

Macalester professors, take note: Robert Kerr might be a little late for class again next year. —Kevin Brooks '89
Women's soccer team tops autumn sports news

The biggest success story in Macalester athletics last fall was the women's soccer team, which went 11-2-2 and earned an invitation to the NCAA Division III national playoffs. The team had posted a losing record the year before.

John Leaney, men's soccer coach at Macalester since 1987, took over the women's program as well last fall and planned to rebuild with strong defense, just as he did with the men two years before. The rebuilding process went much faster than even Leaney had imagined, and before they knew it the Scots were hosting a playoff game.

"When I took over the program, this is what I was looking at, but I never believed it could happen this year," Leaney said. "I thought we were two or three years away from the playoffs, but we just kept winning."

Strong defense was the Macalester trademark. The Scots allowed only four goals in the first 13 games and gave up just one goal in their overtime playoff loss to UC-San Diego, the top-ranked team in the country and eventual national champion. Goalkeeper Julie Webers registered 10 shutouts and had plenty of help in front of her from the likes of Jessie Ebertz, Heather Craig, and Jodi Mickelson. Offensively, Corie Curtis scored a school-record 12 goals.

Leaney also led the men's soccer team to a highly successful season. The men finished 10-5 overall and placed third in the conference after tying for the league title a year ago. Four of the five defeats came in overtime. The Scots started the season 4-1 before losing a couple of overtime heartbreakers to nationally ranked teams in the Colorado College Tournament. Then they strung together five straight wins before narrow setbacks to Saint Olaf and Saint John's took them out of the playoff picture. Sophomore all-conference pick Mark Abboz was the team's leading scorer with eight goals.

Macalester's football team battled through a frustrating, injury-plagued season and finished in last place in the MIAC with a 1-9 record. The toughest losses were a one-point setback to Gustavus Adolphus and a three-point defeat to Saint Thomas, both home games which easily could have gone the other way. Fullback Jerry Czech was sixth in the conference in rushing and safety Brian Nielsen was among the league leaders in pass interceptions with five. Most of the key players will return in the fall.

Tom Hosier, Macalester's football coach for the past 11 seasons, resigned effective Dec. 31. At press time, acting athletic director Ken Andrews was leading the search for his successor. When Hosier joined the college in February 1979, he inherited a 42-game losing streak. He assured his place in Macalester history by building a team that in 1980 was able to end the losing streak at 50 games.

The men's and women's cross-country programs both made great strides last fall, competing in what is certainly the best Division III conference in the nation. Coach Vanessa Seljeskog's women's team was led by three talented first-year runners—Jennifer Tonkin, Sara Rohde, and Alyne Delaney—and placed seventh in the MIAC. Coach Tim Pilon's men's team, dominated by seniors and led by captains David Bole and Tom Swanson, also took seventh in the league.

In volleyball last fall, the Scots finished last in the conference but usually made their opponents, even the top teams, work hard for their wins. Lack of height, however, made it difficult for coach Cindy Mueller's team to win the close ones. The top players were Sandy Cole, Cassie Mickelson, and Andriana Abariootes.

—Andy Johnson
A Sentimental Journey

It took more than two decades but a contest finally brought Madalena Porto Tavares back to Macalester, the place of her dreams.

Madalena Porto Tavares revisits her English literature classroom in the Humanities Building last August. "I never forgot the year I spent in Macalester College. It was the happiest year of my life," says Tavares, now a clinical psychologist in her native Brazil.

by Terry Andrews

Almost a quarter-century ago, Madalena Porto Tavares stepped off a plane at Minneapolis/Saint Paul International Airport, a nervous, scared 18-year-old who had come 6,000 miles from her home in Brazil to attend Macalester College. Only one year later, at the urging of her father, a Brazilian Air Force officer, she returned to Brazil to complete her education at Federal University. "He told me one year [abroad] was enough," she recalls.

Tavares eventually became a clinical psychologist in Rio de Janeiro specializing in dream therapy. In her own dreams she found herself repeatedly dreaming about her year at Macalester and about returning to the college.

Last year, Tavares entered a nationally televised contest sponsored by a Brazilian textile company. The contest promised "to make your dream come true": viewers were invited to write down and send in their fondest wish, and the company would fulfill the winner's dream. "I wrote a letter saying that for years I had a dream of going back to the American college I studied in, just to see it once more, to walk by the alleys, to see everything again," Tavares says. "I never forgot the year I spent in Macalester College. It was the happiest year of my life."

Tavares was having dinner in a restaurant when she learned she had won the contest. The restaurant owner told her that her name had been announced on national television by a Brazilian movie star. Her letter had been selected from thousands of entries. "Nobody else made a wish like I did," she said. "Most of the letters asked for material gifts."

She arranged to visit Macalester and wrote the college to ask if she could stay in a student dorm. She wanted to experience again, as much as possible, what she had felt as a student. "I wish I could be eloquent enough to explain the great emotion I feel in anticipating this visit," Tavares said in her letter. "It's going to be a 'sentimental journey' literally."

Tavares won a round-trip plane ticket from Rio de Janeiro to Minneapolis. She came last August for

Terry Andrews is a Saint Paul free-lance writer and a frequent contributor to Macalester Today. She also writes about Michael E. Sneed '81 in this issue.
A Sentimental Journey

Top photo: Tavares on the footbridge (designed by Siah Armajani '63) between the Walker Art Center grounds and Loring Park in Minneapolis. Middle: speaking at an orientation for new international students in the student union. Bottom photo: with archivist Harry Drake in the Macalester library's rare books room.

a week-long visit to the campus that she last saw in 1966-67.

Her flight was full of international students. "They were nervous," Tavares recalled. "I remember exactly I was like that. I was very tired and very frightened. It was the first time away from my home. I knew nobody. But when you are an international student, you don't show how helpless you feel."

"The people at Macalester then," she continued, "gave me a very warm reception and spoke to me with tenderness." The emotional support she received was crucial to her success that year, she said, and it has been "essential in my life ever since."

Tavares, now 42, originally came to Macalester on a scholarship. When she applied for it, she had no idea which college she would be attending. In the blank on her application form where it said "college," she wrote "some place where I can see snow." Being from a tropical country, Tavares wanted to experience seasonal changes. Snow, it turned out, was the magic word—the word that brought her to Macalester.

When Tavares attended Macalester, there were only a dozen international students. John Knapp, director of Macalester's International Center, told her there are 170 now. Recalling her own experience, Tavares said international students "have to change everything—language, place, we have to learn how to shop, go to a restaurant, about American behavior." Eyes flashing emphatically, she said, "It's learn or die."

Knapp told her how the international program has evolved. Through a mentor program that pairs international students with upperclassmen, and in a variety of other ways, "our goal, basically, is to try to help students become as self-sufficient as possible," he said.

Tavares found plenty to do during her stay. She went shopping on Grand Avenue, buying Macalester notebooks in every color; toured the Twin Cities with Julie L. Stroud '81, president of the Macalester Alumni Association; talked with her former teacher, psychology professor Gerald Weiss; awoke early for a walk on Summit Avenue where F. Scott Fitzgerald once lived, as her literature teacher, professor Patricia Kane, had told her; met with Macalester's four current Brazilian students; and attended a dinner in her honor at President Robert M. Gavin, Jr.'s home.

She also got together with Harriet Jackson Bergstedt, her host mother in 1966. Bergstedt had read about Tavares's visit in a local newspaper and called the college to get in touch with her. Tavares lived in the dorm during her year at Macalester but spent weekends with her host family. "My family
was fantastic. They took me to see places, and on picnics by the river."

On her return visit Tavares stayed in Doty Hall, adjacent to Turck Hall, where she lived as a student. Her 17-year-old daughter, Carina, "told me I am like Peggy Sue in [the movie] Peggy Sue Got Married. She went back to her past, and that's what I'm doing." At lunch with Karen McConkey, director of the Alumni Office, Tavares showed pictures of her daughter, who was a foreign exchange student in Dallas last year. "My greatest source of satisfaction is my daughter," she said, noting that Carina plans to be a fashion designer.

Tavares brought an old Macalester syllabus to lunch with her, and the psychology courses she had taken were circled. "I always wanted to be a psychologist. My [astrological] sign is Scorpio. Scorpios want to know and understand people. They have great curiosity."

Married twice and now a widow, Tavares compared notes with McConkey about being a professional woman.

"Brazilian girls in general get married very young, have children very young, and are brought up to live their husband's life. But I was given the highest education by my country, so that I could be a psychologist, and sometimes I feel that pressure of being different. However, I believe everyone should be given the opportunity to grow."

Tavares works at Federal University Hospital in Rio de Janeiro, where she treats patients by learning about their dreams. She also charts her own dreams. "I love to study dreams and the sleeping process. I write down every dream I have and analyze them." In the last 20 years she had recurring dreams of returning to Minnesota. "I would dream that I had come back in the winter and I was walking in the snow and meeting with my girlfriends and others who weren't even my friends but were registered in my subconscious. I felt I had these dreams because I had a wish to come back." Her last dream about Macalester, she said, was two years ago. In that dream she had come back in the summer and was looking into Turck Hall through a window as if she were not there. "But I never thought I would really come back," she said.

The story of her trip back to Macalester appeared, with a photo of her, in the New York Times on Sept. 6. An abbreviated version of the article appeared in El Globo, Brazil's largest newspaper.

On her final evening at Macalester, Tavares prepared for her departure the next morning, carefully packing the books and souvenirs she had bought. She had expected to return to Macalester as "a complete outsider." But once again, she said, she was welcomed with the warmth and friendship that marked her first visit. "It was so unexpected and magical—yes, magical."

Gazing out the dorm window at the campus, she said, "I see that Macalester is still here, and I am glad."
Keeping The Faith?

Once populated by Midwestern Presbyterians, Macalester now draws students from hugely diverse religious—and nonreligious—backgrounds. In that context, exploring one’s own values, and those of others, can be both contentious and rewarding.

by Jack El-Hai
Above: the Macalester Christian Fellowship, a group of students who meet regularly for worship and study, celebrated Christmas with music and song at Weyerhaeuser Memorial Chapel. Opposite page: the cover photo shows the Koran and Muslim prayer beads, the Bible, a Hindu god, a Catholic rosary, a book of Hebrew Mishnah, Christian paraments, scholarly books on Buddhism and The Religions of Man, and the booklet used at the service of dedication for Weyerhaeuser Memorial Chapel in 1969. The Macalester tartan forms the background.

Jack El-Hai, who writes about history, business, the arts, and current events for many publications, contributed an article about the college's minority program in last August's issue of Macalester Today.

D avid Kachel, who graduated from Macalester in 1953 and now works in the management staff of the elder services division of the Wilder Foundation in Saint Paul, remembers when the college's religious atmosphere was less diversified yet still compelling. "The religious life at the school was, for many of us, a very powerful and helpful ingredient," he says. It drew him, at times unwillingly, to the chapel, "where some of the finest insights into the human condition and the opportunities for change and challenge in the world came through."

He recalls talks by leaders of the French Resistance against the Nazis, and people who had risked their lives to shelter Jews. "I received an awakening awareness of a hurting world and people with some practical blueprints to get at it." Five years after his graduation, Kachel became a Presbyterian.

In America, Presbyterianism has become an unusually democratic denomination, with lay leaders sharing the governance of the church with the clergy. The once-authoritative Calvinist doctrine of predestination—which asserted that God's will alone directed every person's life—had faded in emphasis by the time of Macalester's founding, to be replaced by a strong belief in the power and importance of individual deeds in correcting the world's injustices. This was the college's religious inheritance, which it retains a connection with today. Still a member of the Presbyterian College Union, Macalester signed a covenant in 1983 with the Lakes and Prairies Synod of the Presbyterian Church. The compact, chaplain Coffin says, "affirms that the Presbyterian church and the college are independent and autonomous bodies, neither of which is under the governance or authority of the other, but that there should be a partnership of exchange that honors the historic relationship of Macalester as a Presbyterian-related school."

Today, only about 12 percent of Macalester's students call themselves Presbyterians (nationally the denomination claims three percent of all church members). Still, Presbyterianism remains in the
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"[Students are] searching to find the faith that underlies their very deep moral concerns. For some students that will be religious, and for others it will not."

Air. "In a very interesting way, the Presbyterian religion and philosophy is still very strong on this campus," says Mary Ackerman '70, dean of students. She sees the influence in "the internationalism and community service and in the plain activism of the students—they are taking initiative and responsibility for making change, and they are committed to it."

As children of the 1960s and '70s, however, many students are equally committed to secular life. Long gone, notes Hopper, are the days when "the secular voice was a humble, quiet one." Some students, says Coffin, "are even anti-religious, seeing religion as narrow, bigoted, irrational, and exclusive.... This campus still reflects, to a great extent, that climate of secularism in which a substantial part of the faculty and indeed a lot of the students come here and see Christianity as part of a dominant culture that they want to move away from." Surprisingly, Macalester's sizable enrollment of ministers' children often fall into this camp. "Even that kind of student, who comes from a very strong religious background, wants to get away from it, get some distance from it, look at it, evaluate. They want to see what else is out there," Coffin says.

The decades-long weakening of established religion is a national—even international—phenomenon, partly a consequence of modern economic life. Laine observes: "If I can make a bigger profit by running my store seven days a week, I'm going to run it seven days a week. The people who come to work in my store are therefore no longer going to experience Sunday as anything special. And the whole atmosphere of the city will be different because Sunday won't be any quieter than the rest of the week. If I've got a hotshot accountant that I need in Nashville, I'll move him to Nashville and he will then move away from where he had neighbors and where he may have belonged to a church."

A secular life at Macalester, though, does not mean a life devoid of strong convictions. "The students joke here that Macalester has a kind of enforced dogma of what is politically correct," Laine says, "so there are all kinds of highly volatile issues that have to do with feminism or abortion or economic or social reform. There are all these things that one has to affirm to be accepted into the community, and they are dogmatically enforced with the threat of ostracism of anyone who voices a different point of view." Student Shahid Zaman, a Muslim from Pakistan, agrees that "issues like gay rights, abortion, and women's rights hold more sway than religious faith."

This focus on issues, as opposed to faith, generates unexpected results. "There is wide tolerance of whether one is Jewish, Catholic, Lutheran, or Presbyterian, mainly because the impact of those particular theologies is very minimal for students," Laine says. So those students who do express deep religious faith are sometimes seen as oddballs. "As a community itself, Macalester students don't believe in God and don't understand people searching for that," declares Sandy Cohen '90 from Golden Valley, Minn., who plans to enter rabbinical school after graduation. "We're all concerned about..."
a tolerance for people, but when it comes to religion maybe there's an element of respect missing."

Chaplain Coffin believes that students at Macalester are "searching to find the faith that underlies their very deep moral concerns. For some students that will be religious, and for others it will not." He thinks that "a number of students at Macalester have lost the language and perspective of their faith traditions which help them to make sense out of their moral commitments and why they should be willing to sacrifice for those moral commitments. When students lack that undergirding, it's tempting—to use a religious term—to become dogmatic on specific issues and lose the kind of open-minded tolerance that we try to cultivate at a place like Macalester.

"One of the real religious and spiritual challenges here," Coffin adds, "is to try to help students recover their diverse traditions which make sense out of moral commitments, and yet leave them open and respectful of other positions that contradict their own."

Some who openly avow religious views, or to whom spiritual questions matter, see positive things coming out of Macalester's secular orientation. Patricia Christensen Karg '83, daughter of a Baptist and a Seventh-Day Adventist, says Macalester "was a good environment for me to examine my faith and see if it was valid. And it's a lot easier to do that in an environment where you're being challenged than in an environment where everyone agrees with me." Karg is now a campus staff minister at both Macalester and Saint Olaf for the national, student-run Inter-Varsity Christian Fellowship. "I've heard this over and over again: students say they came to campus with their parents' faith and discovered their own."

"I think in order to truly believe something, you have to question it. The Macalester scene makes everybody question everything," says Karl Miller '90. His parents share a Presbyterian faith and a Macalester education. His father, the Rev. Kent C. Miller '61, is an ordained Presbyterian minister who sets up health care programs for the homeless in Austin, Texas; his mother, Barbara Lindquist Miller '60, is director of Christian education for a Presbyterian church and studying to become a pastor. For Karl, spirituality is important. But he does not attend any church, and he is highly critical of the role of established Christian churches—for example, in Central America. He has accompanied Coffin on trips to Nicaragua, Guatemala, El Salvador, and Mexico during interim. "If you look at the church in Central America or just the Crusades, it seems the church is an institution just like the government, or like Macalester, looking out for its own good," Karl says. "And so I personally try to separate the institution from what the institution can teach me."

His parents agree with most of his criticisms about the established church but "they disagree about how little I think I can take from the tradition."

For many students, Miller says, "religion is one of the first things that come into question and one of the first things they toss out when they get to Macalester, if they haven't done it before they got here. I think that's a very healthy thing. It doesn't mean that people won't find a place for religion in their lives. But

Muslim students at their regular Friday prayer service in Weyerhaeuser Memorial Chapel.

when they do find a place for it, it will be a deeper and more meaningful thing, and a little more realistic."

Giving students a deeper, more meaningful understanding of the world's religious traditions is one of the goals of Macalester's religious studies department. Its three full-time and two part-time faculty members are Roman Catholic, Jewish, Methodist, and Presbyterian. "It's very interesting for some people to see that in order to be interested in [religious studies], you don't have to check in your brains at the door. In fact, it's the opposite," says Calvin Roetzel, a member of the department since 1969. "[Religious] texts are old and don't surrender their meaning easily—they require a great deal of care, sensitivity, and historical awareness." Cohen believes that her religious studies coursework "helped give me an intellectually honest approach to my religion—that I didn't feel like I had to stop thinking in order to be religious."

Roetzel has followed the ebb and flow of interest in religious studies since his arrival. In 1970, follow-
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'Students say they came to campus with their parents' faith and discovered their own.'

ing the removal of the requirement for students to take biblical studies classes, "all the students exerted their option not to take religious studies," he says. "So we had a very low period in the early '70s... But since the mid-'70s we've had some of the highest teaching loads on campus, consistently." Currently the department boasts two dozen majors, the largest number in a quarter-century.

A heightened interest in the academic study of religion does not necessarily point to a rise in the students' religious faith; there are many other reasons why Macalester students enroll in religious studies classes or even choose the field as a major.

"Increasingly now," Roetzel says, "we get a large number of students who just think [religious studies] pulls together, in a very fine synthesis, a number of important disciplines," including history, literary criticism, philosophy, anthropology, and sociology. Even so, "people don't undertake an academic study purely by random choice," Laine says. "I have huge classes taking courses on the religions of India, China, and Japan, and it's clear in those cases that students are not just curious about exotic cultures, but they've begun to think seriously that these cultures have offered religious answers that make sense to them... It's kind of uncool to be reflecting on your Christian background, but it's cool to be thinking about whether you're a Buddhist or not."

A fascination with the faiths of other cultures, long present at Macalester, has blossomed during the past decade under the banner of "religious pluralism": a recognition and celebration of diversity in spiritual beliefs. "This recognition on campus that internationalism and pluralism are wonderful things can be very enriching," says Roetzel, "but we delude ourselves if we think that this does not create tensions. The only way we can face those tensions, which exist in macrocosm in the world, is through discussions."

To encourage interfaith discussion, students organized the Council for Religious Understanding (CRU) during the 1987-88 academic year, and it has continued to bring together representatives of all the organized religious groups at Macalester. "We run programming which has the aim of giving everyone equal time to talk about their own traditions," explains Anna Joseph '91, from Philadelphia, who co-chairs CRU. "The wonderful part about it for me is that you can see where all these traditions have common lines and where the differences aren't so great." Each year the group holds five "dinner/dialogues" open to all members of the college community, including a recent program featuring Saint Paul rabbi and Macalester lecturer Bernard Raskas leading a discussion of anti-Semitism. "We had an enormous turnout—close to 70 people," Joseph says.

Chaplain Coffin welcomes the growth of CRU—he helped initiate the group. "If all Presbyterians on campus were invited to have an evening of religious fellowship together, you would not get much of a response, or any response," he says. "But if you have a dinner/dialogue in which Muslims are talking about their beliefs, Presbyterian students come and are very interested." He hopes, though, that the involvement doesn't end there, and that all students...
Anna Joseph '91, co-chair of the Council for Religious Understanding, and Saint Paul Rabbi Bernard Raskas, a Macalester lecturer. They’re holding a copy of a new English translation of the Talmud which Raskas presented to Macalester.

will want “to recover the roots of their own ethnic and religious identity, in order to participate authentically in diversity.” Self-understanding, he believes, is a prerequisite to the understanding of other people. “If [students] are given the opportunity to explore a bit of their religious identity in a pluralistic framework that lets them encounter others’, I think there’s a lot of energy and interest in doing it.... We can create an environment in which people are once again willing to claim their particular identities.”

And perhaps a stronger religious identity for the college will once again arise. Coffin wants Macalester to increasingly tap the Presbyterian church as a source of speakers on ethics and social action and to acknowledge that “we come out of the Presbyterian Christian heritage. That doesn’t contradict our commitment to openness, but it grounds it in a particular history and heritage, just as we’re grounded in a region, a country, and a climate.”

“When they have Christmas services here,” Laine says, “there’s almost an apology that maybe this would be offensive to people who aren’t Christians. I think that’s crazy. [Christmas] is part of our Western heritage, and the majority of students come from Christian backgrounds. We’re not forcing anyone to attend or affirm what we’re doing.” His colleague Hopper concurs: “Institutions have identities, too, and sometimes we apologize overmuch for our church relationship.... There are some, I suppose, who want to see [Macalester] become a completely secular school, but I don’t see the point. Its openness to the world out of a Christian commitment is part of what Macalester represents.”

Mark Duntley, Jr., the chaplain of the Presbyterian-affiliated College of Lewis and Clark in Portland, Ore., says many church-founded liberal-arts schools face similar searches for religious identity. “There’s a real dilemma about being diverse and yet having an identity and being inclusive,” he says.

“That’s one of the very tough things about small liberal-arts colleges. If you’re a Whitworth College [a strongly Presbyterian-connected school in Washington state], you can pack them in because of your Presbyterianism, but most of us can’t do that. So we have to be very diverse and open to all traditions, and not be exclusive. In doing so, you do tend to lose your identity, I think.” On the other hand, as Mac alumnus Kachel points out, academically eminent colleges like Macalester have to move beyond the religious impulses that led to their founding, “not in the sense of not needing faith or religion, but in the sense of seeing their mission and growth in broader terms.”

In the beginning, Macalester embraced Presbyterianism as a spiritual philosophy through which the world could be illuminated and changed for the better. Now, in an age which increasingly mixes people of different religious backgrounds within a secular society, the task of improving the world has become only more difficult. “The social issues are huge and real, and students are committed to them,” says dean Ackerman, “but without the grounding in what gives you the energy, will, and hope to go on, the real nitty-gritty spiritual part of it, the tasks are hard to do.... I think we’re going to need that strength to deal with abortion and hunger and plowshares and peace.”

In coming issues, we will explore changing values and their impact on Macalester alumni. We are interested in your stories: How have your values been tested, strengthened, or challenged since you left college? What steps have you taken in order to put your values into action at home, on the job, or in the larger society? Please drop us a note. —Editors
Books and Sensuality

A writer finds more to reading than meets the eye: the sense of it can stay with you all your life

by Charles Baxter

I want to say a few words about books and sensuality. I use the word “sensuality” advisedly, because in our culture, the adjective “bookish” has connotations that are all too obviously negative; it conjures up moths, cobwebs, stale air, celibacy or worse, and yes, libraries. We do not have an equivalent adjective for concertgoers, moviegoers, or people who attend plays. You can be bookish and you can be a bookworm, and although you can be musical, you can’t be music-ish, nor can you be a music worm. We have to admit it: there is something uneasy in the popular mind about the book.

I won’t go into a history of this uneasiness, partly because we would have to go back to the eighteenth century and the origins of romanticism to understand it. But there are examples you may be familiar with. William Blake loved, as no one else has, the book as object, but he was also uneasy about it. In Wordsworth’s poem, “The Tables Turned,” the speaker advises his listener to pay attention to nature and to close up “those barren leaves,” the pages he’s reading: “up, up my friend,” he says, “and quit your books/Or surely you’ll grow double,” by which the poet means intellectually schizophrenic.

In America, there has been a very considerable suspicion of books from Puritan times on down. The poet and essayist Ralph Waldo Emerson repeatedly claims that books are a second order of experience, arguing in “Nature” and many other essays that books have the potential for spoiling us by dulling our receptivity and thus our better selves. In Huckleberry Finn, Tom Sawyer, who wants to re-enslave Jim, is the bookish one, as opposed to Huck, who distrusts books and doesn’t even want to write his own and says he’ll never do it again.

In the sharpest expression of this idea we find William Carlos Williams, in the third book of his huge poem Paterson, imagining (with humor and irony, but imagining it all the same) the happy day when the library burns down, and, in a sense, the poet is the first poet, starting over again with the original and originating fire. It’s a familiar idea, and in America it’s everywhere in the image of the bookish nerd, who (in the words of Grace Slick, in a Jefferson Airplane song) lives in a golden prison. You can, she sings, live in stories and books, or you can just live and leave all the stories behind.

I don’t believe it. I don’t believe that you leave the stories behind, ever, as long as you’re listening and as long as you grant the existence of other people. The book is always a marker of a transaction of some kind, and overtones grow up around it. Here are a few of mine.

In 1965, when I was a freshman here at Macalester, one particular Saturday afternoon I was walking over to what was then called New Dining Hall. I was lonely and a bit out of it, a characteristic frame of mind for freshmen. I was walking on the sidewalk right in front of the student union when I saw, just east of where we are now, a sight that has stuck in my memory: a young woman sitting under an oak tree reading a book. She was wearing penny loafers, no socks, jeans, a blue worker’s shirt, and I remember she had a ponytail. She was reading a book and on her face was an expression somewhere between peacefulness and rapture. She had been cradling the book in her lap, and, as I watched, she leaned back and held the book up, just above her face.

It was a fall day, one of those fall days, and what I remember most clearly is that I wanted to be that book. I got close enough to her to see that the book she was reading was something by Albert Camus, an author whom, there and then, I knew I had to get to know. I had a moment of crazed jealousy against Albert Camus. It occurred to me at that point that if you couldn’t be the book, cradled delicately in a young woman’s lap, that maybe you could write the book. Authors have started careers for lesser motives than this. It was a juvenile way of thinking about the act of writing, but as an image, it has stuck with me.

Books are the only objects of art that we can...
hold in our hands; we must, by and large, hold them there hour after hour. Keats's poem “This Living Hand” presents his own poem as something that almost literally reaches out to you, grasping you. In Marshall McLuhan’s analysis of visual versus print media, the overlooked quality of reading is the tactile. Holding the book, we are holding on to something that stays with us, that literally may go with us, that spends hours with us, that sits in our laps.

There is a way that this sense of the tactile and sensual, and this prolonged sense of intimacy with an inanimate object, increases rather than decreases our own memory of sensations at the time of reading. I have a completely clear memory of reading Wallace Stevens’s poetry while riding the Snelling Avenue bus from the Midway shopping center back to Macalester, and the poetry made the bus, with its stops and starts, its combination of smoothness and bumpiness, seem very much like Wallace Stevens’s poetry, which at the time bewildered me.

I remember reading Ralph Ellison’s Invisible Man in a musty cabin during a prolonged two-day rain outside Brainerd, Minn.; I read Spenser’s Faerie Queene for Mike Keenan’s class during the winter of 1967. I read that epic poem in Kirk Hall, section two, sitting by a window that looked out toward Old Main, so that I associate that poem with subzero temperatures and seemingly endless nights with little or no light; I read Shakespeare’s history plays in Kirk Hall in the winter of 1968-69 for Peter Murray’s class, so that Shakespeare and the war in Vietnam are completely mixed up (possibly to my benefit) in my own mind. I read a number of chapters of Henry James’s The Portrait of a Lady on the shore of Lake Calhoun, and I read Diane Wakoski’s Inside the Blood Factory in a badly winterized rented house in Pinconning, Mich. I read Michael Harper’s Dear John, Dear Coltrane in a broken-down apartment I was renting in Buffalo, N.Y.; I read part of June Jordan’s Selected Poems while I was sitting in a rowboat in Michigan; and I read Tim O’Brien’s first novel, Northern Lights, while staying in Bill Truesdale’s cabin, a place with no electricity, on a lake outside Ely, Minn., a lake that might have appeared in Tim’s book.

The point to this inventory is not that I have in fact read these books; what I am trying to get across is that I have a whole set of associations with this reading that are not bookish. And there’s an interesting confusion of the world and the book. The new world over which the author had authority carries with it the potential for making our own world seem new, so that, in a wonderfully strange way, having put down the book, we are still inside it. Having put down Diane’s book of poems, and trying to turn up the heat, I was still inside Diane’s poems, and the metaphors of heat and cold she had created. The same is true for the other books I’ve mentioned, not to speak of hundreds of others.

I have rarely seen a look of such pure sensuality as I saw on that woman’s face under that oak tree that fall afternoon in 1965. That look of sensuality was focused on print, not on a person, but it struck me then that I had been lied to about books and reading all through high school. It was not, as had been implied, a form of discipline and punishment. It was, mysteriously, something else. And it has been something else ever since.

THE Disturbing Power of Books

An adult scholar discovers illuminating connections between the Joads and the Ojibwe Indians, between physics and The Grapes of Wrath by Deborah Locke

Going to school at Macalester will change the way you read books, watch television, talk, think, act: the way you consume culture. I can say this with authority, because for many years I functioned without the benefit of a privileged education such as this.

As I read John Steinbeck’s The Grapes of Wrath, which you first-year students were asked to read over the summer, I was reminded of a principle of physics described in professor Sung Kyu Kim’s concepts-of-physics class. It’s called the Heisenberg Principle. Simply stated, to observe is to change. In the world of very small subatomic particles, the location and the speed of particles can’t be measured simultaneously because light illuminates the particles and changes them. Light is energy,
and even the smallest, shortest ray causes a disturbance. So what does a short, disturbing light have to do with John Steinbeck? Steinbeck did a lot of disturbing a half-century ago with the publication of The Grapes of Wrath, his classic story of a migrant family's journey from Oklahoma to California. The book was banned and burned on political and pornographic grounds across the country. Steinbeck was charged with lewdness, inaccuracy, and blasphemy. An Oklahoma congressman testified that the book was a "black, infernal creation of a twisted, disturbed mind."

But Steinbeck wasn't dismayed by this. He said his major purpose was to shed light on a serious social injustice. The controversy over the book raised the number of readers into the millions. In the 50 years since it was published, The Grapes of Wrath has sold more than 14 million copies. It still sells over 100,000 copies each year, and is widely translated. From this we can conclude that light really does disturb, particularly when it is as brilliant and probing as Steinbeck's.

Besides physics, anthropology and American Indian Studies have also contributed to my reading of this book. Anthropologists tell us that the way we live is our rational, adaptive reaction to environment. In other words, we choose how we live. The Joad family in The Grapes of Wrath adapted to a new lifestyle to the extent that life on the road became routine. Tasks were clearly defined in the making of camp, and each person went about his or her work. They learned a new form of harvesting: no longer were they harvesting an acre of land; now they harvested distance, acres of road.

Harvest and land use are dominant themes in The Grapes of Wrath. I just finished an independent-study course on the culture of the traditional Ojibwe, a woodland North American Indian tribe of the upper midwest. Their lifestyle developed from an acceptance of the land, not the transformation and ultimate erosion of it. The land belonged to all and provided for all in their seasonal migration, from the wild rice harvest to the maple sugar bush to the fishing grounds, berry patch, and small garden. Traditions and belief were tied to the rhythms of the land, which sustained all.

I recognized similarities between the Ojibwe and the Joads. Each group was built on strong family units. Each practiced reciprocity of food, courtesy to strangers, and storytelling traditions. Most importantly, each revered land but was dispossessed of it. In a news article published before his book, Steinbeck said that loss of land led to loss of dignity. Consequently, the migrant's responsibility to the group was reduced. Earlier in American history, from 1887 until 1934, Indian land holdings were reduced by two-thirds. If you reduce the sustaining cultural life force by two-thirds, what happens to the people?

But I'm happy to report that the best of some Indian traditions were not sold and swindled off like the land. This past summer I recorded the life history of a 70-year-old Ojibwe woman. She talked about gathering herbs with her grandmother, a medicine woman; about teepees camped on wild rice lakes; about shooting birds with her slingshot and snaring rabbits, both of which contributed to the family larder. All of this she did at the age of five.

At about noon my subject asked if I wanted a snack. She said no one left her house hungry, neither kin nor stranger. I watched her fix lunch and could tell from the way she put the food together that she gave me her lunch. That meal was a very humbling experience because she gave not only the best she had but all she had.

An extraordinary meal is shared in The Grapes of Wrath, the breakfast Tom Joad has with the neighboring family before he sets out looking for work. The family spontaneously shares its food with a stranger. They also share information about a job, even though that information shortens the time between themselves and starvation. Again, they gave the best they had and all they had.

In four years, each of you freshmen could give a presentation like this one. You'll be historians analyzing the shifting political climates of the 1940s. You'll be anthropologists writing ethnographies about migrant workers; political scientists comparing Steinbeck's tractor with Thomas Hobbes's Leviathan; economists who can explain how the destruction of food somehow strengthens the economy.

But your real areas of expertise will be yourselves. What you learn here at Macalester are your capabilities and the responsibility that goes with the privilege of an education like this. What you learn is a more critical way of thinking, talking, and acting. You'll never view culture—yours or any other—in the same way again.
Alumni clubs increasing pace of activities

Alumni clubs in several cities across the country are stepping up the pace of their activities, making the ties to Macalester even stronger for many alumni:

- In Boston, as reported in Macalester Today last March, the alumni club has more meetings than ever.

- In New York, one of the largest alumni clubs in the country is also one of the most active. “People formulate a new relationship with the school once they leave,” says the new club president.

- In Chicago, a convening group has been planning a variety of alumni activities.

- And Twin Cities alumni are continuing their 1989-90 “Leading Edge” series, designed to highlight the contributions of alumni in government, business, and the arts in the Minneapolis-Saint Paul metropolitan area.

The New York club, which has more than 900 alumni, parents, and friends in the area, has a new president, Kim E. Walton '79. She recently took over from Deborah R. Walker ’73, who has been active in the club for nearly a decade and served as president for three years.

Walker said that when she was at Macalester she “never dreamed” she would join Hawaii alumni, parents, and friends in Honolulu last December on Macalester’s 14-year administration of Saint Paul mayor George Latimer.

More than 100 alumni, parents, students, and friends came to the Minnesota Club in Saint Paul for the first event in the series last October: a panel discussion on the 14-year administration of Saint Paul mayor George Latimer.

Twin Cities “Recent Grads” (alumni from the past five classes) continue to meet periodically. They planned a December get-together at the WARM Art Gallery in Minneapolis for a private viewing of an art exhibit, a buffet, and a dance to the music of the Mouldy Figs, a group that includes anthropology department chair David W. McCurdy. Recent Grads were also planning a fireside chat with faculty at the Alumni House in February and will host a dance on campus Friday, June 8, during Reunion Weekend.

In Washington, D.C., Elizabeth J. Rosen '85 hosted and organized a November gathering for anthropology professor Jack M. Weatherford, who talked about his recent award-winning book Indian Givers. Weatherford was also to meet with alumni, parents, and friends in Los Angeles and San Francisco in February to discuss his research on “Columbus: Myth and Reality.”

In Milwaukee, Kelley Beebe McIntosh '65 and her husband, Garrett, are hosting a March 28 reception for President Robert M. Gavin, Jr. at the Milwaukeee Yacht Club.

Gavin planned to meet with alumni in Phoenix and Tucson to provide a college update the second week of February. He was to meet with alumni in Miami in March.

Biology professor James R. Small and several Macalester students planned to join Hawaii alumni, parents, and friends in Honolulu in early January. They were going to discuss what interim students have been doing there for the last 17 years—studying the interrelation of biology, geology, and cultural history as it relates to human use of land, water, plant, and animal resources in Hawaii.

A joint winter weekend for New York and New England alumni was scheduled Feb. 2-4 at the Brinley Victorian Inn in Newport, R.I.

In Atlanta, Nancy Tellett-Royce, director of Macalester’s Career Development Center, and a panel of alumni plan a program in early March, “Finding the Right Balance Between Career and Personal Life.”

May will find English professor Alvin D. Greenberg in Cincinnati to discuss “Our Creative Voices” with alumni.

James B. Stewart, professor of history and then provost, spoke to Chicago alumni last December on Macalester’s global view and its effects on his own scholarship in American history.
Michael Sneed keeps paying back the debt he figures he owes Macalester

by Terry Andrews

Michael E. Sneed '81 lives and works in New Jersey. "I am so far away [from Macalester] it would be easy to say I don't have the time, but I want to continue to make sure I develop as a complete person, a responsible citizen. Macalester did so much for me that I certainly owe them this."

"This" is the time he volunteers both as a member of the Alumni Association's board of directors and as a member of the alumni admissions committee, which helps to recruit new students. The 30-year-old Sneed says the volunteer work gives him a sense of purpose. Macalester is what it is, he feels, partly because of the people who work behind the scenes to support it.

"When I tell people I went to Macalester College, and they say that it's a great school, they only say that because other people were involved to make it that way before me."

After high school in his native Chicago, Sneed chose Macalester over several other small private colleges. He thought he might go into medicine or dentistry. Through Macalester's Community Involvement Program, he had a six-month internship with a Minneapolis dentist his sophomore year. After that, he says decidedly, "I didn't want to be a dentist."

Then he took an economics course. "I always considered economics too hard, but I gave it a whirl, and it turned out to be fun."

He was also taking psychology courses at the time, and he graduated from Macalester with a double major—in psychology, and economics and business. "Those were my two interests, but as I talked more and more to my advisor, [economics and business professor] Karl Egge, I ended up going the business route. He helped me with all that, and I made the decision to go to business school."

Macalester, Sneed says, helped him chart a course for a profession, and he
went on for an M.B.A. at Dartmouth. He then took a management position with Johnson & Johnson, where he is now a product director involved with feminine products marketing.

More importantly, he says, his college years provided him with a wealth of experience in a variety of areas and introduced him to a wide range of people. "Macalester certainly gave me the opportunity to grow personally. There are a lot of things you want to try at 18 or 19 to find out what you're good at. I remember learning early on that it was not a school that was going to lead you by the hand. You made your own decisions there."

Sneed, who is black, enjoyed the diversity of the student body. "It was almost like living vicariously. You met people from other parts of the country and it made you think about what it would be like to live there."

Sneed pursued a wide range of extra-curricular activities, including a stint as a disk jockey for Macalester's radio station, KMAC (which later became WMCN). "I became general manager my senior year, and it was a great experience. We went from being a closed campus station to having FCC approval, which meant a bigger audience and a 24-hour day."

Sneed was also involved in Community Council, Macalester's student government, as an elected representative. "I was real interested in politics," he says. "I learned how to lobby for funds and I got a good understanding of how to make coalitions. I also learned how to understand the administrator's point of view, how to listen to the other side."

These are skills, he notes, that have served him well in business.

He was also chief photographer for the Mac Weekly for one year, a resident assistant for two years, and a participant in intramural sports (basketball and floor hockey) and behind-the-scenes theater work.

"I had a lot of fun in college. But I also studied," he says. "I can't say I turned in every assignment, but I had a rule: always go to class." He graduated cum laude.

After joining Johnson & Johnson, Sneed says, "it took me a while to get up to speed and find out what the corporate world is like. It's extremely fast-paced. I've often put in 12- or 14-hour days."

Yet despite his workload, and despite doing volunteer fund-raising for United Way and the Big Brother and Big Sister organizations, Sneed decided it was important to find time for Macalester. His volunteer work for the college is twofold.

As a member of the alumni admissions committee for the past six years, he helps to recruit potential students. "Macalester has representatives throughout the country," explains Sneed, who lives in North Bergen, N.J., with his wife, Ann (a native of Northern Ireland, she is an advertising account supervisor in New York City). "We telephone people who've expressed an interest in Macalester to see if they have any questions about the school. And we go to tons of college fairs at high schools to disseminate information about the college. Macalester is not extremely well known on the East Coast, although its profile is higher in recent years. So I give prospective students a perspective on what Macalester is like compared to schools they're familiar with, like Amherst. Occasionally I'll interview someone who is unable to make it out to the Twin Cities, and then make recommendations about the person to the college."

In 1988, Sneed became a member of the Alumni Association board of directors. "I consider it quite an honor," he says. "It happened as an outgrowth of the board's decision to make the board more of a national organization. Until 1980, all the members were from the Twin Cities, even though Macalester has prided itself on having students from all the states and about 60 countries."

He serves on the board's development committee. "We work with the development group at Macalester to determine strategies for raising money. I consider this a challenge. I don't think I'm necessarily good at it, but it uses a lot of marketing skills, which is my strong point."

Last year the development committee decided for the first time to take an active part in fund-raising activities. "It was a big accomplishment to determine our role," Sneed says. About five percent of Macalester's annual revenue comes from private gifts and grants, according to college treasurer Paul J. Aslanian.

"There is room for improvement," Sneed says. "I feel the numbers show we do less well than other institutions our size."

But he added that alumni giving was up 13 percent over the previous year. "We exceeded our goal by 10 percent. I don't know how much of that was because of what we did, but we certainly focused attention on this."

Last fall Sneed was asked to become chair of the development committee and to serve on the Alumni Association board of directors' long-range planning committee. "We're setting objectives and goals for increased alumni participation and contributions. We've gotten off to a good start."

Asked why he volunteers his time, Sneed says: "I feel that if you're successful and bright and have the ability to make it on your own, and fortunately I do, that you have a responsibility to share this good fortune with others. A lot of people throughout my life have really helped me out, and I have a lot I've learned that I can share."

"I'm not volunteering for fame or money," he adds, "but because it feels right. It feels good."
ALUMNI PROFILE

Wall Street report: The market's bullish on Cynthia Crossen

Cynthia Crossen '73 remembers a Macalester where there were few requirements for graduation, where a student used barbed wire to shut Hubert Humphrey's faculty office, and where "caffeine-buzzed bridge players" would play tournaments in the student union. It is strange to hear this in New York City's conservative financial district, where Crossen now writes for the Wall Street Journal. Here beside the Hudson River, in the shadow of the World Trade Center, she is pointing out the expensive berths where millionaires keep their yachts. She speaks quickly, with the savvy of an experienced journalist, but she is not cynical. Her career has been a journey from army fatigues and war protests on Grand Avenue to dress suits and stock market crashes on Wall Street.

"We took a bus bench off of Grand Avenue and blocked traffic. It was a guerrilla skirmish to end the Vietnam War, and the funny thing was—it worked," she says, and laughs. "At that time, the Wall Street Journal was about as far from my consciousness as anything could be."

Soon after graduating and enrolling in a journalism program at the University of Minnesota, Crossen was writing for the brash, alternative Minneapolis newspaper, Metropolis. As an associate editor, it was there that she met managing editor James Gleick, who is now her husband.

"It was really the first paper to blast Minneapolis," she says with a smile, admitting that the paper's smug attitude and biting stories offended many people, including advertisers. When the paper ran out of funds in 1977, she and Gleick packed their bags and moved to New York City.

After editing positions with Essence, the New Jersey Monthly, and American Lawyer, Crossen became managing editor of the Village Voice in 1981. All the editing and decision-making, however, was not giving her the freedom to write as much as she would have liked, so she applied for a job at the Wall Street Journal. "I considered myself to have paid my dues in full," she says.

Crossen says she was part of a "new wave" of writers for the Journal. At a time when the paper was expanding its reporting to cover a broader range of topics, Crossen's diverse background was ideal. Initially editing and writing features such as a series on "Managing Motherhood," Crossen was given a demanding financial beat when she became a full-time reporter more than a year later. While her knowledge of the financial world was, as she puts it, "a tabula rasa," she was encouraged by her editors and quickly learned the stock market beat.

Since then, Crossen has covered many beats, including the bond trade and publishing. She remembers the October 1987 Black Monday stock market crash: "It was one of those days to be a reporter.... We had some sense of the crisis by mid-afternoon. By then, the whole newsroom was mobilized and I was calling money managers to find out how many millions were lost."

At the Journal, Crossen gets variety—she has written about miniature golf, a blind stockbroker, and publishing take-over battles—and a decent paycheck. Following the birth of her son, Harry, in February 1989, she began working part-time on general assignment. "[It's] almost like being an independent contractor. You can do whatever you want as long as you have the passion for it," she says, adding that the "crisp, precise style" of the Journal makes it one of the best places in the country to learn to write.

"I have no aspirations to become the managing editor of the Journal," she says, happy with her relative independence.

Crossen says that she is the same person she was at Macalester—a little less angry and rebellious, but essentially the same. She credits Macalester with encouraging the kind of independent thinking which has taken her far. "I don't take to the streets anymore," she admits.

Crossen now lives in Brooklyn, and although work and family occupy most of her time, she enjoys the metropolis of New York by taking walks and attending an occasional movie or play. She recently learned to play bridge and, revealing a writer's instinct, says that she is interested in doing a story about it. Meanwhile, Gleick, who until recently was a science reporter for the New York Times, is enjoying the success of his book, Chaos: Making a New Science; he is now working on a biography of Richard Feynman, a scientist who witnessed the first atomic bomb test in New Mexico. It would seem as if Crossen and Gleick are sitting on top of the world. Crossen points out that in the World Financial Center, where the Wall Street Journal offices are located, writers are one floor above the editors.

"The way it should be," she says.

—Kevin Brooks '89
The economic gospel of Harvard's Michael Jensen

When economist Michael C. Jensen '62 speaks, even E. F. Hutton listens. Business Week called him "academia's fire-brand of laissez-faire economics" and declared he has "star quality."

Starting at the University of Rochester's business school, and in recent years at the Harvard Business School, Jensen has commanded attention given to few scholars. The free-market economic gospel according to Jensen proclaims, for example, that:

- Corporate takeovers, friendly or otherwise, are actually beneficial for the economy. Besides enriching shareholders, they have dramatically increased productivity. "It's not true that I believe that all takeovers in history have been good. It's just that the movement as a whole has been highly productive for the American economy," Jensen says.

- "Golden parachutes," the contracts which guarantee key executives high severance pay and other benefits if they lose their jobs in a sale or merger, are worth the money because they inhibit existing management from stopping takeovers just to preserve their jobs. The relationship between shareholders and managers is like that of homeowners and realtors, Jensen says: "When you hire a realtor to sell your house, no one in his right mind would penalize him for doing so. Like it or not, the manager is the one who has to sell your company if that's the right thing to do.... So structure a contract that will reward them with part of the gains."

- Corporate executives are not overpaid. In fact, a study by Jensen and a colleague found that "contrary to public opinion," the average compensation for chief executive officers—adjusted for inflation—has actually fallen since the 1930s. Jensen's main point, however, is not that CEOs are underpaid but that their compensation should be tied to their performance. Given the problems of government agencies like the post office, where executives are paid like bureaucrats, "we shouldn't be surprised that there are similar problems at General Motors where executives are not paid according to performance."

Jensen denies that he tries to present his views in a provocative way. "There's always a marketing element in everything you do. You have to sell your ideas," he said. He has been called "academia's firebrand of laissez-faire economics" and "star quality." "It solved all our problems dramatically and quickly," he explained. "It was that closeness to the business community which was one of the major attractions of the Harvard Business School to me. I'm very much interested and that they maximize," he says. He recalls taking the girls to the circus when they were small and being driven to distraction by their requests for candy and other goodies. He decided to give them each $5, telling them they could keep the money or spend it—but would get no more when the money was gone.

"It solved all our problems dramatically because suddenly they didn't want to buy everything," Jensen says. "They had to make substitutions."

Jensen took five years to get his B.A. in economics at Macalester, partly because he was working for his father, a printer, in the evenings. He took his Ph.D. at the University of Chicago, the mecca of free-market economics, and then went on to make his reputation at the University of Rochester's business school in Rochester, N.Y. In 1973 he founded the Journal of Financial Economics, an influential scholarly bulletin for which he still serves as managing editor. His second wife, Toni Wolcott, is the journal's editorial assistant.

Jensen is usually called a conservative because of his laissez-faire approach to economics, although he dislikes the term. "I have a lot of problems with conservatives," he says. "The typical conservative is not really dedicated to freedom and individual liberty. They really argue with typical liberals over what they're going to use coercion for."

After holding joint appointments at Rochester and Harvard from 1984 to 1988, Jensen finally moved permanently to Harvard in 1988. Several hundred of HBS' alumni are chief executive officers of major businesses.

"It was that closeness to the business community which was one of the major attractions of the Harvard Business School to me. I'm very much interested in organizations and how they work," he says.

Jensen says he has thought about going into business himself. "Who knows—I may do that some day. But you have an opportunity as a scholar to make a larger impact on society.... The business world does respond to ideas. They really do."

— Jon Halvorsen
Making a commitment

I wholeheartedly support the recent letter to the editor urging you to use recycled paper in your publication. If an aware and sensitive institution like Macalester can't make a major commitment to conservation of our resources, there is no hope for convincing other corporations to do so. Markets for recycled paper will not improve until more recycled paper is used.

In addition, while a large metropolitan area like the Twin Cities may have sources for recycling the slick paper you currently use, smaller rural areas only have sources for non-slick paper, and recycling centers will not accept the magazine as printed now.

Shannon Byrne Brower '72
Emmet County commissioner
Petoskey, Mich.

Also for recycling

I agree with Amy Bornstein Fuqua '84 [in the November letters section]. Use recycled paper and keep the magazine recyclable.

Juanita Garcia Godoy '74
Department of Spanish
Macalester

College must live up to publicly espoused ideals

I am writing to clarify misleading information in the November issue of Macalester Today regarding the 1987 controversy surrounding Macalester's involvement in the Common Fund Equity Fund.

In 1986, the trustees approved a new policy for investments in companies doing business in South Africa. The policy was a result of months of discussions, debates, and compromises between Macalester students, faculty, administration, and trustees. The policy did not call for divestment, not even for an end to new investments. It said simply that Macalester would not make any new investments in companies which had proven themselves to do bad business in South Africa.

The decision was made to use an A.D. Little ranking of III (which signifies non-compliance with the lenient Sullivan Principles) as the measure of "grave social injustice."

Your article states that the policy is still in effect today; that is simply untrue. The policy was tossed aside at the first opportunity (less than four months later) when the trustees voted to invest $8 million of Macalester's money in the Common Fund Equity Fund, which included eight companies with an A.D. Little ranking of III. They made this decision despite the fact that the Common Fund did offer a "South Africa-free" fund which, for the two previous years, had an almost identical rate of return as the regular Equity Fund.

Your article states that some students felt the investment violated the 1986 policy; it did violate the policy—that is not an opinion, it is a statement of fact. The trustees violated not only the letter of the policy, but also the spirit of community decision-making and, in my mind, Macalester's commitment to international responsibility and social justice.

It is not too late for Macalester to live up to its publicly espoused ideals. I sincerely hope that it will make that decision in the future.

Beth Olson '87
New York, N.Y.

Corrections

An article in the February 1988 issue of Macalester Today incorrectly quoted professor Kathleen Parson '67 as saying that she "walked through the tear gas on the way to class" during student protests at Macalester in the 1960s. As a result of the error, a letter to the editor in the May 1988 issue challenged Parson to document the incident. In fact, Parson was referring not to Macalester but to an incident at the University of Minnesota in Minneapolis in 1970 while she was attending graduate school.

In November's Class Notes, Devan M. Scott '85 was mistakenly identified as male.

In November's Alumni News section, a group photo taken in Manhattan showed parents of new Macalester students. The caption mistakenly identified the group as alumni.
Sentimental Journeys...to Reunion!

For alumni, Reunion Weekend will be JOURNEYS FORWARD with programs exploring biomedical ethics, the future of the Baby Boom generation, and cultural lessons from the Third World... and JOURNEYS PAST with campus tours, visits with old college friends, and the foot-tapping folk music of Dewey Decimal and the Librarians, who were also the hits of last year's reunion. Dates are June 8-10. Watch for your invitation.