



# Epiphanies

I welcomed in 1994 with some winter meditation from a campsite on a hill in the Allegheny Mountains of western Pennsylvania. There was a light dusting of snow on the ground, and it was one of those clear nights when you can look up and lose yourself in cold, blue infinity.

I was sitting on an old log in a meadow that crested a wooded rise known as Sunset Hill. I had made the moonlight climb an hour earlier, and now was spending the first wee hours of the year in a state somewhere between contemplation and reverie. As I mulled over my existence, with all its leavings and returnings, successes and failures, ponderings and proud attempts, I found one of those strange and rare moments when I was in harmony with the motion of my life. I was at peace with what had already passed and with what might come in the coming year, and I was okay with my place in the universe as I looked down from the night sky and began the long walk down to the warmer lights of the town below me.

By definition however, such epiphanies are few and far between, interludes in what Wordsworth called "the dreary intercourse of daily life." The day to day presence of seizures of irresolution and black fits of ambivalence are more often the rule than the exception, and our task as people is to find a way to live with some kind of potency in the uncertainty of the times in between.

The paradox of the human condition is that, being both finite and capable of transcendent vision, it sometimes seems that brief tastes of the hopeful intoxication of being fully alive only serve to deepen our dissatisfaction with our daily lot. But it is precisely the daily routine that comprises the great majority of our lives, and there that the battle between impotence and transcendence must be waged, and without the benefit of overarching vision.

Life slips away from us if we don't redeem the everyday by full engagement in it. It is in living each day in full engagement, walking and working toward an end in spite of the unsure footing of our position, that we experience full humanity.

Global events can unfold in a disconcertingly parallel fashion. It seems that brief moments of harmony and breakthroughs of peace are merely islands in a vast sea of conflict, chaos, and senseless violence. And when the maelstrom of bloodshed does give way, it often leaves only the dreariness of social inequality and economic oppression behind.

Epiphanal moments such as the fall of the Berlin Wall, the end of the Cold War, and the cease-fire in Northern Ireland, seem to be all too transitory and short-lived, and most days seem to give little cause for hope. The uphill struggle for human rights and political change is a daily one which must too often be waged without any assurance that the world is moving toward any ultimate end besides indefinite suffering or nuclear conflagration.

I had another of those moments of clarity on SST this summer. My service assignment was on a remote island off Germany's northern coast, and one evening's restless wandering found me down along the beach as the sun was going down. As I sat on the Baltic sand and looked north out across the sea to the purple horizon, I felt again that equilibrium, as if my life had some symmetry that kept me balanced at a great height without falling. The vast distances of the ocean didn't threaten me, because I felt nearly as limitless, and my uncertainties didn't trouble me as I realized that the only things worth being sure of are those which are never fully comprehensible or fathomable. The paradox of epiphanal moments is that they reveal with unshakeable clarity the improbable nature of human experience, in my life and the world's.

KSS

# Post-war GC: Exploring new frontiers

GC had a watershed year in 1946-1947. The seven-to-one ratio of women to men of 1945 was rapidly becoming one-to-one as hundreds of male students and faculty members returned to campus after Civilian Public Service. Mennonite Mutual Aid had just been organized to help the returning CPS men with their financial needs, enabling many of them to begin or resume their college educations immediately.

The student body swelled first to 600 and then to 700, and was accommodated in the Ad building, Science Hall, the old library, Kulp Hall, Coffman Hall, and the old frame gymnasium that also served as an auditorium for choir programs. The rapid increase in numbers taxed facilities, so most of the young men were housed in the Quadrangle, a temporary mass housing shelter, and the dining hall switched from seating at tables where food was brought by waiters and waitresses and served by hosts and hostesses, to a cafeteria style.

Dormitory facilities were often quite rudimentary. Evelyn Showalter and I were roommates, and during our junior year, we needed to share a double bed in Coffman Hall. It was a veritable hammock. We spoke to the matron about it. She rolled up an old blanket and placed it under the mattress. Then we had two hammocks, quite an improvement.

Although GC was a liberal arts college, there was strong guidance toward a career track, usually education, business or pre-med. Because I was steered into secondary education, I missed some of the courses that would have been most valuable to me, such as H. S. Bender's Church History, and Lawrence Burkholder's Philosophy.

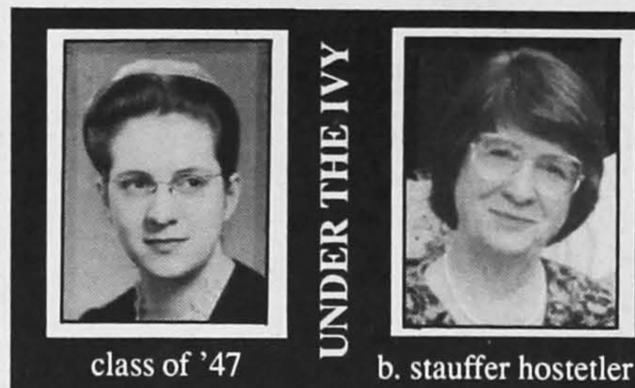
As a concession to the church,

Spurred by the CPS experience and post-war need, the relief and service programs of the church were developing rapidly. There was criticism that these were mere social programs. But when I was asked to come to MCC headquarters in Akron to work administratively with the new volunteer service program, I heard it as a call from God. Never mind that I knew nothing about offices or administration skills.

For some years, I chided myself for accepting an assignment in such ignorance. Only gradually did I realize that many people at that time were accepting assignments for which they had no experience. The church was rapidly expanding its program into new areas, and it was necessary to learn as one went.

Of the 96 who graduated in 1947, only 16 had started college four years earlier. Because we were so diverse, we had limited class spirit, but there was a strong commitment to mission and service. There was a strong dedication to the church. We were idealists, and this carried us when experience was inadequate and we stumbled.

*Beulah Stauffer Hostetler and her husband, John, live just north of Philadelphia, Pa. Hostetler returned to graduate school and earned a Ph. D. in religious thought at the University of Pennsylvania in 1977. She is currently an independent scholar and occasionally accepts special teaching assignments.*



the college did not have an organ, let alone an instrumental program or an orchestra. I was responsible for discussing our class gift with President Ernest E. Miller. He suggested an organ, and I was not comfortable with the idea, knowing personally individuals in the church who would be highly critical. We compromised on a tape recording machine for our class gift, the latest technology.

Some elements of the church were still highly critical of GC, considering it liberal. From the beginning of my experience at the college, I felt that these criticisms were ill-founded.

# Don't let 'em crimp your mass style

In response to current concern for relationships and the omnipresent Marriott caste system, we have compiled the following guidelines on how you, yes you, the average GC student, can better understand the social aura of campus life.

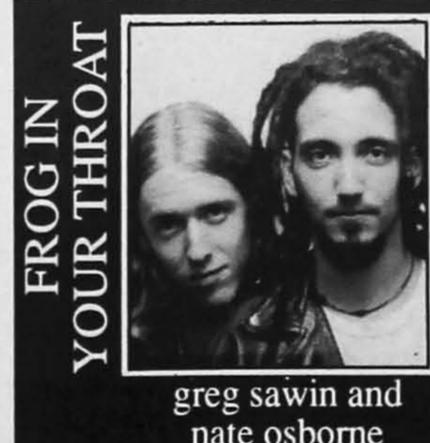
We are jumping on the advice-giving bandwagon to offer our personal interpretation of the GC social scene. We feel the key element to social survival is an understanding of the term "mass individuality," exemplified by the following images.

The phenomenon of group individuality is epitomized by the interaction at the round tables of Marriott. The tables don't allocate a strict number of place settings. In addition, our high school geometry classes have bestowed upon us the ability to skillfully arrange nearly an infinite number of rectangular trays at any one circular table. This "there's always room for one more" attitude rescues a lone wanderer from the terrifying Aisle of Observation.

To sit alone equals death, so the trays are shifted once more and the refugee goes across the line to fetch a

chair (its a red one, but everyone politely pretends not to notice). The dining experience is made up of people taking turns doing crazy, wacky things to entertain the group. Popular acts include glass breaking, food throwing, jigging, salt grinding, tea bag popping, and the standard napkin free throw tournament.

These are acceptable acts, but there is also room for variation.



greg sawin and nate osborne

Generic self deprecation is always a good place to start.

Another bustling GC social activity is the post-chapel, m a i l - checking, *Record*-reading, *Alternative*

*Maple*-watching, bagel-chomping, coffee-gulping, Snapple-slurping and social lounging that you are likely experiencing as you read this. We have noticed that in order to read the *Record* (or just look at the pictures), proper social etiquette requires participants to gather in gaggles of similarly clad youth.

Among a sizzly group of alternative maples, crowded nineteen to a couch, interaction must be limited to such phrases as "Hey, did you see the comic?" or "Aw, that's a pretty picture." The proper response is "Yeah, that's great," unless your image is among the students in the background of the picture on page four of this week's *Record*, in which case you are licensed to run around and hoot a bit.

When students return to campus after being away for a time, on SST or a VS term or time abroad or just back from Lancaster as a ninth-year senior, proper etiquette requires exuberant salutations as they are welcomed back into the group. Parties are to be thrown in their honor, accompanied by a round of group hugs, fun jello molds, and utterings of "I love you guys. You guys are great," reconfirming the group individuality.

In the spirit of true alternative maple grunge, it is vital to make several trips a day across the border to light one up for the Gipper. There you can easily express your mass individuality and experience some delightful group angst about the state of the world (Kansas).

As free will and intellectual contemplation stretch the outer limits of your creativity, you must remember that all energies are to be focused on the good of the group. Freedom should not interfere with mass individuality.

## The Record Staff

The Record, published weekly during the fall and spring semesters and biweekly during May and June, is produced by student journalists on campus. The views expressed are their own. The Record is not the official voice of the student body, administration or the faculty of Goshen College. Please keep letters to the editor under 300 words. Editors reserve the right to edit letters for space and clarity. The Record is located in the Student Organizations Center on the Goshen College campus. Postage is paid at Goshen, Indiana 46526. Subscription rate is \$18 per year. Phone (219) 535-7398.

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# Taking a stand for small-town America

Stop buying from Wal-Mart. I know that may appear to be a difficult request for some of us. It seems easier to take the wide road and the quick buck.

There are many reasons not to patronize Wal-Mart: nasty working conditions for employees, disproofs of "Always the lowest price" and "Made in the U.S.A.," and *Date-line* and AFL-CIO exposes of Chinese children and political prisoners being forced to make goods. I have too little space here, so you may contact me personally for details.

Instead, here is the main reason that the odds of your finding me buying from a Wal-Mart store aren't much better than the odds of the Smithsonian displaying my grandfather's dentures. The phrase "DISCOUNT CITY" in gigantic letters is doubly appropriate. Indeed, that is exactly what Wal-Mart does: it discounts cities!

When a Wal-Mart first comes to town, it makes sense for them to lower their prices as low as they can, to drive out the contenders already there. They can sell things for less than they themselves pay, because the web of over 2300 discount stores can easily absorb the losses. This practice is illegal in over 20 states, although it's difficult to prove. It was proven in

court in Conway, Ark., where a local pharmacist bought his supplies from Wal-Mart because they were cheaper than his wholesaler!

While the Wal-Mart conglomeration has continued to grow, the amount of money spent in recent years on its product offering has not. Wal-Mart doesn't create its own market, but sucks money from others. When hometown merchants vanish, there's a chain reaction. Local merchants pay for local services, so the lawyers go, the accountants go, etc. Even the newspa-

pers are hurt, because Wal-Mart buys only 20% as many ads. The money simply does not stay in town.

More than economics are involved here. I doubt you would consider it a great economic achievement if American artistic and cultural treasures were sold to Europe at attractive prices. In the same way, it's no great economic achievement to help sell your town's treasures for a cheaper tube of "Crest" toothpaste. John Maynard Keynes, perhaps the greatest economist of this century, warned us not to "overestimate the importance of the economic problem, or sacrifice to its supposed necessities other matters of greater and more permanent significance."

Wal-Mart is a nationwide chain that has now spread into Canada as well. That means that every cent you add to the network at any outlet has the same effect. If you buy things from a Wal-Mart here, you are not hurting just Goshen, which you're maybe just visiting and don't care much about. You are helping to make possible the unraveling of every other community affected, likely including yours. If your hometown doesn't have this problem yet, the growth you fund may change that.

If you go home for Mid-terms or Christmas, walk down your main street and count how many storefronts are vacant that you remember weren't always that way. If you don't, remember in your mind the places where you grew up, played, learned, and experienced the forming years of your life, the communities that have had crucial roles in how you view the world, in who you were and who you are. The things that made your home where you came of age different from other towns are the unique variety of local businesses and the people supported by them, who know your families and take a personal interest in you and your future. Not as much of this is found in towns that have been homogenized by Wal-Mart.

As and after you pass through the place physically or mentally, and the next time you need to buy something, it is my hope that you will ask yourself the same nagging question: *Is your town for sale?*

SQUIRREL'S TALE



matthew bricker

# Sinner, have you seen the light?

The first time I came in contact with the blues, I was in seventh grade and had hauled our black and white television up to my room to watch *The Blues Brothers* instead of going to bed. The plot was funny but I remember finding the musical parts a little bit annoying.

It wasn't until I came out to GC and saw the movie for the third or maybe fourth time that the opening strains of "She Caught the Katy," the first song in the movie, plucked some A chord in my soul and I entered into the deeply spiritual realm of the blues.

The blues are the thumping blood in the veins of life itself. They're all about oblivion, faded love, beater cars, the dust on the sidewalk, cracked formica lunch counters, hard work, no work, laundromats, smoky pool rooms.

Landladies, loan collectors, the ice cream man, and Mississippi's late Senator Bilbo. Jubilation, intoxication, destitution, isolation, lamentation, rejuvenation. "Moanin' at Midnight," "Sittin' on Top of the World," "Stealing Watermelons," "Goin' Down Slow," "Gettin' Old and Grey."

Allow me to suggest that the blues are for you. Once you've heard the Gospel according to John Lee Hooker, your soul will never be the same.

The salvation of the blues is, of

course, shameless rhythm. Other forms of music may approximate, mask, pervert, or even deny the foot shuffling, collar loosening, grinning, tilted-head-closed-eye groove in occasionally valid ways, but one need look no farther than the original source.

To enjoy the blues is a simple thing. High fidelity is not a priority: that clay-covered mono tape player in the Art Building or the AM radio in your aunt's

Buick could be the perfect initiator of a conversion experience. A down-and-out harmonica player on the waterfront could direct you down the road to Damascus, and a listen to Hound Dog Taylor's "Gimme Back My Wig" could usher you into a grittily-amped nirvana.

Let me pause and make it clear that despite my apparent fervor, I am no reverend of the blues but merely a fledgling fan.

After the initial jubilation, one must allow time for his or her simple faith in the groove to mature and grow. After continued exposure, the blues will begin to resonate with your experience and fill you with a joy unknown to those outside the fold.

CRAVIN' COFFEE



ray vandersall

How can you open yourself to the True Word? My recommendations:

View *The Blues Brothers* as many times as possible. Attend services at the Triple Rock. Make a pilgrimage to Chicago. Pick cotton over summer break. Trade in *Discomania* for *Free Beer and Chicken*. Gimme back my wig, baby, an' let your head go bald.

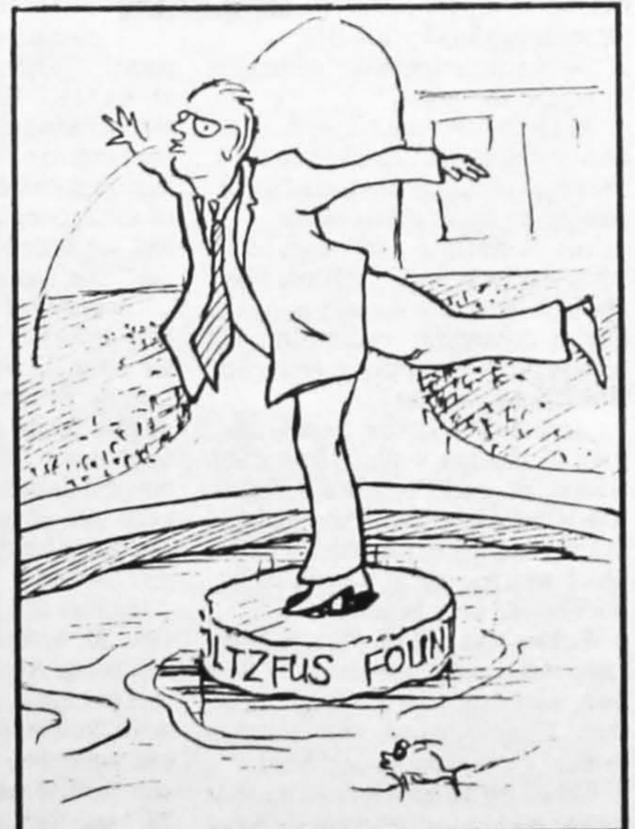
## COMICS FOR THE MASSES

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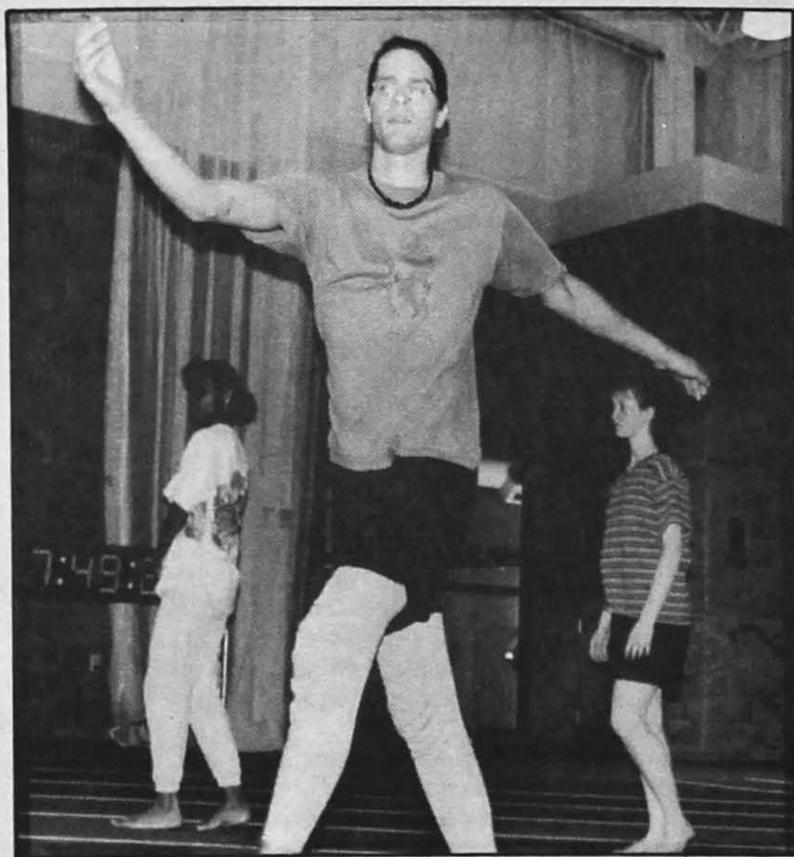


## GEN X-ING

Krista Zimmerman and Lowell Brown



cwb



Jodi Mullet

**Dancin' fools, in a non-threatening way:** Frosh Kesha Walker (left), junior Lauren Penner (center) and frosh Sue Gerber (right) kick into high gear on the track. All three were participating in the non-threatening dance workshop led by frosh Kelly Hartzler on held Tuesday night in the RFC.

## Camp stories revived in new Pinchpenny book

by Tim Groff  
Rachel J. Lapp

Reviving memories from summer camp and Sunday School, '94 graduate Telissa Sickler adds her name to the Pinchpenny author's list with her publication *J.C. Penny and Other Camp Skits*.

Sickler hopes the collection will be a valuable resource to youth leaders, camp counselors and teachers.

A reading of selected stories will take place on Friday, Oct. 21 at 4 p.m. in NC 19. According to Sickler, it will be a "live-action performance" of the skits by herself and others.

Sickler's collection comes from the files of professor of English Ervin Beck. She began editing the stories last spring, completing the work last month.

Her interest in the oral stories began when she took Beck's folklore class. She took the course not only as part of English department requirements, but because of her interests in preserving "traditions passed on."

According to Sickler, the only other student who has written about camp skits is '84 grad Paula Brunk Kuhns. Kuhns had several camp skits published in 1984 in a folklore newsletter in England, which is one of the only collections known to be in print.

Sickler says that people who know camp skits usually add details of their own, with their own variations of the skits. "These are mostly jokes designed to make people laugh," said Sickler.

She edited the book to make the skits easy to read and yet preserve the script

in the way they were originally told.

"I'm hoping students will buy it because some of them are a little bit demented and weird," said Sickler. "Some people may even recognize stories they contributed."

Sickler also hopes that the book will not become a script, but be used as a reference. The skits should not remain concrete forms, but continue to be spontaneous and dynamic. "These are basic outlines, with room to change details," said Sickler.

The book contains 37 pieces, including "Tooth-paste," "Water, Water" and "The Dying Son." They fall into categories including puns, mimes and surprise endings. "There are also a few strange skits that don't fall into any of these categories, like the skits that are intended to gross people out," said Sickler.

Sophomore Matt Miller began helping Sickler last year, designing the set-up of the book and senior Lowell Brown helped with the graphic design and layout this fall. Sophomore Mel Spohn created comical illustrations. "The illustrations are great. They are really funny, and compliment the stories," said Sickler.

Sickler will be leaving the area Oct. 30, headed for her home in Talkeetna, Alaska, where she will "get reacquainted" with her family while deciding future plans. "If anyone wants their books signed, they will have to catch me before Oct. 29," said Sickler.



## THE Queen's choice

by Rachel J. Lapp

### Hip to be square

Do you ever get tired of being the target of all these little trends that come along? At one time, new fashions and fads were exciting: friendship beads on safety pins, parachute pants, Miami Vice clothes, Members Only jackets, spiked hair, rolled up peg-leg jeans, neon everything, fishnet stockings, big boofy bangs, prescription-less glasses, topsiders and jean skirts. The good ol' days of Cyndi Lauper may be long gone, but there is always something new that we'll wax nostalgic on later, like when we look at the *Maple Leaf* in five years. Here is a list, purely for archival purposes:

•**Footwear frenzy:** Trade in your Eastlands for a pair of combat or hiking boots, Birkenstocks or Tevas, but don't you dare show up to a dance wearing Keds with pom-pom ball socks.

•**Necking:** Did you ever tie a jaunty bandana around your neck (or leg) Punky Brewster style? Then it was the Axl Rose look, soon to be replaced by the Hulk Hogan headwrap.

•**Lay it on:** Layers always seem to be a fine fashion statement. There were the Izods upon Izods, turtlenecks with Oxfords and now the t-shirt and flannel. Next (no doubt) is double-time turtlenecks.

•**Button up:** All right, admit it. You collected those clever little disks and pinned them on your jean jacket, too.

•**Back to the future:** Hang out in the '70s and '80s by getting into the groove with DJ Troy Osborne on Saturday, Oct. 22 in NC 19.



## ARTS BOX Chicago: Venetian Bedlam

Chris Kennel, '94

### We beg your pardon

We may never have promised you a rose garden, but we have pledged to try to bring you the most accurate information we can in every issue of the *Record*. Last week, we mistakenly gave Keith Hershberger's new album an incorrect title. The real title, of course, is *All These Years of Leaving*. Apologies to those of you who attempted to buy *All These Years of Longing*.

### ATTENTION NURSING MAJORS

Identify Career Opportunities  
Plan to attend the Nursing Career Fair on Monday, October 24, 1994, 11:30 AM-2:30 PM Newcomer Center 19

## ADMIT ONE

### ENCORE

*Wes Craven's New Nightmare*  
1:00, 3:15, 5:30, 7:45, 10:00

*Little Giants*  
1:00, 3:00, 5:00, 7:00, 9:00

*Exit to Eden*  
12:45, 3:00, 5:15, 7:30, 9:45

*Pulp Fiction*  
12:45, 5:00, 9:00

*Timecop*  
1:15, 5:15, 9:15

*Terminal Velocity*  
3:15, 7:15

*Only You*  
1:15, 3:15, 5:15, 7:15, 9:15

*The Scout*  
5:15

*Forrest Gump*  
1:00, 4:30, 7:00, 9:00

*Quiz Show*  
12:45, 4:30, 7:15, 9:45

### CONCORD

*The Specialist*  
1:15, 3:15, 5:15, 7:15, 9:15

*The River Wild*  
1:00, 3:00, 5:00, 7:00, 9:00

All times before 5 p.m. are matinees on Saturdays and Sundays.

## Gifts of the World



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## Letter from Indonesia

## SSTers discover Javanese culture

by Derek C. Martin  
Britt Kaufmann

Twenty-one adventurous GC students are learning a lesson in culture this semester as members of the first SST group to Indonesia. Reflecting on the first half of the group's experience, two members of the SST group sent the following report to the Record office.

After two long days in airplanes and airports, the students of the first Indonesia SST group arrived in Indonesia's capital, Jakarta, on the island of Java. Following three days in the city of 9 million people, the group moved on to Salatiga by bus. The SSTers were treated to a taste of the dangerous combination of a complete lack of traffic laws and a population density of 814 people per square kilometer.

Since their arrival in Salatiga on Sept. 6, the SSTers have spent two to four hours a day studying *bahasa Indonesia*, the country's national language, as well as hearing lectures on Javanese rural life and ethnology. In addition, the SSTers have been participating in their choice of two or three cultural seminars: batik, Indonesian cooking, and *pencak silat*, the Indonesian form of martial arts.

Although nearly everyone in Indonesia can speak *bahasa Indonesia*,

over 300 indigenous languages are spoken on Indonesia's 6,000 inhabitable islands. Thus, many SSTers have been faced with host families who use Javanese when they don't want their GC student to understand and *bahasa Indonesia* when they do. Unfortunately, even when the families do speak *bahasa Indonesia*, it is at lightning-speed, which is equally confusing.

The SSTers have been faced with a formidable foe in their homes: the bathroom. Indonesians bathe by splashing ice cold water from a large tub on themselves with a small dipper. It is a cultural expectation to bathe twice a day, once in the morning, once in the heat of the day. While the afternoon "baths" are refreshing, the morning "baths" demand sheer will-power. Two SSTers were rather confused about this system initially and actually climbed into the tub, committing a definite cultural *faux pas*, but also providing a tension-releasing belly-laugh.

Another source of adventure has been the toilets. There is an infinite variety of them in Indonesia, including anything from a non-flushing squatter to a fully functional Western-style model. However, a Western-style model doesn't necessarily guarantee a normal experience; in place of toilet paper, one is often expected to use a sprayer, a dipper-

full of water, or as one student found, a mysterious little rock.

SSTers have noticed a multitude of cultural expectations that differ greatly from typical Western individualism. Indonesian children are raised to be dependent on their families, even after they are married and have children of their own. There is a certain sense of accountability to the rest of the community that influences an individual's actions.

Javanese culture is a highly stratified one; Javanese are constantly aware of their standing within the hierarchy. As foreigners to this system, the SSTers are continually being challenged to find their place in the hierarchy.

*This weekend, the Indonesian SSTers will spread out across central Java to begin service assignments. Most will be staying in the homes of Indonesian Mennonites.*



Chad Bauman

Martin Miranda talks with senior Eddie Alfaro and members of the Latino Student Union during a coffeekick yesterday afternoon.

## Two alumni scholars to visit campus

by Rachel Hostetler

Martin Miranda, controller for Quality Dining, and Ann Jackson, a nurse in the field of psychiatry, are the next two guests of the Multicultural Affairs Office Alumni Scholar Forum.

Miranda arrived at GC yesterday afternoon. He will speak in several classes today in addition to meeting with administrators.

Miranda, who graduated from GC in 1985 with degrees in accounting and psychology, is currently controller for Quality Dining Inc., a franchise of Burger King, Chili's, Spageddie's and Bruegger's Bagel Bakeries. Quality Dining has brought in over \$65 million in revenue.

Before holding this position, Miranda was employed by NBD bank

for nine years, serving as branch manager, vice president and controller for NBD insurance.

He is a member of the Indiana CPA Society and an accounting instructor for the American Institute of Banking. He is also a member of the GC Alumni Association Board.

Miranda will meet with the Federal Income Tax class at 11:30 a.m. and the Business Process class at noon. He will end his visit by joining the Hispanic ministries department for lunch in the dining hall.

On Oct. 27 and 28, Ann Jackson will visit campus to speak about her experiences in psychiatric nursing. She is employed at St. Anthony's Hospital in Chicago as well as at Ingalls Hospital, where she works in health management and substance abuse rehabilitation.

She is the president of the Women of Englewood Social Club, a group which focuses on involving adults in resolving problems of crime and violence within the community.

Jackson studied nursing at GC from 1982 to 1985. She completed her nursing degree from Malcolm X College in 1990. Jackson now resides in Hessville, Ind.

The schedule for Jackson's visit will be released next week.

1994 marks the second year for the Alumni Scholar Forum. According to Zenebe Abebe, special assistant to the president for multicultural affairs, the program has been successful.

"Almost everyone we have asked has not even hesitated to say yes," Abebe said. "That is very exciting for me to see. Even if they had somewhat of a negative experience here, they still want to return."

Candidates for the forum are selected from a pool of names suggested by faculty members in the early stages of the forum's development. Because of previous restrictions on documenting the ethnicity or race of students, no records existed that could point the Multicultural Affairs Office to potential alumni guests.

With the professors' help, a data base of names was developed and invitations were sent to possible candidates. According to Abebe, over two-thirds responded positively.

Abebe emphasized that the Multicultural Affairs Office does not select only the most accomplished professionals out of the group.

"It is based on their experiences," he said. "We select those who gained a lot from their college experience and who have kept in contact and retained an interest in the college."

Abebe cited Jackson as being a prime recruiter for GC in her area and also highlighted Miranda's work on the Alumni Association Board.



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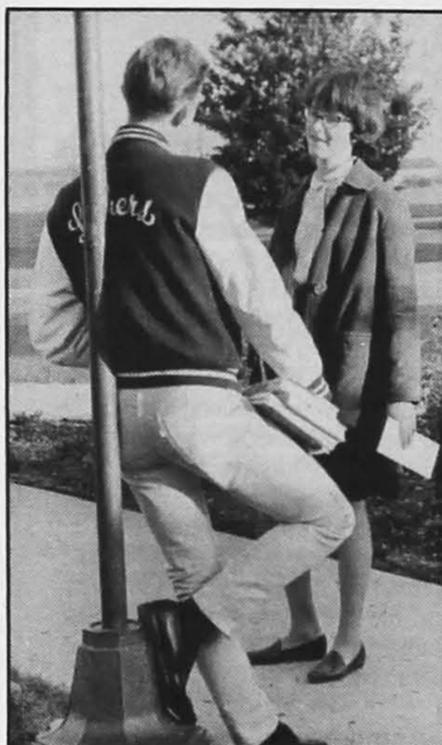
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Trends: GC students from 1907 (above) and the fifties (right) model the latest fashions.



## Formal to flannel: GC fashion evolves

By Angela Showalter  
Cinda Nofziger

American concepts of high fashion have evolved dramatically throughout the last century, and GC has by no means turned a blind eye to the changing trends. From coverings to tattoos, here is a brief overview of GC's fashion history.

Some people these days hold the false assumption that before the sixties, Mennonites wore cape dresses and bonnets or straight coats. Not so.

Early *Reflectors* (predecessor of the *Maple Leaf*) testify to the fact that many GC women swept into the twentieth century like their society counterparts — in long skirts and high-collared, embroidered shirts with pearlized buttons. Many wore their hair brushed upwards and pinned in a high bun in the style of the day.

Men at GC around the turn of the century often sported thin bow ties or straight ties with dark suits and wore their hair neatly parted and slicked.

Although the dress question was neither the sole nor the central issue involved in the college's closing in 1923, pressure mounted during that era for GC students to receive fewer of their fashion cues from the broader American society.

Agnes Eigsti ('31) remembered a letter her mother received during the summer of 1923 from bishop D.D. Miller. The letter informed the family that they were excommunicated because her father had purchased life insurance and because it was observed that her mother had worn a hat. Eigsti described the hat as a "blue chenille crushable with a rolled up rim."

Although "plain" dress was much more common after the re-opening in 1924, stylish impulses refused to be squelched. Eigsti recalled the fashion sense of Oren Smucker, a fellow GC student. She said, "he was a dapper dandy. He had the first pair of two-toned shoes and did he strut!"

O.J. Eigsti ('31) said that the main difference between students' clothing when he was at GC and students these

days is a matter of degrees of formality. "We always wore ties to class, and back then you dressed up for dinner," he said.

In the forties and fifties, GC women wore their hair in french rolls, and curls had to be soft — an effect achieved with massive hot rollers and extensive patience. Pleated skirts and shirt-dresses with cardigan sweaters predominated. Around this time men began sporting buzz cuts. Towards the end of the fifties, hair became bigger and teased into bubble flips and french twists.

The volatile social changes in the nation during the sixties eventually spilled over into life at GC. Coverings became more scarce during the sixties, and had virtually disappeared by the early seventies. The transition from formal to informal dress made its most rapid strides during the sixties and seventies, as jeans and unpressed clothing came into style.

Long hair came into style for both males and females during the seventies. For some this meant dos which stuck straight out and around afro-style. Others succumbed to heredity and gravity, and went straight, stringy, and parted down the middle *à la* Marsha Brady. For men, long hair refused to stop at the ear, but continued travelling down their cheeks in massive sideburns.

The administration finally allowed dancing in the eighties, and like many students, fashion flailed out of control. Women sprayed their bangs to high heaven, and flipped-up collars, denim mini-skirts and pegged jeans carried the decade.

Although many students in the nineties take their fashion cues from the pages of J.Crew or The Gap, many search second-hand or consignment shops for their threads. Junior Linda Gerber said, "used clothing is hip."

Goshen resident Jane Hershberger, an employee at the Salvation Army Thrift Store for the past six years said that many of the store's patrons are students. "We usually see at least 10 or 15 a week," she said.

Hair at GC is currently in a state of transition. Many women are taking their hair short and pixie-esque, although the long, shiny option continues to make a respectable showing. For many GC women the rule — long upon arrival, short and sassy upon departure — holds true.

The hairstyle pattern is more complex for men at GC. A familiar trend involves short to medium length hair upon arrival, long in the middle years, and short again upon departure.

On the more extreme end of fashion, shaven heads continue to please a small minority of students and disconcert a large majority of parents. Other recent crowd-pleasers include body-piercing and tattoos.

Above all else, the unifying factor in a very diverse fashion scene at GC these days is comfort. Students in the nineties come to class in jeans, sweatshirts, tee-shirts and overalls. Some hike their socks way up over their knees, and some are simply barefooted.

In fact, perhaps the main fashion taboo at GC these days is overdressing. For example, try this fun experiment: walk into Marriott on a weekday wearing a suit and tie or a floral silk pantsuit with matching pumps and handbag and record the number of hostile stares you receive.

Professor of communication Dan Hess observed that although students tend to dress down, attitudes do not always coincide with the change. He said, "students in grunge are alert, cooperative, compassionate people."

## Bender's vision a highlight of Anabaptist conference

by Krista Zimmerman

GC students know the legendary Harold S. Bender as the person responsible for the speech, "The Anabaptist Vision." But this weekend's Anabaptist Vision conference may unearth some little known facts about the man once nicknamed "the pope" of GC.

The academic conference, entitled *Anabaptist Vision(s) in the 20th Century: Ideas and Outcomes*, is being held in honor of both the 100th anniversary of GC and the 50th anniversary of Bender's famous speech, "The Anabaptist Vision."

Bender delivered the speech to the American Society of Church History in 1944. Then president of the organization, he offered a three-part redefinition of Anabaptism.

He identified community as the primary focus of Anabaptism, dividing the concept into Christianity as discipleship in life, the church as a fellowship of believers, and love and nonresistance in both personal and social relationships.

Al Keim, head of the history department at Eastern Mennonite University, is in the process of writing a biography on the former GC dean, professor of history and sociology and revered church leader.

According to Keim, "The Anabaptist Vision" was the product of Bender's ability to assimilate complex information and to distill its essence. The speech soon became internationally known as a definitive statement for Anabaptism and Mennonite self-understanding.

Keim, whose primary focus is American history and American Mennonite history in particular, has become well acquainted with the life and work of Bender. As part of his research, he is in the process of reading every existing piece of Bender's correspondence.

In addition to speaking in this morning's convocation, Keim will be delivering a paper on Elizabeth Horsch Bender, H.S. Bender's wife, at the conference.

Elizabeth Bender studied the portrayal of Anabaptism in German literature. Her research revealed substantial misinformation about Anabaptism in literary sources.

Bender came to the newly reopened college in 1924. Within a few months, Bender, along with his colleague and friend Ernst Correll, had founded the Mennonite Historical Society and was making plans to publish a two-volume work on Conrad Grebel.

In 1927, they founded the Mennonite Quarterly Review. During this time, Bender was also beginning to gather resources to aid in Anabaptist research. He taught at GC until his death in 1962.

For some time, Bender was half-humorously referred to as "the pope" on campus because of his certainty in advising students in what classes to take and what fields to study.

While his students sometimes struggled under his style of leadership, many of them also remember him as a truly caring professor, a man who made a great impact on their thinking and was able to guide their lives in meaningful ways.



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THE WEEK IN REVIEW

## Volleyball

The Maple Leaf netters fell to 10-13 on the year after dropping matches Wednesday and last night.

In Wednesday night action, the women lost a five-set match to Purdue-Calumet, 16-14, 11-15, 18-16, 3-15, 8-15.

Last night, the Taylor Lions stuck it to the Leafs, 15-0, 15-3, 15-11.

The team now takes a week off before hosting Marian next Saturday and Glen Oaks on Oct. 25.

## Cross Country

The GC women used the home-course advantage to gain a fourth-place finish in Saturday's GC Invitational. The men did not fare so well, bringing up the rear of the seven-team pack.

The Maple Leafs make trail to Bloomington today to compete in the Indiana Intercollegiate.

## Soccer — Men

The Maple Leafs suffered through a pair of crushing defeats this past week, losing to St. Francis by a 3-2 margin on Saturday night and to Bethel 2-1 on Tuesday.

In both games, the Leafs had opportunities to tie the score in the closing moments, but were unable to convert on either occasion.

The two conference defeats dropped the team to 5-7 overall, and 1-3 in the conference. The Leafs will travel to Tri-State and Ashland for games over mid-term break.

## Women

The GC women went 2-1 on the week, scoring two impressive shut-out victories before losing to Anderson 2-1 on Wednesday evening.

Junior Tonya Hunsberger netted both goals in Friday's 2-0 victory over Manchester, and then assisted on junior Tina Miller's goal in a 1-0 triumph against Olivet on Monday.

The Leafs play to 4-6-1 on the season, hoping to improve on that mark when they host Earlham at home tomorrow afternoon at 2 p.m.

## Intramurals

In intramural soccer action, David Rupp headed in a goal with less than a minute remaining, leading the Yellows to a 3-2 upset victory over the Whites. The Yellows now move to the finals, where they take on the Greens on Wednesday.



Climb every molehill: Sophomore Katie Stoltzfus and frosh Kate Kreider storm the formidable challenge presented by one of the GC golf greens during Saturday's GC Invitational. The two runners helped the women to a fourth-place finish.

## Conference tourney today

# Women set to challenge MCC foes

by Chris Whitehead

After finishing the regular season with a 5-9 record, the GC women's tennis team looks to continue their season of improvement today in the Mid-Central Conference tournament at Anderson University. The team split matches this week, defeating Franklin College on Saturday and losing to Indiana-Purdue at Fort Wayne on Tuesday afternoon.

In the IPFW match, sophomore Jodi Rychener and junior Beth Conrad showed promise heading into the conference meet, winning each of their singles matches and combining

for a doubles victory, 6-1, 6-2. Unfortunately, their teammates did not fare as well, and the Maple Leafs dropped the match, 5-4.

Senior Danielle Landis lost her singles match 6-1, 6-1, as did junior Karen Buerge, 6-2, 3-6, 3-6, and senior Kristen Nolan, 6-4, 0-6, 0-6. Frosh Joy Frey battled her way to a 7-5, 6-1 victory. At doubles, the combination of sophomore Nicole Brockmueller and Frey fell 4-6, 0-6, and the sophomore duo of Dawn Hunsberger and Laura Glick dropped their match 2-6, 1-6.

Despite the loss, coach Pert Shetler remained encouraged heading into the MCC meet. "I was very pleased with this match, especially considering last year's loss to them, 9-0, with most of the same people returning."

The team fared much better on Saturday against Franklin, winning a rain-shortened match by the score of 5-2. No.1 singles player Rychener triumphed 6-0, 6-3, as did Conrad at No.2, 6-4, 6-1. Also prevailing in singles were Buerge, 6-4, 6-2, and Frey, 6-3, 7-5. Dropping their singles matches were Nolan, 3-6, 0-6, and Landis, 4-6, 4-6.

The Conrad-Rychener duo scored another victory, 2-6, 7-5, 6-1, in the only doubles match played. The other matches were called due to the rain.

Looking ahead to the MCC tournament, the team seems collectively optimistic. "We're peaking at just the right time," commented Shetler. "We have been doing a good job reading our opponents."

Conrad agreed, saying "I'm pretty excited. We've definitely improved, and we're still a really young team."

Seedings and match-ups were announced last night. Rychener gained a No. 4 seed in the No. 1 singles flight, while Conrad received the No. 3 seeding at No. 2 singles. In the No. 5 singles flight, Landis drew the No. 4 seeding.

Shetler commented, "I feel good about the seedings. Jodi especially got a good draw in terms of her bracket. Overall, a number of our players have a good chance of winning their first-round matches, and there is potential for good second-round match-ups."

First-round singles and doubles matches began this morning. Those players advancing to the semi-finals will play tomorrow at 8 a.m.

## Men's Tennis

In MCC men's tournament action in Indianapolis, GC's two remaining competitors fell in Saturday's semi-finals. At the No.3 singles flight, fourth-seeded junior Tyler Miller dropped his match to Galen Mast of Huntington, 1-6, 1-6. Frosh Jeremy McLaughlin lost to Michael Wade of Marian, 5-7, 3-6.

The two GC players performed well, according to coach John Ingold. "Jeremy played well throughout the tournament for a first-year player," noted Ingold. "Wade went on to win his flight."

Regarding Miller's performance, Ingold said, "Galen Mast was really on his game. Tyler had trouble keeping pace."

Huntington easily won the MCC tourney with 22 points. GC finished with 2 points.

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## GC to host teleconference, ex-terrorist

by Rachel Beth Miller

Two upcoming events sponsored by the GC peace studies program will allow students to participate in a national interactive teleconference on Violence in the Media and to hear from a former Irish terrorist.

The college will be one of 135 "downlink sites" to participate in the teleconference, which is planned for 6:30 to 8:30 p.m. Wednesday in Umble Center.

The event will include a live panel of national experts, pre-recorded video segments and 2-way audio to allow questioning of the panel by participants at each site.

Research on the impact of media violence, prevention strategies, current legislation and suggestions for action at government, group and individual levels will be offered.

Speakers will include Elizabeth Thoman, director of the Center for

Media Literacy and founding editor of *Media & Values* magazine; George Gerbener, professor at Annanberg School of Communications; Keith Springer, chairman of the Canadian Radio-Television and Telecommunications Commission; and Joan Brown Campbell, general secretary of the National Council of Churches.

"This is a timely topic," said GC director of peace studies Ruth Krall. "There is national debate now on restriction of media violence."

Mennonite Media Ministries brought the event to her attention and assisted with arrangements, she said.

The event was organized by several interfaith educational and concerned citizens organizations, including the National Council of Churches in the USA, Media Action Research Center and the National Foundation to Improve Television.

Admission is \$10 for the general public, \$5 for GC faculty and staff

and free for GC students.

Peace studies activities will continue Oct. 25, when Mervyn Love, a Northern Ireland native and former terrorist in a Protestant para-military group, visits GC.

According to Earlham College director of peace studies Tony Bing, organizer of efforts to bring Love to the United States, Love was arrested in the '70s for his role in the para-military group.

During the seven years he spent in prison, Love experienced a "conversion" to nonviolence, Bing said. He also earned a college degree.

After his prison term, Love joined the peace community of Corrymeela, which runs a center dedicated to reconciliation efforts.

Under death threats from his former fellow terrorists, he found a job as a social worker and continued his education, earning a Ph.D. in peace studies from the University of Ulster.

During the last five years, Love has overseen a peace studies program in Ireland for American students.

Love will deliver a public lecture at 3:30 p.m. in Science 106. He will also teach Violence and Nonviolence at 11 a.m. in Newcomer Center 19 and eat dinner with Pax, the former Students for Shalom, at 5:30 p.m.

Visitors are welcome at all events. Love will likely address the current situation in Ireland at the public lecture, Krall said, and will focus on his personal story with Pax.

## Newsbriefs . . .

### CMC plans grocery bag project

College students who will be gone for mid-term break may still participate in College Mennonite Church's annual grocery bag program.

Empty bags will be distributed at Sunday services with a list of food items with a total cost of around \$15. Interested students may stop by CMC's office any time to pick up a bag. The filled bags will be collected Oct. 23 and distributed to LaCasa and the Salvation Army. Households and friends may join resources to fill a bag.

The project is coordinated by the church's Hunger Concerns Group and is conducted in observance of World Food Day, Oct. 16.

### Fair to feature nursing careers

The annual Nursing Career Fair will take place Oct. 24 from 11:30 a.m. to 2:30 p.m. in Newcomer 19.

The fair, which was first conducted in 1990, is a way for nursing majors to explore career possibilities before graduation. Thirteen health care agencies will have representatives on hand to discuss job options and prospects for employment with GC nursing students.

The event is sponsored by the nursing department. All nursing majors are invited to attend.

### Video panel to focus on women

A videoconference addressing topics such as women and power and balancing career and family will be conducted Oct. 17 in the recreation-fitness center from 11:45 a.m. to 3 p.m.

The program, entitled "Leading Through Chaos: The Third Annual Conference for Working Women," will feature a national panel of five women offering their expertise and answering questions from individual sites. From 2 to 3 p.m., four local women will lead a discussion. Admission is free.

The program is presented by the American Management Association and the PBS Adult Learning Satellite Service. The local presentation is sponsored by GC's Degree Completion Programs and the Elkhart County YWCA. For more information, call Linda Garber Gunden at 535-7462.

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