

Althea - Indian Symbolism



Guess who's hiding behind that happy Indian head you've been seeing at the William and Mary sporting events! None other than Benj Cato.

This young high stepper doesn't seem to be bothered by the cold temperatures, during the Christmas Parade.



Faces Of 1970

Attentive children listen to a musical performance at Bruton Heights



Two young artists at Matthew Whaley School admire the ornaments to be hung on the Christmas tree.

Virginia Gazette
Winso, Va
Jan. 8, 1971
p. 11

Athletics -- Indian Symbolism
Rubeen Nesbit

COLLEGE OF WILLIAM AND MARY
INTERDEPARTMENTAL COMMUNICATION

From: Thomas A. Graves, Jr., President

Date March 10, 1978

To: Dean Sam Sadler

SUBJECT:

info!
*Acton -> Rankin -
your information is
filling - you must
like to visit the stream
to see if you need
any renewal of memoranda*

Dear Sam:

*Bob Brown
Murt
Bob Gowen
Gordon Weeks*

Thank you for your memorandum of February 28 regarding College nickname and mascot. It seems to me that your recommendations are entirely sound. As I understand it, you have discussed all of these ideas with Ben Carnevale, Gordon Vliet, Wes Wilson, Leroy Moore, Harriet Storm, Barry Fratkin, Bob Sheeran, Dave Healy and several of the student leaders, and that all of them are in full accord. It occurs to me that others who need an input might include Millie West, Ross Weeks, Jim Livingston, Bill Carter, Warren Heemann, George Healy, Les Hooker and Ed Jones, so I am also sending copies of your memorandum to them.

It occurs to me that perhaps the best way to proceed on the implementation of your recommendations is to suggest that you be the clearinghouse and that any of those who are receiving copies of this memorandum should let you know, if they have any objection whatsoever to the approach which you are recommending, by May 1. Assuming that there will be no objections or only minor ones which can be resolved, the appropriate administrative officers would then proceed as of May 1 to put your recommendations into effect.

This would include action taken by Ben Carnevale, Millie West and Bob Sheeran in regard to #2; Barry Fratkin, Dick Savage, Millie West and Ben Carnevale in regard to #3.

In addition the specific individuals mentioned in your action, points 1 - 7, would need to move ahead as indicated. Finally, Ross Weeks and Bob Sheeran will need to develop an education campaign and a publicity campaign through the Alumni Gazette and other ways to help people outside the college and inside the college to understand the metamorphosis which is taking place this spring.

- cc Mr. Ben Carnevale
- Mr. Gordon Vliet
- Mr. Wes Wilson
- Mr. Bob Sheeran
- Mrs. Millie West
- Dean Jim Livingston
- Mr. Warren Heemann
- Mr. Les Hooker, Jr.
- Mr. Dick Savage
- Mr. Leroy Moore
- Mrs. Harriet Storm
- Mr. Barry Fratkin
- Mr. Dave Healy
- Mr. Ross Weeks
- Mr. Wm. J. Carter
- Dr. George Healy
- Mr. Ed Jones

TAAG
Thomas A. Graves, Jr.
President

*The College of William & Mary
Interdepartmental Communication*

RECEIVED
PRESIDENT'S OFFICE

MAR 01 1978
COLLEGE OF W. & M.

To: Dr. Thomas A. Graves, Jr.
President

Date: 2/28/78

From: Dean of Students

Subject: College nickname and mascot

This fall you asked me to study the question of the College's continued use of the nickname "Indians" and an Indian mascot and symbol for its sports teams. After discussing this issue with a number of people and after considerable reflection, I am writing to recommend the following:

1) The College should continue to use the nickname "Indians" for its sports teams. Unlike other institutions which have used this nickname in the past, William and Mary has a strong historical reason for having chosen the designation. This historical basis is reinforced by a long tradition and virtually no one with whom I have discussed this matter wishes to see the nickname changed. The use of the nickname itself is not viewed as either offensive or demeaning to American natives.

2) The College should discontinue use of the caricature of the Cleveland Indian and all other such drawings of Indians. In addition, the College should discontinue use of the fiberglass Indian head used at football and basketball games. These symbols are regarded as demeaning to native Americans and are viewed as contradictory to our affirmative action efforts. Many people would not object to our using a more noble figure of an Indian as a symbol but the negative impact of our continuing to use an ethnic minority as our mascot is sufficient I believe to end the practice entirely.

3) The current design used by the AEF and the Department of Inter-collegiate Athletics, the William and Mary monogram and a feather, should be adopted as the official symbol for our sports teams and should replace the Indian figures and caricatures now being used. The monogram and feather is a distinctive symbol, easily recognized, and adaptable to a variety of uses. By using it, we avoid completely the charge that we are not being sensitive to an ethnic minority.

To implement these recommendations, it would be necessary for you to write a memorandum to the appropriate officers of the College informing them of your decision in the matter and asking that they see to its implementation. In addition, certain specific orders should also be given.


1) Mr. Carnevale should be instructed to have the scoreboard at Cary Field repainted this summer. Bob Sheeran tells me that it should be possible to paint out the Cleveland Indian face and replace it with the approved design. He suggests that the College supply the paint and in return for two or three season tickets to the football games next fall, he believes a local painter might be willing to provide the labor.

- 2) Mr. Hooker should be instructed to have the Indian in the center of the basketball court painted out and replaced by the W&M monogram. Perhaps the same technique suggested above for having the work done could be used here as well.
- 3) Mr. Ed Jones should be asked to have the Indian caricatures in Blow Gym painted out. I doubt if he would feel that a new symbol should be painted in their place. If I am correct, the work could be done by our Buildings and Grounds staff.
- 4) Ms. West should be instructed to have the Indian painted on the swimming teams' signs in the Adair Pool area repainted and/or replaced by the approved design.
- 5) The Bookstore should be instructed through David Healy to deplete its present stock of William and Mary items which have an Indian on them. When they reorder, they should specify the new design in place of the caricatures. David tells me that current stock is low so this is a good time for them to make such a change.
- 6) Ross Weeks should be asked to contact Champion Knitwear and other companies which manufacture knitwear, pennants, decalé glassware, etc. for resale, through local merchants and inform them of the new design. He should request that they use the College-approved design or cease manufacturing items with the William and Mary name.
- 7) Mr. Carnevale should be asked to place the fiberglass Indian head in storage or destroy it to insure against its future use.

As you can see, most of the specific items which need to be accomplished in order to implement the recommendations can be undertaken for little or no cost. I would suggest that they be undertaken now and the beginning of the fall semester as work schedules and funds permit.

Let me emphasize in closing how broad the agreement is about the steps I have recommended. The recommendations are consistent with a position adopted by the Society of the Alumni meeting on June 2, 1972 (the last time this matter was brought before them). They also embody the sentiments of the Affirmative Action Committee whose opinion I sought on the matter. In addition, I conferred with the Director of Athletics, the Executive Secretary of the Society of the Alumni, the Affirmative Action Officer, the Associate Dean of Students for Alumni, the Minoritary Student Affairs, the President of the Society of the Alumni, the Executive Director of the Athletic Educational Foundation, the Sports Information Director, the Director of Auxiliary Enterprises and several student leaders. These recommendations I have made enjoy their support and I hope therefore that it will be possible to implement them.

Please let me know if I may be of further assistance in this matter.



W. Samuel Sadler

Franklin

The College of William & Mary
Interdepartmental Communication

From: Gordon C. Vliet
To: Bob Sheeran
Subject: William and Mary Indians



Date: August 30, 1977
ENC 1

Bob, as closely as we can determine from review of Alumni Gazettes, Colonial Echo's and available Flat Hats, the following information is at least a good starting point. I am sure that we will receive contradictions as soon as this is published, but that will be fine with us, as long as we can document the information.

Colors: Orange and White; at least as early as 1898 (our first year book), through 1910. These colors, no doubt, are from William III, also known as William of Orange.

Orange and Black; from 1911 to the beginning of the football season of 1923

Green, Gold and Silver; mentioned in the latter part of the football season of 1923, and in use to this date. You will note the reference to the "ancient colors" in the xerox of the page noting their use in '23.

Indians:

The word or symbol undoubtedly comes from the fact that one of the reasons for the founding of the College was the education and christianizing of the Indians. The second oldest building on the campus, the Brafferton, built in 1723, was built with rent monies from an estate in England of that name, purchased with monies from the estate of Robert Boyle, of Boyles Law fame, and was built for and used to house the Indian school.

Until 1916, the teams were referred to as "William & Mary", or the Orange and White, or Orange and Black.

We found the first mention of "Indians" in the 1916 Colonial Echo (yearbook) referring to the baseball team of 1916. A xerox of that page is attached.

Other terms often used to refer to the athletic teams of the College are:
Warriors (first noted in the 1923 Echo)
Fighting Virginians - dating from 1925
Braves - in the '24 season (Echo)
Tribe - in the '24 season (Echo)
I suspect some of these came as a result of more spirited writers for the Colonial Echo in 1924, or perhaps better teams to write about.

As you might suspect, there is no set Indian symbol. Something similar to the Indian head used by Dartmouth appears occasionally. The picture of a chief is more common than that of a warrior (bigger head gear, rather than single feathers). This is not surprising, of course. The Cleveland Indians' Indian was used unofficially, briefly, during the late '60's.

If they are interested in nicknames, I hope you don't forget the famous Iron Indians of 1953. Early teams were often referred to in terms of the coach, such as the "Taskerites".

I hope this information, slim though it is, will be of some help to you. Someday you may wish to do an article for THE ALUMNI GAZETTE, and perhaps we'll pick up other dates and terms.

"Iron Indians of 1953"

COLORS:

Orange and white - at least as early as 1898 through 1910
orange and black - 1911 to the beginning of football 1923
green gold silver - latter part of football season 1923 to ?

INDIANS:

Until 1916 the teams were referred to as William and Mary or the Orange and White or the Orange and Black.

Indians - 1916 to present (baseball team of 1916)

Warriors, William and Mary Indians - Warriors first appeared in 1923 season

Those Fighting Virginians; Fighting Virginians; Indian Warriors; Indians; Taskerites; Tasker's men; Tasker Tribe; Braves - 1924 season

Brafferton Indians (social club) 1907 through 1915

Special attacks:

- 1916 Colonial Club P. 156
- 1924 " " P. 131
- 1924 " " P. 136
- 1925 " " P. 245
- 1925 " " P. 251

Brafferton Indians (club) - CE 08 - 15

INDIANS

William and Mary Indians (baseball) CE '16, p. 156 "Indians Capture Trophy"

Indians from 1916 on

Indians, Warriors, William and Mary Indians - CE '24

The Champion Indians - FH V.15:1c 3/7/16

Those Fighting Virginians; Fighting Virginians; Indian Warriors, Indians CE 25
g Taskerites
Tasker's men

xx

Tasker Tribe; Braves, Warriors, Indians - CE 27

Taskerites - CE27

COLORS:

Orange and white / *1898*

CE '99, 01, 02, 06, '
College Topics '08

orange and white *1910* CE '11
but orange and black F.H. 1.4:4c 1911

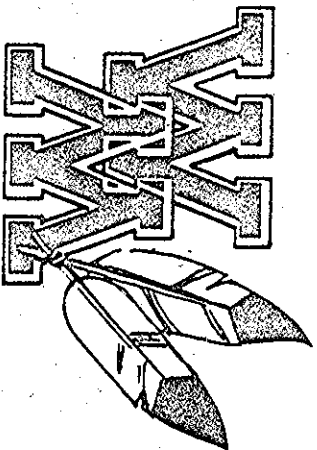
orange and black CE 12, 13 FH 1912 FH 1916

orange and white CE 15 *admittance*

orange and black CE 24 (o and black beginning of fall season 1923 and
adopted new colors before football season ended 1923)

Green gold silver 1923 (CE 24)

Herab.



Indian Bites the Dust

William and Mary sports fans will be seeing less and less of the smiling "Indian" characterization which has been used by the athletic programs for a decade or more.

In place of the cartoon, the Indians will be identified by the logo illustrated above.

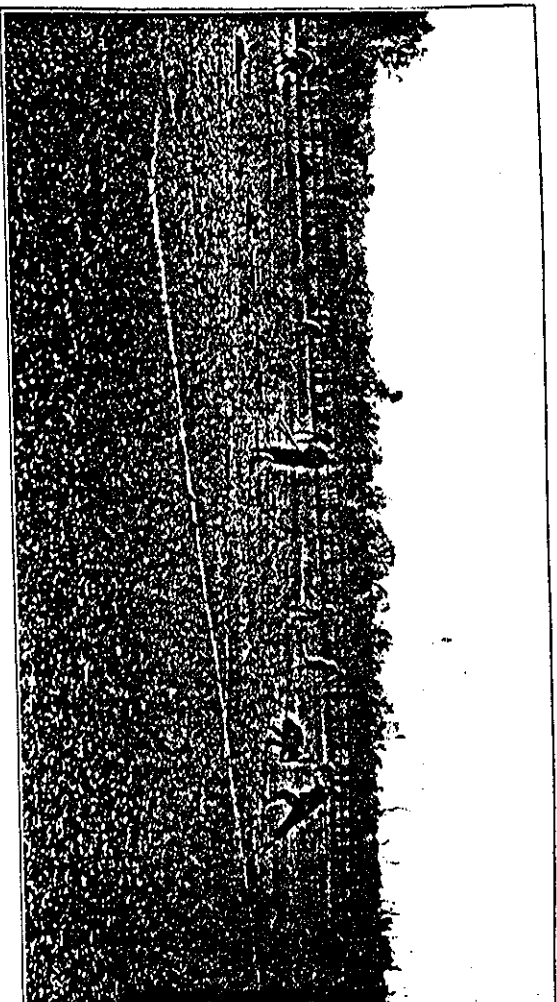
The new logo has been in use for more than four years, on a somewhat unofficial basis. It first appeared on stationery designed for sports publicity by the College's Office of Publications, and its popularity grew rapidly. In 1977, Indian bumper stickers provided local fans by a Williamsburg business began using the logo, and decals issued by the Athletic Education Foundation to

members also picked it up.

After exploring the identity matter with a variety of individuals this spring, Dean of Students Sam Sadler '63 determined that the old Indian cartoon was almost never being chosen to identify William and Mary sports teams.

As a result, the cartoon--which originated with the Cleveland Indians--will be removed in coming months from such locations as the arena floor of William and Mary Hall, the playing floor of Blow Gymnasium, and the scoreboard at Cary Field. To the extent possible with available funds, the new logo--designed almost by accident at no cost--will be painted in place of the Indian head.

AG 45.9:12ab 5/78



Indians Capture Trophy

Aided by Garnett's pitching and fifteen safe blows, ~~the~~ **William and Mary Indians** won the baseball championship of the Eastern Virginia Intercollegiate Association yesterday afternoon at Broad Street Park, when they defeated the Randolph-Macon Yellow Jackets by the score of 7 to 2.

In the first inning the Indians got to Woodfin for one run. Heflin, the Indian third sacker, greeted Woodfin by hitting one of his offerings to the fence in left center for three bases. Woodfin seemed to find himself after that wallop, and the next two batters were retired on strikes. M. Williams, however, scored Heflin with a single, but Stryker was retired, on strikes. The Yellow Jackets drew blanks in their half of the first frame and in every inning thereafter with the exception of the ninth, when they scored two runs. William and Mary seemed to find the offerings of Woodfin to their liking, and scored six runs dur-

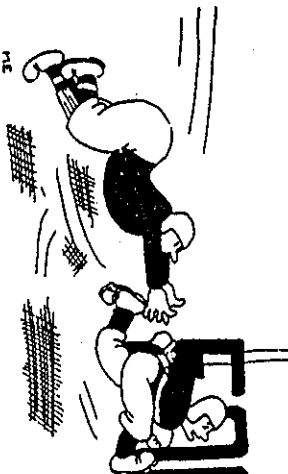
ing the remainder of the game, two counters each being registered in the second, fourth and sixth innings.

The game was featured mainly by the hitting of the Indians, with Goslee, the chief swatter of the day. Goslee got four hits out of the five trips to the plate. P. Williams and Heflin ran him a close second by getting three out of five times up. Chief Garnett demonstrated that he could hit some, as well as pitch, by getting two hits out of four trips. Although he was defeated, Woodfin, of the Yellow Jackets, pitched a good game and struck out eight batters.

This was the third time in the last six years that these teams have been tied for first honors, and each time the Indians have come out victorious.

Score by innings:
 R.
 Randolph-Macon 0 0 0 0 0 0 0 2—2
 William and Mary..... 1 2 0 2 0 2 0 0—7





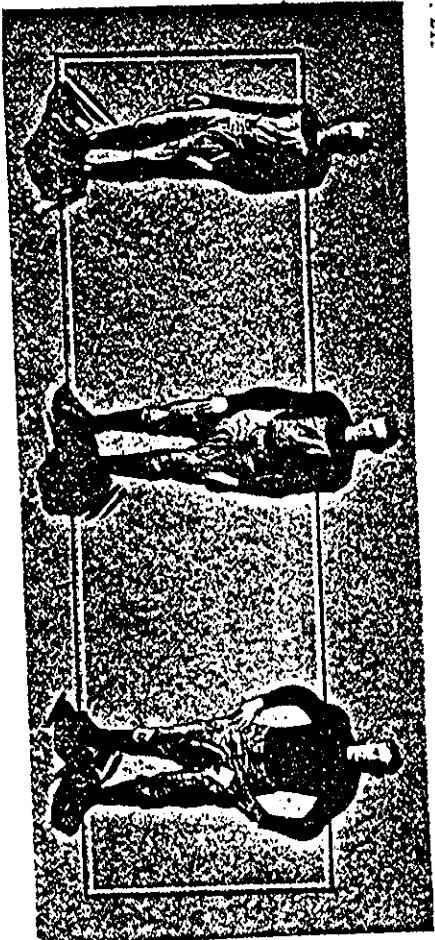
FOOT-BALL

gave promise from the very start of being the greatest Indian eleven in the history of the venerable institution. It was contorted by the hardest schedule ever handed a W. and M. team, and they did the job nobly. They overlooked the inx that had accompanied Indian elevens in the years past—especially that of having the team disgranized about mid-season, due to some internal friction. The whole squad buckled down to the job from the first practice day in September and they well deserve the glory with which they covered themselves on that never-to-be-forgotten Thanksgiving Day.

When Coach Tasker called his warriors together on September 4th, he let them know from the very start that he was going to have the best William and Mary team ever turned out or none at all. Uniforms were immediately issued by that most efficient of managers, Stanley Gay, and the veterans and the rookies took to Palace Green as our old athletic field was undergoing a state of great improvement.

There were holes to be filled either by graduation or change of school. Flanders, Captain Haskell gone from our midst either by graduation or change of school. Flanders, Captain-elect, failed to return. John Todd, center for the past two years, was elected to the honor of leading the team. There was abundant material from last year's scrum squad and from the incoming freshmen class.

The season opened on Saturday, September 21st, with a game against the Norfolk Fire Department. Coach Tasker had secured this game so as to get a line on his men never having seen them under fire. The game was played on a muddy field, which prevented either team from displaying unusual form. It was apparent from the start that the visiting team was not in good condition. A thirty yard pass to Jordan netted our first down and paved the way for the initial touchdown of the season. Coach Tasker made substitutions during the game, and practically every man on the squad got his chance. Although the Indian line was out weighted several pounds, it had little trouble with the opposing forwards. The hard plunging of the backfield brought the spectators to their feet several times. Immediately after the game Coach Tasker reduced the Varsity Squad to twenty-five men. Final score: Norfolk Fire Department 0, W. and M. 21.



Delaware Game

Wm-14
De 1-0



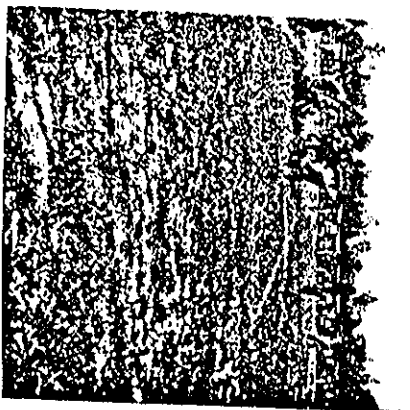
Botelourt of "COME ON, RICHMOND," at all hours of the night—was evidence of the spirit that pervaded our campus.

With practically the whole student body accompanying the team the next morning on the special train, it was evident that the support of the Indians would be just as strong as that of the Spiders. We took the enemy's town by storm and after gathering more backers we proceeded to the scene of the game.

At 2:30 sharp the Richmond team took the field amid rousing cheers from the opponent's stands. A few minutes later the crowd of eight thousand people were given a real treat when the Indian team in 1924, wearing the field and new uniforms which revived the ancient color scheme of the old team, appeared in the field. The team was dressed in orange and black, the colors of the old team, and the team was called "The Redskins and Gold Stripes."

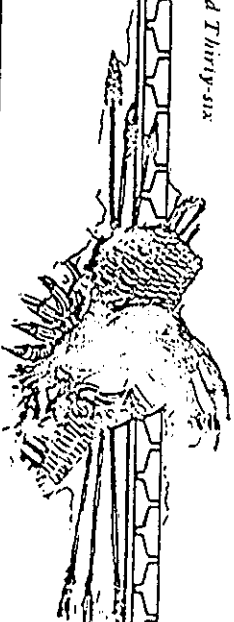
The game was the thirty-third played between the two institutions. Old man Dope had said that William and Mary should win and there was no disposition on the part of the Richmond team to dispute his prediction. A powerful set of driving forwards, and backs using plays that combined speed and deception, swept the Dobson machine completely off their feet.

Richmond was decisively outplayed in every phase of the game, registering but five first downs, while William and Mary smothered the Spider line, tallying sixteen times for first downs. The team used a powerful running attack in their unstopable drives, and the series of onslaughts led by Cain, Irwin and Hastings, tore the Spider line to shreds, gaining 268 yards on line plays alone. The Spiders attempted a daring open game coupled with reverse shifts and trick passes, but these accomplished little against vengeance-seeking Indians, who tackled their shift plays behind the line and converted their passes into Indian touchdowns.



Page One Hundred Thirty-six

1924
Colonial Echo



THOSE FIGHTING VIRGINIANS

"FIGHTING VIRGINIANS" FLATTEN THE KING TORNADO

BRUCE, TEAM NO MATCH FOR POWERFUL INDIAN MACHINE-OBTAINS BY SCORE 27 TO 0

W. & M. FORCES STRIKE TO LAST DITCH BEFORE THEIR FINAL TRIUMPH 24 TO 7

FOOTBALL SCHEDULE AND SCORES

| Date | Home | Away | Score |
|----------|----------|----------|-------|
| Sept. 15 | Colonial | W. & M. | 27-0 |
| Sept. 22 | W. & M. | Colonial | 0-0 |
| Sept. 29 | Colonial | W. & M. | 24-7 |
| Oct. 6 | W. & M. | Colonial | 0-0 |
| Oct. 13 | Colonial | W. & M. | 20-6 |
| Oct. 20 | W. & M. | Colonial | 0-0 |
| Oct. 27 | Colonial | W. & M. | 20-6 |
| Nov. 3 | W. & M. | Colonial | 0-0 |
| Nov. 10 | Colonial | W. & M. | 20-6 |
| Nov. 17 | W. & M. | Colonial | 0-0 |
| Nov. 24 | Colonial | W. & M. | 20-6 |
| Dec. 1 | W. & M. | Colonial | 0-0 |
| Dec. 8 | Colonial | W. & M. | 20-6 |
| Dec. 15 | W. & M. | Colonial | 0-0 |
| Dec. 22 | Colonial | W. & M. | 20-6 |
| Dec. 29 | W. & M. | Colonial | 0-0 |
| Jan. 5 | Colonial | W. & M. | 20-6 |
| Jan. 12 | W. & M. | Colonial | 0-0 |
| Jan. 19 | Colonial | W. & M. | 20-6 |
| Jan. 26 | W. & M. | Colonial | 0-0 |
| Feb. 2 | Colonial | W. & M. | 20-6 |
| Feb. 9 | W. & M. | Colonial | 0-0 |
| Feb. 16 | Colonial | W. & M. | 20-6 |
| Feb. 23 | W. & M. | Colonial | 0-0 |
| Mar. 1 | Colonial | W. & M. | 20-6 |
| Mar. 8 | W. & M. | Colonial | 0-0 |
| Mar. 15 | Colonial | W. & M. | 20-6 |
| Mar. 22 | W. & M. | Colonial | 0-0 |
| Mar. 29 | Colonial | W. & M. | 20-6 |
| Apr. 5 | W. & M. | Colonial | 0-0 |
| Apr. 12 | Colonial | W. & M. | 20-6 |
| Apr. 19 | W. & M. | Colonial | 0-0 |
| Apr. 26 | Colonial | W. & M. | 20-6 |
| May 3 | W. & M. | Colonial | 0-0 |
| May 10 | Colonial | W. & M. | 20-6 |
| May 17 | W. & M. | Colonial | 0-0 |
| May 24 | Colonial | W. & M. | 20-6 |
| May 31 | W. & M. | Colonial | 0-0 |
| Jun 7 | Colonial | W. & M. | 20-6 |
| Jun 14 | W. & M. | Colonial | 0-0 |
| Jun 21 | Colonial | W. & M. | 20-6 |
| Jun 28 | W. & M. | Colonial | 0-0 |
| Jul 5 | Colonial | W. & M. | 20-6 |
| Jul 12 | W. & M. | Colonial | 0-0 |
| Jul 19 | Colonial | W. & M. | 20-6 |
| Jul 26 | W. & M. | Colonial | 0-0 |
| Aug 2 | Colonial | W. & M. | 20-6 |
| Aug 9 | W. & M. | Colonial | 0-0 |
| Aug 16 | Colonial | W. & M. | 20-6 |
| Aug 23 | W. & M. | Colonial | 0-0 |
| Aug 30 | Colonial | W. & M. | 20-6 |
| Sep 6 | W. & M. | Colonial | 0-0 |
| Sep 13 | Colonial | W. & M. | 20-6 |
| Sep 20 | W. & M. | Colonial | 0-0 |
| Sep 27 | Colonial | W. & M. | 20-6 |
| Oct 4 | W. & M. | Colonial | 0-0 |
| Oct 11 | Colonial | W. & M. | 20-6 |
| Oct 18 | W. & M. | Colonial | 0-0 |
| Oct 25 | Colonial | W. & M. | 20-6 |
| Nov 1 | W. & M. | Colonial | 0-0 |
| Nov 8 | Colonial | W. & M. | 20-6 |
| Nov 15 | W. & M. | Colonial | 0-0 |
| Nov 22 | Colonial | W. & M. | 20-6 |
| Nov 29 | W. & M. | Colonial | 0-0 |
| Dec 6 | Colonial | W. & M. | 20-6 |
| Dec 13 | W. & M. | Colonial | 0-0 |
| Dec 20 | Colonial | W. & M. | 20-6 |
| Dec 27 | W. & M. | Colonial | 0-0 |
| Jan 3 | Colonial | W. & M. | 20-6 |
| Jan 10 | W. & M. | Colonial | 0-0 |
| Jan 17 | Colonial | W. & M. | 20-6 |
| Jan 24 | W. & M. | Colonial | 0-0 |
| Jan 31 | Colonial | W. & M. | 20-6 |
| Feb 7 | W. & M. | Colonial | 0-0 |
| Feb 14 | Colonial | W. & M. | 20-6 |
| Feb 21 | W. & M. | Colonial | 0-0 |
| Feb 28 | Colonial | W. & M. | 20-6 |
| Mar 6 | W. & M. | Colonial | 0-0 |
| Mar 13 | Colonial | W. & M. | 20-6 |
| Mar 20 | W. & M. | Colonial | 0-0 |
| Mar 27 | Colonial | W. & M. | 20-6 |
| Apr 3 | W. & M. | Colonial | 0-0 |
| Apr 10 | Colonial | W. & M. | 20-6 |
| Apr 17 | W. & M. | Colonial | 0-0 |
| Apr 24 | Colonial | W. & M. | 20-6 |
| Apr 30 | W. & M. | Colonial | 0-0 |
| May 7 | Colonial | W. & M. | 20-6 |
| May 14 | W. & M. | Colonial | 0-0 |
| May 21 | Colonial | W. & M. | 20-6 |
| May 28 | W. & M. | Colonial | 0-0 |
| Jun 4 | Colonial | W. & M. | 20-6 |
| Jun 11 | W. & M. | Colonial | 0-0 |
| Jun 18 | Colonial | W. & M. | 20-6 |
| Jun 25 | W. & M. | Colonial | 0-0 |
| Jul 2 | Colonial | W. & M. | 20-6 |
| Jul 9 | W. & M. | Colonial | 0-0 |
| Jul 16 | Colonial | W. & M. | 20-6 |
| Jul 23 | W. & M. | Colonial | 0-0 |
| Jul 30 | Colonial | W. & M. | 20-6 |
| Aug 6 | W. & M. | Colonial | 0-0 |
| Aug 13 | Colonial | W. & M. | 20-6 |
| Aug 20 | W. & M. | Colonial | 0-0 |
| Aug 27 | Colonial | W. & M. | 20-6 |
| Sep 3 | W. & M. | Colonial | 0-0 |
| Sep 10 | Colonial | W. & M. | 20-6 |
| Sep 17 | W. & M. | Colonial | 0-0 |
| Sep 24 | Colonial | W. & M. | 20-6 |
| Sep 30 | W. & M. | Colonial | 0-0 |
| Oct 7 | Colonial | W. & M. | 20-6 |
| Oct 14 | W. & M. | Colonial | 0-0 |
| Oct 21 | Colonial | W. & M. | 20-6 |
| Oct 28 | W. & M. | Colonial | 0-0 |
| Nov 4 | Colonial | W. & M. | 20-6 |
| Nov 11 | W. & M. | Colonial | 0-0 |
| Nov 18 | Colonial | W. & M. | 20-6 |
| Nov 25 | W. & M. | Colonial | 0-0 |
| Dec 2 | Colonial | W. & M. | 20-6 |
| Dec 9 | W. & M. | Colonial | 0-0 |
| Dec 16 | Colonial | W. & M. | 20-6 |
| Dec 23 | W. & M. | Colonial | 0-0 |
| Dec 30 | Colonial | W. & M. | 20-6 |
| Jan 6 | W. & M. | Colonial | 0-0 |
| Jan 13 | Colonial | W. & M. | 20-6 |
| Jan 20 | W. & M. | Colonial | 0-0 |
| Jan 27 | Colonial | W. & M. | 20-6 |
| Feb 3 | W. & M. | Colonial | 0-0 |
| Feb 10 | Colonial | W. & M. | 20-6 |
| Feb 17 | W. & M. | Colonial | 0-0 |
| Feb 24 | Colonial | W. & M. | 20-6 |
| Mar 2 | W. & M. | Colonial | 0-0 |
| Mar 9 | Colonial | W. & M. | 20-6 |
| Mar 16 | W. & M. | Colonial | 0-0 |
| Mar 23 | Colonial | W. & M. | 20-6 |
| Mar 30 | W. & M. | Colonial | 0-0 |
| Apr 6 | Colonial | W. & M. | 20-6 |
| Apr 13 | W. & M. | Colonial | 0-0 |
| Apr 20 | Colonial | W. & M. | 20-6 |
| Apr 27 | W. & M. | Colonial | 0-0 |
| May 4 | Colonial | W. & M. | 20-6 |
| May 11 | W. & M. | Colonial | 0-0 |
| May 18 | Colonial | W. & M. | 20-6 |
| May 25 | W. & M. | Colonial | 0-0 |
| Jun 1 | Colonial | W. & M. | 20-6 |
| Jun 8 | W. & M. | Colonial | 0-0 |
| Jun 15 | Colonial | W. & M. | 20-6 |
| Jun 22 | W. & M. | Colonial | 0-0 |
| Jun 29 | Colonial | W. & M. | 20-6 |
| Jul 6 | W. & M. | Colonial | 0-0 |
| Jul 13 | Colonial | W. & M. | 20-6 |
| Jul 20 | W. & M. | Colonial | 0-0 |
| Jul 27 | Colonial | W. & M. | 20-6 |
| Aug 3 | W. & M. | Colonial | 0-0 |
| Aug 10 | Colonial | W. & M. | 20-6 |
| Aug 17 | W. & M. | Colonial | 0-0 |
| Aug 24 | Colonial | W. & M. | 20-6 |
| Aug 31 | W. & M. | Colonial | 0-0 |
| Sep 7 | Colonial | W. & M. | 20-6 |
| Sep 14 | W. & M. | Colonial | 0-0 |
| Sep 21 | Colonial | W. & M. | 20-6 |
| Sep 28 | W. & M. | Colonial | 0-0 |
| Oct 5 | Colonial | W. & M. | 20-6 |
| Oct 12 | W. & M. | Colonial | 0-0 |
| Oct 19 | Colonial | W. & M. | 20-6 |
| Oct 26 | W. & M. | Colonial | 0-0 |
| Nov 2 | Colonial | W. & M. | 20-6 |
| Nov 9 | W. & M. | Colonial | 0-0 |
| Nov 16 | Colonial | W. & M. | 20-6 |
| Nov 23 | W. & M. | Colonial | 0-0 |
| Nov 30 | Colonial | W. & M. | 20-6 |
| Dec 7 | W. & M. | Colonial | 0-0 |
| Dec 14 | Colonial | W. & M. | 20-6 |
| Dec 21 | W. & M. | Colonial | 0-0 |
| Dec 28 | Colonial | W. & M. | 20-6 |
| Jan 4 | W. & M. | Colonial | 0-0 |
| Jan 11 | Colonial | W. & M. | 20-6 |
| Jan 18 | W. & M. | Colonial | 0-0 |
| Jan 25 | Colonial | W. & M. | 20-6 |
| Feb 1 | W. & M. | Colonial | 0-0 |
| Feb 8 | Colonial | W. & M. | 20-6 |
| Feb 15 | W. & M. | Colonial | 0-0 |
| Feb 22 | Colonial | W. & M. | 20-6 |
| Feb 29 | W. & M. | Colonial | 0-0 |
| Mar 6 | Colonial | W. & M. | 20-6 |
| Mar 13 | W. & M. | Colonial | 0-0 |
| Mar 20 | Colonial | W. & M. | 20-6 |
| Mar 27 | W. & M. | Colonial | 0-0 |
| Apr 3 | Colonial | W. & M. | 20-6 |
| Apr 10 | W. & M. | Colonial | 0-0 |
| Apr 17 | Colonial | W. & M. | 20-6 |
| Apr 24 | W. & M. | Colonial | 0-0 |
| Apr 30 | Colonial | W. & M. | 20-6 |
| May 7 | W. & M. | Colonial | 0-0 |
| May 14 | Colonial | W. & M. | 20-6 |
| May 21 | W. & M. | Colonial | 0-0 |
| May 28 | Colonial | W. & M. | 20-6 |
| Jun 4 | W. & M. | Colonial | 0-0 |
| Jun 11 | Colonial | W. & M. | 20-6 |
| Jun 18 | W. & M. | Colonial | 0-0 |
| Jun 25 | Colonial | W. & M. | 20-6 |
| Jul 2 | W. & M. | Colonial | 0-0 |
| Jul 9 | Colonial | W. & M. | 20-6 |
| Jul 16 | W. & M. | Colonial | 0-0 |
| Jul 23 | Colonial | W. & M. | 20-6 |
| Jul 30 | W. & M. | Colonial | 0-0 |
| Aug 6 | Colonial | W. & M. | 20-6 |
| Aug 13 | W. & M. | Colonial | 0-0 |
| Aug 20 | Colonial | W. & M. | 20-6 |
| Aug 27 | W. & M. | Colonial | 0-0 |
| Sep 3 | Colonial | W. & M. | 20-6 |
| Sep 10 | W. & M. | Colonial | 0-0 |
| Sep 17 | Colonial | W. & M. | 20-6 |
| Sep 24 | W. & M. | Colonial | 0-0 |
| Sep 30 | Colonial | W. & M. | 20-6 |
| Oct 7 | W. & M. | Colonial | 0-0 |
| Oct 14 | Colonial | W. & M. | 20-6 |
| Oct 21 | W. & M. | Colonial | 0-0 |
| Oct 28 | Colonial | W. & M. | 20-6 |
| Nov 4 | W. & M. | Colonial | 0-0 |
| Nov 11 | Colonial | W. & M. | 20-6 |
| Nov 18 | W. & M. | Colonial | 0-0 |
| Nov 25 | Colonial | W. & M. | 20-6 |
| Dec 2 | W. & M. | Colonial | 0-0 |
| Dec 9 | Colonial | W. & M. | 20-6 |
| Dec 16 | W. & M. | Colonial | 0-0 |
| Dec 23 | Colonial | W. & M. | 20-6 |
| Dec 30 | W. & M. | Colonial | 0-0 |
| Jan 6 | Colonial | W. & M. | 20-6 |
| Jan 13 | W. & M. | Colonial | 0-0 |
| Jan 20 | Colonial | W. & M. | 20-6 |
| Jan 27 | W. & M. | Colonial | 0-0 |
| Feb 3 | Colonial | W. & M. | 20-6 |
| Feb 10 | W. & M. | Colonial | 0-0 |
| Feb 17 | Colonial | W. & M. | 20-6 |
| Feb 24 | W. & M. | Colonial | 0-0 |
| Feb 31 | Colonial | W. & M. | 20-6 |

Indians Crush The Trinity

Blue Devils 21 to 3

"FIGHTING VIRGINIANS" SWEEP AMERICA

TRINITY CRUSH THE TRINITY

BLUE DEVILS 21 TO 3

AMERICAN FOOTBALL ASSOCIATION

TRINITY CRUSH THE TRINITY

BLUE DEVILS 21 TO 3

Game With Harvard Is Third Inter-School

The football game between the W. & M. and the Colonial was the third inter-school game of the season. It was a hard fought battle, but the W. & M. came out victorious by a score of 27 to 0. The game was played on the W. & M. campus and was a great success. The W. & M. team was led by their captain, and they played a very smart game. The Colonial team was also very good, but they were not able to score. The game was a very interesting one and it was well attended. The W. & M. team is now the favorite to win the championship.

Badmen Spotted

The football game between the W. & M. and the Colonial was a very hard fought one. The W. & M. team was very good and they played a very smart game. The Colonial team was also very good, but they were not able to score. The game was a very interesting one and it was well attended. The W. & M. team is now the favorite to win the championship.

IRISH WARRIORS SMASH BRIDGEPORT ATHLETIC

IRISH WARRIORS SMASH BRIDGEPORT ATHLETIC

IRISH WARRIORS SMASH BRIDGEPORT ATHLETIC

IRISH WARRIORS SMASH BRIDGEPORT ATHLETIC

W. & M. Forces Struggle to Last Ditch Before Their Final Triumph 24 to 7

The football game between the W. & M. and the Colonial was a very hard fought one. The W. & M. team was very good and they played a very smart game. The Colonial team was also very good, but they were not able to score. The game was a very interesting one and it was well attended. The W. & M. team is now the favorite to win the championship.

Hard Fighting Spiders Defeated 20 to 6

1925 Colonial Echo

lager
ST.

the final quarter a series of line plunges soon began to tell on the Indian team and the excessive ordiporse of the Navy began to show. In the attempt to stem the onrushing sailors the whole team began to offer such plucky resistance that the spectators were brought to their feet. Finally Shapley went over for the last touchdown and a kick added the extra point. Undaunted by their opponents' lead and the few minutes left to play the "Fighting Virginians" rallied and a pass from Matsuo to Davis netted thirty seven yards. But before the next signal could be called the final whistle blew and the game ended. The Indians gained 203 yards to 14 by the Navy.

Following the encounter with the Middies Coach Tasker on the following Saturday led his players against Syracuse, one of the most powerful teams in the east this season. Although defeated by the score 24-7 the Indians were victorious in the fact that they were the only team in the state to have won a game against Syracuse. During the first half our teams scored seven points and so spectacular was the resistance offered by the Indians that the 20,000 spectators were constantly on their feet. As in the Navy game the aerial attack of Tasker's team was responsible for a great deal of the ground gaining, although at times the New York eleven found it impossible to check the line plunges of the backfield men.



"Meb" Davis in pulling down the perfect passes from Matsuo covered himself with glory as he did in the Navy game a week previous. During the second half Syracuse began to concentrate on the method of attack and after plucky resistance the Indians were forced to bow to .. superior team. The final score Syracuse 24 William and Mary 7. Immediately after the game arrangements were made for both teams to meet next season.

After returning from Syracuse the team went through a strenuous week in preparation for the Randolph-Macon game that was to be played at Williamsburg, this being the first scheduled home game of the season. This gave the students and alumni the opportunity to view the team that had covered itself with glory in its two northern encounters. The Yellow Jackets from Ashland had little opportunity to show any amount of football skill against the Indians. From the whistle that announced the kick-off until the final blast Coach Tasker's mighty aggregation plunged through the opposing line with the marked precision of a well oiled machine. The light and speedy backs of William and Mary tripped jagged holes in the visitors' line, registering thirty-six first downs during the game. No observer of the game could help comment on the wonderful strength of the Indian's line for never once was the goal line of the home team in danger. During the greater part of the game Tasker's second team was in action and gave a good account of itself, registering fourteen of the total twenty-seven points collected. Irwin furnished the greatest thrill of the game when he snatched a pass and clipped of thirty yards in a sensational run. Also Brassner playing quarterback with the second team displayed startling ability as a line plunger and field general, for he ran the team with the skill of a veteran. The final score was William and Mary 27 Randolph-Macon 0.

THE ALUMNI GAZETTE

THE COLLEGE OF WILLIAM AND MARY IN VIRGINIA

OF
Established June 10, 1933.

A monthly publication in the interest of the College of William and Mary in Virginia and its Alumni

Published on the last day of each month by the Alumni Association of the College of William and Mary in Virginia

The Alumni Association of the College of William and Mary in Virginia, Williamsburg, Virginia.—Chartered March 5, 1923.

OFFICERS

DR. AMOS R. KOONTZ, '10, President

JOSEPH E. HEALY, '10, Vice-President

ROBERT P. WALLACE, '20, Secretary-Treasurer

—Board of Managers—

Terms expiring in 1936—Dr. W. T. Hodges, '02; Miss Lucy Mason Holt, '24.

Robert P. Wallace, '20.

Terms expiring 1935—R. M. Newton, '16; Miss Cornelia Adair, '23.

Terms expiring 1934—Joseph E. Healy, '10; Judge H. Lester Hooker, '07;

Dr. Amos R. Koontz, '10.

Charles A. Taylor, Jr., '09, Executive Secretary.

Alumni Office—Brafterton Kitchen on the Campus.

CHAS. A. TAYLOR, JR., '09, Editor

BARRETT ROBERTS, '34, Asst. Editor

ROBERT P. WALLACE, '20, Publisher

Subscription Price: \$3.00 Per Year

Application for entry at second-class matter is pending.

THE FIGHTING VIRGINIANS

Football brings some high moments and great thrills to alumni and students and to the players themselves and William and Mary has had her share of these great days since the first football team was organized here in 1893. But it took forty years to bring the supreme moment in our football history so far. It happened Thanksgiving afternoon of the present year of Our Lord in the Richmond City Stadium when 16000 people saw our boys wearing the Green, Gold and Silver, rise from an under dog position to heights seldom achieved in similar situations.

Against a Richmond University team, rated the best in their history, our boys threw themselves with all they had and for sixty full minutes of play worked together like a clock and showed a fierceness and persistency in both offensive and defensive play that has probably not been seen on a gridiron in the entire country this year.

Playing together as they did and as hard as they did against odds recognized before the game by everyone was a splendid expression of the loyalty of the team to their Alma Mater and a sincere proof of the character and courage of the individual men who represented William and Mary on the gridiron this fall.

Ten years ago, the Boston papers, trying to find some expression that would typify the wonderful fight one of our teams put up against Harvard, named the team The Fighting Virginians. This title was coined Thanksgiving afternoon and a glorious huster added to it.

The Gazette doffs its hat in all honor and congratulations to Captain Quirk and his team-mates, to Coach Kellison, his assistant, Tom Dowler, and to Billy Gooch, Athletic Director.

A GUARD OF HONOR

Your attention is called to the message of Dr. Amos R. Koontz, '10, President of the Alumni Association, in this issue. It is a caution call to the alumni of William and Mary to rally

ECHOES FROM COLONIAL ECHOES

ECHO OF 1902

DEDICATION

We have made a book which we fondly dedicate to our sweethearts, for it is theirs. In them we found our inspiration; to them we turn for praise. Ever loyal, ever true, they will say it is good. And then the critics may come but we shall be Gentlemen Unafraid: for we shall have the delightful satisfaction of knowing that Bright Eyes will look with approval upon our work; that Red Lips will utter kind words for it; and that Dainty Heads will carefully attend to it that Posterity shall not lose the fruits of our labor.

SENIOR CLASS

J. G. Bohannon, E. S. Brinkley, J. H. Chitwood, C. M. Chichester, B. M. Cox, H. J. Davis, B. F. Iden, W. T. Hodges, R. McGuire Jones, J. L. Long, R. O. Rogers, F. M. Sizer, T. B. Smith, E. J. Taylor, E. C. Taylor, W. E. Vest, W. J. Wilkinson, E. R. Bird, H. H. Chalmers.

FORAGERS' ORGANIZATION

(Auxiliary to the Commissary Department of the College)

YELL

Chicken, chicken, chicken, fowl! Turkey, turkey, eat and grow!

MEMBERS

J. S. Eastman, L. D. Vaughan, J. T. Booth, C. S. Bruce, O. L. Shewmake, R. M. Jones, P. J. Strother, Slater Blackiston, W. E. Vest, J. W. H. Crim, W. C. Parsons, J. H. Chitwood.

APPLY QUOTED

"Be sure I give them fragments, not a meal"—College Hotel.

"What, hoi apothecary, give me a dram of Poison."—W. T. Hodges.

"O, I smell false Latin." — Dr. Wharton.

"Making night hideous." Braftertonians.

"Those who chariots roll upon the four axes, are liable to have a wheel put of order."—Taliaferro Whist Club.

"Who can blot that name with any just reproach."—H. Jackson Davis.

"There is no evil angel but love." —J. Will Gossman.

The Fa Mrs. Hobbs ber Street.

"Dutch" and ready fired and m ed forefathers was a green ced the ce when he an site each of would have Snow's head

When "C

The initiat

in a ravine

Female In

there for t

When the

in the Braft

Dr. Tvier a

the buildin

wanted to

When Dr

W. & M.

er diminitiv

a ditcher o

said that i

gruff, never

grunted wh

casion he i

em trip at

pitch. It wa

Dr. Young

extra swea

and thereb

tears. Lewis

ly but at a

very uncom

to Young

after more

ent that he

sweater. Y take off can box he proo shed sweatl laying on

The "T: ers at Mrs B. T. Newt R. Jacker Sect. W. E. M. (Walter) P. Newcomb

COLLEGE OF WILLIAM AND MARY

INTERDEPARTMENTAL COMMUNICATION

From Gordon C. Vliet

Date

To Sam Sadler

March 31, 1978

Subject: The Vanishing Redman

I generally think that we seem to be going through a lot of self-flagellation on this subject, and that corrections can quietly and efficiently be made without quite so much "officialness".

I am not quite sure I feel comfortable with the phrase in #2 about "all other such drawings of Indians". I am presuming that you mean the caricature or comic representations. If and as there are good drawings, or representations of generally accepted Indian symbols, they might be used. What about such cartoonings as might be generally used in illustrations? I am attaching a cartoon drawing of Indians used in athletic programs in the past. Does the proposed posture preclude publication of such things? Also, I include a label that we have been using on our peanut cans. Is this acceptable? It is my personal feeling, as I think you know, that there is such a thing as a noble or dignified concept to the American Indian, which I would suppose would equally be held by members of the race.

I am not sure that in the abandonment of the non-comic Indian characterization, we are also admitting or acknowledging a debasement of the term and symbol that is not in fact the case as well noted in your Paragraph #2.

Under your Page #2, Paragraph #6, I think the best we can do is work through the local merchants, asking their cooperation, as we are not in any legal framework to the best of my knowledge to compel them to cease manufacturing items with the name William and Mary. I think we long ago abandoned that position and would be sorely pressed to find a basis other than willing cooperation. I think it might be better worked through the Bookstore, exercising its competitive strength, and indicating its position, rather than attempting a directive from the PIO.

Just to insure, I think I indicated that the Society Board, and my personal feeling, is that the comic Indian was indeed out of place, morally and aesthetically. I am not sure that it would be correct to extend that expression to all representations of American Indians.

Be in touch upon your return so we can discuss this a bit more to be sure we are in agreement on some of these thoughts.

Enclosures:

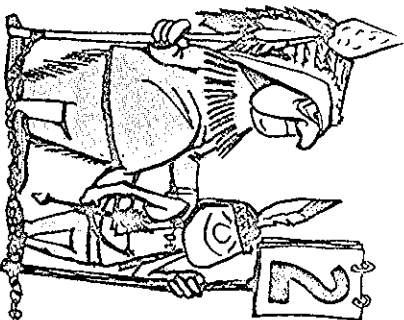
cc: Ross Weeks
James S. Kelly
Executive Committee

G. C. V.

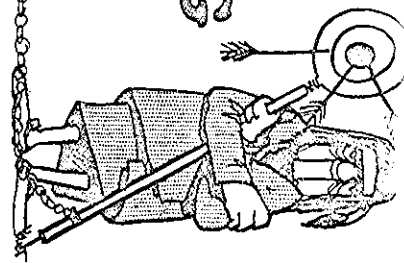
Fine Virginia Foods



SOCIETY OF THE ALUMNI



COUNTING COUP



LATEST STATISTICS ON WILLIAM AND MARY AND VIRGINIA

W&M UVA

RUSHING

| | TC | YDS | AVG |
|------------|----|-----|-----|
| 31 Pilch | 41 | 196 | 4.8 |
| 16 Meeteer | 26 | 91 | 3.5 |
| 33 Hibbs | 7 | 30 | 4.3 |
| 21 Cambal | 11 | 16 | 1.5 |
| 34 Rearick | 2 | 9 | 4.5 |
| 44 Beck | 5 | 7 | 1.4 |

PASSING

| | CO-AT-I | YDS |
|------------|---------|-----|
| 15 Laycock | 12-26-2 | 153 |

RECEIVING

| | NO | YDS | TDS |
|--------------|----|-----|-----|
| 89 Cavanaugh | 4 | 67 | 0 |
| 31 Pilch | 4 | 40 | 1 |
| 44 Beck | 1 | 19 | 0 |
| 82 Hurley | 1 | 12 | 0 |
| 33 Hibbs | 1 | 9 | 0 |
| 80 Helies | 1 | 6 | 0 |

PUNTING

| | NO | YDS | AVGE |
|------------|----|-----|------|
| 26 Herbert | 8 | 306 | 38.3 |

TEAM STAX

| | W&M | OPP |
|------------------|------|------|
| First Downs | 28 | 32 |
| Rushing Yards | 301 | 442 |
| Passing Yards | 153 | 141 |
| Passes Completed | 12 | 13 |
| Passes Attempted | 33 | 33 |
| Passes Had Intcp | 4 | 3 |
| Punting Average | 35.0 | 31.8 |
| Fumbles/Lost | 5/3 | 4/2 |
| Yards Penalized | 45 | 156 |
| Points Scored | 25 | 32 |

W&M RECORD (1-1)

| | | | |
|----------|----|------------|----|
| W & M 18 | -- | Cincinnati | 26 |
| W & M 7 | -- | Temple | 6 |

NEXT W&M GAME: at Citadel

RUSHING

| | TC | YDS | AVG |
|------------|----|-----|-----|
| 32 Helman | 44 | 198 | 4.5 |
| 42 Lacey | 31 | 128 | 4.1 |
| 12 Fassio | 26 | 60 | 2.3 |
| 39 Wyncoop | 7 | 39 | 5.7 |
| 34 Smith | 10 | 25 | 2.5 |
| 40 Mooser | 1 | 0 | .0 |

PASSING

| | CO-AT-I | YDS |
|-----------|---------|-----|
| 12 Fassio | 10-34-4 | 127 |

RECEIVING

| | NO | YDS | TDS |
|---------------|----|-----|-----|
| 82 Bischoff | 3 | 30 | 0 |
| 42 Lacey | 2 | 14 | 0 |
| 86 Davis | 1 | 30 | 0 |
| 40 Mooser | 1 | 13 | 0 |
| 32 Helman | 1 | 13 | 0 |
| 80 Carrington | 1 | 8 | 0 |

PUNTING

| | NO | YDS | AVGE |
|-------------|----|-----|------|
| 49 Trentham | 16 | 558 | 34.9 |

TEAM STAX

| | UVA | OPP |
|------------------|------|------|
| First Downs | 32 | 21 |
| Rushing Yards | 444 | 121 |
| Passing Yards | 127 | 283 |
| Passes Completed | 10 | 23 |
| Passes Attempted | 34 | 51 |
| Passes Had Intcp | 4 | 2 |
| Punting Average | 34.9 | 38.8 |
| Fumbles/Lost | 5/3 | 3/3 |
| Yards Penalized | 130 | 103 |
| Points Scored | 24 | 21 |

UVA RECORD (1-1)

| | | | |
|----------|----|---------|----|
| U V A 14 | -- | Clemson | 21 |
| U V A 10 | -- | Duke | 0 |

NEXT UVA GAME: VMI (Rich.)

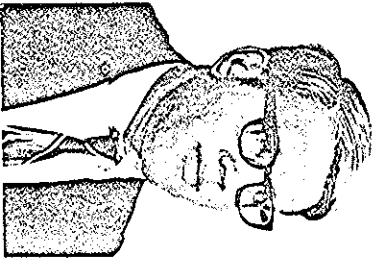
William & Mary Educational Foundation Reception Hour
Immediately Following the Game in the Tidewater Room of
the Williamsburg Lodge. Join Your Friends after the Game!

NAVY WILLIAM ♦ MARY

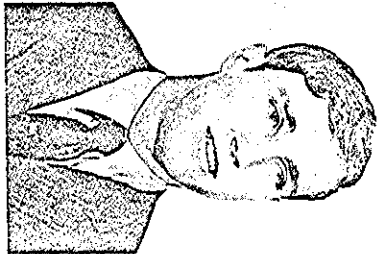
ONE
DOLLAR

NAVY-MARINE CORPS MEMORIAL STADIUM
SEPTEMBER 16, 1972

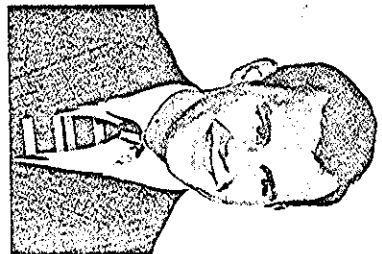




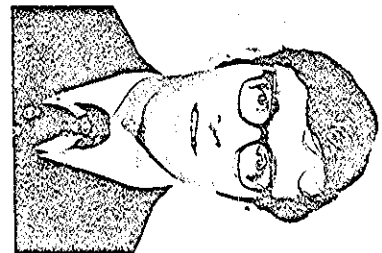
Bill Davis



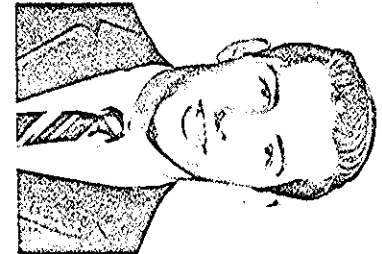
Tom Duffley



Ward Ellis



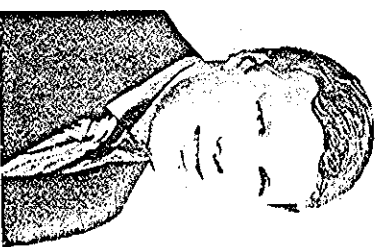
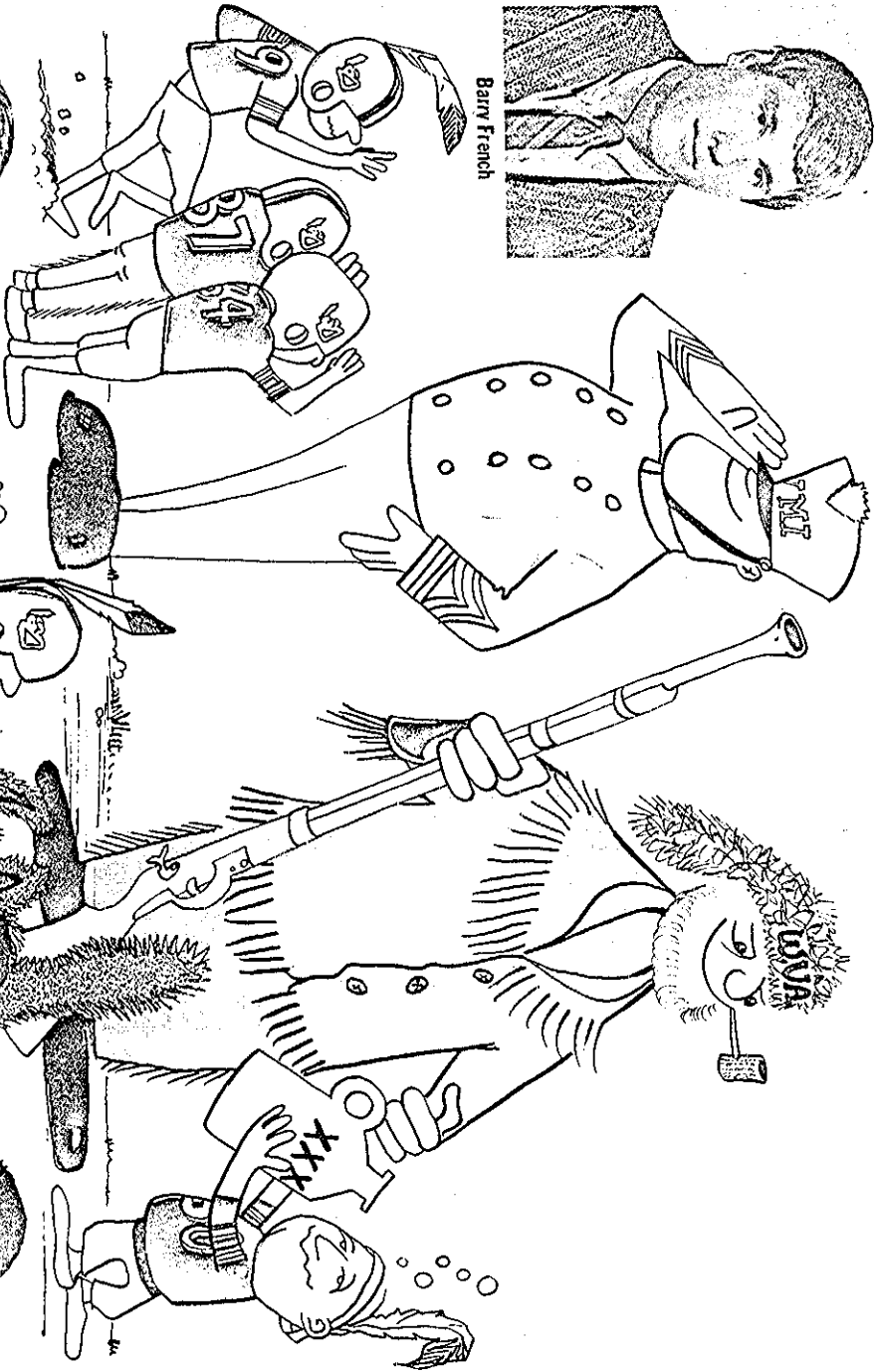
Jim Fox



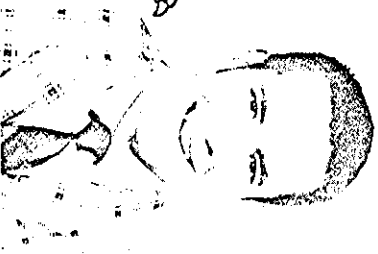
Bill Gabeler



Barry French

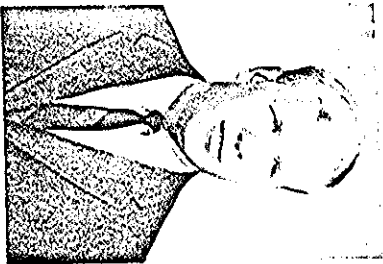


Andy Giles



Don Goodell

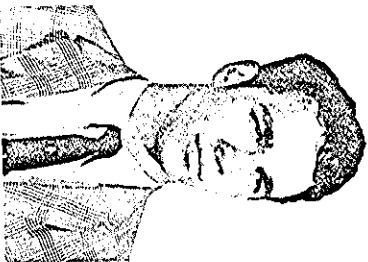
INDIAN



Jim Green



Vince Garcia



Dick Hansen



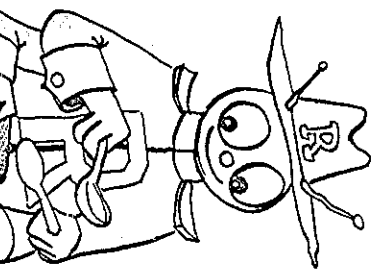
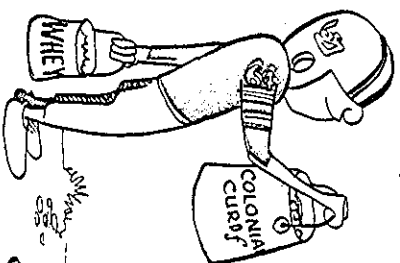
Bruce Hanson



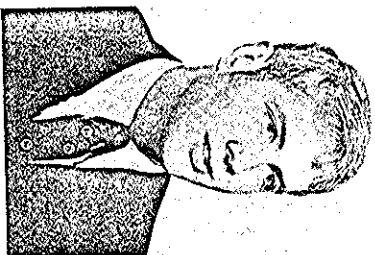
Ed Helles



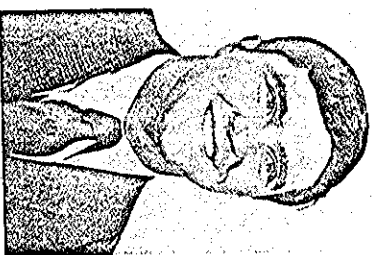
Kevin Hennessey



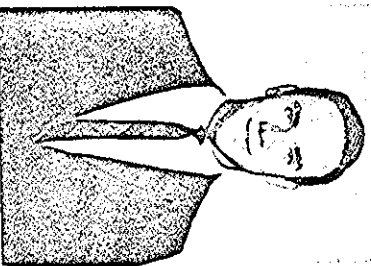
Bob Herb



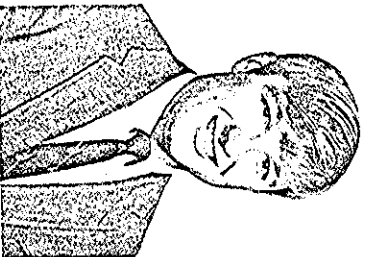
Garington Herbert



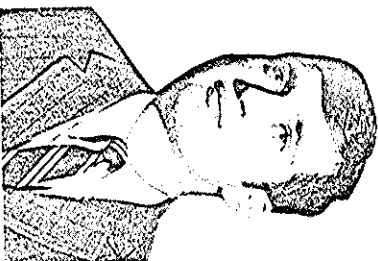
John Hibbs



Dave Holland



Bubba Hooker



Steve Howard



navy · william & mary

navy-marine corps memorial stadium

october 16, 1976

one
dollar



COLLEGE OF WILLIAM AND MARY

INTERDEPARTMENTAL COMMUNICATION

From Gordon C. Vliet

Date

To Sam Sadler

March 31, 1978

Subject: The Vanishing Redman

I generally think that we seem to be going through a lot of self-flagellation on this subject, and that corrections can quietly and efficiently be made without quite so much "officialness".

I am not quite sure I feel comfortable with the phrase in #2 about "all other such drawings of Indians". I am presuming that you mean the caricature or comic representations. If and as there are good drawings, or representations of generally accepted Indian symbols, they might be used. What about such cartoonings as might be generally used in illustrations? I am attaching a cartoon drawing of Indians used in athletic programs in the past. Does the proposed posture preclude publication of such things? Also, I include a label that we have been using on our peanut cans. Is this acceptable? It is my personal feeling, as I think you know, that there is such a thing as a noble or dignified concept to the American Indian, which I would suppose would equally be held by members of the race.

I am not sure that in the abandonment of the non-comic Indian characterization, we are also admitting or acknowledging a debasement of the term and symbol that is not in fact the case as well noted in your Paragraph #2.

Under your Page #2, Paragraph #6, I think the best we can do is work through the local merchants, asking their cooperation, as we are not in any legal framework to the best of my knowledge to compel them to cease manufacturing items with the name William and Mary. I think we long ago abandoned that position and would be sorely pressed to find a basis other than willing cooperation. I think it might be better worked through the Bookstore, exercising its competitive strength, and indicating its position, rather than attempting a directive from the PIO.

Just to insure, I think I indicated that the Society Board, and my personal feeling, is that the comic Indian was indeed out of place, morally and aesthetically. I am not sure that it would be correct to extend that expression to all representations of American Indians.

Be in touch upon your return so we can discuss this a bit more to be sure we are in agreement on some of these thoughts.

Enclosures:

cc: Ross Weeks
James S. Kelly
Executive Committee

G. C. V.

WE have chosen today will become another part of the Dartmouth which we will look back upon as alumni — in cheers, on stationery, in spirit. I certainly would not be too happy to see an Orange Buffalo inlaid in the middle of the basketball court, nor would I be proud to join in a cheer lauding the Dartmouth Frogs."

Kim Perry '79, on the enduring efforts to find a new College symbol

Freshman Survey

Much of freshman orientation week is spent taking tests — some concerning knowledge of English or mathematics and some concerning more personal subjects. The American Council on Education and UCLA recently published the results of a test taken by the Dartmouth Class of '81, along with freshmen from 250 other four-year colleges.

The results are predictable: The Dartmouth freshmen have higher liberal arts and more liberal attitudes, and come from families with larger incomes than do most of the other students. For example, 36 per cent of the Dartmouth freshmen, compared to 25 per cent of the freshmen from other colleges, described their political orientation as liberal. Almost 40 per cent of the Dartmouth students said their average grade in high school was A or A-plus, while only ten per cent of the others could make that claim. Thirty per cent of the other Dartmouth, and six per cent of the freshmen, estimated their parents' incomes to be more than \$50,000. The fathers of almost half the Dartmouth freshmen (and the mothers of 21 per cent) hold graduate degrees.

The Dartmouth freshmen trailed in some categories, however. On the average, more students from other institutions can type 40 words per minute, use a sewing machine, and bake a cake from scratch. On

the other hand, more Dartmouth freshmen claimed to be able to sight-read piano stocks and bonds, and do at least 15 push-ups. Only about two and a half per cent of the freshmen at Dartmouth and other schools said they had come to college because they had "nothing better to do."

What are their plans for the future? No freshman at Dartmouth, and less than one per cent of the freshmen anywhere else, expect to intern 18 per cent (elsewhere) future move out next year sit down

Give a Rouse for —

- A. SEARLE LEACH '31, awarded an honorary degree by the University of Winnipeg.
- JOSEPH J. JOVA '38, named President of Meridian House International, an organization serving visitors to the U.S.
- RICHARD M. TASSO '46, appointed Executive Vice President of Levitt Industries, a retail chain and wholesaler.
- JOHN W. FIELD '50, named President and Chief Executive Officer of Sun Bank of Florida.
- GEORGE F. JEWETT JR. '50, elected Vice Chairman of Polatch Corporation, forest products concern.
- RICHARD G. WOOLWORTH named a Trustee of Franklin and Mars College.
- GEORGE T. BROPHY '56, named Executive Vice President of Masonic Corporation, Chicago-based building manufacturer.
- JERRY MANNE '58, elected Vice man of the Chicago Board of Trade
- JOEL B. ALYORD '60, named President of the Hartford National Corp of its principal subsidiary, the National Bank and Trust Company
- BARRY R. ELSON '63, named Vice President and Chief Operator of the Colorado Rockies of the Hockey League.
- JONATHAN P. FELTNER named a Trustee of the U.S. Navy's Commemorative Achievement as a meritorious achievement of the S. train in the recovery of the S.

The College of William & Mary

Interdepartmental Communication

Franklin

From: Gordon C. VIlet
 To: Bob Sheeran
 Subject: William and Mary Indians



Date: August 30, 1977
 ENCL

Bob, as closely as we can determine from review of Alumni Gazettes, Colonial Echo's and available Flat Hats, the following information is at least a good starting point. I am sure that we will receive contradictions as soon as this is published, but that will be fine with us, as long as we can document the information.

Colors: Orange and White; at least as early as 1898 (our first year book), through 1910. These colors, no doubt, are from William III, also known as William of Orange.

Orange and Black; from 1911 to the beginning of the football season of 1923

Green, Gold and Silver; mentioned in the latter part of the football season of 1923, and in use to this date. You will note the reference to the "ancient colors" in the xerox of the page noting their use in '23.

Indians:

The word or symbol undoubtedly comes from the fact that one of the reasons for the founding of the College was the education and christianizing of the Indians. The second oldest building on the campus, the Brafferton, built in 1723, was built with rent monies from an estate in England of that name, purchased with monies from the estate of Robert Boyle, of Boyles Law fame, and was built for and used to house the Indian school.

Until 1916, the teams were referred to as "William & Mary", or the Orange and White, or Orange and Black.

✓ We found the first mention of "Indians" in the 1916 Colonial Echo (yearbook) referring to the baseball team of 1916. A xerox of that page is attached.

Other terms often used to refer to the athletic teams of the College are:

Warriors (first noted in the 1923 Echo)

Fighting Virginians - dating from 1925

Braves - in the '24 season (Echo)

Tribe - in the '24 season (Echo)

I suspect some of these came as a result of more spirited writers for the Colonial Echo in 1924, or perhaps better teams to write about.

As you might suspect, there is no set Indian symbol. Something similar to the Indian head used by Dartmouth appears occasionally. The picture of a chief is more common than that of a warrior (bigger head gear, rather than single feathers). This is not surprising, of course. The Cleveland Indians' Indian was used unofficially, briefly, during the late '60's.

If they are interested in nicknames, I hope you don't forget the famous Iron Indians of 1953. Early teams were often referred to in terms of the coach, such as the "Taskerites".

I hope this information, slim though it is, will be of some help to you. Someday you may wish to do an article for THE ALUMNI GAZETTE, and perhaps we'll pick up

"Iron Indians of 1953"

COLORS:

Orange and white - at least as early as 1898 through 1910
 orange and black - 1911 to the beginning of football 1923
 green gold silver - latter part of football season 1923 to ?

INDIANS:

Until 1916 the teams were referred to as William and Mary or the Orange and White or the Orange and Black.

Indians - 1916 to present (baseball team of 1916)

Warriors, William and Mary Indians - Warriors first appeared in 1923 season

Those Fighting Virginians; Fighting Virginians; Indian Warriors; Indians; Taskerites; Tasker's men; Tasker Tribe; Braves - 1924 season

Brafferton Indians (social club) 1907 through 1915

Football attacked:

1916 Colonial Lake P. 156
 1924 " " P. 131
 1924 " " P. 136
 1925 " " P. 245
 1925 " " P. 251

Brafferton Indians (club) - CE 08 - 15

INDIANS

William and Mary Indians (baseball) CE '16, p. 156 "Indians Capture Trophy"

Indians from 1916 on

Indians, Warriors, William and Mary Indians - CE '24

The Champion Indians - FH V.15:1c 3/7/16

Those Fighting Virginians; Fighting Virginians; Indian Warriors, Indians CE 25
Taskerites
Tasker's men

XX

Tasker Tribe; Braves, Warriors, Indians - CE 27
Taskerites - CE27

COLORS:

Orange and white / 898 CE '99, 01, 02, 06, '1
College Topics '08

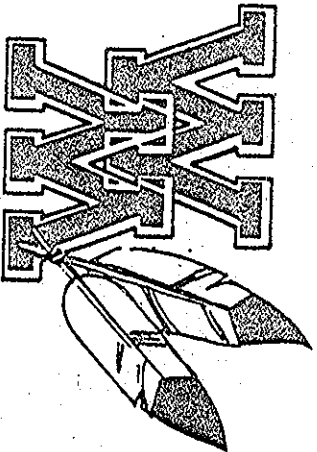
orange and white ⁹¹⁰ CE '11
but orange and black F.H. 1.4:4c 1911

orange and black CE 12, 13 FH 1912 FH 1916

orange and white CE 15 *advent*

orange and black CE 24 (o and black beginning of fall season 1923 and
adepted new colors before football season ended 1923)

Green gold silver 1923 (CE 24)



Indian Bites the Dust

William and Mary sports fans will be seeing less and less of the smiling "Indian" characterization which has been used by the athletic programs for a decade or more.

In place of the cartoon, the Indians will be identified by the logo illustrated above.

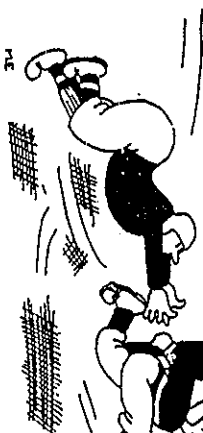
The new logo has been in use for more than four years, on a somewhat unofficial basis. It first appeared on stationery designed for sports publicity by the College's Office of Publications, and its popularity grew rapidly. In 1977, Indian bumper stickers provided local fans by a Williamsburg business began using the logo, and decals issued by the Athletic Education Foundation to

members also picked it up.

After exploring the identity matter with a variety of individuals this spring, Dean of Students Sam Sadler '63 determined that the old Indian cartoon was almost never being chosen to identify William and Mary sports teams.

As a result, the cartoon--which originated with the Cleveland Indians--will be removed in coming months from such locations as the arena floor of William and Mary Hall, the playing floor of Blow Gymnasium, and the scoreboard at Cary Field. To the extent possible with available funds, the new logo--designed almost by accident at no cost--will be painted in place of the Indian head.

AG 45.9:11ab 5/78



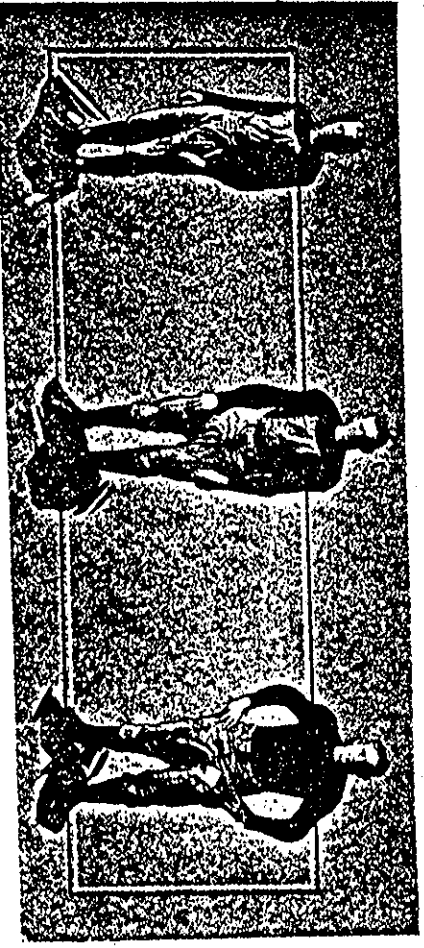
FOOT-BALL

gave promise from the very start of being the greatest Indian eleven in the history of the venerable institution. It was confronted by the hardest schedule ever handed a W. and M. team, and they did the job nobly. They overlooked the jinx that had accompanied Indian elevens in the years past—especially that of having the team disgraced about mid-season, due to some internal friction. The whole squad buckled down to the job from the first practice day in September and they well deserve the glory with which they covered themselves on that never-to-be-forgotten Thanksgiving Day.

When Coach Tasker called his warriors together on September 4th, he let them know from the very start that he was going to have the best William and Mary team ever turned out or none at all. Uniforms were immediately issued by that most efficient of managers, Stanley Gay, and the veterans and the rookies took to Palace Green as our old athletic field was undergoing a state of great improvement.

There were holes to be filled with Rangley, White, Chandler, Captain Flanders, and Haskell gone from our midst either by graduation or change of school. Flanders, Captain-elected, failed to return. John Todd, center for the past two years, was elected to the honor of leading the team. There was abundant material from last year's scrub squad and from the incoming freshmen class.

The season opened on Saturday, September 21st, with a game against the Norfolk Fire Department. Coach Tasker had secured this game so as to get a line on his men, never having seen them under fire. The game was played on a muddy field, which prevented either team from displaying unusual form. It was apparent from the start that the visiting team was not in good condition. A thirty yard pass to Jordan netted our first down and paved the way for the initial touchdown of the season. Coach Tasker made substitutions during the game, and practically every man on the squad got his chance. Although the Indian line was out weighted several pounds, it had little trouble with the opposing forwards. The hard plunging of the backfield brought the spectators to their feet several times. Immediately after the game Coach Tasker reduced the Varsity Squad to twenty-five men. Final score: Norfolk Fire Department 0, W. and M. 21.



Page One Hundred Thirty-one

1924 Colonial Echo

Delaware Game
USW-14
De 1-0



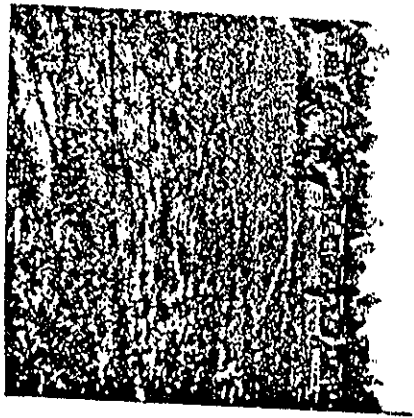
Botetourt of "COME ON, RICHMOND," at all hours of the night—was evidence of the spirit that pervaded our campus.

With practically the whole student body accompanying the team the next morning on the special train, it was evident that the support of the Indians would be just as strong as that of the Spiders. We took the enemy's town by storm and after gathering more backers we proceeded to the scene of the game.

At 2:30 sharp the Richmond team took the field amid rousing cheers from the opponent's stands. A few minutes later the crowd of eight thousand people were given a real treat when the Indian team took the lead and in a few minutes, which evoked the admiration of the college spectators, the orange and the black of the team was flying in the air with great momentum. The orange with silver and gold stripes.

The game was the thirty-third played between the two institutions. Old man Dope had said that William and Mary should win and there was no disposition on the part of the ~~orange and silver~~ ^{old green and silver} to upset the dope. They bettered all predictions. A powerful set of driving forwards, and backs using plays that combined speed and deception, swept the Dobson machine completely off their feet.

Richmond was decisively outplayed in every phase of the game, registering but five first downs, while William and Mary smothered the Spider line, tallying sixteen times for first downs. The team used a powerful running attack in their unstopable drives, and the series of onslaughts led by Cam, Irwin and Hastings, tore the Spider line to shreds, gaining 268 yards on line plays alone. The Spiders attempted a daring open game coupled with reverse shifts and trick passes, but these accomplished little against vengeance-seeking Indians, who tackled their shift plays behind the line and converted their passes into Indian touchdowns.



1924
Lancelotti Eels



the final quarter a series of line plunges soon began to tell on the Indian team and the excessive ordipose of the Navy began to show. In the attempt to stem the onrushing sailors the whole team began to offer such plucky resistance that the spectators were brought to their feet. Finally Shapley went over for the last touchdown and a kick added the extra point. Undaunted by their opponents lead and the few minutes left to play the "Fighting Virginians" yelled and a pass from Matsuo to Davis netted thirty seven yards. But before the next signal could be called the final whistle blew and the game ended. The Indians gained 203 yards to 174 by the Navy.

Following the encounter with the Middies Coach Tasker on the following Saturday led his players against Syracuse, one of the most powerful teams in the east this season. Although defeated by the score 24-7, the Indians were not without consolation. The resistance offered by the Indians that the 20,000 spectators were constantly on their feet. As in the Navy game the aerial attack of Taskers team was responsible for a great deal of the ground gaining, although at times the New York eleven found it impossible to check the line plunges the backfield men.



"Macb" Davis in pulling down the perfect passes from Matsuo covered himself with glory as he did in the Navy game a week previous. During the second half Syracuse began to concentrate on the method of attack and after plucky resistance the Indians were forced to bow to .. superior team. The final score Syracuse 24 William and Mary 7. Immediately after the game arrangements were made for both teams to meet next season.

After returning from Syracuse the team went through a strenuous week in preparation for the Randolph-Macon game that was to be played at Williamsburg, this being the first scheduled home game of the season. This gave the students and alumni the opportunity to view the team that had covered itself with glory in its two northern encounters. The Yellow Jackets from Ashland had little opportunity to show any amount of football skill against the Indians. From the whistle that announced the kick-off until the final blast Coach Tasker's mighty aggregation plunged through the opposing line with the marked precision of a well oiled machine. The light and speedy backs of William and Mary ripped jagged holes in the visitors' line, registering thirty-six first downs during the game. No observer of the game could help comment on the wonderful strength of the Indian's line for never once was the goal line of the home team in danger. During the greater part of the game Tasker's second team was in action and gave a good account of itself, registering fourteen of the total twenty-seven points collected. Irwin furnished the greatest thrill of the game when he snatched a pass and clipped of thirty yards in a sensational run. Also Brassner playing quarterback with the second team displayed startling ability as a line plunger and field general, for he ran the team with the skill of a veteran. The final score was William and Mary 27 Randolph-Macon 0.

THE ALUMNI GAZETTE

OF THE COLLEGE OF WILLIAM AND MARY IN VIRGINIA

Established June 10, 1933.

A monthly publication in the interest of the College of William and Mary in Virginia and its Alumni

Published on the last day of each month by the Alumni Association of the College of William and Mary in Virginia

The Alumni Association of the College of William and Mary in Virginia, Williamsburg, Virginia.—Chartered March 5, 1923.

OFFICERS

DR. AMOS R. KOONTZ, '10, President
JOSEPH E. HEALY, '10, Vice-President
ROBERT P. WALLACE, '20, Secretary-Treasurer

—Board of Managers—

Terms expiring in 1936—Dr. W. T. Hodges, '02; Miss Lucy Mason Holt, '24.
Robert P. Wallace, '20.
Terms expiring 1935—R. M. Newton, '16; Miss Cornelia Adair, '23.
Terms expiring 1934—Joseph E. Healy, '10; Judge H. Lester Hooker, '07;
Dr. Amos R. Koontz, '10.
Charles A. Taylor, Jr., '09, Executive Secretary.
Alumni Office—Brafferton Kitchen on the Campus.

CHAS. A. TAYLOR, JR., '09, Editor
BARRETT ROBERTS, '34 Asst. Editor
ROBERT P. WALLACE, '20, Publisher

Subscription Price: \$3.00 Per Year
Application for entry at second-class matter is pending.

THE FIGHTING VIRGINIANS

Football brings some high moments and great thrills to alumni and students and to the players themselves and William and Mary has had her share of these great days since the first football team was organized here in 1893. But it took forty years to bring the supreme moment in our football history so far. It happened Thanksgiving afternoon of the present year of Our Lord in the Richmond City Stadium when 16000 people saw our boys wearing the Green, Gold and Silver, rise from an under dog position to heights seldom achieved in similar situations.

Against a Richmond University team, rated the best in their history, our boys threw themselves with all they had and for sixty full minutes of play worked together like a clock and showed a fierceness and persistency in both offensive and defensive play that has probably not been seen on a gridiron in the entire county this year.

Playing together as they did and as hard as they did against odds recognized before the game by everyone was a splendid expression of the loyalty of the team to their Alma Mater and a sincere proof of the character and courage of the individual men who represented William and Mary on the gridiron this fall.

Ten years ago, the Boston papers, trying to find some expression that would typify the wonderful fight one of our teams put up against Harvard, named the team The Fighting Virginians. This title was coined Thanksgiving afternoon and a glorious luster added to it.

The Gazette doffs its hat in all honor and congratulations to Captain Quirk and his team-mates, to Coach Kellison, his assistant, Tom Dowler, and to Billy Gooch, Athletic Director.

A GUARD OF HONOR

Your attention is called to the message of Dr. Amos R. Koontz, '10, President of the Alumni Association, in this issue. It is a message full of the spirit of William and Mary.

ECHOES FROM COLONIAL ECHOES

ECHO OF 1902

DEDICATION

We have made a book which we fondly dedicate to our sweethearts, for it is theirs. In them we found our inspiration; to them we turn for praise. Ever loyal, ever true, they will say it is good. And then the critics may come but we shall be gentlemen Unafraid; for we shall have the delightful satisfaction of knowing that Bright Eyes will look with approval upon our work; that Red Lips will utter kind words for it; and that Dainty Hands will carefully attend to it that Posterity shall not lose the fruits of our labor.

SENIOR CLASS

J. G. Bohannon, E. S. Brinkley, J. H. Chitwood, C. M. Chichester, B. M. Cox, H. J. Davis, B. F. Iden, W. T. Hodges, R. McGuire Jones, J. L. Long, R. O. Rogers, F. M. Sizer, T. B. Smith, E. J. Taylor, E. C. Taylor, W. E. Vest, W. J. Wilkinson, E. R. Bird, H. H. Chalmers.

FORAGERS' ORGANIZATION

(Auxiliary to the Commissary Department of the College!)

YELL

Chicken, chicken, chicken, fowl! Turkey, turkey, eat and growl!

MEMBERS

J. S. Eastman, L. D. Vaughan, J. P. Booth, C. S. Bruce, O. L. Shewmake, R. M. Jones, P. J. Strother, Slater Blackiston, W. E. Vest, J. W. H. Crum, W. C. Parsons, J. H. Chitwood.

APPLY QUOTED

"Be sure I give them fragments, not a meal"—College Hotel.
"What, hol apothecary, give me a dram of Poison."—W. T. Hodges.
"O, I smell false Latin." — Dr. Wharton.
"Making night hideous." Braffertonians.
"Those who chariots roll upon the four axes, are liable to have a wheel out of order."—Taliaferro Whist Club.

"Who can blot that name with any just reproach"—H. Jackson Davis.
"There is no evil angel but love."—J. Will Gossman.

The E Mrs. Hob ter Street A. R. Church is, "Judge "Bookstie"

"Dutch" and ready faced and ed together. was a great ced the ce when he a site each would be Snow's he

When " initiated The initia tying the in a ravin Female If there for

When t in the Br Dr. Tyler the buildi wanted to

When D W. & M., er dimunt a pitcher said that gruff, new-granted w cation he ern trip a pitch. It w Dr. Young extra swe and there! ters. Lewi by but at

very unco to Young after more ent that h sweater. Y take off of box he nr amazeant; siled swea laying on

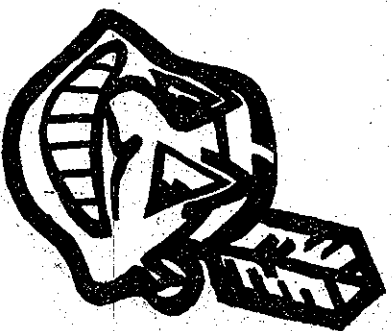
The "Is ers at Mrs R. T. N. a Schi... W. E. M. (1933) P.

[1/22/77]

2083 FILED HISTORIES - SWIMMING - 1977



WILLIAM and MARY



MENS

SWIMMING & DIVING

VS:

DAVIDSON COLLEGE

Saturday January 22, 1977 2 P.M.

ADAIR POOL

Athletics--Indian Symbolism

John Hunt

**The College of William & Mary
Interdepartmental Communication**

Date: May 10, 1979

To: Dean W. Samuel Sadler
Mr. Bernard Carnevale
Mr. Gordon Vliet ✓

From: Thomas A. Graves, Jr.
President

Subject:

The enclosed article on recent events at Dartmouth is from the current issue of The New Yorker magazine. I think you will find it interesting reading.

TAG:ma
Enclosure



U.S. JOURNAL: HANOVER, N.H.

THE SYMBOL IS A SYMBOL

DARTMOUTH COLLEGE, according to the charter granted in 1769 to its founder, Eleazar Wheelock, was established primarily for the education of Indians. That detail of Colonial history may have escaped the notice of most Americans, but it was never forgotten at Dartmouth. Two centuries after the charter was granted, the story of Wheelock's trek to the New Hampshire woods to educate and Christianize the natives was still celebrated in Hanover as a proud, if rather eccentric, part of Dartmouth's history and tradition. The story holds up better as tradition than as history: any serious scholarship that has been applied to Dartmouth's founding years tends to come to rest on the fact that Wheelock, who had virtually given up on Indian education during a stay in Connecticut, was inspired to describe his New Hampshire venture as a mission to the Indians mainly by the volume of philanthropy one of his Indian students had attracted on a preaching tour of England and Scotland. A scholar in American educational fund-raising might find in Wheelock's devotion to Indians a reminder of some modern South Texas school board that, having been informed of new federal grants for the education of migrant children, finds that it has many more migrant students than it had previously bothered to count and that their education would be well served by purchasing a new public-address system for the football stadium. Still, Eleazar Wheelock, however diverse his motives, did educate some Indians, and Dartmouth has always honored him for it—idealizing him and his Indian student in silhouette on the library weather-vane, or burlesquing them in campus songs ("Oh, Eleazar Wheelock was a very pious man. / He went into the wilderness to teach the Indian / With a 'Gradus ad Parnassum,' a Bible and a drum / And five hundred gallons of New England rum"). Graduating seniors traditionally bought Indian-head canes. In the early twenties, apparently at the instigation of a Boston sports-writer, Dartmouth teams started being referred to as the Indians—a name that came to be reflected in Indian-head patches and cheers about scalping the opponent and the custom of having a student costumed, more or less, as an Indian warrior cavort among the cheerleaders. Dartmouth developed a vocabulary that led to alumni talking

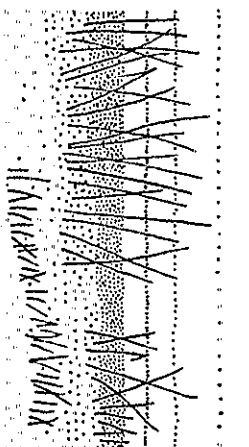
about the braves of 1921 bringing their squaws to the class powwow. Alumni in Hanover for reunions wore Indian-head neckties and bought Indian bibs for their grandchildren. As Dartmouth began celebrating its bicentennial, in 1969, Hanover had no shortage of Indian T-shirts or of Indian trays or of just about any other conceivable reminder of Wheelock's mission, except, of course, Indians.

Indians had never found themselves unwelcome at Dartmouth. In the thirties, in fact, it seemed customary for many classes to have one for a while—often a Seneca, from upstate New York. Although it was never true, as undergraduate legend had it, that any Indian who showed up in Hanover would automatically be presented with a free Dartmouth education, money was usually found to help out a deserving Indian student. Still, nobody could claim that the obligation taken on by Eleazar Wheelock had been met, particularly when compared to Dartmouth's role in educating non-Indians, whom Wheelock had mentioned in the charter as if in afterthought ("and also of English Youth and any others"). In the first two centuries of its existence, Dartmouth awarded degrees to approximately forty thousand whites and approximately twelve Indians.

The college's two-hundredth anniversary coincided with the installation of a new president, John Kemeny, who had been chairman of the mathematics department. It also coincided with a period during which colleges like Dartmouth were examining ways to expand the opportunities of minorities while giving their student population a diversity beyond that provided by having students from the upper-middle-class suburbs of a number of different states. In his inaugural address, Kemeny re-committed Dartmouth to the education of the American Indian. He hoped to have sixty Indians enrolled at Dartmouth within four years, and the admissions department was instructed to find about fifteen for the freshman class due to arrive in just a few

months. Kemeny's declaration was well received. In an era marked by new commitments to minorities, what could be more appropriate for Dartmouth than a pledge to help the minority it had spent so much time celebrating and so little time educating? Kemeny did not give much thought to the fact that the Indians would arrive that fall to find an Indian head painted on the basketball floor and a student in body paint and feathers running around on the football field. To the extent that the subject entered his mind, he later said, it occurred to him that the Indian students might take a measure of pride in their college having as a symbol a strong and heroic Indian brave. He was mistaken.

The Indians hated the symbol. Politically aware young Indians bitterly resent the tendency of most Americans to view Indian history through the eyes of a Hollywood director—a tendency that can cause a demonstration on serious issues to be dismissed with some lame jokes about the Redskins being on the warpath again. The Indians who came to Dartmouth were appalled at the sight of a cheerleader in body paint and feathers. They were angered by any implication that a college that was supposedly founded to educate Indians but had managed to graduate only a dozen of them in two hundred years had some legitimate claim on an Indian tradition. The Indian head worn on Dartmouth jerseys struck them not as a reminder of Indian strength and pride but as a reminder of how white Americans continued celebrating a heroic stereotype of the people they had reduced to an existence dominated by poverty and alcoholism and suicide. Indian students hated the song of Eleazar Wheelock's journey to the Wah-Hoo-Wahs with five hundred gallons of New England rum, and they hated even more intensely some murals in a faculty dining room called Hovey Grill which depicted the song partly through paintings of half-naked Indian women and a boozey brave trying to catch the last drop of rum from Wheelock's keg. In a policy statement in 1971, the Indians at Dartmouth asked that all manifestations of the Indian symbol be removed from the campus.



THE Alumni Council of Dartmouth appointed an Indian Symbol Study Committee. "I think to a man we began by thinking the whole thing was absolutely silly," the committee's chairman, a Providence lawyer named Robert Kilmarx, said recently. "And when we looked into

months. Kemeny's declaration was well received. In an era marked by new commitments to minorities, what could be more appropriate for Dartmouth than a pledge to help the minority it had spent so much time celebrating and so little time educating? Kemeny did not give much thought to the fact that the Indians would arrive that fall to find an Indian head painted on the basketball floor and a student in body paint and feathers running around on the football field. To the extent that the subject entered his mind, he later said, it occurred to him that the Indian students might take a measure of pride in their college having as a symbol a strong and heroic Indian brave. He was mistaken.

I think to a man we thought that it was a serious issue."

Although the committee took the position that it could not recommend official abolition of a symbol that had never officially been adopted, it expressed sympathy for the Indians' position and approval of the voluntary efforts taking place to end use of the symbol.

The board of trustees concurred, finding "use of the symbol in any form to be inconsistent with the present institutional and academic objectives of the College in advancing Native American education." Merchants on Hanover's main street were asked to discontinue Indian-head souvenirs. The glee club announced that it was dropping from its repertoire the old song about Eleazar Wheelock's trip to the Wah-Hoo-Wahs. The alumni magazine changed the name of its column recognizing alumni achievements from "A Wah-Hoo-Wah for..." to "Give a Rouse for..."—a change the committee found particularly appropriate, since its research had indicated that "wah-hoo-wah," Dartmouth's traditional rallying cry, was a Sioux phrase for the act of sodomy. Other colleges were asked to discontinue the use of Indian cartoons on programs for the Dartmouth game. Dartmouth cheerleaders began appearing without an ersatz warrior. "Fortunately, College morns do change with the years, and the current College community appears sensitive to the recently articulated feelings of the Native American students," the committee reported, predicting that the symbol "may well soon disappear entirely... through mutual accommodation and changing values rather than through official dictate." The report was more cautious about predicting the cooperation of the alumni.

The resistance of alumni to change comes partly, of course, from the fact that most graduates have a strong vision of their own college experience as the norm and everything else as some sort of deviation. Partly because of Dartmouth's relatively small size and its customary homogeneity and its isolation, Dartmouth alumni have been particularly certain and particularly cohesive about their vision of what life at



"No, I want a copy of 'Getting On,' not 'Getting It On.'"

Dartmouth ought to be like. Depending on the image of the day, the traditional atmosphere in Hanover has been described as "male-bonding" or "the Foreign Legion motif." Before the sixties, a Dartmouth undergraduate's view of himself was not likely to be far from his view of Indians—strong, self-reliant, a bit coarse, masterly in the woods, and, on certain weekends, wild. By the early seventies, Dartmouth had undergone so many changes so quickly that to some alumni it seemed transformed into some other institution. Dartmouth had begun to admit women. Dartmouth had abolished R.O.T.C. Dartmouth had recruited a number of black students, some of whom promptly organized themselves into a society that specialized in making demands for change. Dartmouth had accommodated the increased attendance accompanying co-education by adopting a schedule that encouraged students to be present in the summer rather than in the snow and even to spend some semesters in places

like Salamanca or Bucharest instead of in the woods. Most of the changes had been instigated by a president who was not some tweedy son of the college but a Hungarian Jewish refugee who had as a teen-ager escaped Nazi concentration camps only to enroll in, of all places, Princeton. The reaction of a lot of alumni to being told that their Indian-head neckties were suddenly to be considered representations of racism rather than badges of undying loyalty to their alma mater was simply "Now you've gone too far." For alumni whose dissatisfactions included changes much more complex and far-reaching than the abolition of Indian cheers, Dartmouth administrators began to believe, the symbol became a symbol.

The volume of letters to the alumni magazine on the symbol issue made the other changes wrought by Kemeny seem noncontroversial by comparison. In full-page advertisements, two alumni dismissed the committee report as "The Rover Boys and Pocahontas," dismissed the Indian students as either

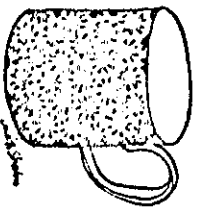
immature or preoccupied with self-pity," and said to those who wanted to re-establish the symbol, "Don't sit on your hands in the wigwam." For some alumni, the college's position on the symbol became a symbol not just of change but of the tendency of guilt-ridden liberals to knuckle under to even the most ludicrous demands of any minority. There were some ugly letters and even some ugly acts. One alumnus indicated his displeasure by urinating in the office of the Native American Program. A lot of the alumni, though, seemed honestly perplexed. They assured Indian students that they had always seen the Indian symbol as representing strength and dignity. They pointed out that the Indian head used on Dartmouth uniforms showed a proud warrior rather than some Injun Joe caricature. They brought up examples like the Washington Redskins and the Quakers of Penn. They pointed out that some of the Indian cheers had actually been invented by real Indians attending Dartmouth—Indians who took pride in appearing at football games or reunions in Indian regalia. They quoted letters from earlier Indian graduates who expressed pride in the symbol—and who insisted that "wah-hoo-wah" meant "snow, ah, snow" in Sioux rather than the act of sodomy. They suggested that some of the offensive spinoffs—Indian-head diapers or crude cartoons—could be eliminated without abolishing the symbol itself. The Indians said the symbol itself was offensive. They said they did not want to be defined by white people, heroically or any other way. They said human beings could not be mascots. They said it all had to go.

DEFFENSE of the Indian symbol may have been a symbol of resistance to change in general, but it never seemed to become a symbol of resistance to the Native American Program in particular. A lot of alumni, in fact, emphasized that, however bitterly they resented attempts to abolish the Indian symbol, they were pleased by Dartmouth's new commitment to Indians. As it happened, Indian students, compared with the other new minorities at Dartmouth, tended less toward the sort of rhetoric and confrontation tactics that make alumni uneasy. The Indian style was to talk things out. Indians at Dartmouth tended to request strongly rather than demand. In any dispute, they put a high priority on maintaining their dignity. As implacable as they were in their opposition to the Indian symbol, they did not find

tactical compromise unthinkable. In the early seventies, they agreed informally to set aside for a while the matter of the Hovey Grill murals, which they found particularly offensive, because tampering with the murals would directly raise the issue of suppressing artistic expression. The Hovey Grill murals were painted in the thirties as a sort of reply to some murals painted in the college library by José Clemente Orozco, the renowned Mexican muralist, whose depiction of bloated capitalists and loutish generals had provoked the alumni into a reaction so ferocious that, it is often said at Dartmouth, when the president at the time handed over the stewardship of the college some years later to his successor he did so with a single sentence of advice: "Don't get involved with murals." Although the alumni had not been able to get rid of the Orozco murals, one of their number, a *Saturday Evening Post* cover artist named Walter B. Humphrey, had decided to reply to Orozco with "a real Dartmouth mural" for Hovey Grill. He even composed a jingle about his efforts—singing, in part, "I'll never go 'Mex,' I'll picture no necks / Ground down 'neath a rebel's rough shoe; / My forms aboriginal will all be indigenous / To the haunts that as students we knew."

Although alumni seemed eager to avoid criticism of the program itself, the program was not without its problems. Some of the Indians were unprepared to do Dartmouth work. Having started with no contacts in Indian secondary education and no idea of just how dismal most secondary education for Indians was, Dartmouth administrators were confused about where to look for Indians who could survive academically, and for a while they even seemed confused about which department was supposed to be doing the looking. Before the college had attracted what Kemeny thought of as "a critical mass" of Indian students and had established an effective system of support for them on campus, a lot of Indian students were lonely and cold and troubled with doubts about whether a liberal-arts education in New England was really what they needed. The dropout rate was high. Gradually, though, most of the initial problems were worked out. A support program and a Native American House were established. The spirits of the Indian students were raised by the success of an area-studies program built around the Indian experience in North America. Largely through the efforts of a young anthropologist named Michael

Dorns, whose father was a member of the Modoc tribe from Oregon, the program was academically respectable virtually from its inception. The problem of how to attract and prepare Indian students remained—even now there are only about forty-five Indians at Dartmouth, and some of those are from non-tribal backgrounds—but by the middle seventies the Indian dropout rate was beginning to resemble the general dropout rate. Dartmouth was graduating almost as many Indians every year as it had graduated in its first two centuries. To some people involved in the Indian program, it seemed reasonable to assume that it would be only a matter of time before the connection between Dartmouth and Indians in the public mind would rest



on the college's substantive achievements in Indian education—offering a superior education to an increasing number of Indians, serving as a center for Indian speakers and Indian cultural events, offering a nationally recognized Native American Studies curriculum that attracted mainly non-Indian students—instead of on arguments over the football cheer would not go away. Efforts to discourage the use of the Indian symbol turned out to be, in the words of one alumnus who considered the efforts absurd, “a little bit like enforcing Prohibition.”

The Indian students never interpreted it that way. They considered the chanting of an Indian cheer or the wearing of an Indian-head jacket an act of pure malice—a reflection of the insensitivity and even contempt that the conventional Dartmouth undergraduate had for anyone who was not a white Anglo-Saxon Protestant male. Non-Indian students told the Indians they were making too much of what was essentially a trivial matter. “If it’s trivial to them and it hurts us,” the Indians replied, “why do they keep doing it?” Indian students simply hated the Indian symbol. They hated having their existence at Dartmouth dominated by it. They hated having to explain constantly why it offended them. They hated being considered humorless and hypersensitive because they objected to it. Some Indians at Dartmouth continued to have complaints and misgivings that had nothing to do with “Scalp ‘em” cheers, but for a lot of them Dartmouth was a remarkable, transforming experience—“a dream school,” one of them said not long ago, “except for the symbol.”

The letters to the alumni magazine never really stopped. Around the campus, display of the symbol by undergraduates would seem to diminish for a while, and then flare up again. By 1975, there were columns and editorials in the *Dartmouth*, the campus newspaper, about a resurgence of the symbol—particularly in the form of a cheer, traditionally chanted after the band played “As the Backs Go Tearing By,” which goes, “Dartmouth Indians! I-N-D-I-A-N-S! Dartmouth Indians! Scalp ‘em!” The cheer became so common on campus during the football season that some Indian students—who, under the year-round system, had the right to select which terms to use for vacation—made it a point not to be in Hanover during the fall. In a 1977 editorial that concluded, “The Indian symbol, approved or unapproved, may be here to stay,” the *Dartmouth* said, “To complicate matters, a stand on the Indian symbol has come to imply a stand on various other campus issues ranging from coeducation to affirmative action. . . . Anyone using the Indian cheer is au-

tomatically identified with a group holding certain values, while anyone wishing to be identified with those values will use the Indian cheer.” In other words, students as well as alumni had begun interpreting use of the symbol as a symbol—a symbol of the college spirit traditionally treasured at Dartmouth or simply a symbol of defying authority.

The Indian students never interpreted it that way. They considered the chanting of an Indian cheer or the wearing of an Indian-head jacket an act of pure malice—a reflection of the insensitivity and even contempt that the conventional Dartmouth undergraduate had for anyone who was not a white Anglo-Saxon Protestant male. Non-Indian students told the Indians they were making too much of what was essentially a trivial matter. “If it’s trivial to them and it hurts us,” the Indians replied, “why do they keep doing it?” Indian students simply hated the Indian symbol. They hated having their existence at Dartmouth dominated by it. They hated having to explain constantly why it offended them. They hated being considered humorless and hypersensitive because they objected to it. Some Indians at Dartmouth continued to have complaints and misgivings that had nothing to do with “Scalp ‘em” cheers, but for a lot of them Dartmouth was a remarkable, transforming experience—“a dream school,” one of them said not long ago, “except for the symbol.”

As a matter of policy, Indian students and their supporters appeared before any student organization that wanted to hear their side of the controversy. Gregory Prince, a dean who was involved with the Native American Program from the start, eventually took the position that arguments about the symbol did not constitute an irritating digression but amounted to “as easy a way to get to the heart of liberal-arts education as anything you can think of”—a way, for instance, to discuss the search for truth beyond

clicks. Various people involved with the program developed various ways of trying to explain why they believed the symbol was inappropriate. Some people argued that the Indian symbol was not really an established part of Dartmouth traditions because teams were not called the Indians until the twenties and Indian-head patches were not worn on football jerseys until the sixties—facts that are true, in the narrowest sort of way, but not very persuasive, since every college freshman accepts any tradition that arrived before he did as permanent. Some people argued on personal terms (“What it gets down to is that Mike Dorns is my friend, and if he says the Indian symbol offends him I simply can’t use it”), which was effective, except that most of the alumni and students who were intent on retaining the symbol didn’t know any Indians. From the start, Dartmouth administrators have often said that anyone who listens with good will to an explanation of why the symbol is inappropriate at Dartmouth tends to agree, but the explanation is subtle and the undergraduate audience is constantly changing and some people, of course, do not listen with good will.

There were efforts to find a new symbol—the Vikings or the Timberwolves or the Woodsmen or even the Mad Dogs—but none of them took. In the last poll asking undergraduates their preference for a new symbol, more than half said they simply wanted the Indian back. At times, the college administration found itself in a role that was difficult to distinguish from censorship—calling attention to an “Injun-Ear” newsletter from the Dartmouth Society of Engineers here, pointing out an Indian head in a cleaner’s advertisement there. It was also a role not unlike that of a boarding-school master who, having once demonstrated how angry some rude old nickname can make him, presents an enormous temptation to the boys in the back row every time he turns toward the blackboard.

LAST fall, those opposed to the symbol got help from an unexpected quarter. Alarmed by rowdiness and excessive drinking in fraternity houses, the Dartmouth faculty recommended to the trustees that the fraternity system at Dartmouth be abolished. While waiting for the winter trustee meeting at which the recommendation would be acted upon, the fraternities were on what amounted to probation. Looking for a way to demonstrate their capacity for respectable behavior, they

did not have to search around for youth programs to volunteer for or charity drives to run. The interfraternity council simply announced that chanting the Indian cheer at sporting events would be discouraged. "You have to convince the brothers that it's not worth sacrificing the house to keep the cheer," one fraternity president told his colleagues on the council. The Indian cheer virtually disappeared. When the trustees gathered for their winter meeting in late February, around the time of the Dartmouth Winter Carnival, just about everyone on the campus had made it through the football season and nearly all of the hockey season without calling upon anybody to scalp anybody else. Not using the symbol could also be a symbol. Some people at Dartmouth began to believe that, after eight years of arguing, the Indian symbol was gone at last.

The day after the trustees had voted on the fraternity issue—but before they had announced their decision to give the fraternities more time to reform—the Dartmouth hockey team, which had defied pre-season predictions by having a spectacular year, played Brown in Hanover. Just before the second period began, two students suddenly appeared on the ice in the sort of Indian getup that had not been seen at a Dartmouth game in years—loincloths, painted bodies, feathers. After taking a turn around the rink, they skated off to make their escape in a waiting car. Perhaps because of an instinctive reaction in the excitement of the moment, perhaps in approval of what seemed to be an act of defiance, perhaps because the Dartmouth team skated onto the ice almost as soon as the two students had skated off, just about everybody in the auditorium rose to cheer. It was the cheering rather than the prank that Dean Gregory Prince found dispiriting—a reflection of the failure in eight years of trying to educate people about what the symbol meant. The reaction of a lot of other people at Dartmouth was not sadness but outrage. At an emotional meeting the next day, the faculty adopted a resolution deploring the use of the symbol and asking for an investigation. President Kemeny was quoted as saying that the incident was "horrendous" and that the college would mount a "serious investigation." Some of the Indians at Dartmouth phoned the dean of admissions at Cornell to ask for transfer applications.

The undergraduates involved turned themselves in, claiming that they had only meant to energize the crowd of

Dartmouth rooters. The seriousness with which the administration and faculty had treated the incident, though, had apparently impressed itself on the disciplinary committee. Although the students had presumably committed no infraction of regulations except interrupting a sporting event, the committee suspended them from the college, explaining eventually that they had committed "emotional violence." A lot of people at Dartmouth thought the punishment was too harsh, and that "emotional violence" was a doubletalk attempt to justify suppressing free expression. "At Dartmouth," an alumnus said, "there is free speech except if you happen to offend the sensibilities of a federally recognized minority." Partly to head off a backlash, Kemeny reduced the punishment to some restrictions and a probation period that would include an effort by the students involved to explain what they had learned about the issue to others. The chairman of Native Americans at Dartmouth, abandoning the usual Indian style of restrained language, said the clemency was "the most heinous and racist act any president of Dartmouth ever committed," and Kemeny found himself playing his trump card. Responding to a request by the Indians, he said that he would close Hovey Grill for the spring term, and that, without secreting or destroying the murals, he would try to find a way for them to be viewed as a piece of period art rather than as a backdrop for faculty lunches.

The crime and punishment of the hockey-game skaters had taken place within a few days, during a period when all Dartmouth minorities seemed to be having problems. Women were demonstrating at the trustees' meeting for equal access in admissions. During Winter Carnival, the Afro-American Society had demonstrated against Dartmouth's investments in South Africa by displaying a coffin and some simulated grave markers, and the buildings-and-grounds crew, not being experienced in recognizing symbols, had hauled the coffin and grave markers off as trash. The college eventually held a sort of talk-in, at the end of the winter term, to discuss such problems. The Indians and the blacks and their supporters had already held their own demonstration on Dartmouth Green—ending it by spraying the major ice sculpture of the Winter Carnival, the most obvious symbol of the old Dartmouth, with red and black paint. When a thaw finally came, during the spring break, the paint disappeared—

leaving the sculpture white again, if slightly diminished in size. "I happened to walk by there and I noticed it," an alumnus who lives in Hanover said recently, "and I was reminded again that God is a Wasp."

THE spring semester has been calm at Dartmouth. After the community trauma caused by the hockey-game incident, everyone seems more or less talked out. Another pro-symbol advertisement will appear in next month's alumni magazine. The president of the interfraternity council told a visitor recently that he believes the symbol will now disappear, although he made that remark while dressed in a rugby uniform that was decorated with an Indian-head patch. Robert Kilmarx, who remained involved in the symbol question after chairing the alumni committee, has resigned himself to some protest over the Hovey Grill murals, but he believes that, in the long run, the Indian symbol will disappear. "Since the Indian symbol—after its official discouragement by the college—had become particularly associated with the destructive, rowdy, traditionally macho element on the campus," he said, "it has recently taken on a *new* symbolism as a sort of reverse barometer of civility." Kilmarx's optimism is predicated on the belief that, partly through an increased ratio of women, Dartmouth will become increasingly civil. None of the Indian students transferred to Cornell. Some of them are even cautiously optimistic that the hockey-game incident was a sort of death spasm of the symbol. The spring semester is not a good time to judge, of course, since the football and hockey games that provoke Indian cheers are over. The hockey season was extended when the Dartmouth team qualified for the national championships in Detroit, where it was defeated by the University of North Dakota Fighting Sioux.

—CALVIN TRILLIN

GEMINI (May 21-June 20)... Premature celebration after work tonight could lead to trouble and spoil weekend plans. Get finances sorted out before year ends.—*Hamilton (Bermuda) Royal Gazette*.

And use tact, for heaven's sake.

However, many oil ministers have proposed an additional price hike beyond the 14.5 per cent increase for 1979 which OPEC agreed upon in December.—*Chicago Tribune*.

Just give the news, please.

Dartmouth Alumni Trying to 'Bring Back the Indian'

NY TIMES 6-4-80

legis in recent years on the ground that they constituted caricature and were racially offensive.

Over the years, a 1930's mural of decorated the football field at halftime in joint-cloths, war paint and feathers. In response, the college's Alumni Council appointed an Indian Symbol Studies Committee, headed by a Providence, R.I., lawyer, to investigate the matter. Eventually the college's board of trustees agreed: The Indian symbol was "inconsistent with the present institutional and academic objectives of the college."

(Over the course of the many investigations, it was also determined that the phrase "Wah-hoo-wah," mentioned with prominence in the once popular Wheelock song and long considered the college's rallying cry, was a Sioux expression for an act of sodomy. However, some alumni of Indian heritage insist it is in fact a Sioux incantation for snow.)

"There's more to it than a sticker on someone's windshield," said Dr. Jeffrey Hart, an English professor who is among those who support the Indian symbol's return. "People are sick of the claims of victims. Whatever minority groups want is O.K. these days."

"If people are truly concerned about the traditions of Dartmouth, they should know one of them is not to insult," said Dr. James Wright, a professor of American history who agrees with the new college policy.

The alumni election and a pending investigation into possible improprieties are the latest and most dramatic indications of the alumni split, which many say goes beyond the issue of the Indian to the direction being taken by the college itself, as it completes a decade of rapid change.

Women and Minorities

Under the direction of Dr. Kenney, who has announced that he will retire next year after 10 years as president, the secluded all-male school received women, made new commitments to minority and changed its academic program to provide students with more flexibility and time off campus.

Some alumni and students say that the disappearance of the Indian symbol is in itself symbolic of what they see as the administration's disregard for their concerns. They assert that minority interests and that the ban on the symbol in which they have long taken pride is curtailing their right to free expression.

"I see it as an attack on tradition in general," said Benjamin Hart of the class of '81, who is on the editorial board of a new conservative student newspaper backed by dissenting alumni.

"I certainly wouldn't want it returned and demand that everybody wear an Indian symbol," said Dr. John Steel, a Dartmouth's family feud dates to a move in 1969 by Dr. John G. Kenney, the college's president, to rededicate the institution to the mission described by its founder, Eleazar Wheelock, 200 years before: to educate the Indian.

Wheelock Goal Glorified

The Wheelock mission had long been glorified on campus in the college pine tree and Indian seal, the weather vane over the library and in song:

Oh, Eleazar Wheelock was a very pious man
He went into the wilderness to teach the Indian
With a gradus ad Parnassum, a Bible and a drum
And five hundred gallons of New England rum.

But it was not until 1969 that Dartmouth undertook a program to recruit American Indians as undergraduates.

Once on campus, the native American students expressed their displeasure with

legis in recent years on the ground that they constituted caricature and were racially offensive.

Over the years, a 1930's mural of decorated the football field at halftime in joint-cloths, war paint and feathers. In response, the college's Alumni Council appointed an Indian Symbol Studies Committee, headed by a Providence, R.I., lawyer, to investigate the matter. Eventually the college's board of trustees agreed: The Indian symbol was "inconsistent with the present institutional and academic objectives of the college."

(Over the course of the many investigations, it was also determined that the phrase "Wah-hoo-wah," mentioned with prominence in the once popular Wheelock song and long considered the college's rallying cry, was a Sioux expression for an act of sodomy. However, some alumni of Indian heritage insist it is in fact a Sioux incantation for snow.)

"There's more to it than a sticker on someone's windshield," said Dr. Jeffrey Hart, an English professor who is among those who support the Indian symbol's return. "People are sick of the claims of victims. Whatever minority groups want is O.K. these days."

"If people are truly concerned about the traditions of Dartmouth, they should know one of them is not to insult," said Dr. James Wright, a professor of American history who agrees with the new college policy.

The alumni election and a pending investigation into possible improprieties are the latest and most dramatic indications of the alumni split, which many say goes beyond the issue of the Indian to the direction being taken by the college itself, as it completes a decade of rapid change.

Women and Minorities

Under the direction of Dr. Kenney, who has announced that he will retire next year after 10 years as president, the secluded all-male school received women, made new commitments to minority and changed its academic program to provide students with more flexibility and time off campus.

Some alumni and students say that the disappearance of the Indian symbol is in itself symbolic of what they see as the administration's disregard for their concerns. They assert that minority interests and that the ban on the symbol in which they have long taken pride is curtailing their right to free expression.

"I see it as an attack on tradition in general," said Benjamin Hart of the class of '81, who is on the editorial board of a new conservative student newspaper backed by dissenting alumni.

"I certainly wouldn't want it returned and demand that everybody wear an Indian symbol," said Dr. John Steel, a Dartmouth's family feud dates to a move in 1969 by Dr. John G. Kenney, the college's president, to rededicate the institution to the mission described by its founder, Eleazar Wheelock, 200 years before: to educate the Indian.

Wheelock Goal Glorified

The Wheelock mission had long been glorified on campus in the college pine tree and Indian seal, the weather vane over the library and in song:

Oh, Eleazar Wheelock was a very pious man
He went into the wilderness to teach the Indian
With a gradus ad Parnassum, a Bible and a drum
And five hundred gallons of New England rum.

But it was not until 1969 that Dartmouth undertook a program to recruit American Indians as undergraduates.

Once on campus, the native American students expressed their displeasure with

legis in recent years on the ground that they constituted caricature and were racially offensive.

Over the years, a 1930's mural of decorated the football field at halftime in joint-cloths, war paint and feathers. In response, the college's Alumni Council appointed an Indian Symbol Studies Committee, headed by a Providence, R.I., lawyer, to investigate the matter. Eventually the college's board of trustees agreed: The Indian symbol was "inconsistent with the present institutional and academic objectives of the college."

(Over the course of the many investigations, it was also determined that the phrase "Wah-hoo-wah," mentioned with prominence in the once popular Wheelock song and long considered the college's rallying cry, was a Sioux expression for an act of sodomy. However, some alumni of Indian heritage insist it is in fact a Sioux incantation for snow.)

"There's more to it than a sticker on someone's windshield," said Dr. Jeffrey Hart, an English professor who is among those who support the Indian symbol's return. "People are sick of the claims of victims. Whatever minority groups want is O.K. these days."

"If people are truly concerned about the traditions of Dartmouth, they should know one of them is not to insult," said Dr. James Wright, a professor of American history who agrees with the new college policy.

The alumni election and a pending investigation into possible improprieties are the latest and most dramatic indications of the alumni split, which many say goes beyond the issue of the Indian to the direction being taken by the college itself, as it completes a decade of rapid change.

Women and Minorities

Under the direction of Dr. Kenney, who has announced that he will retire next year after 10 years as president, the secluded all-male school received women, made new commitments to minority and changed its academic program to provide students with more flexibility and time off campus.

Some alumni and students say that the disappearance of the Indian symbol is in itself symbolic of what they see as the administration's disregard for their concerns. They assert that minority interests and that the ban on the symbol in which they have long taken pride is curtailing their right to free expression.

"I see it as an attack on tradition in general," said Benjamin Hart of the class of '81, who is on the editorial board of a new conservative student newspaper backed by dissenting alumni.

"I certainly wouldn't want it returned and demand that everybody wear an Indian symbol," said Dr. John Steel, a Dartmouth's family feud dates to a move in 1969 by Dr. John G. Kenney, the college's president, to rededicate the institution to the mission described by its founder, Eleazar Wheelock, 200 years before: to educate the Indian.

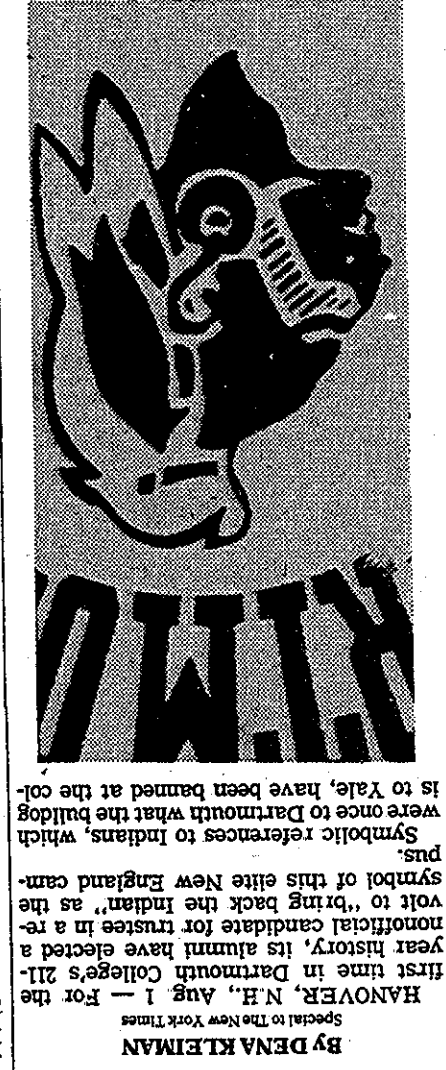
Wheelock Goal Glorified

The Wheelock mission had long been glorified on campus in the college pine tree and Indian seal, the weather vane over the library and in song:

Oh, Eleazar Wheelock was a very pious man
He went into the wilderness to teach the Indian
With a gradus ad Parnassum, a Bible and a drum
And five hundred gallons of New England rum.

But it was not until 1969 that Dartmouth undertook a program to recruit American Indians as undergraduates.

Once on campus, the native American students expressed their displeasure with



By DENA KLEIMAN
Special to The New York Times

HANOVER, N.H., Aug. 1 — For the first time in Dartmouth College's 211-year history, its alumni have elected a nonofficial candidate for trustee in a revolt to "bring back the Indian" as the symbol of this elite New England campus. Symbolic references to Indians, which were once to Dartmouth what the bulldog is to Yale, have been banned at the col-

New York Times, 6/4/80 Athletics -- Indian Symbolism

would be given a ...

■ Please see Summit, A4

W & M may abolish 'Tribe' as nickname

"I have come to see ... the 'Indian' feather logo as derisive, abusive, demeaning and distasteful. As a leading institution of high education, William and Mary should not continue to project these insulting terms and images in the name of school spirit."

— excerpt from a recent letter to the student newspaper from William Gimpel, a 1984 graduate of the college.

By **MARK DI VINCENZO**
Staff Writer

WILLIAMSBURG — A group of students at a college without a mascot — only a mascot name — is trying to determine whether others believe that W&M's nickname, The

Tribe, is offensive to American Indians and those sympathetic to Indians.

However, local American Indians, those with the most reason to be offended, are not offended, according to the chiefs of the Chickahomny tribe in Charles City County and the Pamunkey tribe in King William County.

"I've never even thought about it," said Chickahomny chief Arthur L. Adkins. "The name doesn't cause me any concern. It doesn't bother me too much as long as they recognize we're here."

Pamunkey Chief William Miles said, "I don't have any ..."
■ Please see Tribe, A4

Tribe

Continued from A1
objection to the name, and I've never heard anyone at the reservation say anything about it."

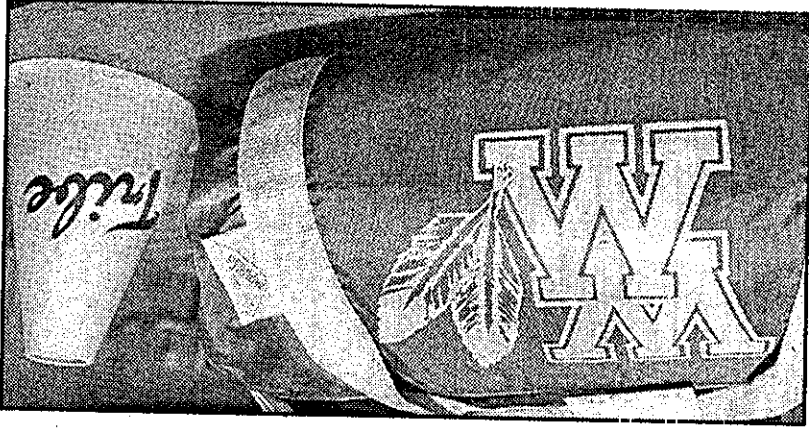
Some students, however, are clearly offended on behalf of those Indians out there somewhere who might be offended And W&M President Paul R. Verkuil said during a recent meeting with student leaders that the administration might be receptive to a new mascot name.

This most recent review of the Indian mascot comes after successive changes in the school's use of the image, which dates from the school's founding partly as an institution to educate local Indian youths.

In the past two decades, W&M has ended use of a grinning Indian logo on its football scoreboard and literature — and a similar, papier mache costume mascot that cavorted on athletic sidelines — in favor of the toned-down "Tribe" moniker.

The latest work to determine student sentiment is being done by the Committee to Examine School Spirit and Tradition, which will offer recommendations to student leaders and college officials, including whether the mascot name should be changed.

Committee Chairman Army Crandall, a junior, said it's too early to tell what the majority thinks, but opinions appear to



School paraphernalia carry the Indian feathers and nickname. JOE FUDGE/staff photographer

"vary greatly." The committee has solicited the opinions of the local Indian chiefs, she said, but formal responses haven't been received, though the responses "will hold a lot of weight with us."

W&M Student Association President Thomas F. Duetzsch said association officers, who often speak on behalf of the student body, will wait to see what the committee finds before of-

fering their opinions "Some people think the administration is most concerned with the alumni and what they think about this matter," Duetzsch said "The alumni, like a lot of people, often don't like change."

Verkuil told student leaders there could be a student contest to create a new mascot name, according to an article in The Flat Hat, the student newspaper. Names already being informally discussed include "The Wrens," for Sir Christopher Wren, the renowned English architect who designed the college's Wren Building; "The Presidents," for the five U.S. presidents who attended the college; and "The Patriots," though that's the nickname for George Mason University, which is a member of the same basketball conference as W&M.

Long-time W&M watchers say the Indian caricature hasn't been used on W&M logos for more than 15 years. "The initial opposition came out of the increased awareness

in the '60s, and since at least the early '70s, the Indian really has been done away with," said John S. Freeman, director of the College Bookstore. "The feeling was that a picture of an Indian might not be appropriate, that some people might be offended by it."

"The sensitivity we're hearing about now is nothing new," he said, "and, in my opinion, there isn't a basis for this to be an issue, as it was at one time."

The only remaining Indian image associated with W&M's mascot is the feather logo: two feathers protruding from the letters "W&M."

Freeman said the college is embarking on a new licensing contract to protect various college logos and insignias from "inappropriate use."

The feather logo and the college's seal will be protected, he said, but an Indian caricature will not be, a sign that shows the college wants to further distance itself from the Indian mascot.

Local

Obituaries / State C

Tribe is OK mascot name, most at W&M say

By MARK DI VINCENZO
Staff Writer

WILLIAMSBURG — The Tribe, the mascot name of The College of William and Mary, a mascotless college, appears to offend very few people after all, and college officials say no one should worry about the name being changed.

The name was recently condemned by an alumnus who wrote in a letter to the student newspaper that W&M "should not continue to protect these insulting terms and images in the

name of school spirit"

What followed was widespread discussion about whether the name is offensive to native American Indians; a statement by W&M President Paul R. Verkull to student leaders that the matter was worth investigating; and a commitment by a special student committee on school spirit to gauge student sentiment on the matter

College officials, who were bombarded with questions by alumni during homecoming festivities this month, say changing

the name was never a serious consideration

"This is a non-issue," said James S. Kelly, assistant to Verkull. "It doesn't seem to be troubling anyone but one alumnus," William Gimpel, a 1984 graduate, who wrote, among other things, that W&M's feather logo — the only Indian-related symbol associated with the mascot name — is "derisive, abusive, demeaning and distasteful."

But Indian chiefs in Charles City and King William counties have said the mascot name

doesn't offend them or any members of their tribes. They said they could take it or leave it

Many alumni and friends of the college have not been so apathetic. A petition opposing a name change was circulating at W&M's last two home football games. The petition, which has not yet been submitted, questions the intelligence and judgment of anyone who might want to change the mascot name. It has been signed by an estimated 1,500 people

Still, Amy Crandall, a W&M junior who chairs a committee on school spirit, said she and members of her committee will pursue their plans to survey students about whether they think the mascot name is appropriate. The committee will be influenced by the survey results, she said, as well as by comments they have solicited from local Indian chiefs

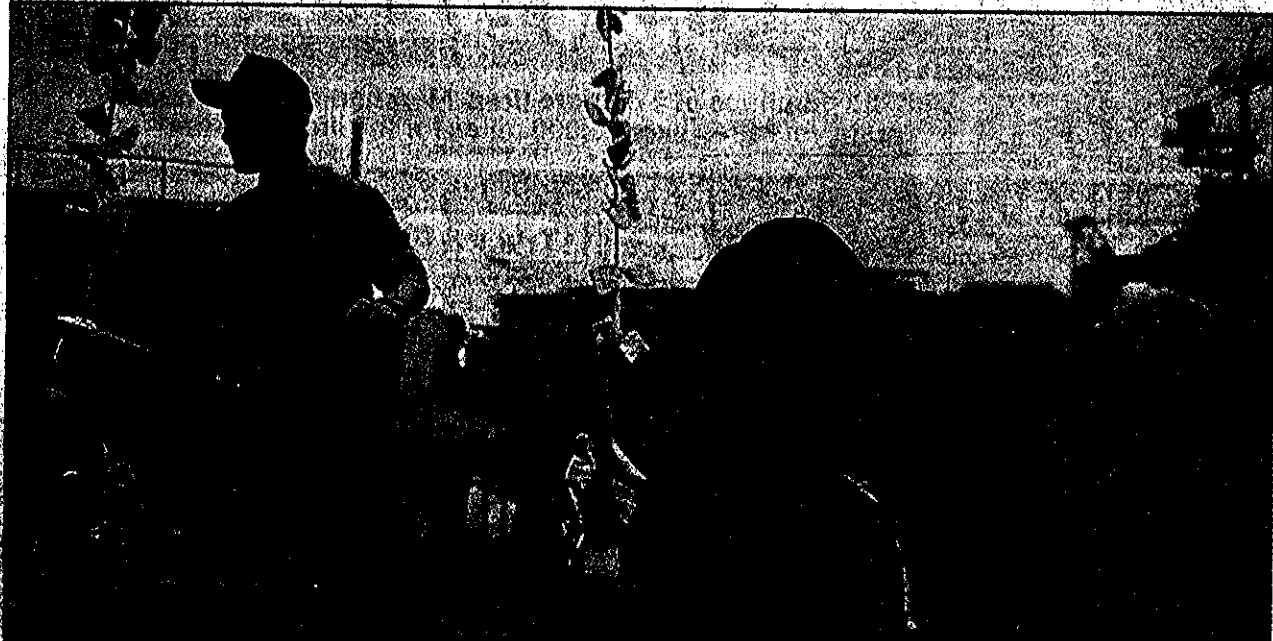
After the responses have been received, the committee is expected to recommend to student government officers and to

college officials whether anyone should consider changing the mascot name

Kelly said Verkull didn't quash the idea of a new mascot name when the issue arose during a meeting last month with student leaders because he "is an open man, not an arbitrary person."

"You don't say no to students all the time," Kelly said. "You say, 'We'll see.' He didn't know whether this was an issue a lot of people cared about"

Home for holidays



Judge requests grand jury in conspiracy case

Private testimony spurs move

By RON SHAWGO
Staff Writer

NORFOLK — What started as the routine sentencing of a participant in a bribery conspiracy, at Langley Air Force Base took a mysterious twist Wednesday.

Before ordering John B. Sabatino to serve six years in prison for his part in the scheme to defraud the government, U.S. District Judge Robert G. Doumar listened to defense testimony privately in his chambers.

Afterward, in open court,

pleaded guilty in September to being involved in five businesses that provided bribes and kickbacks to employees of the government and the base's Contractor Operated Civil Engineering Supply Store, or COCESS.

COCESS was an on-base retail store that supplied hardware, chemicals, lumber and other goods to the base's civil engineers. The COCESS at Langley was operated by private companies until the Air Force took over management of the store on Jan. 1, 1988. The last com-

Advertisement - Tribune
Virginia Gazette

Give a cheer: The W&M mascots stay

By Bill Tolbert

WILLIAMSBURG—When you have a question, go to those who should have the answer.
That's what William and Mary junior Wendy Weichel did early Friday morning. And the administration hopes its answer is clear.

Weichel served this year as the female mascot for Tribe athletic teams. She went before the Board of Visitors' Committee on Athletic Policy at the request of chairman Joseph Koons to ask the status of the mascot.

In a plea that turned emotional, Weichel said she had heard through the grapevine that the school planned to eliminate the position and use local Indians to boost fans' spirits at games.

The teams have a male mascot dressed as a brave and a female dressed as an Indian maiden.

Both college President Paul Verkull and athletic director John Randolph tried to ease her worries.

"I wouldn't worry," Verkull said. "I don't know where you got your information, but it's not good."
Randolph said eliminating the mascot is not a consideration.

Last year there was a controversy about changing the name of the school's athletic teams from Tribe.

Critics argued that the nickname was offensive to Indians.

But Randolph said after the meeting that issue had passed: "The chiefs of the local tribes rallied behind the nickname, and the students rallied behind it. The mascot is something that has to be done with dignity, and she [Weichel] does a great job.

"This is not even something that's under discussion. I think the president [Verkull] has laid it to rest."

CW workers give blood for victim

By Bill Tolbert

WILLIAMSBURG—Things may be looking up for Tammy Lynn Drake.

The 24-year-old Gloucester woman was run over by a Colonial Williamsburg bus April 12 as she was walking to work at the Crestar Bank in Merchants Square.

Drake suffered a crushed pelvis, a damaged colon, a back injury and a severed artery in the leg when she was pinned under the rear wheels of the bus.
Doctors operated on Drake

Crestar Bank worked with CW and the American Red Cross to set up a special blood donor center May 4 at the Recreational Sports Center at the College of William and Mary.

Joy Worthington of Crestar said the Red Cross found the response overwhelming and had to get a larger area. Hours will be noon-6 p.m., and donors are asked to call 253-2396 to make an appointment.

Open 9:30 AM to 6:00

HOW TO BUY A CAR WITHOUT BEING TAKEN



GET THE AUTOFACTS™ F

Before you visit a car dealer, Credit Union, Our AutoFacts hundreds or even thousands We'll help you compare financ dealer costs, option costs. At a loan, based on a realistic b schedule.

Visit us first. Once you have able to buy the car you want ride. For more information on if you're eligible to join Fort E Federal Credit Union call us. 877-2444.



FORT E
FEDI
CREDIT
The Brig

ATTENTION SECRET

enter

Athletics --
Indian Symbolism

50¢

Richmond Times-Dispatch

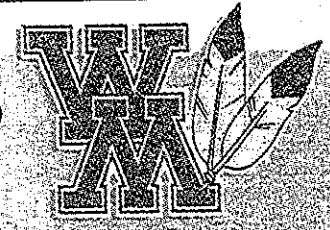
RICHMOND, VIRGINIA

VIRGINIA'S NEWS LEADER
A MEDIA GENERAL NEWSPAPER

TUESDAY, APRIL 26, 2005

www.TimesDispatch.com

W&M assessing use of 'Tribe'



NCAA orders reports from 30 institutions on Indian nicknames

BY JOHN O'CONNOR
TIMES-DISPATCH STAFF WRITER

The NCAA has asked William and Mary to examine its athletic nickname, Tribe.

College sports governing body expressed concern about the use of American Indian logos, mascots and nicknames that could be viewed as offensive and identified 30 institutions that have them. William and Mary is among 11 Division I schools on the list. Each of the 30 earlier this year was asked to complete a self-analysis regarding logo, mascot and nickname

and to return reports to the NCAA by May 1.

The NCAA branch in charge of the process, the Minority Opportunities and Interests Committee, will review results and make recommendations. The NCAA could take no action. It could create legislation that would prohibit American Indian mascots and nicknames, make offending institutions ineligible

for championships, or enact financial penalties.

"We have talked about putting more teeth into this," said Robert C. Vowels Jr., the committee chair and the commissioner of the Southwestern Athletic Conference.

That's going to be a major discussion in our meetings in

SEE NAME PAGE A6 ►

What do you think?

To voice your opinion, click on this article at TimesDispatch.com.

The others?

See a list of other Division I schools asked to reassess team nicknames. Page A6.