



Cross removed from chapel

The Informer takes the first in-depth look into controversy

Jon San

Staff Writer

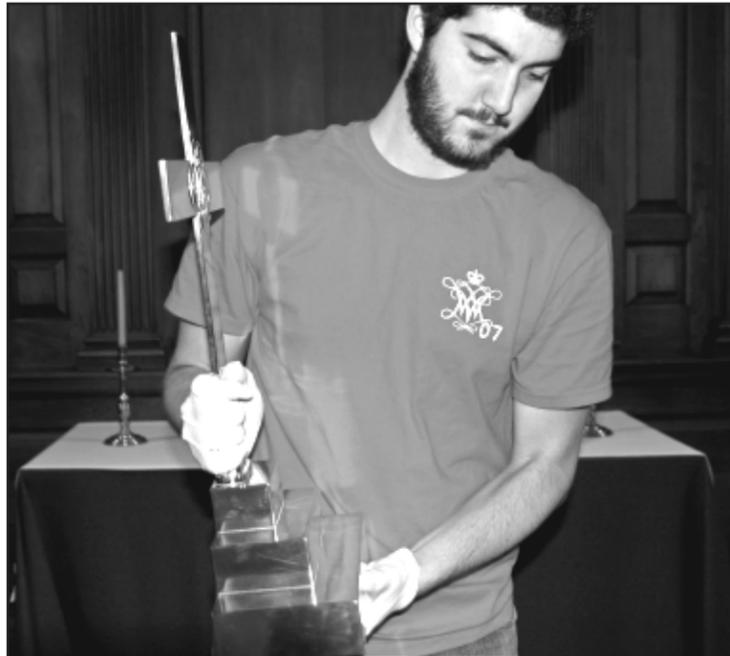
At 3:37 p.m. on October 27, President Nichol sent out an email that briefly announced to the college community that the cross in the Wren Chapel had been removed. In the email, Nichol cited recent complaints about the cross's appropriateness and the desire for a chapel that is "welcoming to all" as reasons for making the decision.

However, hours before Nichol's email, *The Flat Hat* printed the story in a news brief. They discovered the cross had been removed after having been leaked an email from Melissa Engimann, assistant director of Historic Campus. Engimann sent out an email to the Spotswood Society, the student tour-guides for the Wren Building, revealing that the cross had been removed.

In the email, she said that "in order to make the Wren Chapel less of a faith-specific space, and to make it more welcoming to students, faculty, staff and visitors of all faiths, the cross has been removed from the altar area."

The sudden nature of Nichol's official email has disturbed a number of students on campus.

Laura Smith, a senior at the College who is the head of the Episcopalian Campus Ministry, voiced her personal opposition to Nichol's decision.



Lan R. Whiteside

A cross to bear: The cross is removed immediately after requestor leaves chapel.

"I really would have liked to talk about the removal [of the cross] before receiving Nichol's email," Smith said. "I just found the email to be very informal and vague."

Some students have found the act to be

WREN CROSS

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THE VIRGINIA INFORMER

New Sect. of Defense nominee David Gates is W&M alum

Andrew Blasi

Business Editor

On November 8, the day after the midterm elections in which Democrats dealt a heavy blow to the formerly Republican held congress, President Bush nominated Robert Gates to replace Donald Rumsfeld as the next US Secretary of Defense. Robert (Bob) Gates is widely know for his service as Director of the Central Intelligence Agency under former President George H.W. Bush, however all of us at William and Mary should be proud to know that a fellow member of the Tribe now serves as the leader of America's armed forces.

Born in Wichita, Kansas in 1943, Bob Gates graduated from Wichita East High School in 1961 and was admitted to the College of William and Mary, graduating with his bachelor's degree in 1965. While at the College, Bob Gates majored in history. According to the Fall 2002 issue of W&M Alumni Magazine, Gates noted that he had ambitions of becoming a professor and did not expect in his days at the College to have a future career in public service.

Following his graduation from William and Mary, he attended the University of Indiana where he received his master's degree in history in 1966 and a Ph.D. in Russian/Post-Soviet history from Georgetown University in 1974.

He assumed an entry level position at the CIA in 1966 and remained there until 1974, only leaving the post for a two year time period during the Vietnam War serving in the Air Force as an intelligence analyst. He continually rose in rank during this eight year tenure at the CIA but eventually left in 1974 to serve on the National Security Council for both former Presidents Ford and Carter, returning to the CIA towards the end of 1979.

Soon after returning to the Central Intelligence Agency, Bob Gates was named the Director of the CIA Director's and Deputy Director's Executive Staff in 1981, Deputy Director of Intelligence in 1982, and Deputy Director of Central Intelligence in 1986. During his tenure as Deputy Director, Gates was nominated by former President Reagan in 1987 to lead the CIA as its Director; however he soon withdrew because of concerns regarding his involvement in the Iran-Contra Affair.

He acted as Deputy Director until 1989 when former President Bush named him Assistant to the President and Deputy National Security Adviser. In 1991, former President Bush nominated Bob Gates to return to the CIA as its Director of Central Intelligence and served as the institution's leader until 1993. Gates is the only individual in CIA history to enter the organization at an entry-level position and then eventually serve as its director.

Prior to his nomination as Secretary of

GATES

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Courtesy of University Relations

Tribe pride on the Hill: Nominee Gates graduated from the College in '65.

College offers no reason why all crime stats not released

Will Coggin

Staff Writer

According to a Wall Street Journal article printed on October 23, 2006, the College of William and Mary is among many universities whose officially published crime statistics grossly understate crime on campus.

An investigation of FBI statistics found that colleges and universities questionably choose to not publish data on certain crimes. One example showed that William and Mary published on its website three burglaries for 2004, but did not disclose that 334 larcenies accorded during the same year.

Don Challis, chief of William and Mary police, says federal law requires, under the 1990 Cleary Act, that colleges and universities make data publicly available on certain crimes, including burglary, arson, murder and sexual assault. However, the Cleary Act does not require publishing of data on lesser crimes such as larcenies. Data on the number of larcenies that occur on college campuses is only available when colleges report to the FBI each year.

Brian Whitson, spokesman for the College, was unable to offer a reason as to why data for more crimes was not posted on the College's website. However, Whitson did assert that the College goes beyond the reporting standards of the Clery Act, citing that the College communicates crime statistics weekly to newspapers such as *The Flat Hat*.

CRIME STATISTICS

WM Crime Stats 2004
3 reported burglaries
334 unreported larcenies
<i>Source: Wall Street Journal</i>

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SDS demands resignation of Williamsburg city registrar

Student group mounts small-scale Election Day protest

Chase Coleman

Staff Writer

Despite rainy weather, Students for a Democratic Society (SDS) staged a peaceful protest outside of the Stryker Building in Williamsburg on Election Day to raise awareness for student voting rights in town.

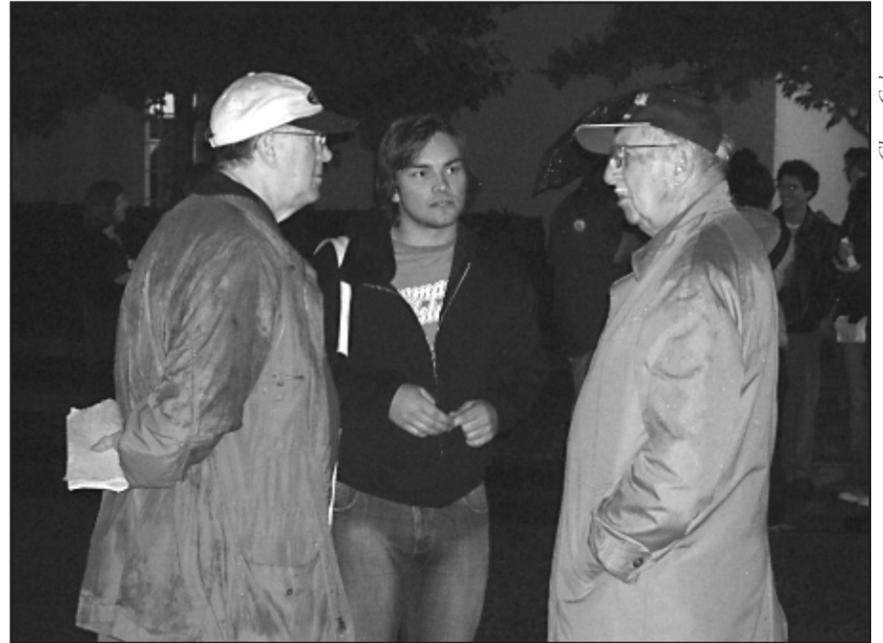
Despite the radical image of SDS, in this case protestors simply handed out literature as people exited the polling place, occasionally talking to those who would listen. The literature outlined the goals of SDS in the fight for student voting rights, most conspicuous being the resignation of City Registrar David Andrews. According to SDS member Sean Sheppard ('09), Andrews has been "illegally denying students the right to vote based on arbitrary definitions of residence and domicile."

Since Andrews has the power to determine whether or not a student is eligible to vote in Williamsburg, Sheppard

feels Andrews' resignation "is a reasonable solution [to student voter registration problems], however improbable." Sheppard points out the inconsistency with which students are allowed to register to vote, citing other schools in the state with more concrete and permissive registration regulations.

The protest took place throughout the day, but most SDS members began to show up around 5 p.m., as more people came to vote. Despite a low SDS turnout, with less than a dozen people protesting at one time, members remained optimistic that they got the message across. "Even if we don't talk to every single person," said SDS member Stephan Jensen ('09), "if what we say makes an impression, they're going to talk to other people."

Usually perceived as leftists, members of SDS feel that voting is an issue that affects all students at the College, regardless of party preference. Since students have been an integral part of



Chase Coleman

Election Day protest: Members of SDS spoke to community members to garner support for student voting rights.

Williamsburg for over 300 years, both Sheppard and Jensen emphasize that even though a single student may be considered transient, the student body as a whole is here to stay, so students should definitely have a voice.

Although the Election Day protest was mostly for the purpose of raising awareness in the community, Sheppard assures that it was "the first step of many steps... towards the common goal of gaining our voting rights."

Obsession film discusses radical Islam's war against the West

Hillel and SDD sponsor screening and Q&A session

Alex Mayer

Staff Writer

Amidst all the political debates over the best approach to fight terrorism, a controversial documentary has been released that attempts to cut to the core of the terrorism issue.

Titled *Obsession: Radical Islam's War Against the West*, the movie was screened in Washington Hall on October 25 and was sponsored by the Jewish students' organization, Balfour-Hillel, and Students Defending Democracy (SDD), an anti-terror, pro-democracy advocacy organization founded by seniors Scott Brown and Mike Reed.

The film opened by showing scenes of the aftermath of recent terrorist attacks in New York, London, Madrid, Turkey, Indonesia and Morocco. It emphasized that these attacks were not isolated incidents, but rather part of a larger worldwide struggle by radical Islamists to dominate those who do not accept their extremist views.

In addition, the movie contained interviews with many terrorism experts, and former terrorists – as well as both Muslim and non-Muslim analysts.

These experts explained that radical Islamists not only target Westerners and non-Muslims, but also kill fellow

Muslims who do not agree with their views. The movie emphasized that moderate Muslims are also victims whose religion has been hijacked by extremists. The movie also sought to encourage and empower the more moderate voices in Islam to speak out against those preaching violence and hatred.

The most powerful – and controversial – aspect of the film was the inclusion of dozens of translated video clips from Arab TV stations rarely seen in the United States. The clips portray radical imams preaching hatred against Jews and Christians and encouraging their followers to kill and destroy "non-believers" and Westerners.

Even more disturbing, the film showed clips of radical Islamist supporters and clerics in Western countries, like the United Kingdom, espousing the same hate-filled rhetoric found in many Middle Eastern mosques.

The movie drew several historical comparisons, primarily between the rise of radical Islam and Nazi Germany. Showing striking similarities in anti-Semitic propaganda and photos of radical Islamic militants snapping Nazi-like salutes, the film attempted to equate the unchallenged rise of the Third Reich to the growing

ideology of radical Islam. It warned the free world to learn from its past failures and "wake up" to the danger of the current threat.

Several students who attended the screening disagreed strongly with its message. A few students in the back of the room applauded during a clip of filmmaker Michael Moore saying, "There is no terrorist threat."

During the Q&A session following the video, the film's PR representative Karyn Leffel fielded questions from the audience, many of whom were critical of the film's message, saying it was a form of "revisionist history" and used "scare tactics" that fostered hate against Muslims. The tension of the follow-up session was compounded by Leffel's approach to students' questions, which was described afterwards by SDD co-founder Scott Brown as "combative and rude."

Brown told *The Informer* that "instead of fostering a positive dialogue amongst the audience, [Leffel] felt that by talking over many participants and dodging their questions that she could make her point. Both Mike [Reed] and I work hard to encourage people to learn about the true nature of terrorism and its ultimate goals, and we look forward to engaging in civil and polite discourse and conversation with any and all."

Brown also emphasized the universality of the terrorist threat. Confronting and defeating radical Islamist ideology is something that should "unite those of us who seek to live in a pluralist society based on liberty of thought and expression," Brown said.

“These experts explained that radical Islamists not only target Westerners and non-Muslims, but also kill fellow Muslims who do not agree with their views.”

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The Virginia Informer
CSU 7056, P.O. Box 8793
Williamsburg, VA 23186
vainfo@wm.edu
www.VAInformer.com

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Sister Helen Prejean discusses “white-hot” Journey of Hope

Pulitzer Prize winner protests death penalty at CCM talk

Stephanie Long

News Editor

Along her three-stop tour of Virginia with Journey of Hope, a group that opposes the death penalty, Sister Helen Prejean came to speak out against the death penalty to William and Mary's Catholic Campus Ministry on October 22.

She was introduced by President Nichol, who explained that her work against the death penalty has taken the form of two books, *Dead Man Walking* and *Death of Innocence*. Her first book was on the New York Times Bestseller List for over 30 weeks before it was made into a movie and earned her a nomination for a Pulitzer Prize. Nichol stated that, “she is proof that one person—one committed, loving, selfless person—can change the world.” And right after Nichol's glowing introduction, Sister Helen rose to the podium and reminded the audience that she is also, “a human being, just like you.”

Such humility is characteristic of Sister Helen, who gave a large portion of her speaking time to those

Journey of Hope members in attendance, such as Bud Welch, whose daughter was killed in the Oklahoma City bombing. As Sister Helen explained, “we cannot be in their presence and have me be the only one talking.” Journey of Hope is made up of family members who are victims of both murder and execution, and who oppose the death penalty. They are touring the country with Sister Helen to explain why they feel that the death penalty is immoral. She called these people “victims of another kind,” and explained that they “have been on the white-hot journey,” which is to say that they have been deeply involved with the issue.

Sister Helen's opposition to the death penalty comes from her belief, as President Nichol pointed out, “in



Advocates forgiveness: Prejean uses the Sermon on the Mount to support her views.

Courtesy of Prejean.com

not only the ten commandments, but [also] the Sermon on the Mount,” which preaches forgiveness to one's persecutors. She also spoke about her experiences as Patrick Sonnier's spiritual advisor during his stay on death row. She said, “I wrote the man, and do you know what the problem was? He wrote back. And there was a personal contact.”

She continued to discuss the fact that “we live in a separated society” where the rich and the poor never really meet, and that it is impossible to understand how difficult it is to live when you are not a person of privilege. Finally, Sister Helen maintained that “the gospel of Jesus is all about crossing boundaries and coming together,” and she invited all “to go deeper on the journey.”

Documentary brings perspective to evolution/ID debate

Filmmaker supports evolution but calls scientists ‘Flock of Dodos’

Stephen Dause

Staff Writer

On October 26, Larry Olson, an evolutionary ecologist who changed career paths to get involved in the filmmaking industry, showed his documentary, “Flock of Dodos: The Evolution/Intelligent Design Circus” at the University Center Commonwealth Auditorium. The screening was followed by a panel discussion.

The main premise of the film is that, according to Olson and most scientists, the argument for Intelligent Design (ID), which states that it is impossible for life as we know it to exist without a Creator who designed each living creature in a specific way, is weak. Olson describes it as based solely on intuition rather than empirical evidence.

He chose to use the word “intuition” in order to be “peaceful and respectful,” and to portray a “more realistic scenario

that doesn't just insult the other side.” Most evolutionists, he said, so firmly believe that evolution is true that they dismiss creationism and intelligent design as “a load of crap” and don't pay any attention to it.

It is “characteristic of the right-wing part of our society,” though, that they put a lot of money into getting their message out and are much more effective communicators than scientists, who often end up sounding like a “flock of dodos,” Olson said.

A panel discussion followed the movie that included Olson, various members of faculty from the College and a creationist from Liberty University, David Dewitt.

During the discussion, all agreed that the film was fair in its attitude toward both sides. Olson actually thought that he beat up more on his own side, making fun of the poor communication ability of evolutionists, than he did on the ID side.

“What I liked about this film from the

moment I saw it, was that you were not pretending to a saintly objectivity, and that you came up on your own side,” Barry Hampe, documentary filmmaking expert and moderator of the post-viewing discussion panel, said to Olson. “You didn't go after the opposing point of view and attack them the way some documentaries do.”

John Swaddler, UK native and associate professor of biology at the College, noted that the media phenomenon of creationism/ID vs. evolution doesn't happen in countries besides America, because the media here tries to be too “fair and balanced.” He said that idea is absurd because the weight of the scientific evidence does points to the side of the evolutionists and that the concept of “fairness” just leaves people confused.

Since the discussion was supposed to be about the movie, and not scientific evidence for and against various “theories,” discussion about creationism and evolution was limited.

Pro-life former Delegate Dick Black visits campus

Adam Boltik

Staff Writer

On October 25, the recently-founded conservative issues-based John Locke Society held its first function; they hosted the Honorable Richard “Dick” Black to the College to speak about abortion and the pro-life movement.

Students for Life had originally agreed to co-sponsor the event, but later decided to drop out due to fears that the speaker, a former Republican delegate in the Virginia General Assembly, would be “too political” for the non-partisan Students for Life.

Black was one of the staunchest pro-life supporters during his tenure as delegate. He sponsored a bill which later became law, that required minors seeking an abortion to obtain parental consent, and also sponsored a failed bill which would require fetuses to be anesthetized before an abortion procedure. In 2003, he achieved national recognition when he sent actual-size representations of an 11-week-old fetus to members of the General Assembly.

Black spoke on abortion and the role that history, science, superstition and politics play in the pro-life and pro-choice movements. He said that the pro-life movement bases most of its arguments on science, especially regarding development of the baby, while the pro-choice movement chooses to ignore science. “[Members of the] pro-abortion movement have this vague notion that a child is not a living thing, but a lump of tissue, as an appendage,” Black said during his talk.

The talk, which was held in the Reeves Room, was lightly attended, in part due to the conflict between the time of the talk and the normal meeting time of Students for Life.

When Black came to the political part of his talk on abortion, he criticized the the politics of the pro-choice movement, saying that, “pro-abortion advocates will never admit that abortion stops a beating heart. It would be damaging to their cause.”

Black also dismissed the argument between pro-choice and pro-life advocates about where life begins, saying that “people instinctively know when a thing is living”

Students say Pluck You to NCAA



Lan R. Whiteside

On Homecoming weekend, October 27-29, only weeks after President Nichol announced to the W&M community that the College would no longer pursue legal action to keep the feather logo, two student groups staged a protest at Saturday's game. Young Americans for Freedom and College Republicans purchased 25,000 colored feathers and distributed them for free to students and alumni. People wore feathers on their clothing and in hats and hair. Apart from the student groups' protests, some spectators at the game wore Indian headdresses and war paint. The cheerleading squads sold t-shirts with pictures of the recently removed feathers and said “We've been plucked!”

Senators plan to revive bike program, sponsor graffiti wall

Alex Randy Kyrios

Online Copy Editor

The end of October saw the 314th Student Assembly moving away from the esoteric internal affairs and budgetary bills that characterized the body in years past, showing a willingness to discuss new initiatives that may offer tangible benefits to College students. A revived communal bike program, hand sanitizers at the entrances to campus dining facilities, and even a wall on which graffiti would be permitted have been envisioned by senators and may become a reality in the coming weeks and months.

On October 24, a unanimous vote passed the Communal Bike Act, sponsored by Senator Victor Sulkowski ('07). The bill allocates \$3,000 for 20 bicycles to resurrect the much-maligned communal bike program the SA previously ran through the spring 2005 semester. Criticism during debate mirrored reasons why the program was initially discontinued, including abuse of the bikes. Locks, and possibly cameras, will be utilized to discourage improper use.

Continuation or expansion on the program could hinge upon its performance in this second incarnation. Sulkowski deemphasized his own role in the initiative, crediting the class officers of the Class of 2008, especially its president, Nick Faulkner, with the work done thus far. Vice President Amanda Norris ('07), the presiding officer of the Senate, previously expressed her interest in bringing back communal bikes during last semester's presidential debate. Norris led the effort that instituted the program in her freshman year when she served as class president.

The same day, Sulkowski saw another bill pass with unanimous support. His Constitutional Review Amendment established a constitutional convention

general of three senators, three members of the Undergraduate Council and two of the Graduate Council. They will work to create a new SA constitution before the spring's general elections. A previous effort to do this failed a vote in the Senate. Sulkowski's new version acquired such support because of a provision requiring the Senate to vote to approve of the new constitution; the old bill would have automatically replaced the current constitution with the convention's suggestion.

A week later, the Senate elected its three representatives for the constitutional convention. They chose Senators Andrew Blasi ('10), Matt Beato ('09), and Joe Luppino-Esposito ('08). Luppino-Esposito is the Senate's Co-Chairman, and Beato is its secretary. Other contenders for these spots were Senators Sulkowski and Brett Phillips ('08), as well as Senate Chairman Scott Fitzgerald ('07).

On Election Day, a full 90 minutes were dedicated to a current hot-button issue on campus - President Gene Nichol's recent decision to remove the cross from the Wren Chapel. The Christian cross on the altar used to be present unless a group using the chapel requested its removal; under the new policy, it is absent unless its presence is requested. Senator Will Coggin ('07) presented his Wren Chapel Protection Act, which would request a reversal of Nichol's decision. Coggin felt the sudden change reflected an exclusion of Christianity.

Among the speakers from the public at the meeting was Louise Kale, the director of the Wren building. Kale defended Nichol's decision, and informed those present that Wren staff would also replace the cross even for individuals or private groups who wanted to use the chapel for personal prayer or devotion.

Criticism was leveled against the bill from the majority of senators and members of the public, who included a Methodist minister and Professor David Holmes of



Chase Coleman

Chapel controversy: David Hindman, campus minister for the Wesley Foundation, discusses the Wren Chapel cross.

the religious studies department. The bill ultimately failed 4-14-2. Senators Luppino-Esposito, Blasi, and Scott Morris ('10) joined Coggin in voting for its support.

Thank you to Stephen Dause and Roy Mor for their assistance in this article.

Editor's Note: Joe Luppino-Esposito is the Assistant Editor in Chief and Andrew Blasi is the Business Editor of The Virginia Informer.

Scofield supports administration's decisions on feathers, Wren cross

Matthew Sutton

Assistant News Editor

President Ryan Scofield ('07) led the Student Assembly (SA) through another month marked by two controversial College decisions, the removal of the cross from the Wren Chapel and the abandonment of the College's athletic logo in face of pressure from the National Collegiate Athletic Association (NCAA).

Coming down firmly against the NCAA's decision that the logo was hostile and abusive to American Indians, he did, however, support the College's decision not to litigate the matter through a lawsuit privately funded by alumni. "I think it's possible that they [the two feathers] could be construed as offensive, but I don't think such an interpretation would be widely held. I do agree a lawsuit funded by alumni would still be in the name of the College, and it would still have the same effect in terms of taking away opportunities for our student athletes."

When asked about what some perceived to be a lack of student body and alumni consultation on behalf of the Administration's decision, Scofield defending Nichol saying, "Alumni and students were consulted informally, their opinions gauged, and their best interests considered."

Controversy continues to grow over President Nichol's decision to remove the cross from its place on the altar in the Wren chapel unless student groups explicitly request it returned for their gatherings. Local and national media along have widely reported on Nichol's recently announced decision.

The announcement of the decision seemed to take Scofield by surprise, as he said, "To be honest, I don't know the motivation behind the decision to remove the cross." Scofield promised to "find

out how the decision was made and why it was made in the manner that it was."

Melissa Engimann, the administrator who sent the email to staff members in the Wren building wrote that the decision was taken "order to make the Wren Chapel less of a faith-specific space, and to make it more welcoming."

When asked about the faith specific nature of the Wren Chapel, Scofield responded, "If non-Christian students felt that the presence of a cross made the chapel less welcoming to them and made it a faith-specific space, then taking it away definitely opens it up."

Vice President for Student Affairs Sam Sadler said in an interview with *The Informer* that the Wren chapel cross could be barrier to people of other faiths. Scofield personally rejected the idea that the cross was a barrier but hedged his statement by saying, "But, it is all about perspective and if non-Christian students feel that the cross was a barrier, then they are a higher authority on their own feelings than I am, and I support them."

The removal of the defining symbol of faith for the College's Christian community leaves some campus Christian wondering why their faith had been singled out. Asked about what message this decision sends to Christian students, Scofield denied any anti-Christian animus behind the decision saying, "It simply demonstrates the strength of the College's commitment to opening its doors to everyone from all different walks of life."

In other SA related news, the executive branch is again sponsoring the popular Thanksgiving shuttle program with shuttles planned to run between the campus and airports in Richmond, Newport News, and Norfolk. More information about these shuttles can be found on the SA website, sa.wm.edu.

Check www.VAInformer.com for weekly SA Senate updates



Food For Thought

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VP Sadler overrules Dean Gilbert on self-incrimination policy

Amanda J. Yasechak

Editor-in-Chief

After many requests for clarification, Vice President for Student Affairs Sam Sadler has restored the right for students at the College to not have to incriminate themselves at judicial hearing panels, according to an email obtained by *The Informer*. This comes nearly a year after Assistant Dean for Judicial Affairs Dave Gilbert reinterpreted the College's policy to force students to incriminate themselves in most situations.

When the College rewrote the Judicial Code ten years ago, Article IV, Section C was written to state that "a student may choose not to answer a question that may incriminate him or her, and if so, must so state." At the time, this meant that students who were brought before the Judicial Council for an infraction of college policy would not be forced to answer a question that might incriminate themselves in the Judicial Council hearing itself. However, when Gilbert came into his position, he used a definition of "incriminate" that only encompassed federal, state, and local criminal courts; this is the definition most commonly used in U.S. legal circles. Therefore, students would have to incriminate themselves when they were asked questions unless there was a concurrent trial in a criminal court. Sadler's ruling returns the policy to its original interpretation, allowing students to not have to answer questions if it would incriminate them in a Judicial Council hearing.

Many students have worked very hard to reinstitute the policy, including Student Assembly members Matt Beato ('09), James Evans ('07), Sean Sheppard ('09) and Scott Fitzgerald ('07). Beato, who sponsored the "Anti-Self-Incrimination Clarification Act" in the SA Senate, was very enthused. "I am extremely happy with Vice President Sadler's decision; it is the right one for students' rights and liberties. I'm also happy the Senate helped accomplish something for students."

WREN CROSS: Removed from altar

continued from page one

disconcerting, others are apathetic, but the majority was shocked by how Nichol conveyed his decision.

Freshman Salvi Mukabumwe, a member of Catholic Campus Ministries, was equally frustrated by the removal.

"I think that it is ridiculous that they removed the cross because for a Christian majority school, the cross should not be a source of division or disagreement," Mukabumwe said.

"[the cross] should represent the union and history of the school considering that the original purpose of a chapel is exactly what it's name entails. Taking away the cross reduces that sanctity," Mukabumwe continued.

Sophomore Chris Ours, also a member of the Episcopalian Campus Ministry, was distressed by this sudden new policy that casually arrived in his inbox.

"I was shocked. The fact that I didn't know what was going on and that this was the new policy was very confusing," Ours said.

Like Smith, Ours said, "the email read much like a bland press release. I would have liked there to be a discussion beforehand rather than afterwards."

Ours and Smith look forward to discussing the significance of the removal with Nichol. However, the President has remained silent on the issue, despite saying in his email that he, "welcome[s] a broader College discussion of how the ancient Chapel can reflect our best values."

The Wren Chapel, constructed in 1732, has long maintained a close relationship with the Bruton Parish Church which first possessed the cross.

"The cross was first a gift to Bruton sometime during the 1910s," Louise Kale, Executive Director for Historic Campus, said. "But in the early 1930s, Bruton Parish received a new cross, and the former cross was displayed in the Wren Chapel."

The ownership of the cross, according to Kale, is unknown due to the intertwining histories of Bruton Parish and the College.

"I'd be very surprised if we could track down any paperwork of the transfer," Kale said.

Before the removal of the cross, the policy regarding its removal was simple. If any individual or group wished to have it removed they would ask a staff member to take it down and store it in the sacristy.

The new policy is the opposite. The cross will remain absent from the chapel unless requested by an individual or group. This means that students visiting the chapel for silent devotion or prayer must now ask a staff member to bring out the cross.

"I think you should ask to have [the cross] removed, rather than ask to have it brought out," Smith said. Kale spoke about how this new policy will be applied.

"We're now asking groups requesting reservations if they would like the cross or not," Kale said. "The two most recent weddings have declined the use of the cross."

However, last year less than 20 percent of weddings declined the use of the cross.

On the other hand, many



A new resting place: The gold cross that once adorned the altar of Wren Chapel is relegated to the locked sacristy.

Ian R. Whiteside

students and faculty view the cross's removal as an achievement. Kale echoed the sentiments of many when she said, "I am one of the few people that is aware of the full spectrum of activity in the [Wren] building. And I think that the chapel should be welcoming to everyone in the William and Mary family."

It should be noted that the chapel is open to a wide variety of groups, both religious and secular. It is used twice a year for Phi Beta Kappa and Omicron Delta Kappa, Student Assembly and Honor Council induction, musical performances, and the "last lecture" given by a retiring professor. But on a regular basis, Christian organizations are the chapel's most common occupants.

Canterbury, the Episcopalian Campus Ministry, uses the Wren Chapel every Tuesday at 5:30 for their Holy Eucharist service. And until this year, the Catholic Campus Ministry used it on a weekly basis as well (they have since moved their service to St. Bede's Catholic Church). Christian acapella groups also frequently use the chapel for performances.

Vice President Sam Sadler, via email, cited the cross as a "barrier" to people of other faiths and backgrounds.

"We have a more diverse student body here and its time for the kind of long overdue discussion about the cross that Nichol has proposed," said Sadler. "Everyone needs to feel welcome."

Sadler also mentioned the historical inaccuracy that the cross may or may not represent.

"No cross would have been displayed on the altar when it was a functioning Anglican chapel," he wrote.

Professor David Holmes, of the Religious Studies department, expanded on this remark. Holmes himself had no role in making the decision to remove the cross but supports the act.

"During the 19th century, the Episcopalian church added crosses along with changes to liturgy, ritual, and the addition of incense," said Holmes. "Essentially, this was done to add a greater sense of awe and reverence to the service."

Holmes went on to say that the addition of crosses was simply a trend during the 19th century, "just as clothing changes, worship changes as well."

Holmes concluded by saying that "having a cross of that design in the Wren Chapel would be like having a television antenna on one of the colonial homes; its simply an anachronism."

Whether or not it is an anachronism, the cross is the symbol of Christianity for many people. Its removal, many students believe, sets a precedent for future acts. Ours finds this to be especially frightening.

"The removal of the cross may not be a large concern in itself but the question it begs is: how does this affect us down the road? How does this affect the relationship between the College and Bruton Parish, regardless of the cross's true ownership? What happens when the altar becomes involved?" Ours said.

Holmes said that one of the reasons he supports the decision is that William and Mary is a public, non-Christian school. Yet, Ours asks how far should this go?

"Does that [our identity as a public school] mean that we shouldn't have God in our alma mater? Should we even have a chapel? The line between what is appropriate and what is not is constantly blurred," Ours continued.

The removal of the cross from the Wren Chapel not only concerns campus media but has become national in scope. *The Daily Press*, *The Cavalier Daily* (a University of Virginia newspaper), and *The Virginia-Pilot* have all covered the story. Additionally, renowned political blogger Michelle Malkin mentioned the incident on her blog.

Benjamin Locher and Matthew Sutton contributed to this article.

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FEATURES

'William and Mary hasn't changed all that much' From student to associate chair of the government department, Professor Clay Clemens reflects on life in the 'Burg and how he got here

Matthew Sutton

Assistant News Editor

Few William and Mary professors are immortalized in Wikipedia, so I ventured to Morton Hall to track down one of the two honorees in the government department, Professor Clay Clemens. Like most academics', his office was overrun with stacks of papers from his years of teaching. More unique were the determined gazes of Margaret Thatcher and Helmut Kohl staring down from his walls-vintage European

political ads that indicated Clemens' research specialty. However, the dominating feature of the office was not the papers or the posters, but the two beautiful golden retrievers lounging on its floor. Abby and Corky, a brother and sister pair adopted from the Humane Society, are the true masters of the office.

When pressed about their presence, Clemens quipped, "Since Morton is exempt from the College's cares then I would say it's also exempt from any College restrictions. Morton literally has gone to the dogs."



Ian R. Whiteside

A teaching alumnus: Professor Clemens' dogs brighten up the drab Morton Hall when he brings them to his office.

Clemens was born in Michigan's Upper Peninsula, and his family followed his father, a mining engineer, across the Midwest. Living in Michigan, Missouri and Ohio, iron ore mines were the defining landmark of Clemens' childhood. It was in Ohio where he developed his loyalty to sports. A

self proclaimed "frustrated Cleveland sports fans," Clemens was quick to rattle off the recent dismal performances of the Browns and Indians. Continuing the theme of sports futility, he revealed that he is a frustrated golfer who "peaked at age fifteen and it has been all downhill since then."

With a near universal reputation for being student friendly, the professor shares interests that resonate with most of the college age population. Citing TV shows like "The Office" and "The Simpsons," and including the recent comedy hit *Wedding Crashers* as one of his top five movies, he is well in the mainstream. Yet, other movie favorites like *Dr. Zhivago* and *Remains of the Day* probably would produce blank stares in the average dorm denizen.

I asked Clemens about his unique journey from being a high school student in Utah to a freshman at William and Mary. While attending high school in Salt Lake City, he came to Williamsburg as a finalist for a unique competition. As part of the commemoration of the nation's bicentennial anniversary, a television program called the "Bicentennial Minute," held a nationwide student search contest. Clemens was chosen

to represent Utah, and although he couldn't remember the exact topic of his minute, "it had something to do with Alexander Hamilton." It was this fateful trip that led Clemens to apply

“Sometimes I think the [Williamsburg] residents are happy to have the 18th-century college campus but not the 21st-century students that live there.”

and attend the College at which he would later teach.

Graduating from William and Mary in 1980, Clemens thought about becoming a professor even during his days in the 'Burg. A double major in government and history, he then attended the Fletcher School of Law and Diplomacy at Tufts. While writing his dissertation, Clemens decided to concentrate on the academic life and forgo the Foreign Service.

Unlike most people, he later had the chance to experience the career he had passed up. In 1990, he received a fellowship from the Council on Foreign Relations and served as an analyst at the U.S. Embassy in Bonn, Germany. "I really enjoyed my stay at the embassy but when May rolled around, I was expecting to have the

summer off. I guess my body clock had been permanently set by academia."

The sense of community at William and Mary is a theme that Clemens would continually reference throughout the interview. When asked about the evolution of the school since his days as a student in 1976 and then as a professor since 1985, he noted that "William and Mary hasn't changed all that much. It's always had a consistent focus on a liberal arts education and a remarkable sense of community."

I then asked Clemens to talk about what he liked most about his job. He cited the interaction with students and the ability to deal with material that usually only people at the top of the policy pyramid deal with. "My job allows me to talk about the great issues of the day, something that most other jobs don't allow. I guess that's the born narrator in me, the wannabe David McCulloch that attracted me and kept me in academia."

As our interview drew to a close, Clemens reflected on the changes in Williamsburg he has observed over the years: "Williamsburg has become even less of a college town since my days here as a student. Sometimes I think the residents are happy to have the 18th-century college campus but not the 21st-century students that live there."

College offers a place for the smallest members of the community: The Williamsburg Campus Child Care Center

Megan Locke

Staff Writer

Some of the youngest members of the William and Mary Campus community can be found at the Williamsburg Campus Child Care center. Williamsburg Campus Child Care, or WCCC, established the center in 1981 as a service for William and Mary faculty, staff, and students with children, as well as for parents in the local Williamsburg community. Currently seventy percent of families with children attending the WCCC center are connected with the College.

The WCCC center includes two playgrounds and five different classrooms. Each classroom is equipped with "learning centers" through which the child can engage himself, featuring art, blocks, and books. These learning centers complement WCCC's use of *The Creative Curriculum*, which emphasizes learning through hands-on activities. "The ultimate goal of our curriculum is to help children become enthusiastic learners," explains WCCC director Janet Yang.

Besides taking part in daily activities,

children at the center also participate in educational programs run by local organizations like the Virginia Living Museum and the Virginia Aquarium. The WCCC center also arranges field trips to local sights and museums, such as the Muscarelle Museum.

The WCCC benefits from the many resources offered by the William and Mary campus community. Parents who are professors at the College have volunteered their expertise to the center, ranging from a chemistry professor demonstrating basic experiments to a music professor introducing instruments to classes. Education and psychology majors at William and Mary often assist at the center as a means of observation and research for their coursework. The WCCC also employs students as part-time teacher assistants, and student volunteer groups have helped to beautify the center.

Recently, the WCCC was honored with accreditation by the National Association for the Education of Young Children (NAEYC). This prestigious accreditation process took two years and included visits from officials, as well as surveys from parents and staff. "WCCC decided to pursue



Ian R. Whiteside

Where the youngest students play: In addition to the educational programs, the center also provides volunteer and research opportunities for students and professors.

NAEYC accreditation to validate our belief that we were providing the highest quality child care available," says Yang. "We were thrilled to be awarded this accreditation, and will continue to work hard to ensure that our programs and services continue to meet these national standards."

The WCCC center can be found near

the southern part of the William and Mary campus. Take South Boundary Street and turn onto Grisby Street, then look for the signs for the Child Care Center. Hours of operation are Monday to Friday, 7:00 a.m. to 6:00 p.m. For more information, visit the WCCC's website at <http://www.wm.edu/wccc/>.

Swemming off the deep end: A Modest Proposal: Part Deux

MEMO

TO: President Gene Nichol

FROM: Vice President of Student Affairs W. Samuel Sadler

RE: Logo and Wren Cross

Mr. President,

Our recent crusade being waged against the forces of intolerance to remove all possible offensive symbols from our nonjudgmental campus have been overwhelmingly successful. Our ignorant, racist logo has finally been erased. Our enlightened, 21st-century administration has acted decisively and with tremendous foresight. Who could have predicted the overwhelming student support for our decision not to fight for this highly offensive logo? Not only have there been no student or alumni protests or offers of support, but no feathers have been handed out at football games, and no t-shirts have been printed. Students and alumni have, in fact, rejoiced in your unilateral decision to remove the racist imagery from our athletic program, and also to cleanse the Wren "Chapel" of its superstitious and archaic symbol of a small, intolerant and waning religious minority.



**Nick Fitzgerald &
Matthew Sutton**
Columnists

Now that we know we have student support, I feel as if it's time to move forward and look toward the future with a modest proposal I have put together.

For centuries, we have appropriated and abused Indian imagery in our athletic program. It is not only our campus that is guilty of these horrific actions; there are many others who are also culpable. Not only have we demeaned First—"Native" is too

demeaning—American culture to a disgusting extreme, we have even exploited their sacred imagery as part of our sports program. Eagle feathers have long been associated with the spiritual and religious aspects of First American culture, and we must find some way to incorporate that as part of our campus community. We must find a way to pay reparations for our egregious, backward actions of the past, for which we must now seriously atone.

Also, as you so eloquently articulated in your e-mail, questions have been raised regarding the real purpose of the cross in the Wren "Chapel." I've been doing some in-depth research regarding the history of the cross, and I believe you'd be shocked to learn what I have discovered. This "religious symbol" has been used by a small, cult-like faction to violently spread its message of intolerance and fanatical superstition around the globe. Under the guise of this "peaceful" religion, countless millions have been slaughtered in its name. Drawing its motivation from such vitriolic diatribes as the so-called "Sermon on the Mount" and parable of the "Good Samaritan," these Christians have contributed nothing positive to the free-thinking and rational society in which we live. Consequently, I applaud your courageous edict to ban such scurrilous, harshly scolding imagery from our progressive campus. The cross is more suitable for our playing fields than for our great Wren building. The building and its contents should not act as an irrelevant social and cultural barrier, but rather it should be regarded as "Everything, for Everyone."

With this in mind, I submit to you, Mr. President, that we adopt the warlike, hostile cross as our new athletic logo, and that the sacred feathers be prominently displayed as a centerpiece on the altar table of the Wren.

Sincerely,
W. Samuel Sadler
Vice President of Student Affairs

Editor's Note: The above column is satirical and is in no way endorsed by either Gene Nichol or Sam Sadler.

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*"God our Father, Hear our voices, Listen to our cry.
Bless the college of our fathers, let her never die."
-W&M Alma Mater*

If walls could talk: Jefferson Hall

A new series on the history of the College's buildings and facilities

Steven Nelson

Staff Writer

During World War I, William and Mary experienced low enrollment resulting from a large number of young men serving in the armed forces. The College then began to enroll women, according to the National Institute of American History and Democracy (NIAHD). Jefferson Hall was subsequently built in 1921 as an all-female dorm.

Jefferson Hall is located along Jamestown road, near the Wren building. Originally it had a large gym and swimming pool in the basement. The gymnasium served as the College's recreational sports facility for many years and was also the location of dances and basketball games. The first floor housed female professors and student lounges. Dorm rooms for

students were on the second and third floors.

Soon after construction, iron gates from the Virginia state capital building in Richmond were installed facing Jamestown road. There was also a women's dining hall in operation from 1935-49. During the nation's era of desegregation, Jefferson hall hosted the first black women to attend the college in 1965.

From 1976-77 the building was renovated and the basement was converted into student dorms. In 1983, the hall suffered a major fire which all but destroyed the building.

The outer walls survived the fire and Jefferson Hall was able to be rebuilt to closely resemble its original appearance. The reconstruction was complete by 1985 and Jefferson has since been a residence for approximately 185 William & Mary students.



Long Vinh

Tough bricks: Jefferson Hall once housed a swimming pool. A fire nearly destroyed the building, but because of its resilience it stands today near Ewell Hall and the Wren building.