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 Engimmann, assistant director of Historic Campus. Engimmann 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.

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“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 continued on page five

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 burglary statistics weekly to newspapers such as The Flat Hat.

Don Challis, chief of William and Mary police, says federal law requires, under the 1990 Clery Act, that colleges and universities make data publicly available on certain crimes, including burglary, arson, murder, and sexual assault. However, the Clery 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

continued on page sixteen
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 Styer Building in Williamsburg on Election Day to raise awareness for student voting rights in town.

Despite the radical image of SDS, in fact the protesters simply handed out literature as people exited the polling place, occasionally talking to those who voted. SDS members 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 their followers to kill and destroy "non-believers" and Westerners.

Even more disturbing, the film showed clips of radical Islamists espousing the same hate-filled ideology of radical Islam. It warned the free world to be afraid to challenge the norm. We strive to inform and engage our community. However, copies should be taken only if they are available at no cost for members of the greater Williamsburg community. Whenever, copies should be taken only if they are meant to be read and enjoyed. In the event you plan to distribute a copy of this publication, please print additional copies specifically intended for students at the College and is distributed for the benefit of students at the College and is produced for the benefit of students at the College of Williamsburg. The Virginia Informer is produced by students at the College of Virginia, www.VAInformer.com

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

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

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 terrorist issue.

Titled Obsession: Radical Islam’s War Against the West, the movie was screened in Washington Hall on October 23, 2006, as part of the 2006-2007 series 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 reinforced 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.

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Sister Helen Prejean discusses “white-hot” Journey of Hope Pultizer 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 years 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 Nicholas’ 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-hor journey,” which is to say that they have been deeply involved with the issue. Sister Helen’s opposition to the death penalty comes is all about crossing issue 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 Circuit” 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), according to Olson and most scientists, is “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 “theories,” discussion about creationism and evolution was limited. “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.”

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.

Students say Pluck You to NCAA

On Homecoming weekend, October 27-29, only weeks after President Nichol announced to the W&M community that the College will no longer participate in the College Football Playoff, students 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!”

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 argued 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 pro-choice pro-abortion movement, saying that, “pro-abortion advocates will never admit that abortion stops a beating heart. It would be damaging to their cause.” Black also discussed the differences between pro-choice and pro-life advocates about where life begins, saying that “people instinctively know when a thing is living.”
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.

Construction on expansion on the program could hinge upon its performance in this second incarnation. Sulkowski de-emphasized his own role in the initiative, crediting the class officers of the Class of 2008, especially its third floor senator, Nick Faris. "That is 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 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 act 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 Luppio-Esposito ('08). Luppio-Esposito is the Senate’s Co-Chairman, and Beato is its secretary. Other contenders for these spots were Senators Nicholas Morris ('08) and Tim Sulkowski ('07), 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 the religious studies department. The bill ultimately failed 4-14-2. Senators Luppio-Esposito, Blasi, and Scott Morris ('08) joined Coggin in voting for its support.

Thank you to Stephen Duvall and Ray Mor for their assistance in this article.

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

Food For Thought

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Check www.VAInformer.com for
weekly SA Senate updates
VP Sadler overrules students’ rights and liberties. I’m also happy the Senate “Anti-Self-Incrimination Clarification Act” in the SA and Scott Fitzgerald (’07). Beato, who sponsored the Beato (’09), James Evans (’07), Sean Sheppard (’09) circles. Therefore, students would have to incriminate 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 infractions 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 (’99), James Evans (’07), Sean Sheppard (’99) 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 am also happy the Senate helped accomplish something for students.”

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 similar to 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 due to the intertwining histories of Bruton Parish and the College.

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; itself 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 found 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.

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 Episcopal 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.”

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“No cross would have been displayed on the altar when it was a functioning Anglican chapel,” he wrote. The ‘Cavalier Daily’, The ‘Cumberland Daily (a University of Virginia newspaper), and The ‘Virginia-Pilot’ all have covered the story. Additionally, renowned political blogger Michelle Malkin mentioned the incident on her blog. Benjamin Lacher and Matthew Sutton contributed to this article.

WREN CROSS: Removed from altar

A new resting place: The gold cross that once adorned the altar of Wren Chapel is relegated to the locked sacristy.
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 dogs policy, it’s not exempt from any College restrictions. Morton literally has gone to the dogs.”

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 a student-friendly professor, Clemens shares interests that resonate with most of the College’s 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 Rearview 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 being 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 centennial celebration of the nation’s bicentennial anniversary, a television program called the Bicentennial Minute, held a nationwide student search contest. Clemens was chosen and attend the College at which he would later teach. Graduating from William and Mary in 1981, 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 International 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 here in 1976 and then as a professor since 1985, he noted that “William and Mary hasn’t changed all that much.” 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 McCollach 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 students 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 play yards 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 play. “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 chemist to a professor demonstrating basic experiments to a music professor introducing music memories to children. Education and psychology majors at William and Mary often assist at the center as 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 outside reviewers. WCCC decided to pursue NAEYC accreditation to validate our belief that we were providing the highest quality child care available, “says WCCC manager Sydney 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 high 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 Education and 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/.

A teaching alumna: Professor Clemens’ dogs brighten up the desk Morton Hall when he brings them to his office.
Swimming 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. 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 and cultural barriers, 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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Tough brick: 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.