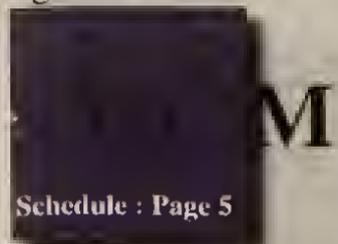


Congratulations Seniors!



Schedule : Page 5

The Sewanee PURPLE

Families: Stay in touch with Sewanee next year with Purple e-Editions! Enquire: Purple@sewanee.edu

Is the Time to be at All Saints for your Graduation...
The University of the South

Sewanee, Tennessee 37383

Sewanee's Only Student Newspaper

SEWANEE

Secures Shakerag



Learn the Details & Find Out Why So Many are Thrilled Over the New Land Purchase



Is Kermi Really Smiling? Only the Theta Pi Know Back Page



She swims into a medal

Sewanee's Katie Wells Wins Silver at U.S. Paralympics Trials

Eric Wilson Staff Writer

Katie Wells Swims into A Medal
You may have seen Katie around campus, hiking, studying, or relaxing at Stirling's or the Blue Chair. Maybe, you happened upon her watching professional ice-skating or the Wonderboys, her favorite movie, in the Hoffman commons room. You may know her as the friendly student always concerned for the safety of others. Perhaps, you didn't know Katie is a competitive paralympic swimmer. Recently, this Russian Studies major has more to talk about than Chekov and Solzhenitsyn; she just won a silver medal for the 200-meter breaststroke in the U.S. Paralympics Trials.

I met Katie in line to meet Abraham Verghese, author of *The Tennis Partner*, our freshman assigned reading. As we talked about the book and mused about what to say to the author, Katie told me how deeply the book and its characters affected her. When I looked into her face, I realized she was crying. Someone else in line asked her why she only had one arm (birth defect). It was only then that I realized I was speaking to someone differently abled, so expressive was Katie's character. I recently got the chance to catch up with the athlete in an interview conducted through email.

When did you find out you won a medal at the U.S. Paralympics Swimming Trials

Continued Page 2



1. GAILOR HALL GOAL
Start this Summer to create state-of-the art area for the English, Classical & Language Department



2 KAPPA SIG House
Goal to create a home for the archives this summer...



3 Phi House- Now in Process of Becoming the Alumni Home



4 WOODS LAB
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You are Cordially Invited to Voice Your Opinions on the University Invitations, the Name, or whatever your fancy desires!

See the Editorials... Page 4



Remembering Wallace...
After so many years of service..he moves on.
Page 5

Sewanee Struggles with Image

Language about the South's negativity removed from University's Marketing Plan

PURPLE PREDICTOR Published with Permission from Chattanooga Times Free Press:

By Done Turner Staff Writer
SEWANEE, Tenn - A new marketing plan for the University of the South has some alumni and students concerned that administrators are trying to distance the college from its Southern heritage. The 61-page plan endorsed by the university's Board of Regents this spring calls for a labeling of the 150-year-old college as "Sewanee: The University of the South." Early versions of the marketing plan, developed by Lipman Hearne Inc. of Chicago, talk about the South's negative image and "troubled history of race relations."
"Our research has revealed the South

can often raise negative associations before it sparks positive ones, so the weaker its connection with the university's name, the better," the report states.

Sophomore Katherine Kane said many students do not support using the marketing name "The University of the South is who we are, and there's a lot of tradition and importance in the name," the Wyoming resident said.

The Sewanee Purple, the university newspaper, had a special section on the topic a few weeks ago. The piece included letters from concerned university supporters who called the marketing plan "disgraceful," "irresponsible" and

Continued Page 2

Above:
Just Some Places that Will Have Changed Dramatically (or are in the works to be) By Next Year!

Editor's Note



Kathryn Larson
Editor

-About That "Joke," The Purple...

Kim Hubbard once said, "Don't knock the weather; ninetenths of the people couldn't start a conversation if it didn't change once in a while." As I sit here in a humid office with thunder clapping outside, laying out the last 2 pages of this final edition, I begin to think that the weather at Sewanee is truly changing—that is, journalistically. In essence, since I became editor, I have strived to create a forum for free thought. Yes, let's just openly confess that this forum, *The Sewanee Purple*, is an all out joke. All it is (I'm being honest) is an opinionated hodgepodge of clutter that at the very least has been given a "club" status.

The other day, I heard a student say that the Purple was "sensational." I laughed shrilly at the notion because *The Purple*—that "vanilla bland" paper of the past several years was for the first time drumming up controversy. In 2 editions, we covered the untouchables: sex, drugs, and a name change.

We are not the *National Enquirer*, but unless we start pressing the hot buttons, what kind of student newspaper are we? Is our main goal not to inform?

I can't begin to tell you all the good, bad, and ugly feedback we have gotten. Not that I am complaining—our little "club" has ignited quite a spark on campus that has raged into a wildfire outside of the domain.

Our paper does mean something to some at least because, joke or no joke, all 3000 copies of the 36 page "joke" are in effect "sold out." Our name recently has been catapulted into the *Chattanooga Times Free Press* and this past week the AP wire even took note of our little "joke" launching us into the national headlines.

I ask you, if you pulled the strings to a newspaper

Do You
Wanna
Write an
Article on
That?

the stories that we want because there is not enough money to get the extra pages. We need the freedom to feel connected (ALWAYS doing what the *Messenger* does at a more college level). After all, on an isolated remote campus in the middle of nowhere, why couldn't *The Purple* serve as an antenna of thoughts? Give us the funds to do that—properly.

Now, it has come to my attention that we should be better advertisers—and we should be better in sending out subscriptions and updating the webpage. Those jobs require skills, skills that we do not have. Help us. I am not alone in thinking we are the most important student organization on campus, and after hearing that the yearbook gets \$40,000 from the AFC (and the editor takes home \$2000), I am lucky to escape this job with an excellent condition of insomnia and enough money to buy me a "Sewanee Purple" drink at Sterlings.

I wrote in my first editor's note asking if students would be willing to write the articles to help question our school's style. Well, we brought the changes and we did it from the inside. I need your help to change the outside feelings of our "joke". Help me help you help the Purple.

P.S.—We're having a "Limited Release" this edition, for financial reasons.

at a college where students pay a good \$30,000 a year—would you give them a budget of \$12,000 and say "cope?" I guess we "cope" pretty well when printing eats the majority of the \$12,000, the remaining few thousand go to paying the "rent" of the office, and a few more hundreds are dispersed to the minions of the Purple.

With that said, I think our paper is "sensational." We've had no guidance at all. Staff goes uncompensated for their work. On that note, I don't even have the funds to buy a digital camera (we currently are very proud of our one cheap CVS disposable), we have a lovely printer and scanner that serve as paperweights because they are from the early 1980's and (of course) they don't work. Oh, and we can't forget that we have no tape recorders, and our only AP stylebook is from 1972.

I guess we are sensational also because we do this independently under a "club status" without ever seeing or going to one competition or conference. I wonder why a school where the majority of students major in English would let the student newspaper fail. I also wonder why the school expects so much more of us. We have been eaten alive, and we have been forced under. Well, as editor if I go down with the title of the "sensational provoker years", at least you have taken note to listen.

I have many goals for our paper; goals that the Strategic Plan 8 years from now maps out and underlines; however, we need to highlight those and implement them now. Either give us credit for the *Purple* or pay us right. I had at least 500 hours that I worked in the office and I embellished all of my time sheet hours. It enrages me when I see sacrilegians getting paid, (I hope I'm not sacrilegious with this comment), and choristers receive academic credit for their participation. It is not unlikely that the editing and writing quality of our paper would improve with similar academic compensation. We are poor; we can't cover

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Continued Articles from Front Page

Katie's Interview Continued...

(held in Minneapolis) and where were you? Did you make the team?

After swimming the 200-meter breaststroke, my assigned coach came running over and gave me a huge hug. I did not expect to be the silver medalist for this event! I was in a state of shock. I was hoping to maybe get the bronze. I finished fourth in the 100-meter breaststroke. These were personal best times for me so I was also excited about that. There are really no words to describe what I felt when I received the silver medal and felt it around my neck.

I did not make the 2004 Paralympic team. The competition was fierce. A lot of my friends made the team, so they will go to Athens in September to compete. I am really happy for them.

Have the people you met on your journey to the trials changed your outlook? If so, how?

Yes! All of the swimmers are very competitive. Tough competition makes you a better swimmer. It is nice because even though we are competing against each other, we are still friends. The swimmers remind me to appreciate life. One swimmer was just diagnosed with cancer and even postponed her surgery to compete at the trials. She is having surgery this week and then she will start training for the Paralympics. She made the team. That is sheer determination. While in Minnesota, we made an appearance on a children's TV show and visited children in the hospital with terminal illnesses. It was a memorable trip and I will never forget any of the people I met. One little boy in the hospital did not believe I could swim

with one arm so I had to take off my team jacket and show him that I really had one arm.

Who are the people that helped you achieve your goal? There are so many! Coaches, Max Obermiller and Braden Holloway, made sure I was ready. They have been so energetic and that helps tremendously with staying motivated. They also arranged for two U.S. Swimming officials to come to Sewanee and time me. Max and Braden spent a lot of time getting the time trial set up. Over Christmas, I swam with a master's team and the coach, Carol, a former Olympian, brushed up my stroke technique. She is such a perfectionist and made sure even my fingers were in the right place. All of my pool friends, like Robin Rotman and Professor Jill Hendrickson, kept me focused and made me laugh.

With the Trials for the Paralympics behind you, what do you plan on doing next? Do you have more athletic plans?

Yes, my times qualified me for the 2004 Open Water Championships as well as the 2005 Nationals, so I will be competing at both events. In the back of my mind I have my eye on the 2008 Paralympics, which will be held in Beijing. I also plan on competing in figure skating again. I really miss those competitions.

How did you prepare for the Paralympic Trials? I swam almost everyday and did a ton of crunches. I also jogged as well as jumped on the trampoline. I did lots of sprints in the water, especially in the month leading up to the competition.



This gal is now qualified for the 2004 Open Water Championships & 2005 Nationals!

Where did your competitive swimming journey start?

When I was five years old I met Olympic gold medalist Tracy Caulkins. She trained at Nashville Aquatic Club. She bent down and gave me a hug as well as her autograph. I remember I wanted to be just like her, not because she was a swimmer, but because she was so nice. I now represent Nashville Aquatic Club. It makes me proud to represent the same team Tracy Caulkins swam for.

How did you begin swimming? When were you inspired to train for the 2004 Paralympics?

My mom is a serious swimmer so she had me in the water when I was a baby. Actually, I come from a long line of swimmers. Lots of people in my family swim including my aunt, my 77 year old grandma, and my sister. I pretty much grew up at the pool. So it was not so much a choice, but more so something that just came naturally.

I was inspired to train for the 2004 Paralympics when I watched the 2000 Sydney Paralympics on ESPN. My entire life I have pined to get a medal in swimming.

SEWANEE

The University of the South

Sewanee Struggling With Image (Continued)

"embarrassing." Others said the plan was written by "silly Yankees" who don't understand the South.

Vice Chancellor Joel Cunningham said the language about the South's negativity has been removed from newer versions of the plan. The marketing name is a way to quell confusion over what the university is called, not a way to break away from Southern traditions, he said.

"The university has been widely referred to as The University of the South, University of the South and Sewanee," he said. "There's some confusion among people that don't know the university well as to whether all these names refer to the same organization."

The university's formal name still is The University of the South, but the marketing name will be used in higher education publications, he said.

John Evans, a 1984 graduate and former university trustee, said he was "alarmed" when he read the early report.

"Throughout the 1990s, students and alumni employees frequently discussed the shared feeling that Sewanee was literally trying to diminish its well-known, well-known public image as a distinctly recognizable Southern institution in the effort to increase its ranking," said Mr.

Evans, a financial planner in Atlanta.

In U.S. News and World Report's annual rankings, the university slipped to 33rd among the nation's top liberal arts schools after being ranked 25th in 2000. Regents Chairman Nicholas Babson said the university wants to do better in communicating the "unique values" of the college to potential applicants.

"There have been no changes in the name of the university, only an attempt to make it less confusing in a marketing sense," he said. "We have no intention to leave our Southern heritage anywhere but where it firmly is—in the center of this place."

Mr. Babson said the regents requested the marketing report, part of an overall strategic plan for the college, to increase enrollment and applications.

Alumni and university supporters established the Forever Meridian.org Web site in air concerns about the plan.

The college reprinted graduation announcements for 30 of the 200 graduating seniors because the students wanted the college's traditional moniker on their invitations rather than "Sewanee: The University of the South," administrators said.

In response, the Order of the Gownsmen, the students who have the grades to wear academic gowns to class, issued a resolution urging against the use of the marketing name in

documents.

"A lot of seniors felt it was inappropriate to print a name that wasn't true to the school," said junior Erle Newton, president of the Gownsmen.

The university's board of regents, which oversees the college's management and budget, and board of trustees, which oversees the college's constitution and ordinances, are on campus this week for annual spring meetings. The marketing plan was discussed during the meetings, administrators said.

Mr. Cunningham, the vice chancellor, said the new marketing name is not in response to a fall 2002 lawsuit with a Georgia college of a similar name. The University of the South and South University in Savannah, Ga., sued each other over the right to use their names.

Both lawsuits were withdrawn in May 2003. E-mail Don Turner at dturner@timesfreepress.com. Fast facts: The University of the South, founded in 1857, is the Episcopal church's only university.

The Civil War delayed the university's official opening until 1868. The college became coeducational in 1969. This story was published Thursday, May 06, 2004.

THE GIFT OF LAND

Sewanee Now Owns Shakerag

Natasha Cowie
News Editor

The trail through Shakerag Hollow provides a sensory feast, winding through several mini-ecosystems on its way through a cove. It first plunges from the oak and hickory forest at the dry top of the plateau to boulders at the foot of limestone cliffs, then levels off to wind through lush green ferns and wildflowers. Huge cucumber magnolia and hickory trees shade the forest floor, where dappled sunlight filters on the unfurling leaves of yellow buckeye, scarlet maple, and black cherry.

As any student who's ever taken Forestry 101 knows, the number of species in the moist woods of Shakerag is truly astounding — sometimes more than 25 different species an acre! Below the small trees, miniature forests of mayapples spread their umbrella-like leaves over delicate white flowers, and jack-in-the-pulpits poke their way out of the

dark, rich soil. Here and there a trillium flashes pink, white, or deep red. The Shakerag trail crosses a sparkling, icy stream and winds past the eerily gaping mouth of an old coal mine before climbing back to the views at the top of the Plateau.

Although Sewanee has owned a portion of Shakerag Hollow for years, an unprotected portion recently went up for sale. The Sewanee community, led by the South Cumberland Regional Land Trust (SCRLT), raised \$150,000 to purchase the property. Dr. E.O. Wilson, an internationally renowned botanist, donated funds to purchase the first acre of land and start the campaign to preserve Shakerag. Over 400 individuals, businesses, and organizations contributed to the fundraising effort. The Land Trust for Tennessee created a permanent conservation easement on the land, and the property was given to Sewanee with the requirement that

it be permanently preserved for low-impact recreation and academic study.

The successful completion of the preservation campaign was celebrated on Earth Day 2004, when representatives of the South Cumberland Regional Land Trust, the Land Trust for Tennessee, and the University of the South gathered at Green's View to formally present the gift of 208 acres of Shakerag Hollow to the University.



Actually Saving Sewanee...

What Has the Eco-House Accomplished This Year?

Whitney White
Guest Writer

While many of you may not have had a direct connection with Sewanee's first Eco-House this year, Eco-House residents have led and participated in successful environmental campaigns on campus and provided a platform for environmental activism on campus — all of which was done without garnering the substantial financial support that many other student organizations at Sewanee have. And while many students may know that Emory was used as Sewanee's first Eco-House this year, students may be largely unaware as to the projects we've implemented (see bullets below to see what we've accomplished this year). Having enjoyed living in the Eco-House this year, I am certainly biased, but I feel that having a student environmental interest house on Sewanee's campus is beneficial for those students involved and for the Sewanee community at large. In fact, I think there should be more interest houses on campus. While students and Eco-House residents alike may joke that it is ironic that Sewanee's first environmental house is in a fully air-conditioned and heated dorm, I feel that the most important idea is to have an Eco-House on campus, regardless.

Because we are currently unfunded by the university, a department, or Residential Life, we have had to seek outside funding for our initiatives from the Associated Colleges of the South's environmental program. We feel that we could have made more of an impact by bringing in more speakers, but that would have required more than our \$1000 working budget. In the future it is possible that the Eco-House may be jointly funded by the Environmental Studies Department and eventually by Residential Life.

While we have made an effort to take some measures to green the Eco-House on a tight budget, we feel that a real example of a sustainable living situation would add priceless moments to the entire experience of living in a student environmental interest house. We have formed relationships, both with those at the Land Trust and with Sewanee professors who were willing and excited to open up their homes so that students might be exposed to green building design. Green building design and Leadership in Energy and Environmental Design (LEED) certification is being used on college campuses nationwide. In the South, some examples of colleges that have green buildings on campus include: Emory University, UNC-Chapel Hill, Furman University, Duke University, George Washington University, Georgia Tech, Clemson University, College of Charleston, and many more.

I think Sewanee should follow the lead of so many colleges and universities around the country and consider using LEED certification, or at least use LEED's certification system as a guide for future design, because Sewanee's master plan does not directly address the environmental impacts of new construction. While Sewanee is reusing existing buildings, their retrofitting has not followed green building design principles either. Sewanee's master plan calls for retrofitting, new building construction, road construction, and parking lot construction. With so much construction planned for the future, it is important that Sewanee realize that all of these constructions have external costs that go beyond money. For instance, buildings account for 36% of total energy use/65% of electricity consumption, 30% of greenhouse gas emissions, 30% of raw materials use, 30% of waste output/136 million tons annually, and 12% of potable water consumption. Why not use green building design to set an example for our community to show them how to build responsibly? We are doing selective harvesting on the Domain to do just that, to provide others in our community with an ideal example of managing resources responsibly. Many lament new construction in Sewanee such as Higgins Creek housing development. Why doesn't Sewanee build an ecologically, economically shining example reflecting responsible design and construction? We could use such a building as a model for others to learn about the benefits of green building.

Some may argue that green building design is too expensive to consider. Anyone who thinks long-term will realize that this is simply not the case. There are many case studies on the U.S.G.B.C.'s website which show case LEED Silver certified buildings whose initial costs did not exceed conventional building costs of the same square footage. If initial costs are more than a comparative building with the same square footage, long-term

savings are generated through energy conservation measures such as passive solar design and compact fluorescent light bulbs.

This semester, Wade Reynolds and I did an independent study on the possibility of a LEED certified Eco-House. We selected a hypothetical site, on the corner of Magnolia Avenue and Alabama Avenue. The site is directly next to a site selected for a future dorm construction in the Master Plan. We worked with architect and LEED accredited professional Alan Lafon, communicating to him which features we would like to see in the design. He drew a conceptual design for us free of cost. The cost estimate we have received for this 2500 square foot building (same size as Emery) is \$350,000. If any sort of renewable energy was generated on site, through the use of solar panels, the house could actually generate income for the school by selling the power back to TVA. This would be especially advantageous during the summer months when the dorm is not occupied. (See his plan above).

While these future plans have not been approved by the University, a LEED certified Eco-House is our long-term vision. I want the school to take a stand and be a leader in responsible design and construction. I want Sewanee to realize they can save money and take extra measures to be conservative with natural resources at the same time. I believe Sewanee should stay true to the College of Arts and Sciences' mission statement which reads, "The College's aims include training in personal initiative, in social consciousness, in aesthetic perception, in intellectual curiosity and integrity, and in methods of scientific inquiry." A commitment to green building design in future construction at Sewanee would be concrete manifestation of all of these goals that would only strengthen our school and help us strive towards Sewanee's mission.

This year, EcoHouse residents have accomplished and initiated a myriad of projects, proposals, and events such as the following activities/campaigns:

- Green Energy Campaign- resulted in Sewanee's commitment to purchasing renewable energy
- Sustainable McClurg- resulted in McClurg's voluntary commitment to purchase 50% local, organic produce from local Cooperatives next year
- Green Building- Sewanee green homes tour, Sequatchie Valley Institute tour, independent study on a green built Eco-House, construction of coh bench at the student garden
- Justice for Bhopal- cohosted speaker, reception dinner, and commemorative ceremony on the Bhopal Incident's anniversary
- Attendance of environmental conferences
- Hosted events: Environmental Studies Potluck, E.A.T. organic Vietnamese dinner
- Shakerag Hollow- led a hike, volunteered at Shakerag fundraiser
- Garden work: organized garden workdays in the fall
- Authored an environmental policy for Sewanee
- Authored a job description for a Sustainability Coordinator at Sewanee
- Granted ACS funding to fund EcoHouse initiatives
- Participated in and organized glass recycling at Sewanee
- Revived Waste Not
- Participated in the Green Pledge Dinner preparations
- Created an EcoHouse website
- Trees: worked with PPS to plant 13 trees by the EcoHouse that will soon be commemorated with a plaque- future plans to institute a "Senior Grove" each year so that graduating seniors can purchase a tree to be planted on campus in their honor
- Brought Peter Illyan to speak for Earth Week
- Organized a breadmaking weekend and donated bread to C.A.C.
- Organized 2 hike-with-trash-bag outings

Within the "House"

- Reminds to conserve water and electricity through reminder signs posted by each light switch, water faucet, toilet, shower, and thermostat
- Hang up clothes to dry instead of using the dryer
- Walk and bike as opposed to driving to campus
- Utilize phosphorus-free laundry detergent
- Reduce waste by utilizing a donation box
- Recycle
- Vermiculture (worm composting)

POLICE BLOTTER...

Wil Oakes
Staff Writer

After three years and twenty six editions of the Police Blotter, I am finally taking my seat to write to the Sewanee campus one last time. Looking back on the time I have spent writing this column, I have certainly been surrounded by feelings of nostalgia. Today, I prepare to relinquish the right and responsibility of reporting on Sewanee crime, but in a greater sense, I feel as though I am passing down the torch of a societal touchstone. "It is through the blotter that we all become who we are," the slogan that has donned the end of each blotter for the last two years, began as a joke. In retrospect, however, this slogan is strangely fitting for what this column has become, or at least what I conceive of it being. With each edition, I have tried to mark the times—the changing of seasons, the passing of yearly events and rituals. Sewanee is a place built on tradition, and I have found myself trying to build a tradition with this column. Of course, it is just one tiny piece of life on the mountain, but I hope that it has been enjoyable for all who have taken the time to read it.

During my tenure, I have spent a great deal of time talking with our chief of police, Chief Parrot. I would like to take this last bit of paper space that I have to thank him for all the time he gave to help me in my writing—the police blotter would be nonexistent without him. Furthermore, over all the time spent working on the blotter, I have come to hold a great respect for the chief and I now consider him one of my good friends here on the mountain. The students of Sewanee are lucky to have such a friendly and dedicated man working as their chief of police. When I count the number of things that I will miss about Sewanee, my meetings with Chief Parrot rank highly.

I will not ramble on for too long in my last blotter of all time. In a few short days I will be receiving a degree and leaving Sewanee, this time never to return as a student. The police blotter has been just one aspect of my experience here, but it has been one of the most enduring aspects. In that sense, the writing of this column has been very significant for me. I hope that the work I have done has been significant for some of the reader of the blotter, as well. Much thanks to Sewanee and all the people in it who have made the last four years wonderful. I wish you all the best. Good-bye for now, and remember, "it is through the blotter that we all become who we are."

opinion & editorials

Sewanee Identity Crisis:

The Sewanee Purple
Sewanee: The University of the South
Sewanee, Tennessee 37383
April 26, 2004
Dear Editor,

Even though I, as well as number of other descendants of George Rainsford Fairbanks, grew up in "negative image" Rebel's Rest, your Administration that adopted Lipman Hearne of Chicago's inspired and newly named "Sewanee: The University of the South" has not yet contacted me, or other members of my family, to notify us that we are supposed to be ashamed of our associations with the South. Given the reception, or the cool lack thereof, by the Communications and Marketing Director Mr. Joe Romano when my husband sent him the manuscript for *GEORGE RAINSFORD FAIRBANKS, A Man of Many Facets* (1999), perhaps I should not be surprised that I have not yet heard from anyone up there.

After discussing the book with Betty and Arthur Chitty, we agreed with them that the University should have the first chance to publish it. That the formerly honorable "The University of the South" would not be interested in participating in the publication or promotion of the only full-length biography of one of its primary antebellum founders and postbellum revivers was at that time considerably perplexing, but in light of your 1984-2004 Historical Record, it now makes perfect sense. The Fairbanks name, along with those of Polk, Oley, and Elliott, Quintard, and other great men, mysteriously disappeared from the "History of the University" as published in your 1996 CATALOG AND ANNOUNCEMENTS.

Even as a child at Sewanee, and against all odds, I was a "bleeding heart liberal" and voiced strong opinions about civil rights, and anybody who knows me would never call me a bigot. Nonetheless, I am deeply concerned about the accuracy of history, and I am most disturbed by Sewanee's record of erasing its own history.

My dear, late husband, Arthur Joseph Lynch, who is buried in your University Cemetery in Sewanee, was from Chicago. He was fascinated by the Southern Fairbanks family, into which he married. Your hired communications and marketing consultants from Chicago obviously did not share his affections, otherwise they would have respected, instead of insulted, the Fairbanks legacy at Sewanee.

George Rainsford Fairbanks at the Montgomery Board of Trustees meeting in November, 1857, moved that "The University of the South" be your name, as had been earlier proposed by Bishop William Mercer Green of the Diocese of Mississippi at the July, 1857, founding on Lookout Mountain. Soon afterwards, George Fairbanks proudly served as a Major in the Confederate States Army, acting as a Quartermaster for the Army of Tennessee in Atlanta and Macon. After the War, he reclaimed the Domain with Bishop Charles T. Quintard at a cross planting on March 22, 1866, and went on to become the University's first Commissioner of Lands. He built in the same year as the Reclamation, on the former site of Leonidas Polk's firebombed home, his own Rebel's Rest, in which the Board of Trustees agreed to revive The University of the South after its destruction by Federal troops during July, 1863. Major Fairbanks' son, Charles Massey Fairbanks, was student Matriculant #1, and is shown in the "negative image" All Saints' Chapel narthex window titled "Opening of the University," along with Brigadier-General Josiah Gorgas, C.S.A., and Bishop Green (as in Green's View). Major Fairbanks is buried in the University Cemetery, and you will find "Last of the Founders of The University of the South: Faithful Unto Death" on his grave monument. My own mother, Mrs. Rainsford Glass Dudney, daughter of Eva Lee (for General Robert E. Lee) Fairbanks Glass, provided the large Fairbanks stained glass window in the nave of All Saints' Chapel. Your highly significant and very valuable early pattern Polk's Corps battle flag hanging in duPont library was carried at the Battle of Shiloh by Jason M. Fairbanks, and the flag descended to The University of the South through Major Fairbanks and my grandmother.

Since your Administration agreed with Lipman Hearne of Chicago's anti-Southern reasons for changing the public usage of your name to something "less offensive," and all under the guise of making Sewanee easier to find, just how long will it be before someone is equally inspired by their example and soon demands that the Rebel's Rest marker be removed and the narthex windows replaced because somebody might not like what they find when they arrive? As I lived in Rebel's Rest from 1935 until 1957, and I am the great-granddaughter of Major Fairbanks, please extend your once renowned Southern hospitality to the entire Fairbanks family and me by notifying us in advance.

Sincerely,
Rene Fairbanks Dudney Lynch, author of *REBEL'S REST REMEMBERS*
Los Altos, California
Enclosures: photos of the George Rainsford Fairbanks and his grave monument, the Rebel's Rest marker, and the Polk's Corps flag

Identity Theft or Identity Restriction

Your feedback from the last edition...

Some years ago I stopped giving money to Sewanee. I did this for a number of reasons, most of which boiled down to the nagging suspicion I had that the school was moving away from its origins as a unique, regionally-rooted school. Unfortunately, I have just received strong objective evidence confirming my suspicion, and I am writing to say that, not only will Sewanee no longer receive any financial contributions from me, but also that Sewanee is no longer a place I would consider sending any of my own four children.

I am an alumnus, B.A. in English, Class of 1985. My friends and family can attest to my devotion to Sewanee. I am not an activist. This letter represents the first time I have ever felt strongly enough about a subject to put my thoughts into writing. The love for the Sewanee held so dear to the hearts of its faithful alumni is being solely tested by the school's ill-conceived notion of pandering to a more "national" audience. In discussions with other alumni, the sentiment that Sewanee is being irreparably changed for the worse is a common theme. It is as if the school has decided to turn its back on its stodgy past and fusty alumni, and focus on an entirely new, elitist, historically-sanitized vision for the future.

The objective evidence I refer to is an April 7, 2004 article by Michael Cass published in the *Tennessean.com*, a Nashville-area news publication. The article discusses the conclusions of a marketing plan for the school, apparently developed by both administration officials and outside "experts." The article states that the plan concludes that Sewanee's Southern heritage, location, and name are a "threat," because of "negative associations" with the South. Apparently, the plan concludes that for Sewanee to successfully "market" itself nationally, the school must divest and distance itself from its identity.

Fortunately, it does not appear the plan envisions a change in Sewanee's location in Tennessee and situation within the Domain, although both presumably have "negative associations" with the South.

Unfortunately, not all of the factors contributing towards the former Sewanee's unique character are so concrete and inviolable. Sewanee was different because it possessed the sense of place so dear to the hearts of all who have been there. The New Urbanism has taught us that a sense of place is real. Not only real, but also real valuable. New Urbanism takes the principles underlying traditional communities, such as the use of vernacular architecture and pedestrian-scaled development, to create modern communities that people love to live in. Anyone who has ever been to Georgetown, District of Columbia, Old Town Alexandria, Virginia, the French Quarter in New Orleans, or Charleston, South Carolina will immediately understand the attraction of a traditional community. Witness the explosion of developments modeled upon the principles of New Urbanism, and the prices that they command. I recently explored the real estate listings of Seaside, one of the original New Urbanism developments, located on Florida's Gulf Coast. There was not one listing for under three quarters of a million dollars, even including two-bedroom frame houses located well off the beach. I do not suggest the campus be sold; my point is that people will pay a significant premium to spend time in a real place.

Contrary to the principles of traditional communities and New Urbanism, Sewanee's built environment is taking a turn for the garish. The recent erection of McClurg Dining Hall (persuasively argued as a very expensive post-modernist joke by author David Bowman in his excellent book, *Sewanee in Stone*), and to a lesser extent Clement Chen Hall, shows a radical shift away from Sewanee's own 120 year tradition of conservative Collegiate Gothic. As the New Urbanism teaches, variety within the traditional vernacular range is the key to a successful built environment. McClurg Hall has blatantly disrupted Sewanee's own century-old brand of vernacular architecture. Trophy buildings will not be nearly as effective in attracting prospective students as an organic, properly-scaled campus.

A sense of place is created not just through the built environment, however. Sewanee's sense of place was also created by such "anachronisms" as the tradition of the academic gown and a dress code mandating appropriate classroom dress for professors and students alike. At the same time, Sewanee's rural situation encouraged various outdoor pursuits. It was an environment that encouraged academic rigor in the classroom, as well as energetic physical activity out. It is widely acknowledged that the wearing of the gown and the observation of the dress code are increasingly rare. To those who see a dress code as constrictive, I would say that I, too, first hated the idea, just as would most any immature youth. But as I grew accustomed to the civilizing discipline, I began to understand its benefits, and I can say from my own experience that I was better prepared for the real world than the graduates of Generic University.

The notion too that Sewanee is locked into some cut-throat national competition for the best and the brightest is also to me a sad development. I was an indifferent student in high school, as were many of my friends and acquaintances who attended Sewanee. Sewanee gave me the opportunity to test my academic mettle, and after failing myself out, I came back and succeeded, both academically and currently in my career as an attorney with the United States Department of Justice. I know a great many fellow alumni who, following relatively undistinguished academic careers at Sewanee, went on to become great successes in professional life. The Sewanee experience was good for them, too, and maybe decisive in their success, as I feel Sewanee was decisive in mine. I speak from personal experience. I tried Generic University between stints at Sewanee, and it wasn't the same. The Sewanee experience should not necessarily be reserved for the best and the brightest.

Which raises another nagging issue. Why the overwhelming urge for Sewanee to be a top-ranked player on the national stage? Like most alumni, I was initially pleased when U.S. News and World Report first listed Sewanee in the nation's top 25 ranked liberal arts institutions. Now I am wondering whether it was a curse, and whether the bright light of fame blinded Sewanee to its true calling. Sewanee should concentrate on what it has always done best - be a top-ranked regional school with sufficient name recognition and a devoted following such that there will never be a lack of prospective students. Sewanee's hubris in challenging its own identity is leading to the destruction of that which made Sewanee unique.

I find it outrageous and shameful that Sewanee should rely on a "marketing plan" in an attempt to redefine its identity. I see this as a sign of the groping, unsure nature of this ongoing notion of creating a "nationally ranked" institution that must downplay its regional identity and location to succeed. It is precisely these factors that contribute to the sense of place discussed above; the sense of place that engenders the love and faithful devotion of its alumni and following. The Sewanee I knew was very certain of its place and role as a leading liberal arts institution of the South. A reinvented Sewanee will not be Sewanee at all.

What I see is an uncertain and insecure institution turning its back on its honorable past and attempting to repackage itself as a more sanitized and politically correct product; less "anachronistic" and having fewer of the warts that give character. If a prospective student wants the national ideal of a sanitized campus and education, he or she can go most anywhere else in the country. Sewanee should not have to pander to some imaginary elite prospective student profile - just allow the old Sewanee to work its magic on all students, elite and indifferent, fortunate enough to attend.

In sum, what I see at stake is no less than the very soul of the Sewanee I knew. Sewanee's material and social environments are being forced to conform to the politically correct notion of what a "nationally ranked" academic institution should be. Too much emphasis is being placed upon "marketing" the school nationally to an ever more elusive "elite" group of students. The rough diamond that was Sewanee is busily being polished until, very soon, the place will be as smooth and featureless as Generic U.

Sincerely,

John F. Clark IV

As a long time Episcopalian in the Diocese of Western North Carolina and an unrepentant Southerner, I am constantly shocked and dismayed at the number of "highly" educated folks in this nation who don't know their history!!!! To propose making the asinine changes I have been reading about exposes one's ignorance for all the world to see. We watch as these uninformed, under-educated individuals and groups continue to reconstruct the South and destroy the morals of our Nation! It seems that there is no limit to how far they will go to carry the standards in their PC parade.

It is time to STOP!!! Don't let them destroy the heritage and history of a great Southern University!!!

Ron Baldwin

Schedule for Commencement

FRIDAY, MAY 14

10 a.m. Crossing/Commencement for conferring of degrees for 2004 graduates of the School of Theology. All Saints' Chapel. Commencement speaker is The Right Reverend Duncan M. Gray, Jr. Honorary degrees conferred on Albert Sidney Gooch, Jr. and Milford Myhre.

Luncheon honoring the Class of 2004 seminary graduates, their guests, families, faculty, and staff immediately following the service, McClurg Hall.

1:30 p.m. Carillon Concert, All Saints' Chapel, performed by visiting guest carillonneur Milford Myhre, May 2004 honorary degree recipient.

Mr. Myhre is the carillonneur at Historic Bok Sanctuary in Lake Wales, Florida.

For more information about the School of Theology Crossing/Commencement, phone (800) 722-1974.

5 p.m. Choral Evensong sung by the University Choir. All Saints' Chapel.

SATURDAY, MAY 15

9 a.m. Sewanee Spring Arts and Crafts May Fair, until 5 p.m., Manigault Park. Rain or shine.

9:30 a.m. Degree candidates from the College of Arts and Sciences form the Baccalaureate procession in front of Breslin Tower.

10 a.m. Baccalaureate Service, All Saints' Chapel. Baccalaureate speaker: The Reverend Doctor Daniel P. Matthews, Rector of Trinity Wall Street, New York. The service will be shown on closed-circuit TV in Guerry and Blackman auditoriums.

Phi Beta Kappa initiation for members, initiates, and their guests in Convocation Hall will follow the Baccalaureate Service.

A reception for graduating fine arts majors, their families, and friends will be held in the University Art Gallery immediately following the Baccalaureate Service. The Baccalaureate brunch will immediately follow the Baccalaureate Service (admission by prepaid ticket), McClurg Hall.

1:30 p.m. A reception for graduating chemistry majors and their guests, at the home of John Bordley, 94 Winn's Circle.

2 p.m. The Political Science Department will host a reception for students winning the Dugan and Shipley Awards, Bishop's Common.

3:30 p.m. Joel and Trudy Cunningham's reception for the graduates, their guests, faculty, and staff, until 5 p.m., Chen Hall, the home of the Vice Chancellor.

4 p.m. Quiche and Sherry Reception for graduating spanish majors and minors and their families until 6 p.m., at the home of Margaret E. Bonds, 137 Oak Hill Circle.

SUNDAY, MAY 16

7 a.m. Breakfast Reception for graduating theatre arts majors and minors and their guests, at the home of Pat McAnally, 615 Breakfield Road, until 8:30 a.m.

7:30 a.m. Holy Eucharist, St. Luke's Chapel.

Brunch for forestry and geology departmental graduates and their guests, at the home of Cindy and Bran Potter, 341 Kentucky Avenue, until 9:30 a.m.

Breakfast Reception for graduating physics majors and their families, at the home of Frank Hart, 57 Clara's Point Road.

Breakfast Reception for graduating mathematics and computer science majors and their families, at the home of Catherine Cavagnaro and William Haight, 482 Wiggins Creek Drive.

9:30 a.m. Degree candidates from the College of Arts and Sciences form Commencement procession in front of Breslin Tower. Faculty assemble at Walsh-Eliett Hall.

10 a.m. Convocation for conferring of degrees, All Saints' Chapel. Doors open at 9 a.m. for guests with tickets. Convocation will be shown on closed circuit TV in Guerry and Blackman auditoriums.

Luncheon honoring the Class of 2004 graduates, their guests, families, and University faculty, immediately following the convocation, sponsored by the Associated Alumni, the Quadrangle. Rain location: McClurg Hall.

Marsh Will Be Missed

Heather Haney
Staff Writer

Wallace Marsh

"At Sewanee, Wallace is one of the people who has managed to consistently show interest in the everyday lives of students. He made the transition from student to Lay Chaplain with an impressive level of discipline. His appeal is widespread; he has impacted students from different fraternities, denominational backgrounds, and areas of interest," says senior, Taylor Sutherland, when asked to comment on the man that will be greatly missed in Sewanee's future. Wallace Marsh, Sewanee's Lay Chaplain, will be leaving the mountain to continue his education at Yale Divinity School.

Wallace came to Sewanee from his hometown McMinnville, only 40 minutes away, in 1997 as a freshman. He was greatly attracted to the university's academic reputation and the Domain. After attending the University and thinking back on his experiences here, he realized there was another reason he found Sewanee so attractive. The call to the Episcopal ministry also influenced his decision to study at Sewanee and has been "instrumental, as both a student and now as a Chaplain." He eagerly states, "My attraction to the Church and the life of the Church was an important part in my coming to Sewanee." He graduated in May of 2001. After spending two months away from the Domain, Wallace returned in June to serve as Lay Chaplain. After being in Sewanee for seven consecutive years he will be venturing away to become an ordained minister in the Episcopal Church. Wallace will be studying for a Master's Degree in Divinity (M.Div).

Wallace chose Yale for its prestige and its well-known program. Although a little cold for his taste, he absolutely fell in love with the place. The diversity in denominations also draws Wallace to this particular program. While visiting a friend studying there, he realized that the religious diversity is extreme. His friend lived with some other guys studying divinity, an Episcopal priest, a Pentecostal minister, and a Jewish rabbi. Wallace looks forward to the diversity as an opportunity to learn more about other denominations and make new friends. After graduating from Yale, Wallace plans to return to the Diocese of Georgia, his sponsoring diocese, and serve for three years as a parish priest. He's not sure about what he'll do after his service as a parish priest.

Although Wallace is very excited about his soon to be move, he says he is "a momma's boy and come August she is going to go crazy!" However, he contradicts himself to say after living at home with his parents all summer they may be ready for him to move out again! Despite his thoughts, Sewanee and his family are going to miss him greatly.

While at Sewanee, Wallace's involvement has been widespread, including:

*Saying Goodbye to
A Sewanee Saint:
Wallace Marsh,
Lay Chaplain,
Continues his
Education at Yale*



participation in outreach trips, hiking, biking, climbing, coaching little league, in addition to being an important part of life in the Chapel. Leah Burchfield, a junior in the College, remembers Wallace as, "always eager to offer advice on my artwork, life in general, even boys! He makes an excellent running partner and continues to carry the conversation even when I'm out of breath. His salmon on the grill is excellent. Growing In Grace with no 'flavor of the week' is such a sad thought. "It is a sad thought to think Wallace will be so far away next semester, however, Will Harvard let the secret out that not only does Wallace do good impressions of Chaplain Tom Ward and Reverend Jim Turrell, but he is also looking forward to the half price beer night at the graduate puh at Yale! In all seriousness though, Will stated, "Wallace has been a tremendous friend to many people on campus." Outreach events have led Wallace to get to know many people at Sewanee. Katie Steele, a friend of Wallace, remarks, "He is compassionate and energetic, all the while smiling and bringing his own brand of humor to lighten any situation. There is also a selflessness to all that he does. Wallace is a truly caring person, who gives all of himself to make sure that others are supported and encouraged. It has been an honor to work with him." We have all benefited from Wallace's presence on this campus and it is heartbreaking to hear that he is leaving. Although, we will miss him greatly it is uplifting to know he is fulfilling something important to him. Wallace leaves us with these words, "After having two incarnations here, one as a student and the other as a Chaplain, I fully believe what is and what should continue to be at the heart of this institution, it is the embodiment of the words etched in the seal "Ecce Quam Bonum!" Oh, how good and pleasant it is, when brethren live together in unity! As we as an institution discern how to position and redefine ourselves, it is important that we don't forget what, I believe, is at the heart of this place and the Sewanee experience. Thank you all for allowing me to be a part of this wonderful community for the past seven years. It has been a great blessing."

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Sewanee: An Intimate Portrait of the Name that has Raised So Much Controversy

Eric Wilson
Staff Writer

Much like the debate of whether the name Iraq is pronounced "EYE-rack" or "ear-AWK" or even "eye-ROCK", one notices several variations on the name Sewanee. Some say "suh-wan-ee" or "Svan-ee" or as I've heard it called on a number of occasions "See-wan-ee", and it seems like every pronunciation is correct. Just like we may never agree on how to say the name, there is conflicting evidence about the meaning of the name itself. Everyone knows that the University inherited the name from the ill-fated Sewanee Mining Company that donated 5,000 acres for the campus. What follows is a list of the possible meanings of Sewanee, all taken from Arthur Ben Chitty's Reconstruction at Sewanee.

Sewanee is possibly a "derivative of the Shawnee word Shawano" that means "southern"

Also in Shawnee, Th'wan-ee means "loggy"

Sawani means "echo" in Creek

Chitty writes, "Sewanee in Shawnee meant 'lost' as of a river sinking underground to rise further on (Lost Creek Cove below Point Disappointment is bounded on three sides by the University domain and is fed by Sewanee springs)"

The Cumberland River and Cumberland Mountains had been known to the Indians as Shawan, Shawnee, or Sewanee.

An Indian tribe known as the Sawanee "migrating from the Rocky Mountains eastward, gave their tribal name to a village on the east bank of the Mississippi above Memphis and also to the Cumberland plateau and river."

Let's take a moment to analyze the implications of these assorted meanings. If an Indian of the nineteenth century were to stumble upon the University today, he would likely be surprised to hear about the following names: the quite humorous "Foggy: The University of the South", the redundant "Southern: University of the South", the cryptic "Echo: The University of the South", my favorite "Lost: The University of the South", and finally, the bizarre "Cumberland Mountain/River: The University of the South." I think it's fairly safe to say that all of these meanings have equally promising possibilities of being correct, and certainly nobody can ever know for sure, so students can therefore choose the meaning they like the best. And this is the beauty of the new name standard.

High Life



On the Other Side of College

Henry Sweets
Columnist

So I'm about to graduate from college. My last exam was on Saturday afternoon, but here I am in the basement of the library one last time; a beautiful day waiting for me outside, and a lot of white computer screen to fill before it can have me. You might wonder how one gets to this point, where many afternoons lie in wait of your presence – but I can't really tell you how. It takes many years of learning things the hard way twice before you get to mean that much to a day. What less would you expect from a four-year search for the high life?

We have been to lots of places, you and me, my reader. We've been to "out of the way" restaurants that have "character," and sometimes I go jump off waterfalls. Sometimes it was "in the way" restaurants or just us sitting places and me talking. Maybe we were at Wal-mart at midnight, wandering around in a contemplative daze. By the way, one time my quest drove me to south Pittsburgh late at night. I bought twenty dollars worth of fireworks and set them off in front of Gorgas at one o'clock in the morning (Saturn missiles – 100 shot packs, among other things). You might call this a food and adventure column, but in the end it's only about eating your hot dog with relish.

So you probably want to ask: "What is it that makes the High Life so high, Henry?" Well, I am a philosophy major, so I guess I'll just call it "The High," and you can figure it out on your own. I don't know, I mean, when you look at a tree does it look back? Do all of your of your burgers taste like steak? Do all of your high-life forties taste like heady-beer? When you talk to a to a squirrel, does it dance to the Ziggy Stardust playing in your head? If you answered yes to the first two questions then you might know something about The High, if you answered yes to the last question then – well, stay away from squirrels. Remember man, drugs get you high but the High Life gets you higher.

For some of you, this might be the first time you have read the High Life, and you wonder what all this talk is about being high. We should start by talking about the loss we experience that drives us to living the High Life. There have been many a reference in this column to the "Sewanee grind" that grinds from my room to McClurg to class to the Library to McClurg to the Library to maybe a frat house and then to my room and then the next morning to McClurg. The grind is a state of mind, and we can all shake it if we want, but creativity is hard to come by. I just try to empower my fellow student to take fresh steps along their same old paths (I mean fresh as in James Brown fresh, not just fresh like golden-gallon fresh)

That's really the point. I wish I had time to tell you more about it. I wish I had time to tell you what I did today. I wish I had some more time to act like I am old and wise. I didn't do much today though, and that's the point. Also, I am not old and wise, as much as this article might have tricked you into thinking so. What really matters is that I'm done with college and I don't have to sit here and write this anymore. I'm going to Shenanigans. Campbell Wright will catch up with you next year. By the way, I'm about to leave but I have to share with you something that just happened. A friend came up to me in the computer lab and we were talking. He asked me if I chose to write the high life column. Well my friends, we can try to get it all we want, but in the end – the High Life chooses us.

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Protestant View

Eric Wilson

Staff Writer

Mel Gibson's *The Passion of the Christ* is a grisly portrayal of the final hours of the life of Christ and has been the source of much controversy during the past few months. The film, which presumes a rather robust familiarity with the Gospels, accurately portrays the broader elements of the end of Christ's life, however, in its supposition of the finer details of the story it errs on the side of fantastic.

The apt cinematography provides filmgoers with a number of unique perspectives, although the use of certain techniques becomes repetitive to the point of agitation: the most overused device is a sort of Matrix-esque "bullet time" which is not executed with any sort of consistency and seems somewhat inappropriate given the subject matter of the movie.

Nevertheless, *The Passion* is accurate to its setting by employing Aramaic and Latin for all of the dialogue (subtitles in English included). The usage of these ancient languages allows for a more fluent dialogue, and the subtitles are never cumbersome.

The bulk of *The Passion's* storytelling is accomplished through its macabre images of the physical brutality endured by Christ and close-ups of the bloody figure's wounds. The movie makes every effort to convincingly reveal the immense physical suffering of Jesus, ranging from beatings, lashings, and the Crucifixion itself. We see a blood-drenched man made to endure continued violence who eventually reaches a state where only one eye opens, his entire face is swollen, his flesh is perforated, and breathing becomes an accomplishment. Unfortunately, it is the graphic images, rather than the story and meaning of Christ's Passion, which compose the core of the movie.

Overall, *The Passion* achieves its aim of very passionately and compellingly conveying the wholly supposed emotions of both Jesus and the various characters in the story. The most heart wrenching scenes of the movie feature the sobbing Mary, Mother of Jesus, and Mary Magdalene who persistently follow the progression of Jesus. The hatred of the angry mob makes viewers ashamed to be humans since the scenes involving the Jerusalemites are tableaux of shouting and anger.

A Gothic, pale demon-figure is also pervasive throughout the movie, following Christ from the Garden of Gethsemane at the beginning of the movie all the way to his Crucifixion, and is characterized as being the driving force of the events that transpire. Bestowing the responsibility of Christ's physical demise to this demon is in direct contradiction with Jesus' statements like "your will, not mine, be done" that are repeated throughout the course of events.

There is a blatant Catholic bias present in the movie: during one of the movie's flashbacks to events that had occurred before *The Passion* begins, Mary Magdalene is portrayed as the woman, accused of prostitution, which Jesus saved from being stoned. If you're up on your Gospels, you probably remember that Mary Magdalene is described as a woman "from whom seven demons had come out" in Luke 8:2. In the Catholic tradition, Mary Magdalene is believed to also be the prostitute.

The Anti-Defamation League was initially concerned that the movie promoted anti-Semitism because of the apparent blame which it placed on the Jewish high priests and mobs for the death of Christ. Because of these fears, Gibson made the decision to cut the subtitle for the offensive line, yet the line is still present in the Aramaic dialogue. The film possesses no explicit references to Jewish culpability, and it establishes the Sanhedrin's personal motives, rather than theology, as the cause for their condemnation of Jesus.

The film is especially sympathetic to Pontius Pilate, who had the final role in deciding Christ's end, because it portrays his decision as a forced hand for fear of retribution from Caesar for an uprising in Judea. While this is an interesting facet of the story, a critical viewer must wonder how truthful this idea is.

Were it not for the inordinate amount of sympathy given to Pilate, the claims of anti-Semitism would have been frivolous. Nevertheless, it is disappointing that Gibson was so forgiving and dismissive of Pilate and the Romans while portraying the Sanhedrin and Jewish mobs as vicious and dreadful.

The Passion does little in the way of revealing the deeper meanings of the life of the Christ or even explaining the reason for this barely-alive, wretchedly scarred, blood-drenched man's suffering. The movie promotes no compelling reasons for belief in Christ and does not engender more devotion from current believers for the simple fact that it demotes the story of Christ to the most visceral level.

The popular acclaim of *The Passion* has little to do with the gravity of the life of Christ or the importance of his sacrifice. The million of box-office dollars raked in by this bloody movie is a reflection of our society's inexplicable fetish for violence and the broader public's desire to have their information spoon-fed to them in the most visceral way possible.

If given the opportunity to rescind my decision to watch *The Passion* I would, if only to avoid forcing myself to watch the film rather than staring at the floor because of the repugnant images portrayed in the film.

Catholic View

William Peirson

Photo Editor

The glorification of violence is one of the main traits of American cinema, but often violence is used simply to shock or disgust, giving the audiences a chance to relish just how much gore they can stomach without getting sick. For example, "Dawn of the Dead" is known not just for its haunting messages of survival and consumerism, but also for just how sick it is when those zombies start choking down on a fresh plate of Mexican, or American, or grandmother, whatever. We gasp as flesh is ripped apart, and that's all part of the fun.

In *The Passion*, violence is used differently. The emotional response intended from the audience is not one just of pity or disgust, but respect and admiration. None of the violence in *The Passion* is meant to be arbitrary, but rather help us focus on the true meaning of the pain Christ endured to redeem us, making the violence of *The Passion* symbolic is deeply rooted within the Catholic tradition. The overall purpose of the movie is not to portray a historical or extensive view of Christianity, but rather help the audience develop an emotional response similar to other symbols the Church has used throughout her history.

Symbols of faith are used in Catholicism to help man better focus on God. By being able to actual focus on specific objects and icons, worship is made easier. The Catechism of the Catholic Church says, "In Human Life, signs and symbols occupy an important place. As a being at once body and spirit, man expresses and perceives spiritual realities through physical signs and symbols. As a social being, man needs signs and symbols to communicate with others, through language, gestures, and actions. The same holds true for his relationship with God."

Passion plays, the architecture of churches, the Rosary, shrines to Mary and the saints, holy sites, and the crucifix, each is too common in Catholic history to mention in depth, but they all demonstrate how overwhelmingly ingrained the use of symbols is to the Catholic vision of the universe. Each helps Catholics focus on the meaning of Christianity and how it relates to their lives. For *The Passion's* focus on the struggle of Jesus begs for comparison to the Stations of the Cross. The Stations of the Cross are in every Catholic Church, portraying each painful step Jesus took in fourteen stations. The first time I ever prayed the Stations of the Cross, I was amazed at how much of Jesus' life was stripped away when he was crucified, piece-by-piece. He encounters compassion from his family, from man and woman, and from society, but He continues to fall under His cross until he finally dies. The burdens that you and I are sometimes called to bear are eventually relieved by friends, family, or society, but Jesus could not be relieved of His burden by anyone but Himself, and He still chose to die. *The Passion* itself really helps to emphasize the human nature of Jesus by and draws clear visualizations of each of these events. When I pray the Stations now, I find myself focusing on how they were portrayed in the movie, which gives me greater perspective on the suffering of Jesus, so I personally appreciate how the movie portrayed Jesus' final hours.

The Passion is an attempt to reach modern people right where they expect the most from: the cinema. However, violence used to invoke admiration and awe is not common in America, or in most Christian circles. We have watered down the message of Jesus so much that an attempt to once again inspire us to live our lives according to his can shock and confuse us. The problem is not that we are shocked and disturbed by Jesus' death; the problem is that we were not expecting to be.

The emotional response, however, also assumes Christianity. Without a belief that Christ did indeed take away sin, and his suffering was valiant and necessary for mankind, leaves one without a reason to enjoy the movie, frankly. The plot is lifted from the Bible, and there is hardly any focus on development of Jesus' character. There is no attempt to show the complete life of Jesus, and each flashback is used to enhance the meaning and sorrow of Christ's sufferings. The Resurrection is barely mentioned, and the Incarnation isn't mentioned at all. Each is just as important to Christianity, but there is a special place for the Passion. We live in a world that is redeemed, but still retains many of its fallen qualities. We all still cope with Original Sin and its effects on our lives. The Passion of Jesus gives us special hope and understanding. This movie wasn't made to convert viewers, but deepen the faith of modern Christians through a powerful new symbol of faith.

This deeply Catholic version of the Passion affected me greatly. I cried a lot during the film, perhaps more than I have ever cried. Because I have always been moved most by sacrifice, and the sacrifice of Jesus was made so poignant that I couldn't help but be overwhelmed. I was perfectly satisfied by the symbolic use of violence, and will be able to use this movie to deepen my spirituality. In this way I recognize *The Passion* as a great artistic achievement. However, I do not expect this reaction from everyone, nor would I hope to. Like all spirituality, it depends a lot on personal inclinations, and I don't need to believe that Christ's death was portrayed completely accurately to love the movie. For it doesn't matter how long Jesus was scourged, or whether he could lose so much blood, or even where exactly He was crucified, but it does matter that He died for my sins, and that message, to me, radiates from the movie brighter than the clearest day.

The Movie Review



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Log Home Next to Pigly Wiggly in Monteagle



Frog Song

The Real Story

Townsend Zeigler

Early this semester, the Theta Pi frog nearly faded into another last Sewanee tradition. When members awaiting initiation ("pledges") from Theta Kappa Phi, Theta Pi, and Kappa Alpha Order clamored for possession of the frog, the administration felt the Greek organizations went to far and sentenced Theta Pi's frog to trial before the ISC.

The frog will return next year, but the wake of its chaos still haunts many on campus. The Theta Pi frog debuted at the same time as the sorority. A pledge receives the frog for one week to honor one of her recent and awkward acts of moral slippage. She must carry the frog at all times and protect it from other Greeks. If a member of a fraternity or rival sorority captures the stuffed animal, the pledge who failed to protect the frog must explain in detail why she merited the frog. Capturing the frog provides a Greek organization a trophy while allowing the pledge to claim the limelight of a week of Sewanee gossip.

The hassle for Theta Pi frog began early this semester during a Theta Pi/faculty Intramural Basketball game. Pledges from KA espied the pledge that had supposedly merited the frog for the week. She was playing basketball with the rest of her sorority while her Vera-Bradley bag, oddly lumped in the shape of a frog, lay at the side of the court. Quickly ducking from view, the KA pledges formulated a plan: they would all run out onto the court, steal the bag, and run like hell the other way.

The plan failed. Once the girls noticed the charge, they clustered into a mass of tightly locked limbs, which entangled the bag at the center. While the guys attempted to pry the prize from the screaming mass, a faculty member, disgruntled at the interruption of the basketball game, went angrily to the crowd, extended a brawny arm, and with bear-like strength, ripped many hoys away, tossing a few down the basketball court. The fight was futile, and the KA pledges fled Fowler. The frog would cause more hedlam.

After the defense of the frog in Fowler, most fraternities and sororities knew who had the frog. The bearer says, "The next day at lunch was intimidating. Everyone stared at me when I passed the tables, and people made fake lunges at my sack. The whole frog experience was scary but fun." Fortunately, an entourage of Theta Pi pledges schooled around her, warding off potential aggressors. Although tense, the day was quiet.

The next day saw action. TKP pledges drew the bearer from her room, while one hastily searched for the frog. She found it under the bed in its small Vera Bradley handbag. With the handbag secured, the

TKP pledges bowed out and escaped quietly. Upon returning to her room, the bearer could not find the frog. Panic hit, and she realized what happened. Theta Pi pledges rushed from the dorm to a car, speeding off to reclaim the frog.

They found the TKP pledges outside Cleveland, flaunting their prize. The Theta Pi's leapt from the car, claws extended, and the second battle for the frog ensued. TKP's charged from the dorm to aide their sisters, and the Theta Pi's were soon overwhelmed. The TKP pledges drove away with the frog. The Vera Bradley bag was destroyed.

The Theta Pi pledges pursued the TKP's, who attempted to lose them, Land Rover e Land Rover. But the TKP's could not throw off the dogged Theta Pi's, and desperate, they turned down Kentucky Avenue, which at the time was closed for construction. The Land Rover, as advertised handled well on the rugged track at least until it hit a six foot deep ditch. Pledges from both sororities dropped the chase, and the police soon arrived.

An IM basketball game had been interrupted, a Land Rover mired in a ditch, and a Vera Bradley handbag irreparably torn. Dean Hartman now intervened, ordering that the frog now stand trial before the Inter Sorority Council: "I feel it is best to let the students decide such matters.

However, hazing is risky, deadly, and highly problematic. It by no means aspires to what the institution or individual wants or needs." The ISC debated whether this tradition should live, or whether the mayhem and damage caused by the stuffed frog merited its death. After much debate, the ISC suspended the frog for the remainder of the semester and proposed to reinstate the tradition, which has existed since Theta Pi's founding in 1894, next year. In celebration, Theta Pi's pledges decorated themselves with yellow goggles and autographed trucker hats. The University of the South nearly lost another subtle tradition. The Greek system nearly suffered a loss of sport and convivium. But the ISC spared the frog, and Sewanee kept a small piece of its unique character.

Consultant 1



Consultant 2



Dean Pearigen!



Is that the Dean?

Why is he hiding???

I Bet his "Consultants" Know!

A man, a myth, a 'Rob Bunyon' as some affectionately called him (we'll get to that later), but now, alas, all but a memory. So, with that, The Purple attempted to make at least some contact of sorts. We figured that the elusive Dean must have a press release drawn up or something that revealed his precise location. To be truthful, the online Map Quest to his house was just too difficult to understand, and we just "assumed" he had a press secretary who could detail exactly where he went.

But, like most stories in The Purple, we were wrong. We tried e-mailing the elusive dean, but after receiving some curt replies from the e-mail: to paraphrase, the resounding sentiments were something along the lines of, "Don't e-mail me! I've gone away! I'm not coming back until July! Ha ha!" We realized two things: the "ding dong the dean is dead" bell echoing across campus could finally be put to rest, and apparently he wanted to be left in peace- away from pesky reporters. Like Waldo...er, Dean Pearigen, our double page exclusive story would have to wait he was too hard to track down. Alas, we'd never ever see him again.

That is, dear readers, until The Purple made contact with "someone" on his Sewanee webmail account. Allegedly, the email mentioned that he was "working," but would offer up his "consultants" for one of those 90 minute news briefs.

As the editor, I jumped at a chance to meet with such well esteemed "consultants." Indeed, I believed that these PR "consultants" would provide the perfect spin on where our dear dean had departed to. Still, I didn't expect to find two stylish J.Crew models about half my size already sitting twiddling their thumbs and expecting to speak with me in the Dean's office a few Sundays ago.

The young lady, dressed in a blue little number (obviously one of the latest looks for the summer season), sat perched in a chair eloquently surveying her book, and then, looking up, she acknowledged my presence nonchalantly with the old "I know where my father is" stare.

The young lad immediately leapt from his (father's) chair and quickly ushered me around the office, giving me the grand tour.

Although unsure of their age and credibility to hold a job in PR, they won me over with their enthusiasm and glib tongues which eloquently explained their father's departure.

Here is part of the transcript. For a full one you can send \$20.00, check or money order to the Editor.

Purple: What does a sabbatical mean to you?

Carolyn: Where you just hide away from all the students.

Wesley: Mainly not seeing my Dad at all. He's in Chattanooga with my sister. They rented a house. But I did get to go on Spring Break with him.

Purple: Has your dad changed at all on Sabbatical? What was he like before the break?

Carolyn: Busy.

Wesley: He can sit and eat chips and watch TV now, he never did that before.

Purple: So are you all jealous that your Dad doesn't have school work to do?

Carolyn: He does have homework. He has some report that he's doing.

Wesley: Yeah, a little bit jealous.

Purple: Do you think Dean Pearigen will be happy to go back to his old job... or do you think he'd like to remain on sabbatical?

Wesley: It depends on what he'd have to do today.

Purple: Has there been any more 'snake holding' since your dad went on sabbatical? (Editor's note: apparently there is some snake holding going on in the Pearigen family, I didn't coil too long around the issue.)

Wesley: Yeah, and we've started a little club where we catch lizards.

(Editor's note: allegedly after catching 3 lizards, they have to let them go.)

Ok, due to the fact that I only had 500 words to write for the space, let me just tell you some interesting tidbits about the Dean that I learned from his consultants:

1). He is nicknamed "Rob Bunyon" because he likes to cut down trees (Carolyn even says he cut his own jeans).

His current project: a basketball court.

2). His favorite drink of the moment... It's a kind of beer... Yes, you were right if you said Barq's Root Beer - surprised?

3). At Sewanee, the Dean doesn't have cable.

But in Chatty, Carolyn says they do!

4). No fish tale:

His wife would not have married the him, except for the fact that he is an excellent chef. Ask him to grill or fry a fish for you sometime!

In all seriousness, the sabbatical (his first one taken in 17 years) has made life a lot easier for the family. Special thanks to Wesley (3rd grade) and Carolyn (6th) for speaking with *The Purple*. Dean Pearigen will return to his desk sometime in the beginning of summer.

To: <cstudent@sewanee.edu>

Date: Tue, 18 Apr 2004 15:09:01

Subject: /College/ Will be going to bathroom

Status: URGENT!

CC:

Reply-to: somebody@sewanee.edu

From: somebody@sewanee.edu

I will be going to the bathroom at 2:00pm this afternoon and will therefore be out of the office. I will return at about 2:10pm unless I see somebody who I want to talk with on my way back from the restroom. Otherwise my posted hours will hold. Sorry for the inconvenience. I will keep you abreast of the situation as more develops. If you need anything during the brief time I will be away, please email me at somebody@sewanee.edu or leave a message at x99999.

Thanks,

Somebody
735 University Ave
Sewanee, TN 37383

495 P6^{NP} 1822
18/15/12 15677

BL Group





