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ABSTRACT

This collection serves as an interpretation of traditions, rituals, legacies, and the historical challenges associated with the University of Alabama. As such, it is a consolidated historical record of the cultural history of the university. The chapters are: (1) "Introduction" (Chad Caples, Lillie Hagood, Kurt Johnson, Anne Kanga, Julie Griffin Moore, Glenda L. Ogletree, Kevin Windham, and Peijun Zheng); (2) "The History of the A-book at The University of Alabama" (Lillie Hagood); (3) "'Corolla': Seeing Tradition Made" (Kevin Windham); (4) "'The Crimson White': A Changing Tradition" (William Shivers); (5) "Integration at The University of Alabama: First African American Student Admitted" (Joyce Coffey Grant); (6) "Joining Old Traditions with Ancient Traditions: How the Jewish Tradition Made a Place for Itself at The University of Alabama" (Kurt Johnson); (7) "We Are the World: The International Student Association (ISA) at The University of Alabama" (Anne Kanga); (8) "The Death of Racial Segregation in Alabama Football" (Chad Caples); (9) "The History and Development of Football Traditions at The University of Alabama" (Mike Aaron); (10) "Paint the Town Red: Homecoming History and Rituals at the Capstone" (B. J. Guenther and M. E. Spencer); (11) "Maintaining Tradition through Athletic Rivalries" (Lauren Taylor); (12) "Lasting Impressions: Igniting the Spirit" (Glenda L. Ogletree); (13) "The Crimson Men and Women" (Virginia Cole); (14) "The Million Dollar Band and All Its Glory" (Jennifer Fields Humber and Michael Ted Greer); (15) "The 'Legendary' University of Alabama" (Julie Griffin Moore); (16) "'The Machine'" (Chris Cribbs); (17) "Architecture Tells" (Peijun Zheng); and (18) "The Alabama Family" (Donna Ford Tipps). (SLD)

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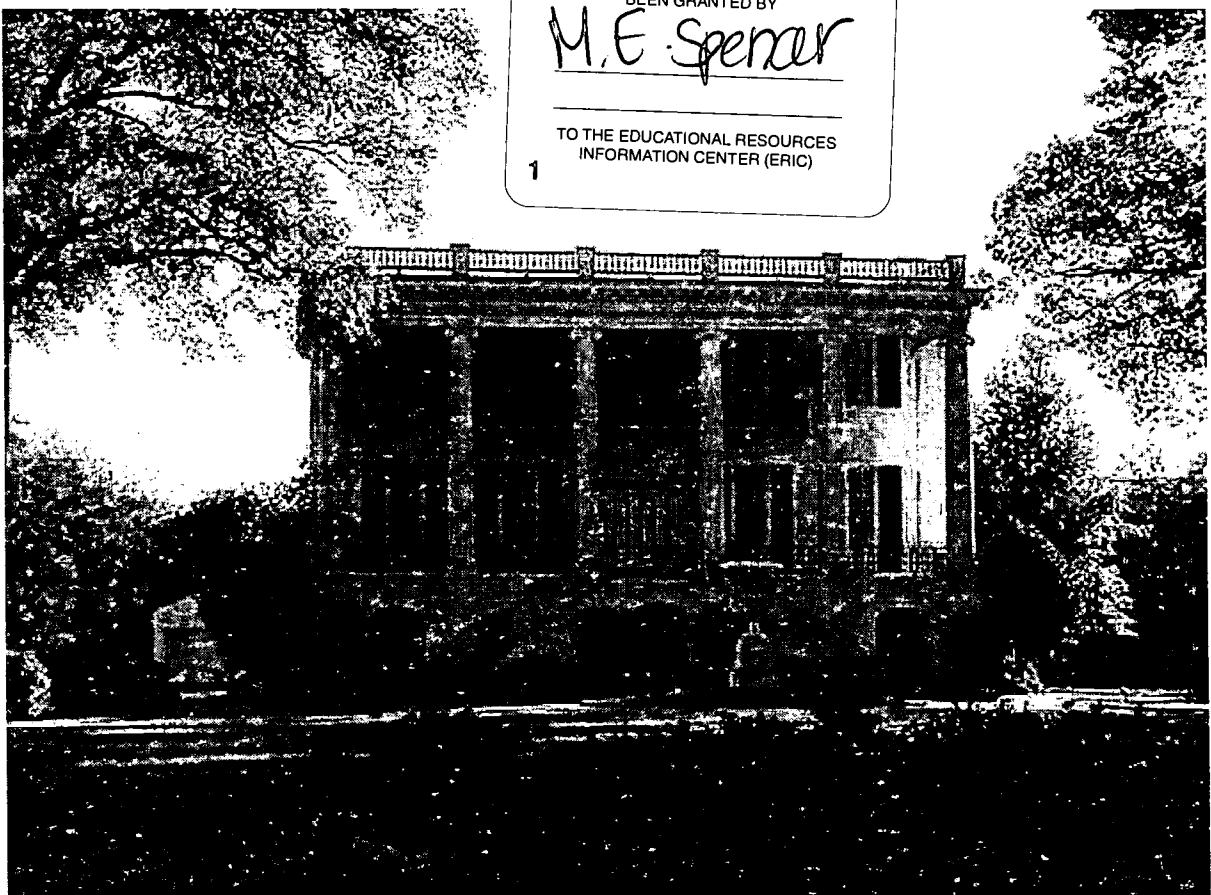
ED 476 569

THE TIDES OF TRADITION

Culture and Reform at

THE UNIVERSITY OF ALABAMA

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Introduction

*Chad Caples, Lillie Hagood, Kurt Johnson, Anne Kanga, Julie Griffin Moore,
Glenda L. Ogletree, Kevin Windham, and Peijun Zheng
Edited by Chad Caples*

American higher education is in a continual state of change to meet the demands placed upon the institution by society. There exists a great need to trace traditions back to their beginnings, to appreciate and understand them, and to recognize their influence upon those responsible for their perpetuation. While many traditions at The University of Alabama have evolved slowly over time, valuable information related to these traditions, particularly oral histories, may be lost if not preserved for posterity.

Since its establishment in 1831, The University of Alabama (UA) has remained an important symbol of many traditions in Alabama higher education. The University's situation in the Deep South lends it to being heavily influenced by many of the region's transforming social, political and religious values. Currently ranked among the top 50 universities in the United States, UA continues to transform itself from a regionally to a nationally recognized university. Many of UA's academic departments are members of national educational associations such as the University Council for Educational Administration (UCEA), a consortium of 67 major research universities in the U.S. and Canada whose dual mission is to improve the preparation of educational leaders and

promote the development of professional knowledge in school improvement and administration.

The evolution of many traditions at The University of Alabama embodies the cultural values of The University and region's past and points to the progressive direction of their future. The 170-year history of The University has left a very rich heritage. Unfortunately, there have not been any significant efforts to research these changing traditions to provide a comprehensive, detailed understanding of how important this heritage is to Alabama culture and that of American higher education. This project will truly be a task of new discovery.

The Tides of Tradition: Culture and Reform at The University of Alabama is as an interpretation of traditions, rituals, legacies, and the historical challenges associated with The University of Alabama. This collection serves as a consolidated historical record for educational practitioners, academics, members of the UA family, and all others interested in the rich cultural history of the university. Conscious of historical biases, the authors provide a historical perspective of the establishment of traditions at The University of Alabama, and illustrate how these traditions have shaped and defined the university's administration, faculty, staff, students, community and family.

The History of the A-Book

Lillie Hagood

Abstract

The A-Book, as the student handbook was called, was first introduced to students in the 1908-1909 academic year as a means of locating relevant information for University of Alabama freshmen. Since its inception in 1908, many changes are revealed in the types of student organizations by the differences in the handbooks from year to year. The first eight handbooks available are not compared and contrasted to emphasize the changes that occur in the content of the handbook. Of particular interest are the beginning of women's groups and the reflections of societal trends in early student life at The University of Alabama. The student handbook developed from a very small, pocket-sized book, yet served as a very useful resource for college students of the time. The history revealed through this handbook acts as a snapshot of what campus life was like and shows some of the rules that the entering freshmen class were expected to adhere. Traditions such as fraternities, faculty-involvement in student life, freshmen hazing ("Freshmen Rules"), and literary societies or student clubs (noting women's clubs) are all prevalent in the A-book. Each year that it was published, the student handbook changed drastically, with many additions, deletions, and special rules. Traditions in the type of

student organizations at The University of Alabama are reflected through this study of the earliest versions of the student handbook, and the changes that occurred as societal influences led directly to the formation of women's student organizations.

Collegial Atmosphere

As noted in the first handbook, "It will be published annually by the Student Christian Associations of the University," this confirms that the 1908-1909 A-Book was the first edition published (Snedecor, 1908, p. 11-12). Beginning with its first issue in 1908, The Alabama Handbook's purpose was to give general information in condensed form to the students at the opening of each University year. A page written by the college president, John W. Abercrombie, LL.D., stated there was a total enrollment of 898 students. Within this first edition, the collegial atmosphere of the University of Alabama is also described. The University is described as having approximately seven total buildings surrounding the University quadrangle, better known today as "the quad." The buildings were: Alva Woods Hall, Manly Hall, Clarke Hall, Garland Hall, Tuomey Hall, Barnard Hall, and The Astronomical Observatory. In addition to these were the President's Mansion, and faculty lived in housing in the on the sides of the quadrangle, in the front and two sides of the campus square. Construction was occurring at this period of time as well, as rebuilding was due to the destruction of all public buildings in 1865.

College Night was an important tradition, which occurred in the fall of 1908, and every student was invited to attend Clarke Hall. The exercises included speeches by old students, college songs, and yells (Snedecor, 1908, p. 6). Many members of the faculty were present at college night as there were twelve faculty total. Reconstruction generated

hope for educational advancement of women (Solomon, 1985). Simultaneously, the women's movement in the late nineteenth century expanded outside the suffrage organizations to the burgeoning women's clubs of the post-Civil War era: the Sorosis, the New England Women's Club, the Association for the Advancement of Women, and the Women's Christian Temperance Union, among others, all actively supported female education (Solomon, 1985).

Student organizations were few, and their scope was narrow. The Young Women's Christian Association (Y.W.C.A.) was organized on February 22, 1900, at the University of Alabama (Snedecor, 1908, p. 10). The committees of the Y.W.C.A. were: bible study, missionary, membership, devotional, finance, inter-collegiate, social, and musical. "It was assumed in the South... that the well-bred female would not teach school; rather, her education should fit her to be a lady- polished, competent, and subservient," (Solomon, 1985, p. 21). The activities of women's organizations reflected this belief. Interestingly, membership was open to all young women; however active membership was limited to those who were members of the Protestant Evangelical Churches.

There were only 5 college societies in 1908/1909: The Glee Club (in its third year), Dramatic Club (known as the Blackfriars—to perform annual Shakespeare's plays), Philomathic Literary Society, Kent Club and H.M. Somerville Club (for law students), and the Southern Inter-State Oritorical Association (for best orations). There were 10 fraternities, and newly developed, were 2 sororities: Kappa Delta founded in 1904, and Alpha Delta Phi founded in 1907. With the description of the campus size and

total enrollment, it is evident that the campus environment was collegial and centered exclusively on males.

College Societies to Organizations

In the 1909-1910 academic year handbook, two new buildings were erected, Comer and Smith Halls. There were no changes to the college societies; however their names were changed from college societies to organizations. With the exception of the Y.W.C.A., no other clubs related to women are mentioned in the handbook. Of particular interest is the "Hints" section (Barrow, 1909, p.8) in which every reference given to a student is stated as a college man.

The Student's Handbook of The University of Alabama 1913-1914 begins with the announcement of College Night, to be held in Morgan Hall (Poole & Williams, 1913, p. 2). This provided a means for freshmen to acclimate to college traditions. Sections in this handbook include: Greeting, Pointers, University Calendar, General Information, Points of Interest About the Campus, The Honor System, The University-Historical, and Directory (consisting of the President, Bursar's office, and three Deans). There were a total of thirty faculty members listed. Another section titled Board of Trustees, was described as a self-perpetuating body consisting of one member from each Congressional District, which controls the University (Poole & Williams, 1913, p. 16). The Governor of Alabama and the State Superintendent of Education were also Board members ex-officio. The Board ratifies the policies, manages the finances, and elects officers and professors. In fact, it is a legislative body for the University (Poole & Williams, 1913, p. 16). Political ties to the university are strong and influence the culture of the university. While many changes are noted in this edition, women's organizations do not change.

Several significant changes occurred in the 1915-1916 edition of the handbook. Student organizations began to focus more on a specific academic discipline. Other changes to the campus included the addition of Morgan Hall, which opened in 1911, the inauguration of George H. Denny as President of the University in 1912, and the Woman's Dormitory was built in 1914. There was an increase to 35 faculty members. A unique addition for freshmen was the introduction of the "Freshman Rules", adopted in 1914. The rules read as follows:

1. All Freshmen must wear the regulation green cap, bearing the letter "F" on the visor, on all occasions and until finals in May.
2. No Freshman will be allowed to attend any social function at the University or in Tuscaloosa before mid-year examinations.
3. No Freshman shall be seen in company with a young lady prior to mid-year examinations.

Note- All first year men shall be Freshmen unless they have as much as 8 points credit for their degrees (White & Waldhorst, 1915, p. 12).

It is interesting to note Freshmen Rule number two; the manner in which the rule transcends the university and pervades conduct in the community, further implying that the university's role paralleled that of a parent. Freshmen Rule number three implied that the focus at the beginning of the term was to be on academics, not on socializing with women. Although women in this period comprised a small percentage of college attendance, it appears that they were ostracized. According to Solomon (1985), the percentage of American women between the ages of eighteen and twenty-one who entered college doubled between 1910 and 1920, from 3.8 percent to 7.6 percent.

Student's interests were expanding and varying, thus student organizations grew in 1915-1916. The following list of all student organizations aims to provide depth and

understanding to the growing importance of extracurricular activities: The Dramatic Club, Glee Club, University Debating Council, The University Forum (organized in 1912), Medical Club (organized in 1914 for the Pre-Meds), Education Club, Engineers' Club (organized in 1913), Press Club (to study newspaper writing), 2 Literary Societies (Philomathic and Shackleford), University Band (organized in 1914), "A" Club (composed of men who have made their letter in one of the varsity teams), 3 Social Clubs (three dances by each per year: The Skulls, The Key-Ice, and The Arch), The Attic (nationally known as Sigma Upsilon- organized at UA in 1913 for literary excellence of junior status students), The Literesque (sophomore honor and literary society), Jasons (senior honor club based on all-round ability), Phi Beta Kappa (renewed in 1912, based on high excellence in scholarship and character with promise of future usefulness) (White & Waldhorst, 1915). With these new additions to student organizations comes yet another one, student government, which was established 1913-1914. There is no mention of the size of enrollment in this edition of the handbook. There is also no mention of any specific women's organizations, other than the Y.W.C.A.

By the 1917-1918 academic year the handbook grew larger in size, and included a University Calendar, an etching of the campus that can be used as a campus map, and a greeting from the University President, George H. Denny. Another difference to this handbook is the Schedule of Courses in Arts and Sciences that is an outline of classes, and is the only curriculum students can choose from. Rudyard Kipling's poem, "If" is also included. The poem signifies how to become a man, and places emphasis once again on the college man. The other sections of the handbook are composed of: Pointers, General Information, Points of Interest About the Campus, and The University-

Historical. Changes that occurred on campus were explained, such as in 1915 the Gymnasium and Athletic Field were completed, in 1916-17 Executive Military Training was installed (in the form of Reserve Officers Training Camp) and in 1916-1917 fraternity houses were brought to campus (Perry & Meriwether, 1917, p. 22). The President's Office was on the first floor of Manly Hall. The Directory section consisted of the President, Bursar's office, and four Deans. There is a section entitled, "Take It or Leave It," that addresses the difference of college life from what has been accustomed. The section also addresses the benefits of college life, as well as referring to being a Freshman as a rat, and emphasizing the need for intermingling among the other students (Perry & Meriwether, 1917, p. 22-23). The remaining sections are: Student Government, Y.M.C.A., Y.W.C.A., Suffrage Association, Girls' Athletic Association, Red Cross, and Athletic Association (Football, Baseball, Basketball, Track, Cross Country, Gymnasium, and Class Athletics). The Handbook describes itself under the publications section, "Otherwise known as the "Rat Bible", The Handbook is published by the Y.M.C.A. and presented to the students as a handy little book of facts, in hope that it will be of some service to them in university life," (Perry & Meriwether, 1917, p. 33-34).

Noticeable additions to the Y.W.C.A. are the Suffrage Club, founded approximately 1915, and the Girls' Athletic Association. Athletics seemed to expand during this time as well. Baseball, football, and basketball had been regular sports, but track, cross-country, as well as listings for gymnasium and class athletics were added to the handbook. "The Handbook" is now referred to as the "Rat Bible" for the freshmen. Publications such as *The Corolla* and *The Crimson White* had been circulating for quite some time, but this handbook now shows The Directory as a new addition, which was

distributed to students each year and contained students' names and addresses, both home and college.

Inclusion of Women in Literary Societies

Organizations listed in the 1917-1918 handbook were: Glee Club, Choral Club, The Blackfriars (formed in 1907), University Forum (organized in 1912), Tau Kappa Alpha (honorary debating fraternity), Medical Club, Alembic Club (chemical society), The Education Club, The Mathematics Club, Engineers' Club, A.I.E.E., (American Institute of Engineers, established at UA in 1915), Rifle Club (established in 1915), Literary Societies (the same two as previously mentioned, but now states that The Shackelford is open to co-eds) and University Band. Although women seemed to be slowly integrating into academic student organizations, the 1919-1920 handbook does not indicate gains in women's social student organizations. This edition begins with the University Calendar, Greetings, Pointers, Points of Interest About the Campus, The Honor System, and The University-Historical. The Directory consisted of the President, Bursar's office, and four Deans. Although the position of the Dean of Women existed, it was not categorized in the directory section. In 1916-1917 fraternity houses were brought to campus. Another section is called "Dormitory Dots" which posts quiet hours for the women. Men do not have such a section. Regarding athletics it seems as though baseball is becoming more popular at this point, due to the section called Mass Athletics. Again, the section that stands out in uniqueness is the "Concerning Freshmen" section, which states:

Freshmen are required to wear uniform class caps. These caps are green in color with a one-inch yellow letter F above the brim. The style and shape are regulated

annually by the executive committee. These caps must be worn from Monday following the opening of the University to the second night preceding final examinations of the college session. Members of athletic, dramatic, or glee clubs while absent from the University as members of such clubs are not required to wear the prescribed cap. Freshmen who violate these rules are tried & punished by the executive committee or its authority (Merchant, 1919).

From this passage, one can clearly see the importance of athletics and participation in extracurricular activities. Association with any of these shows prestige, differential treatment, and a sense of school pride. There are also “rushing rules” in this section that goes so far as to give a date as to when fraternities can approach new men by invitation. More than half of the book is now taken up by advertisements. There are songs and yells, and it is obvious that memorizing these are desired, because there is a recitation schedule that ends with, “Get the Alabama Pep!” (Merchant, 1919). There are no changes to student organizations in this handbook.

The 1920-1921 handbook is larger than the previous additions. From the historical dates, in 1920 the Medical School was moved from Mobile to Tuscaloosa. A new section added to this handbook is “Right Relations Of Things” (Rose, 1920, p. 9). This section discusses the importance of a man putting studies first, and emphasizing that failure comes from basically a lack of studying. It also stresses the importance of forming these habits early on in the freshmen year, and how it might be regretful later if not. The need to mention academics probably stems from the fact that there is such an emphasis on social events, social clubs, and socialization in general, that students at this time might have been deterring from their studies. An enormous amount of pride is

associated with athletics, as one page in the handbook is dedicated to announcing this. "Let's Go 'Bama – In 1919-1920 Alabama was champion of the South in football, cross-country and baseball- No other Southern school can boast of such a record," (Rose, 1920, p. 31). The page titled "Prizes" described medals, money, scholarships, and loving cups given for exceptional work in athletics, writing, and debating, and high scholarship grades (Rose, 1920, p. 32). The Penthalon Trophy and the Beatty Medal were named after Henry Beatty, a track athlete, for the purpose of encouraging all round track athletes. Athletics was starting to be associated with scholarships.

Separate Handbooks for Co-Eds

Of the utmost significance in the A-book is the division with the dividing page stating, "The Co-Ed's "Rat Bible." Being a department of the Handbook devoted to the young ladies of the University" (Pugh, 1920, p. 33). This Co-Ed's portion of the A-book includes the following sections: Student Government Association, Y.W.C.A., The Girl's Athletic Association (although it is mentioned that they have not played yet, and the sports mentioned are basketball and tennis), Big Sisters (Freshmen are paired with either a Junior or Senior), National League of Women Voters, and Literary Clubs (this year will be the initial year of three clubs which were organized among the girls) (Pugh, 1920, 33-39). Sororities listed were Kappa Delta, founded in 1903, Zeta Tau Alpha, founded in 1910, and Delta Delta Delta, founded in 1914 (Pugh, 1920, p. 18). Again, in this handbook there is the "Dormitory Dots!" section that posts quiet hours, and stresses cooperation with female students and the Dean of Women (Pugh, 1920, p. 39). Women are referred to as "Co-Eds" and a semester is referred to as a "session." The administration was comprised of: the President, Dr. George Denny, Bursar-Registrar's

Office, six Deans from the different schools, and the Dean of Women. Another interesting note is that there is not a Dean of Men (Rose, 1920, p. 10). In the previous edition of the handbook the Dean of Women was not included in the list of administrators. Due to the university being geared toward men, women were in such small numbers, and they were regarded as isolated. The American female was recognized as capable of being educated—up to a point. College was the point at which most Americans resisted, for before the Civil War the college was not considered a very appropriate place even for most American young men (Rudolph, 1962).

In 1924-1925, the handbook began with a section titled “Greetings”, “The Spirit of Alabama”, “Foreword”, and “Things of Interest About The University” (Y.M.C.A., 1924, p. 6). Things of Interest About the University listed such things as: The Mound, The Avenue of Great Oaks, The Boulder, The Round House, Gorgas Oak and Home, The Observatory, The President’s Mansion, Woods Hall, Smith Hall, Governor’s Chair, The Governor’s Mansion, The Old Capitol Building (Y.M.C.A., 1924, p. 6). One difference in this handbook is that there is not a historical section as there had been in the previous editions. There is also not a directory listing those working in administrative positions at the University (president, and the deans). College Night was still a custom at UA, and included attendance by the Y.M.C.A., Y.W.C.A., the Student Government, and faculty members. The Student Government Constitution, adopted in 1924, was included in this handbook (Y.M.C.A, 1924, p. 31-52). Again, there is a page titled, “Rules and Regulations Governing Freshmen,” in which freshmen are defined as: “All first year men (except: 1. Those who have at least eight hours of college credit 2. Those who are at least 24 years of age. 3. Those who are married) entering the University shall be considered

Freshmen and are subject to any regulations relating to the Freshman class (Y.M.C.A., 1924, p. 54).

Athletics was still fast-paced in influence and importance, as there is a separate page for the schedule of games, and a place to keep the score. The student organizations were listed categorically as: Glee Club, The Blackfriars, University Band, Masonic Club, Erosophic Literary Society, Other Literary Societies, Professional Organizations, Honorary Organizations, Alabama Quadrangle, Jasons, Hypatians, Chi Delta Phi, Omicrom Delta Kappa, The Attic-Sigma Upsilon, The Literesque, Tau Pi Epsilon, Sigma Eta, Pi Mu Epsilon, Fraternities. Of this exhaustive list, those organizations that state they were mainly open to “girl students” were: Hypatians (similar to the Jasons), and Chi Delta Phi (sorority for authorship).

Conclusion

When listing student publications, “The Handbook” or “Rat Bible” described itself as: containing information which we hope will be helpful to the students- Keep your copy of the “Handbook”; it will make a suitable souvenir of a part of your college career (Y.M.C.A., 1924, p. 76). The significance of the A-book is evident in providing information to the incoming freshmen class. As a reference for the male college freshmen, it also unveiled the perspectives of those who were involved in its production, from the description of school spirit, to the list of student organizations it offered. The changes throughout the editions of the A-book illustrate the university’s acceptance of women as part of their tradition. While the A-book is small in size, the information gathered is great in importance.

Notes on Methodology

Primary sources were used to compile this paper, from the original A-books published. Eight A-books were used beginning with the first edition through 1925. These editions were examined for regular features, additions from the previous year, and omissions from the previous year. The contents and changes involving the tradition of the A-book are discussed. Some editions were not available, which accounts for gaps between some of the A-books that are examined. To provide context, secondary sources were also used.

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Corolla: Seeing Tradition Made

Kevin Windham

In 1993, The University of Alabama's *Corolla* staff put together several internet web pages highlighting memorable and timeless moments from the yearbook's first one hundred years. Under a subtitle of *Free Speech*, John Leslie Hibbard, the first editor of the *Corolla* is quoted: "College Journalism is not play at all, but good, hard, honest work"(Free Speech, 2002) Hibbard, somewhat of a genius, died in 1893; however, "Foreshadowing the annual's perseverance through problems like small staffs and limited funds, the first *Corolla* was completed after [and despite of] Hibbard's death" (Free Speech, 2002). From the Latin *corona*, meaning wreath or garland, our version—COROLLA—means "little wreath." The 1893 edition's dedication proclaimed, "This new-comer seeking a way into your hearts, and more especially into your pocket-books, has been named the *Corolla*. It is the aim of the college annual to give a picture of the comings, goings and doings of the student during his sojourn here. The facts, fancies and foibles of the college boy are infinitely complex, and are worth catching on the wind and recording"(*Corolla*, 1893). Indeed, the *Corolla* had arrived, and today—in 2002—it is the oldest publication at The University of Alabama (UA). Withstanding time itself, the *Corolla* is not only a literary tradition but also a source in which to view The University's past. Moreover, the *Corolla* proves Capstone tradition(s) would not survive—much like Hibbard's college journalism—without hard work.

Through researching the first twenty-five volumes of the *Corolla*, the thesis that emerged was one of diligence—hard work. Athletes worked hard to establish a winning tradition, which is well known and revered today. Women worked hard to place themselves in the male dominated circles of college life; their struggle continues. The Administration, faculty, and staff struggled to create a summit of knowledge on Marr’s Field. “Greekdom” established itself despite periodic administrative interference, to provide a community and make “college life” a more meaningful experience. Students worked hard for good marks and ultimately to graduate, all while living the college experience to its fullest. This chapter hopes to show that the changes in the *Corolla* between 1893 and 1918 are a direct reflection of the “hard work” these groups (and others) undertook to shape The University just as it attempted to mold the young men and women who entered its rolls. Separated into three major sections—Greekdom, Women, and College Life—other sections will provide anecdotal tales, which will also show the foundation of Alabama Tradition in some of its earliest years. The result, the outcome of these groups’ actions—covert or not—is our University Tradition, our Tide Pride.

Greek Life

Greekdom has been a major force in student life at “Bama” since Delta Kappa Epsilon fraternity was founded in 1847. Following the DKE’s lead, in 1856 Phi Gamma Delta appeared and was joined by Kappa Sigma in 1857. In that same year (1857) the University’s administration passed anti-fraternity laws due to extreme hazing. The Civil War came to Tuscaloosa in 1864 and was disastrous, seeing Federal troops burn most of The University’s buildings leaving only the Gorgas House, the President’s Mansion, and the Little Round House. Following the Civil War, Greek life was revived on campus,

albeit secretly; despite their efforts fraternities were the target of an 1877 ban. Officially, according to the 1903 *Corolla*, there were no fraternities at Alabama between 1857 and 1885. The 1903 *Corolla* states that the "old" fraternities returned in 1885 and new ones quickly joined them. By 1893, there were six fraternities; a decade later, there were 146 men enrolled in nine fraternities (*Corolla*, 1903). In the last year in this study, 1918, there were 13 fraternities, which were overseen by a Pan-Hellenic Council.



Most of the *Corollas* were divided into sections. Each section was separated by a sketch such as this one from the 1907 volume.

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Alabama's "Co-Eds," were also eager to participate in "Greekdom." In 1903, the first sorority, Kappa Delta, was chartered at the Capstone. The formative years for university sororities were quite difficult, nonetheless, by 1911, sororities were well established. Making their mark on the Capstone and in campus life through staunch diligence, their hard work quickly paid off. In the 1911 *Corolla*, acknowledging their status as a hallmark of College Life, sororities were one of seven chapters in the annual. Two years later, the female Pan-Hellenic Council was founded to oversee the "Greek women" (*Corolla*, 1913). By 1918, 54 women were participating in four sororities: Kappa Delta, Zeta Tau Alpha, Delta Delta Delta, and Phi Beta Kappa.

Fraternities existed for several reasons. According to one of the *Corolla's* web pages paying tribute to the yearbook's legacy, coming under the rubric of *Greeks*, fraternities "began with the notion of the Southern knight, the model male who chivalrously courted Southern ladies and gave his all for the brotherhood" (Greeks, 2002). Greek societies gave students the opportunity to get together and share experience(s). Whatever the foundational motivations, Alabama's Greeks have not contributed to a completely positive atmosphere on campus, nor does the Greek system have a clear record. In 1909, the Skulls—an "elite political organization"—was established with twenty-one members and two leaders (Getting Together, 2002; *Corolla*, 1909). Three years later, Skull fraternity members chartered Theta Nu Epsilon, which became known as "The Machine." The Machine's activities at the Capstone have been well documented including a documentary by PBS. However, the Machine's Theta Nu Epsilon charter stated its purpose "was to positively influence the campus and the community, and that when it failed to do so, it should be disbanded" (Getting Together, 2002). Chris Cribbs provides an investigation for Tides of Tradition by specifically looking at some of the

“evils” associated with Theta Nu Epsilon, the Student Government Association (SGA) and the Machine; I will not undermine his work by commenting more.

Despite being outlawed since December 1898, a chief source of fun for upperclassmen in fraternities has historically been hazing. Although fraternities specialized in hazing it was upperclassmen (mostly seniors) who preformed most of the “Rat bashings” from 1893 to 1918. “RATS” was the affectionate (or not so affectionate) name given to freshmen at The University. In the 1901 *Corolla* a few “words of wisdom” appeared, describing the Rats:

He is today what he was forty years ago, living monument to human frailty and humility. He is the meek and humble butt of all jokes, of all the persecutions that the futile brains of his fellow students can invent, yet he hears them all with martyr-like submission...But in spite, of the fact that he is green and uncouth, the Freshman is by no means an unimportant member of the student body, for upon him depends to a great extent the future welfare of his Alma Mater (Hard Knock Life, 2002).

Throughout the first twenty-five volumes of the *Corolla*, there are numerous references to freshman as “Rats” and it seemed that Rat-bashing was quickly becoming a tradition.

The Anti-hazing law of 1898, which has never been repealed, was protested of course; however, the group protesting the law is somewhat surprising—it was the Rats themselves. Rats “cheered their souls with dreams of the glorious future, when they, great and powerful ‘old men,’ could vent their righteous wrath upon the heads of a new generation of rats”(Hard Knock Life, 2002; *Corolla*, 1898). According to the 1899 *Corolla* and a *Corolla* web page entitled *A Hard Knock Life*, the editors lamented the freshmen’s newly awarded freedom: “the Freshman now walks about with the dignity of

a Senior”(Hard Knock Life, 2002; *Corolla*, 1899). However Rat bashing, nor hazing stopped. The sophomores of 1899 “committed themselves to ‘molding the characters of the new arrivals,’ holding fast to the motto, ‘Do unto others as others have done unto you’”(Hard Knock Life, 2002). Hazing and Rat bashing were indeed a part of college life and upperclassmen worked hard to avoid being caught for either offense. Furthermore, groups (upperclassmen and fraternity boys) continued to take it upon themselves to shape or mold the young men of The University. In 1901, the Bleaters Institute, a social club dedicated to crafting the freshmen character, compiled a litany of complaints for the *Corolla*. One member of Bleaters, “Baby” Hohart, stated there was “not enough hazing; rats run over old men”(Getting Together, 2002). Bringing together all the ethos surrounding hazing the Rats, a senior that is identified only as “T,” wrote the following poem for the 1901 *Corolla*. He (or she?) titled it “Spare the Rod and Spoil the Rat”:

Come here! Come here! You wretched rat,
 Come here and sing for me.
 You can't, you say? You Freshman, you,
 Well, very soon we'll see.
 Come here! Come here! You new man, you,
 What makes you look so sad?
 Don't spoil your face, you pretty boy,
 You are a handsome lad.
 With many a jest like these above,
 And paddles well applied,
 The Freshman here in days of yore
 To please us always tried.
 They sang, they danced, they hugged the stove,
 They kissed each other, too;
 They water brought as they were taught,
 Rebellious ones were few.
 But now, alas, those days are-gone,
 The Freshmen now run wild,
 The rod is spared, I fear me sore
 That spoiled will be the child (Hard Knock Life, 2002).

From 1831 to 1918, as seen in the *Corolla*, Greek Life (including the hazing and Rat bashing) was under fire, but their (fraternities’ and sororities’) perseverance paid off,

and today Greek Life is as prevalent on campus as Alabama football or the Southern drawl.

The Co-Eds

We have already seen how the Co-Eds established themselves in sororities, however, their inclusion into the all-male world of higher education at UA was much more difficult. The University was sixty-one years old before the first female was enrolled. In 1892, Julia S. Tutwiler, daughter of Dr. Henry Tutwiler (the first chair of Ancient Languages at Alabama), petitioned the trustees and faculty to admit women. The governance and administration agreed but with strict guidelines. Describing the situation, another *Corolla* web page details how female students “were not allowed to attend classes with the young men or participate in the debates that played an important role in academic life”(Co-Eds, 2002). Continuing, the web cite notes, “Co-eds were required to wear corsets and crinolines, even while playing tennis, which was considered the only proper sport for a young lady”(Co-Eds, 2002). Furthermore, as seen in an advertisement for female applicants, the 1895 *Corolla* noted the Capstone sought “Young women of good character, who have attained the age of eighteen, may be admitted to The University, provided they are prepared to take up subjects of study not lower than those of the Sophomore class. They must reside in private families; but rooms for study during the study-hours of the day are provided at The University”(Co-Eds, 2002; *Corolla*, 1895). Women’s struggle at the University was, and remains an uphill battle.

Anna Byrne Adams and Bessie Parker were two of the first females to reap the benefits of Tutwiler’s efforts, entering Alabama in 1893. Quickly making the female presence felt, Miss Adams’s is pictured alongside her peers of the Law School’s 1895 senior class (*Corolla*, 1895). Parker was not to be outdone by Adams; she joined Adams

on *The Crimson White's* staff and both ladies appeared on the 1895 Honor Roll. Truly, each had an excellent academic career at the Capstone (Co-Eds, 2002). Another pioneering female student, Annie Searcy, dismissed the notion that female attendance would decline at the Capstone. Writing in the 1897 *Corolla* Searcy declared, “We do not think it will be so, but that year by year they will increase in numbers. Though we cannot vote or smoke cigars, we think that all the fields of knowledge should be open to every woman who wishes to explore them”(Corolla,1895).

Tutwiler, a leader in the founding of Alabama College (University of Montevallo), a prison reformer, and one-time President of Livingston (University of West Alabama), came to their aid once again. In 1898, she petitioned “President James Knox Powers to convert a professor’s home into a dormitory [which was dubbed the Annex]”(Co-Eds, 2002). The 1899 volume’s pages on the Co-Eds gives a history of “The Annex,” and a web page drawing from the *Corollas* states, “Ten girls from Livingston moved in with their chaperone, Miss Sallie Avery. They did their own cooking and cleaning and entertained male visitors in the ‘annex’ on Sunday afternoons” (Co-Eds, 2002; *Corolla*, 1899). Having gained admittance and living accommodations, women’s equity on campus was consistently an issue and the Co-Ed’s hard work is documented throughout the *Corollas*.

The females were quick to make a stand academically as well as socially. Just decades after the Civil War, Suffragettes were in action on campus. Known as “the weaker sex” when it came to political issues or educational rights, Alabama’s Co-Eds were nothing short of “revolutionists”(Co-Eds, 2002; *Corolla*, 1909). Women made better grades than the men, for example: in 1898 four of the six academic awards went to females; however, the women wanted their voting right. *Co-Eds Among the Cadets*—a *Corolla* web page—tells the tale best:

a band of thirty-five Suffragettes marched to President John W. Abercrombie's office on January 13, 1909. When he refused to let the women enter Rae Inez Parker handcuffed herself to the doorknob. That year's *Corolla* editor offered the following commentary: "Miss Parker reached the hearts of all who saw her by her deep, soulful eyes, which bespoke with their appealing glances that her heart was in the cause. After the crowd dispersed the knob had to be broken to secure her release." (Co-Eds, 2002).

Not directly linked to the Suffragettes, however, not excusing them, in 1901, fourteen incoming freshmen ladies received a letter from the administration. President Ambercrombie outlined three rules for the ladies:

First, 'We think it best that you should wear a simple black uniform consisting of oxford cap and gown.' The purpose of this uniform was so that 'no one can accuse you of dressing with the view of attracting the attention of the young men.' Secondly, 'We think it best that you not attend dancing parties.' 'Social gatherings with both sexes' were also off limits. In addition, they were not allowed to 'walk to the city' alone. (Co-Eds, 2002).

The *Corolla* web page notes "This was somewhat of a catch-22, in that they were also restricted from walking to the city with young men" (Co-Eds, 2002).



Copied from the 1899 *Corolla*, this photograph shows the young ladies of the Julia S. Tutwiler Annex. They are (from left to right): Debardeleben, Mason, Ingersoll, Turk, M'Mahon, Bishop, Horn, and Bullock.

The administration was not the only “entity” alarmed by the females. Despite the Co-Eds show of force in-and-outside the classroom, unquotable quotes about females creep into the *Corollas*. In the 1903 volume, “The Spieler-Mademoiselle Louisa Crawford” was described: “Though young, this peculiar specimen of Nature’s handiwork is endowed with a knowledge of every word in ‘Webster’s Unabridged’ and a tongue with a capacity of 7,700,700 words per minute. Engineers have laid plans to stop the current of her tongue, but in vain, for like Tennyson’s book, ‘Men may come and men may go, But she goes on forever’”(Corolla, 1903). We have seen how some of the male clubs were secretive, however, when it came to women, the UA men were not as tight lipped. The 1899 *Corolla* list the members and objective of the Oily Man’s Club; the object was “to hug all of the ‘soft things’.” When a member was successful “he

immediately informed the other members, and they tried to do likewise.” Yet another *Corolla* web page, *Getting Together* (2002), reads in part, “Billie Laslie, president of the freshman class of 1899, ‘did not hug but one girl during the whole year, and she was the softest’ thing in town. Thinking he had accomplished wonders he ran all the way to barrack to report to other members.”

Beyond being members of the CW and tennis team, women became involved in other extracurricular activities. Women wrote, illustrated, and colored parts of the *Corolla*; the 1901 *Corolla*—the first *Corolla* in an 8 ½ by 11 inch format—gives a two-page credit to students responsible for various editorials and articles, most of which were written by women. By 1903, women were involving themselves in the traditional male sports such as baseball. Co-Eds began to appear in team photos as “Sponsors” for home games; their duties unfortunately were not listed. The most interesting female club, the Solemn Order of Idiots, is found in the 1910 *Corolla*. This organization’s five members chose cabbage as their symbolic flower and the ladies appeared in the *Corolla* wearing dunce caps. Women were also members of the Blackfriars, the UA drama club, which traveled throughout the state giving performances such as *Twelfth Night*. The 1911 *Corolla* lent a page to the “Select Circle of the Sisterhood of Spinsters,” and it included the “clubs” symbol, yell, motto, officers, color, and a roll of members. The following year, women cracked a proverbial glass ceiling with the formation of the UA women’s basketball team. Women could also look to the *Corolla* for interesting reading and hints on social graces. The 1913 *Corolla* had literary articles entitled “Priss and Pimp,” and had pages for the “Beauty Department conducted by Maxie Rogers,” the “Culinary Department,” and had a page on “Fashion Hints.”

What do the club memberships, sorority foundings, athletic teams, and academic struggles mean? Women wanted to be included in higher education. They fought battles

on every front that emerged: in academia, housing, athletics, literature, and social circles. Today, in the infant years of the twenty-first century, the women's tradition at Alabama is just as rich as the male tradition. Praise is due to these pioneering women.

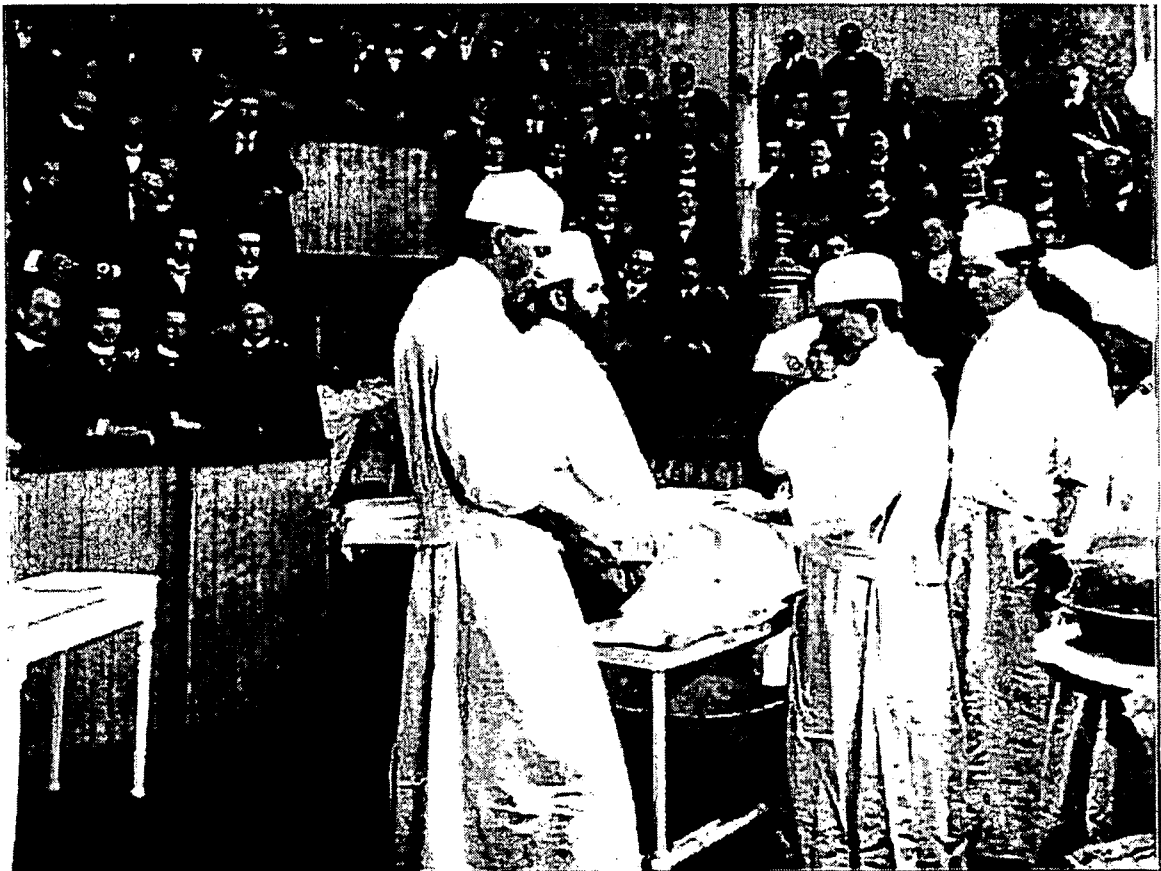
College Life

“College Life” is hard to define, however, it is what it is at any given time. College Life is defined by the student for the student; as an equation, it would take in the variables of administration, culture, politics, social current(s), and...history (e.g. tradition). Whatever College Life is during any era, it is the combination of two forces: one being top-down (administration to students) and the other being bottom-up (student to administration). When these two forces combine, compromise, or clash, the product left is College Life.

In 1897, the *Corolla* attempted to capture the facets of university life by providing a “Composite Picture” of students. The *Corolla* found the average age was eighteen, average weight was one hundred thirty-six pounds, and the mean height was five feet, eight inches. It further found that one-third of the students smoked tobacco and five percent chewed. Sixty-five percent took part in athletics and ninety-seven percent subscribed to *The Crimson White*. The academic year ran three terms and cost the student an average of \$346.49 annually. And there were only four (4) Republicans on campus. These statistics are comical in many senses; however, they only pertain to the men on campus, because the *Corolla* stated it was “impossible to procure statistics for co-eds”(Corolla, 1897).

College Life, if it can be defined at all, can be described by looking at the clubs or organizations students belong to. Throughout the first twenty-five years of the *Corolla*, a variety of clubs existed and found their way into the beloved annual. From the legitimately academic literary societies, such as the Erosophic, Philomathic, and

Shackelford societies, to the less than reputable organizations such as the S.S.S.S.S's—whose sole mission was to stay one step in front of the professors—club involvement was a vital part of College Life (*Corolla*, 1895). Some of the more notable clubs (being defined by remaining on campus for extended periods of time) were—or continue to be—the Glee Club, YMCA, YWCA, Blackfriars, Kent Club, the Jasons, the SGA, and the Kent Club. Music found its way into many social functions, and without diminishing the research of Jennifer F. Humber and Ted Greer, who have a separate chapter in Tides of Tradition on the Million Dollar Band, musical groups are listed in several issues of the *Corolla*; there was a University Orchestra in 1911, and a “band” in 1915.



The University of Alabama's Medical School was not located in Tuscaloosa, but in Mobile. This photograph, copied from the 1910 *Corolla*, shows the Surgical Clinic during an operation. Pictured (left to right) are: Drs. Jackson, Gay, Howard, and Mr. Lambert—an intern.

While the more noble clubs, such as the German Club, the Parker Chess Club, the Key-Ice Club, the George A. Ketchum Medical and Surgical Society, and Phi Beta Kappa contributed to the academic traditions of the Capstone, other clubs were less interested in spending time on class lessons, in the library, or (when the military department was on campus) at drill. The clubs, some which have been mentioned before, included the Oily Man's Club, the Liar's Club, the Cupid Club, the Kazoo Club and the Big Eaters Club. Furthermore, there was the Varsity Bicycle Team, the Gulf States Intercollegiate Oratorical Association, and the Tobacco Association. Many of these organizations had a very short life, however, they made their mark on campus and in Capstone history. The Walking Club consisted of a group of dedicated Crimson Tide football fans that would walk to Birmingham to see the "Thin Red Line" battle the likes of Sewanee College or Washington and Lee (*Corolla*, 1895; *Corolla*, 1897). Less dedicated to exercising than the Walking Club, the Sons of Rest—mentioned in the 1895 and 1899 *Corollas*—had strict membership regulations and harsh demerits were awarded for violations.

The Tobacco Association of 1893 seemed innocent enough, despite three of its members declining to have their names printed in the *Corolla* because they did not want their "papas" to know they "smoked the weed." Not all activities were so wholesome. According to the web page *Places to Go*, "The 1894 [*Corolla*] editors noticed that junior Albert Sommerville 'bought of mighty ale a large quart.' And the Drinking Club enjoyed a large following in the early 1900s." Indeed drinking was (and remains) a college pastime: John Matterson Acton, a 1897 senior, was quoted in the *Corolla*, "Let schoolmasters puzzle their brain with grammar and nonsense and learning; Good liquor, I stoutly maintain, gives genius a better discerning."

High "spirits" carried over into the extracurricular realm of sports. The University of Alabama's sports tradition is probably the most notable facet of the Capstone. Not to

be outdone by what already exist in the printed form, Tides of Tradition seeks to add to the legacy. Lauren Taylor, Mike Aaron, Chad Caples, Glenda Ogletree, M.E. Spencer, and B.J. Guenther each add to the literary history of UA athletics in our book. However, these authors deal with only a portion of athletics—football. This is not an oversight on their part, but rather their chapters are a dedication to their focus and interests. The *Corollas*, show a variety of student athletic events/teams, which were a vital part of College Life.



The Walking Club

Copied from the 1910 *Corolla*, this group's "purpose" was "To walk to Birmingham to see the Washington and Lee game." Their reward: "Seeing Washington and Lee beaten; also weariness." The moral the club learned: "Never Again!!!"

"Athletics at The University" reports a *Corolla* web page, "officially began in 1891, when the gymnastics students organized an athletic association"(Competitive Spirit, 2002). The article continues, "Students were required to take gym classes for three hours a week." "Field Days" were held for several years and included events such as the dashes of one hundred, two hundred twenty, and four hundred forty yards; there was a

three-legged race, a contest for throwing a baseball for distance, pole vault event, a running long jump, a high jump, a one hundred yard hurdle race, and a sixteen pound shot-put throw (*Corolla*, 1896). The Field Day activities became part of the tack team, which remains in existence today.

The gymnastic teams started something in 1891, and by 1893 the idea of organized athletics had caught fire with the formation of the first Alabama baseball team. Showing Alabama grit, the 1893 team played well and boasted a 4-5-1 record. Just two years later, the 1895 squad—consisting of just twelve players—compiled a 15-3 record. Proving the team's ability to play on a highly competitive level, Coach "Doc" Pollard took the 1907 team on an extensive road trip. In *Competitive Spirit* (2002), the author notes, "the team traveled to New York, Pennsylvania, Massachusetts, New Hampshire, and Rhode Island; it whipped the Yankees in all nine northern games. *The Boston Herald* observed that Alabama baseball was 'the first college team from the far south to invade New England'." It was not all glory for the ball club; during the nineteen-teens the trustees and administration would not allow the team to travel, forcing the boys to play five game schedules. With the lifting of travel restrictions, the 1917 team began the season with thirty games ahead of them; however, diphtheria took its toll and the season was cut short. Despite the setback from the previous year, the 1918 squad worked hard and brought home a national championship.

Basketball also became a Bama mainstay. In 1906, the UA men's team was established, however, the program was abandoned due to travel restrictions. The program was resumed in 1911, but according to the 1915 *Corolla*, the official date marking the birth of the UA basketball team was 1913. 1915 also saw the formation of the Co-Ed

Athletic Association, specifically for the women's basketball teams. Playing for the first several years in Clark Hall the basketball teams joined Bama's tennis, gymnastics, track, football and baseball teams in establishing a winning tradition through hard work. The athletic tradition at Alabama, laid in the bedrock of the above groups' struggles, exists—as the fight song says—“Cause Bama's pluck and grit have writ her name in crimson fame.”

Free speech was also important to students at the Capstone. We have already noticed that various literary societies emerged throughout the years; however, it was one of the products of the Philomathic and Erosophic literary societies, which began the publishing tradition at Alabama. Began in December 1873, this product—the first student publication—came in the form of a magazine, *The Alabama Monthly*. “The Monthly” thrived for fourteen years, ending in May 1887. Three years later, “The Journal” took up the mantle of providing for the students; The Journal took the motto “for the students and by the students” launching itself “upon the literary sea of the student world”(Free Speech, 2002). The Journal's pages were filled with essays concerning the military department, college athletics, and coeducation. According to another web page, these essays filled a large portion of The Journal's forty pages, and like its predecessor, it was published monthly (Free Speech, 2002). Folding in 1894 The Journal gave way to two literary traditions, which continue to provide a vivid picture of life at The University, *The Crimson White* and the *Corolla*.

According to the same web page reporting on The Journal (2002), the author notes “The first CW, produced by nine faculty-appointed members of the senior class, rolled off the press on January 12, 1894.” Will Shivers has “thumbed” through old CWs

for Tides of Tradition, and, from witnessing his research first hand (we were Hoole Library fellows), his chapter is at the least well researched, and at the most is sure to be quite a revealing, investigative piece. Nonetheless, *The Crimson White* contributed to College Life and began a literary, albeit conservative, tradition at the Capstone.

According to *The Corolla's Golden Age* (2002), in the days of military drill “there were classes, social clubs, athletics, and those beautiful Tuscaloosa belles, but one thing was missing. There was no book to record the names and faces of those who inhabited the campus, who left their footprints in the soft brown soil of Woods Quad and studied astronomy by the flickering light of oil lamps.” John Leslie Hibbard answered the call, however, as we have already seen his premature death preceded the *Corolla's* first publication. From that 1893 volume, which was “bound in a square white cover with crimson tabs at each corner,” the *Corolla* has undergone many changes, all in an effort to reflect the ideas, lifestyles, attitudes, and hard work of the people whose story it tells (Golden Age, 2002). Moreover, it has never lost the passion found in the very first yearbook, and today the *Corolla* stands at the center of a century-plus long golden age of publication.

In closing, borrowing from an introductory note found in the front of the 1903 *Corolla*, I urge you to “select the most secluded room in the house, the most comfortable chair and the coolest window in the room. Have at hand a sheaf of fans, a cool drink (for it is hot), a strong pipe, dressing gown and slippers. Burn that unpaid bill, dump the old schoolbooks down the well, and lock and barricade the door. You are now in condition to pursue this...” year’s edition of the *Corolla*. Reviving the thesis of this chapter, I hope that the reader sees a fuller history of the Capstone, and that it was only through “hard

work” that the organizational, athletic, academic, and social traditions thrived.

Establishing or building *tradition* takes effort. Like Christ’s parable, even the mustard seed—the tiniest of all seeds—can take root with the right soil, sun, water, love, and hard work. Truly, our Alabama traditions are rooted in hard work. Roll Tide.

A Note on Sources and Appendix

Research for this paper had a quite simple, strait forward approach. Each yearbook in the quarter century span was thumbed through page by page and extensive notes were taken. There was no specific reason for choosing the period I did, but being a historian interested in Early Modern and Modern Europe, I chose to stay within my own familiar time period. I was also able, with help from Hoole Special Collections librarians, to get photocopies of certain sections, articles, and illustrations, some of which have been included in this chapter. Furthermore, I contacted the *Corolla* office and Sarah M. Fleischman, the current Editor-in-Chief. She shared information about the several web pages, which were put together in 1993 by the centennial staff, including Angela Kent—Research Assistant, Karen Thomason—Designer, Carey Jenkins—Production, and Mike Downey—HTML Conversion. However, the difficulty came in deciding how to put the research together. In trying to come up with a method, I decided to look back to the first editor, Hibbard, and see if anything he did or said could lend aid. He did, and his words were of help, thus I used his idea of “hard work” and it became my thesis.

The only appendix included shows the years of publication, whom or what the *Corolla* was dedicated, and the publisher. I have included it to help future researchers, and to show how the various editorial boards were cognizant of the fact that they were writing history. The dedications found in each edition prove that the *Corolla* itself is

devoted to tradition, and strives to give credit to those who have helped establish the Capstone's legacy. Enjoy.

Appendix

Year	Dedicated to:	Publisher
1893	Itself	Cleveland Publishing Company, Cleveland, Ohio
1894	Buyers!	Cleveland Publishing Company, Cleveland, Ohio
1895	Fellow students	Cleveland Publishing Company, Cleveland, Ohio
1896	Amelia G. Gorgas	Roberts & Son, Birmingham
1897	Tuscaloosa	Roberts & Son, Birmingham
1898	Deceased Veterans	Roberts & Son, Birmingham
1899	Our mothers	A.L.Swift & Company, Chicago
1900	Benjamin Franklin Meek	Hausauer-Jones Printing Co., Buffalo, New York
1901	?? None ??	Stone Printing Company, Roanoke, Virginia
1902	William S. Wyman	Stone Printing Company, Roanoke, Virginia
1903	Hon. Tennent Lomax	Stone Printing Company, Roanoke, Virginia
1904	Trustees, President, Faculty, and Student Body	Roberts & Son, Birmingham
1905	The Druid City	Hausauer-Jones Printing Co., Buffalo, New York
1906	Amelia G. Gorgas	Stone Printing Company, Roanoke, Virginia
1907	Warfield C. Richardson	Roberts & Son, Birmingham
1908	Our Parents	Roberts & Son, Birmingham
1909	Dr. William Asa Parker	Roberts & Son, Birmingham
1910	Dr. Eugene Smith	N/A
1911	N/A (pages missing)	McQuiddy Printing
1912	Dr. W.B. Saffold	Hammersmith, Milwaukee, Wisconsin
1913	President Denny	Champlin Press, Columbus, Ohio
1914	Dean George J. Davis	Roberts & Son, Birmingham
1915	Thomas C. McCorvey	Benson Printing Co., Nashville, Tennessee
1916	Miss Mary Gorgas & Miss Alice Wyman	Benson Printing Co., Nashville, Tennessee
1917	Dean Albert J. Farrah	Benson Printing Co., Nashville, Tennessee
1918	Lost soldiers of WWI	Benson Printing Co., Nashville, Tennessee

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Corolla (1905). Buffalo, NY: Hausauer-Jones Printing Co.

Corolla (1906). Roanoke, VA: Stone Printing Company.

Corolla (1907). Birmingham, AL: Roberts & Son.

Corolla (1908). Birmingham, AL: Roberts & Son.

Corolla (1909). Birmingham, AL: Roberts & Son. Pages: 195, 238-239.

Corolla (1910)

Corolla (1911). McQuiddy Printing. Pages: 208, 218, 229, 257, 318-322.

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Corolla (1916). Nashville, TN: Benson Printing Co.

Corolla (1917). Nashville, TN: Benson Printing Co. Pages: 227

Corolla (1918). Nashville, TN: Benson Printing Co. Pages: 19-21, 151-160, 229.

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The Crimson White: A Changing Tradition

William Shivers

As people reflect on the various traditions of The University of Alabama, perhaps there is a tendency to focus attention on a repetitive aspect of a tradition and overlook certain reforms or changes that have actually occurred. Traditions at The University of Alabama span several generations, yet a generation can only experience a fraction of a tradition's duration before passing the tradition down to future generations. It may be safe to say that the general idea of a tradition is the passing of a dominant theme from generation to generation. For example, when referring to the great football tradition at Alabama, people tend to be referring to the fact that The University has won more national championships than any other college team. How the football program has changed over the decades is usually not something people recognize or discuss. The end result is that once labeled a tradition, people tend to view a particular aspect as static and overlook the changes that have taken place over the decades. An example of this is the tradition of The University of Alabama school newspaper, *The Crimson White*.

The Crimson White, as often is the case for college newspapers, is a reflection of the interests, thoughts, concerns, and ideology of the student body as well as campus happenings. The selection, organization, and presentation of the content for a specific

audience demonstrate the function of the newspaper. With most of its content pertaining to campus news, it may be suggested that a college newspaper functions because of and for the service of the microcosm created by the student population. As students continuously matriculate through the institution, the student population continuously changes. The development of *The Crimson White* during the first five decades of its existence is evidence that while the name, publication, and presence of *The Crimson White* is a tradition, it is a changing tradition, continuously adapting its content, presentation, and function to serve the needs and reflect the interests of the student body.

Background

Although *The Crimson White* has been in publication for well over 100 years, its emergence as the school newspaper was a long struggle between the students and faculty. During the late 1800s, the faculty possessed considerable control over the types of publications allowed at The University. One of the earlier student-run publications was established in 1873 under the name *The Alabama University Monthly*, which came to be known simply as the *Monthly*. At the time, the faculty had primary control in selecting students who would sit on the editorial board, selecting members only from the literary societies. This stronghold generated ill will among the students, which in turn caused the faculty to suspend publication of the magazine in June 1877. When the faculty allowed publication to resume, they continued to set strict regulations on what could and could not be published. Editors were chosen from societies by the faculty, who “insisted that no article be published in the *Monthly* until some professor had seen and approved it”(Sellers, 1953). The struggle between the students and faculty continued for ten years,

as both sides tried to negotiate an agreeable personnel structure. Eventually, the students lost their case and the *Monthly* ceased publication in May of 1887.

It wasn't until 1891 that *The Journal* attempted to succeed the *Monthly*. The restriction that only members of the literary societies could serve as board members was now removed and replaced by only members of the senior class. However, these students were still selected by the faculty. *The Journal* lasted only three years before making way for a more modern publication, *The Crimson White*.

First published on November 23, 1894, *The Crimson White* began as a four-column, four page paper reporting campus news. A letter, written by a Mr. Hill Ferguson, suggested that *The Crimson White* was supposed to be under a "more conservative" editorial policy than that of the *Corolla*, the yearbook. In his letter, Ferguson comments that, "the first volume of the *Corolla* was 'free' in some of its comments"(H. Ferguson, personal communication, 1953). Apparently, the students did not deliver on their promise. According to Sellers (1953), the editorial board was still selected by the faculty members, and there was even a faculty member serving as a censor. Still, these restrictions did not prevent questionable material from appearing in the newspaper. After only six months of publication, the faculty ruled to suspend publication of the paper, which lasted for one year. However, by the autumn of 1896, faculty members had given up control over the publication, cautioning that the editors themselves would be held responsible for any harm that came to The University because of the publication.

*The Crimson White: The First Five Decades**The 1890's*

Format and Design. While the article layout of *The Crimson White* has developed from a four-column design with no headline, the paper has maintained its large-font “The Crimson White” masthead since its first publication. Within the four columns the titles of the articles are printed in capital lettering. These titles changed every week as well as their locality. For most of its formative years, *The Crimson White* was published weekly and was four pages in length. However, by 1898, due to financial problems, publication had dropped to once every two weeks (*The Crimson White*, 1898, November 1). Advertisements for shoes, clothing, and other necessities for the cadets, made up half of the second, third, and sometimes fourth page.

There was considerable variance in the types of articles that appeared in *The Crimson White*. The types of articles printed do not seem to follow any set schedule or order. For example, one week the first column may contain an article about a baseball game while the same area next week has information concerning the whereabouts of past alumni. Several of the early issues contain a section called “Literary Scraps”, yet this does not appear in every issue. The majority of the articles that appeared during this time can be categorized as alumni affairs, athletic-related, campus meetings and happenings, editorials that ponder some abstract question or idea, humor, and poetry.

It is interesting to observe the attention that is given to the alumni of the University in *The Crimson White* and also not surprising to find that alumni tended to be strong financial supporters of the paper. In just the second issue of the paper, the editors relate that “letters are currently being sent out to advertisers and alumni” and that

“financial prospects are opening up encouragingly” (*The Crimson White*, 1894, November 29). One featured article under the title “Alumni Notes: Class of ’91, Where They Are At and What They Are Doing”, gives a brief description of alumni and their current endeavors, including marital status (*The Crimson White*, 1895, January 26). In another issue, editors announce the marriage of an alumni followed by the statement:

“We feel a deep interest in the alumni, and hope to arouse reciprocal interest in that body by devoting especial attention to them, their interests and their work, hoping to arouse in them more enthusiasm as to the work of their Alma Mater than at present they seem to feel.”(*The Crimson White*, 1894, November 29).

Function, Audience, and Content. This section will examine the ways in which *The Crimson White* served the student population and its role as the voice of the students during the period from 1884-1900.

Often, in these early years, *The Crimson White* functioned as a way to support and promote The University. One such example is an article that initially appears to announce extension courses open to the public at The University Lyceum, announcing the courses, dates, and admissions prices. However, the article also has the tone of an advertisement, stating that these courses “combine entertainment and instruction” (“Lyceum Course,” 1895). While the student population during these formative years was small enough to relay campus news by word of mouth, *The Crimson White* served as a formative announcement of social gatherings and athletic related practices. It also provided a way for the alumni of The University to be informed of former classmates.

The articles during this time are written in a collective and sometimes omniscient voice. In this voice, the authors use of the pronoun “we” to refer to all students on

campus. Though it may be said that this voice was used due to the relatively small student population, it may also be suggested that the tone of this writing is an effort to create or maintain the “collegiate way” that was desired during the time. In addition, many of the articles contain phrasing associated with an omniscient voice, as if the authors have an “outside looking in” perspective. Many times these phrases are the author’s ideas as to what “should be”. For example, adjacent to the article concerning a series of lectures at the Lyceum is another discussing the potential value of the Lyceum to Tuscaloosa, “If we all help to build up the Tuscaloosa Lyceum it will be in a very high and true sense of word a University of Alabama extension course” (*The Crimson White*, 1895, January 26).

In another brief article, an author responds to the increasing interest in tennis as a popular student recreation and suggests that a tournament be developed, “We have never taken such a great interest in tennis, but that is no reason why we should not henceforth. It is well for us to create interest in athletic contests of every kind and we cannot be excused for our neglect of tennis” (*The Crimson White*, 1896, March 20).

In these examples it is apparent that the writers of the paper are, to an extent, providing suggestion and guidance to the student body. However, there is a noted conflict of interest stemming from the fact that the senior writers choose to speak in the omniscient, collective voice and act as a guide for the student body, yet they do so while maintaining a personable writing style.

A closer look finds that the articles appearing in *The Crimson White* at this time are written solely for the benefit of the students. Few articles refer to or provide information important to faculty members. In an editorial encouraging students to submit

articles, the author requests “articles on live issues of interest to college students” (“Our *Corolla* Offer”, 1895). This sentiment is not surprising considering the difficult relationship between the faculty and students over the paper.

It is interesting to observe the more “parental” attitude of the editors, who were from the senior class, to the lower classmen. As mentioned earlier and shown in previous examples, the authors felt quite free in asserting their opinions about what was beneficial to The University, and occasionally similar advice was handed down specifically to the lower classmen. An article titled “Work Resumed”, which appeared shortly after the Christmas holidays, was an author’s attempt to inspire and encourage students to adhere to good resolutions. “The interest of this article is to cause them to reflect on their duties, to themselves for the sake of word and honor, to remember their resolutions and to fulfill them, and to let their efforts be moved and sustained by exhaustless energy” (“Work Resumed,” 1895).

The editors of *The Crimson White* creatively and frequently used the paper itself as a self-promoting tool for growth and expansion. Frequently, the paper held contests in which students submitted articles for various prizes. One such contest offers a free *Corolla* for the best article and begins with the question, “Why do not more of the students write in the columns of The Crimson White” (“Our *Corolla* Offer”, 1895).

Based on some of the remarks by the senior editors it is probable that they had wished they could enlist the lower classes for editorial positions. The papers’ tone indicate no barriers between the readers and writers. While the majority of articles are clearly written for the male population, at times the paper does appear to recognize a potential female audience. Often, when females are mentioned, they are being thanked

for their company at receptions or other social events (“An Enjoyable Reception,” 1895). The only other indication is an occasional advertisements directed for a female audience. One example is an ad for the Alabama Central Female College (*The Crimson White*, 1894, November 30).

1900-1910

Format and Design. It was in January of 1900 that the paper announced that it would continue as a weekly publication. Through the first decade of the 1900s, *The Crimson White* retains its four-page, four-column design. There is still a lack of format with poems, sports articles, and letters to the editor randomly making up the contents of the first page. The editors continued to fill the paper with news on alumni and excerpts from popular magazines and other papers. Yet as extracurricular activities and literary societies developed and became more formally organized, *The Crimson White* reflected these changes as uniformly titled articles for these groups began to appear.

Function, Audience, and Content. *The Crimson White*'s role in student organizations and extracurricular activities changed considerably during this time. With these developments the paper began to function and serve as a central hub for distributed information. Often athletic teams, organizations, and societies reported their events in *The Crimson White*, and in this light, the paper functioned as a collection of newsletters for these various organizations. The Philomatic Society is one such society who often reported the minutes of meetings in the paper.

At the meeting on the evening of Jan. 26, we received a challenge from the Erosphic Society for a public debate, which was promptly accepted. Messrs,

Fielder, and Bogart were chosen to represent the Society in this debate, with Messrs, Tucker, and Sellers as alternates (“The Philomathic Society,” 1900).

The fact that articles of this nature are printed seems to be a strong indication of how much of the student body was involved in such organizations. It is also an indication of the size and unity of the student body. However, representation in the paper was not limited exclusively to literary societies.

Because the faculty of The University saw it fitting that a student from the medical and law school serve on the board of editors, there often appears individual articles pertaining to these schools. Primarily, the purpose of these articles was to relay announcements of meetings that had taken place or to provide updates on alumni and current students.

Women also began to play a larger part in the functioning of the paper. A section called “Co-Ed Notes” appears for the first time in the early 1900s (“Co-Ed Notes,” 1902).
1910-1920

Format and Design. The 1910s saw numerous changes in the format and design of *The Crimson White*. During this time, the paper expanded its four-column design to six and then to seven by 1915. In addition, the paper increased its length to an average of six to eight pages and continued to be published weekly. The capital lettered titles became subtitles as large font titles began to be used to catch the reader’s attention. The editors of the paper might have been over zealous with their use of subtitles, for it was not uncommon for one article to have three subtitles under a large font main title. However, the use of large font titles sometimes created problems for the narrow column

design. Occasionally, a title would cover the top of two columns containing two separate stories. A thin line provided the only distinction between the title and the unrelated story.

In general, however, the improvements in format made *The Crimson White* more reader friendly. With these developments, consistency also developed in the way particular sections of the paper were identified. In the early 1900s, sections pertaining to alumni fluctuates under the titles of “Our Alumni” or “Alumni Notes”. By 1910, this section is consistently noted under “Alumni”.

Function, Audience, and Content. In examining the content of *The Crimson White* during the 1910s, one finds that the use of personal pronouns has been reduced considerably. The result is that the paper has a more objective feel.

Despite this more objective stance, the reporting still contains elements demonstrating the close connection between the writers and The University. While reporting is factually based, the writers still express opinions. In an article reporting a professor’s suggestion for a student-run, volunteer fire department, the author comments that “The plan is not an impossible one” and then begins to explain why this is the case (“Volunteer Fire Corps,” 1910). It is also within this example that one sees how *The Crimson White* acts as an advocate for the improvement of The University. The tone of this article reveals that it is intended for more than the purpose of reporting the suggestion.

It is believed that there will be much real encouragement offered to this plan.

Those who will volunteer their services or those who will be willing to act if the exemptions from certain fees be made can hand in their names to the *Crimson-White* as soon as possible (“Volunteer Fire Corps,” 1910).

It may be said that *The Crimson White*, despite its more formal writing and appearance, is still serving as an advocate of university improvement as well as a center for communication on campus.

The 1920s also meant continued growth in the audience of co-eds. The “Co-Ed Notes”, which began as a small fraction of a column in 1902, grew into almost a whole page by 1911 (“Co-Ed Notes,” 1911). However, the achievement is hindered by the fact that all news pertaining to females is housed in this section, while the remainder of the paper is clearly written for the male audience.

1920-1930

Format and Design. While in the 20s *The Crimson White* expanded its average length to six to ten pages, it appears that much of the additional space was given for advertisements. Another reason for the expansion was the growing popularity of sporting events at the Capstone. There developed a two-page section devoted to all sporting news on campus. Furthermore, fraternity and sorority news seems to have gained more attention, as particular sections developed.

Function, Content, and Audience. The record enrollment in 1923 brought about many positive statements about the upcoming year (“Opening of University,” 1923). With headlines forecasting a great year ahead, perhaps there is some component of moral boosting provided by *The Crimson White*.

In the September 20, 1923 issue - the first issue of the new academic year - *The Crimson White* is functioning to acquaint students to the various activities and tryouts taking place on campus. The paper even goes as far as to document changes in faculty members within a few of the schools.

Along with the positive comments inspired by the record enrollment for the upcoming year, *The Crimson White* delivers encouragement to the student body, as well as new freshmen, to excel and become involved on campus.

But books do not make up all of the college life. Acquaintances formed in college are well worth more than the price of attendance. These men and women here are to be leaders of the community, state and the nation tomorrow” (“Freshmen, Welcome,” 1923).

These quotes serve as examples that the collective voice of the early editions still exists.

Everyone feels optimistic over the outlooks for a successful year. With the undivided support and cooperation of the student body, it cannot be otherwise (“Big Year Forecast,” 1923).

1930-1940

Format and Design. By the 1930s *The Crimson White* had grown eight columns wide and up to eight to ten pages in length. Advertisements continued to dominate almost half of the page space, and new printing technology enabled them to appear in a variety of larger sizes and types.

New editorial sections like “At the Movies” developed and summarized new films at the box office. Otherwise, the editorial sections in general became more defined with specialized blocked section titles. Other additions include the debut of the “Girls’ Athletics” section.

Function, Content, and Audience. By the 1940s, editorials became the sections that closest resemble the articles found on the front page almost forty years earlier. These

articles contain a similar “omniscient voice” approach and retain the use of the personal pronouns “we” and “us”.

In many of the copies, it is evident that the intellectual ponderings on the front page of the 1890s have completely given way to campus news and football articles. By 1930, campus news filled the front page while much of the remaining issue was reserved for editorials and campus “gossip”.

However, there is a division that occurs in what is considered campus news. The early news detailed campus happenings as well as social happenings in the same format and tone. By the end of its first 50 years, the social news and campus news were written differently. The campus news had become more impersonal and factually based while the social news, having also become progressively dominated by fraternity and sorority news, reads more like a gossip column even though the student body had increased exponentially.

1940-1950

Format and Design. By the early 1940s *The Crimson White* began to make fairly regular use of the “headline” on the front page of the paper. While later in the decade the paper would break away from its traditional seven-column layout, the paper’s format essentially appears unchanged at the beginning of the 1940s.

One noticeable difference is the quantity of articles that make up the front page and the range of topics these articles cover. These articles tend to be much shorter in length than in previous years, and the size of the titles seems to correlate with the size of the article.

The diversity displayed on the front page is not indicative of the remaining portion of the paper. The remaining pages appear to be “sectional” in their nature, as if each page was devoted to attracting a specific audience. Often one to two of these pages were devoted to covering fraternity and sorority events, one page was titled “Women’s Section”, and an untitled editorial page was reserved for letters to the editor. The paper usually finished out with a page devoted to athletics. Football, despite the larger section for athletics, still managed to frequently make front-page news.

Function, Content, and Audience. Rather subtle changes in the way *The Crimson White* functioned produced larger changes in its content and intended audience. The shorter articles freed more space for other articles of various topics. This change in turn made the paper of greater interest to a wider audience. The front page dated for October 11, 1940 contains fifteen articles covering the upcoming Tennessee football game, intramural sports, music concerts, political polls, drama productions, dances, and an article about Denny Chimes (*The Crimson White*, 1940, October 11). This diversity is somewhat hampered by the previously mentioned “sectional” layout of the remainder of the paper. Perhaps this type of separation was reflective of the division within the student body.

One of the major changes in function was the movement from a reactive to proactive style of reporting. While this change evolved slowly over a greater period of time, it was in the 1940s that its presence was clearly made. Since the formative years in the late 1890s, the paper filled its pages by reporting events that had already taken place. In this sense, *The Crimson White* was reporting reactively. Though this style of reporting served its purpose for a student population that was considerably smaller and more

centralized, by the 1940s the paper's function had changed, and the majority of the reporting was to announce upcoming meetings and events.

Conclusion

By examining the format, function, and content of *The Crimson White* during its first five decades of publication, it is clear that the paper is indeed a changing tradition. It is only logical that with the effects of a changing student population and the other historical reforms that have impacted The University of Alabama, that the school paper would likewise reflect these changes. It is often said that the literature of a particular time is a reflection of the history. Obviously, by examining the articles of previous issues, one can see how external social and political reforms affected The University of Alabama. However, The University can also still be seen as a world unto itself, and it is because of this distance from the external world that one sees the most change is found within the growth and develop of The University and its student body.

Obviously, there are limitations in this examination of *The Crimson White*. It is easy to entertain the notion that *The Crimson White* has in fact changed over its first five decades, but providing further evidence of why these changes occurred may more clearly demonstrate the connection between the paper and the student body. Yet to determine why these changes occurred would require exploring commonalities in documentation that coincides with the changes found in the paper. It is the hope of the author that the reader might find these commonalities in the other chapters of this book and develop a holistic understanding of the interwoven traditions and reforms in the history of The University of Alabama.

Notes on Methodology

In examining *The Crimson White* as a changing tradition, this document examines how the format, content, and function of the paper have changed during the first five decades of publication. This examination includes content analysis of several randomly selected issues of the paper from its beginning in 1894 to the 1940s. Stratified random sampling was the chosen method of selection to ensure there were no biases of content. Furthermore, the stratified random selection of issues further supports the thesis that *The Crimson White* is a consistently changing tradition and that these changes may be found across any reasonable period regardless of date.

Once the issues were divided into decades, two issues were selected from years ending in zero, five, and nine. Once done, one issue was selected from the spring and the other from the fall. The summer issues were excluded because of the traditionally low student populations during summer vacation months. All months within the academic year were represented at least once. In some cases, because several issues were irretrievable, the next available year is used.

The fact that the results of the research are divided into decades is somewhat arbitrary as it is believed the changes within the paper may be apparent through examination of any reasonable period of time. However, separation by decades serves as a reasonable format for the organization of the paper. For the purposes of this paper, the author chose to examine the first 50 years of *The Crimson White* as it is during this time that the most dramatic changes occurred.

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Integration at The University of Alabama: First African American Students Admitted

Joyce Coffey Grant

A survey in the 1948 *Crimson White* in response to integration at The University of Alabama, revealed the students opposition to civil rights and the admission of African-American students. The results of the survey showed that 76% of the 835 students surveyed opposed civil rights and the admission of African-American students. The Whites of The University of Alabama had different reasons and opinions why African-Americans should and should not be admitted to the University. Those in agreement with the admittance of African-American students offered more ethical, moral, and religious reasons. And, ultimately, the admittance of African-Americans would benefit the University, the state of Alabama, and the nation as a whole. The reason given for those opposing the admittance of African-American students is that separate schools should be provided for African-Americans, admission at this time would be too radical or untimely, and violence would arise among races. The claims of those in agreement are consistent throughout with the process of integrating The University of Alabama, which includes: A resistant traditional majority white culture, which included the students, staff, faculty, and local community; African-Americans who took the stand against breaking the traditions, by integrating the University; African-Americans finding support from non-

African-American; and the individual that sustained the admission of the first African-American student to The University of Alabama.

First Two African-American Students Apply for
Admission to The University of Alabama

Four years later, in 1952, the responses in *The Crimson White* played out as The University of Alabama admitted its first two African American students, Pollie Anne Myers and Aurtherine Juanita Lucy. Myers was born July 14, 1932 on the Naman Lamb plantation near Robinson Springs, Alabama, a town northeast of Montgomery in Elmore County. She was named Pollie after her grandmother and Anner after her aunt, which was later changed to Anne. She spent the first five years of her life on a farm with a large family of uncles, aunts, cousins, and grandparents (Clark, pg. 3). Later, in the 1930's, her family moved to Birmingham, Alabama where she attended Cameron Elementary School, started Ullman High School, and later, Parker High School where she graduated in 1949. Ullman High School and Parker High School were the only two city high schools in Birmingham for African-Americans. Myers attended Miles Memorial College in Birmingham, Alabama, where she met Lucy (Clark, pg. 4).

Lucy was born on October 5, 1929, in Shiloh, Alabama. She is one of ten children born to Minnie Hosea Lucy and farmer Milton Cornelius Lucy. She attended public schools in Shiloh through junior high school. Since her parents were farmers, she helped the family work in the cotton fields, raise watermelon, sweet potatoes, and peanuts. She attended Linden Academy High School in Linden, Alabama, and graduated in 1947 (Clark, pg. 6).

Lucy attended two historically black colleges, Selma University in Selma, Alabama and Miles Memorial College in Birmingham, Alabama, where she met her soon to be husband, Hugh L. Foster. In 1952 she graduated from Miles with a Bachelor of Arts degree in English. The next decision Lucy made would change her life drastically. She and Myers decided to go to graduate school at The University of Alabama. Their decision to apply for admission emerged from a combination of ambition and circumstances. Myers initiated the decision to go The University of Alabama. It is that decision that eventually led to the crisis in Tuscaloosa that bears the name of Lucy (Clark, pg. 8). Lucy was not naïve and knew that getting into the school would be a struggle. With her friend Myers, who shared the same ambition, she approached the National Association for the Advancement of Colored People (NAACP) for help. Thurgood Marshall, Constance Baker Motley, and Arthur Shores were assigned as counsel. While they started laying the groundwork for her case, she worked as a secretary, among other jobs. Court action began in July 1953 (Clark, pg. 9).

Lucy was determined to be a graduate of The University of Alabama. “If I graduated from The University of Alabama,” she said in a recent interview, explaining her determination, “I would have had people coming and calling me for a job. I did expect to find isolation...I thought I could survive that. But I did not expect it to go as far as it did” (Clark, pg. 54). It is probable that no one expected things to go as far as they did. On June 29, 1955, the NAACP secured a court order restraining the University from rejecting Lucy and Myers, based solely upon race. The University of Alabama was thereby forced to admit them. Two days later, the court amended the order to apply to all other African-American students seeking admission to the University. On February 1,

1956, Lucy and Myers went to campus and were turned away immediately. On February 3, 1956, twenty-six-year-old Lucy was admitted to The University of Alabama as a graduate student in library science. Officials from the University notified Myers that the board of trustees had rejected her application because “her conduct and marital record have been such that she does not meet the admissions standards of the University” (Clark, pg. 54).

Lucy’s ambition was to have the best education possible. Her ambition led her into a nightmare and history. On the third day of classes Lucy faced mobs of students, townspeople, and even groups from out of state. Lucy states, “There were students behind me saying, ‘Let’s kill her! Let’s kill her!’” (Clark, pg. 71). The mobs tried to block her way and threw eggs at her. A police escort was necessary to get her to and from her classes. From within the classroom, she could hear the crowds chanting (Clark, pg. 71).

Autherine Lucy Foster Suspended From The University

Lucy was suspended from the University after her third day of classes. The University’s board stated that the action was taken for her safety and that of the other students (Clark, pg. 80). The NAACP lawyers did not accept the suspension. A contempt of court suit was filed against the University, accusing the administrators of acting in support of the white mob. Unfortunately, they were unable to support the charges and were forced to withdraw the charges against the University. The suit was used as justification for permanently expelling Lucy from the University (Clark, pg. 85). The NAACP would not appeal the University’s decision and an end came to Lucy’s and Myers efforts to integrate The University of Alabama. Lucy was successful in integrating the University and records indicate an enrollment of one black student in 1956.

In the days and months that followed Lucy was invited to study at several European universities at no charge, but she declined. Lucy states, "I didn't know whom to hate," she said. "It felt somewhat like you were not really a human being. But had it not been for some at the University, my life might not have been spared at all." If Lucy had been allowed to stay at the University at this time, she could have been killed.

Because of the expulsion, Lucy was not able to attain work as a teacher. She was simply viewed as too controversial. In 1956 she moved to Texas and married her college sweetheart, the Reverend Hugh Foster. She is the mother of five children and eventually she was hired as a teacher. After residing in Texas for seventeen years, the Fosters returned to Alabama in 1974 where she worked as a substitute teacher. Meanwhile, she maintained her interest in civil rights, and continues speaking periodically at meetings.

Atherine Lucy Foster Expulsion Overturned

In 1988 two professors at The University of Alabama invited her to speak to a class. She was able to tell students about her experience in trying to enter the University more than thirty years before. One of the questions she was asked was, "Did you ever try to re-enroll?" Foster said that she had not, but that she might consider it. A number of faculty members heard about her statement and worked to get the University to overturn her expulsion. In April of 1988 the board officially overturned her expulsion.

Atherine Lucy Foster Admitted to The University of Alabama

A year later, Atherine Lucy Foster was admitted to The University of Alabama and in 1992 she graduated from The University of Alabama with a Master's Degree in Elementary Education. Her daughter, Grazia foster, also graduated the same day with a bachelor degree in corporate finance. An endowed scholarship was named in her honor

and they unveiled a portrait of her in the Ferguson Center on campus. The Ferguson center is one of the most trafficked spots on campus. The inscription reads: “Her initiative and courage won the right for students of all races to attend the University.” It was a day of celebration (Clark, pg. 260).

From 1956 to 1963 The University of Alabama records did not have any record of any other African-American being admitted, although there were several applicants being considered over the years. The first sustained enrollment of an African-American student occurred June 11, 1963, with the admission of Vivian J. Malone and James A. Hood (Clark, pg. 177). This was a societal change in history at The University of Alabama.

Governor George C. Wallace’s “Stand in the Schoolhouse Door”

June 11, 1963 is remembered as being a most critical time in the decade. Before a national television audience, President John F. Kennedy federalized the Alabama National Guard and ordered them to the University campus as Alabama governor; George C. Wallace took his stand against the integration of the University. Wallace’s “stand in the schoolhouse door,” is one of the most recognized movements during the 1960’s. There were two other tragic events that took place on June 11, 1963, the tragic murder of NAACP regional director, Medgar Evers in Mississippi and the admission of a white male, Robert Muckel, from Utica, Nebraska, to a predominantly black college, Alabama A&M in Huntsville, Alabama (Clark, pg. 236).

Background history of Vivian Juanita Malone-Jones

Vivian Juanita Malone, a native of Mobile, Alabama, was the fourth of eight children born July 15, 1942. Her mother was formerly a domestic servant and worked with her father at Brookley Air Field, where he worked in maintenance. She attended

Central High School where she had an exemplary record. Her family instilled in the children the importance of an education. The three older brothers attended Tuskegee Institute and Vivian Malone considered attending Alabama A&M in Huntsville, Alabama in the fall of 1960. Her admission to Alabama A&M was delayed until February 1961 because of a mix-up in sending her transcripts. She had a desire to study accounting and neither Alabama A&M nor Alabama State had any accounting programs. The all-Negro Alabama A&M, where Malone maintained a 3.0 grade point average, had been dropped by its accrediting association. What purpose could her degree serve her without accreditations? With this in mind, Malone decided to apply to The University of Alabama. The Malones provided their support in ending segregation (Clark, pg. 175).

Vivian Malone Graduates From The University of Alabama

In 1965 Malone graduated with a bachelor's degree in management from The University of Alabama. The University has endowed a Vivian Malone Jones Scholarship Fund and honored Jones by hanging her portrait in the University's Bidgood Hall. Bidgood Hall is the home of the College of Commerce and Business Administration, where Jones received her degree.

Background History of James Alexander Hood

James Alexander Hood was the oldest of six children born November 10,, 1942 in Gadsden, Alabama to Octavie and Margaret Hughes Carver. His father, Octavie, was a tractor operator at Goodyear Tire Plant and his mother worked at home. He attended Carver High School in Gadsden, Alabama where he led a group of students to a white high school to make an implausible request for admission. At Carver High School, he served as class president, co-captain of the football team, and called the 9.6-second 100-

yard-dash man. Because of his excellent grades and popularity he received a trip to Montgomery to meet the then Judge George Wallace. “We had a coke in his office,” Hood recalled, “He didn’t use the word ‘Negro’ once” (Clark, pg. 176). This was very surprising to Hood, since his family had grown up on discrimination. His family was very proud of him and glad to be part of Gadsden’s civil rights movement (Clark, pg. 176). Hood had developed a strong religious background at an early age. He mowed lawns at Sweet Home Methodist Church at the age of ten and preached his first sermon at the age of 13 on alcoholism (Clark, pg. 177).

James Alexander Hood Applies for Admission to The University of Alabama

Hood was in his second year of college at Clark College in Atlanta, Georgia where he maintained a 4.0 grade point average, when he decided to apply to The University of Alabama (Clark, pg. 177). He was roommates with the college president and did chores to pay his board. He attended meetings with the SCLC, SNCC, and CORE. His first summer home, he helped organize Gadsden’s Citizens Committee, an affiliate of the SCLC. Hood had met Andrew Young, future UN Ambassador and mayor of Atlanta, at the SCLC headquarters and Young inspired him to apply to The University of Alabama. Hood’s ministerial background inspired him towards a career in clinical psychology and Clark College could not satisfy that interest, however, The University of Alabama did. Hood’s first application was returned because he failed to check the race on the application. The application was returned with a red check mark by the race. The form was returned declaring him a “Negro, American Negro” (Clark, pg. 177).

First African-American to Graduate From The University of Alabama

In 1965 Vivian Malone Jones became the first African-American to graduate from the University of Alabama. James Hood withdrew from the University after controversy arose regarding fabricated stories about his plans to play football for The University of Alabama and the incident involving the confrontation on June 11, 1963 with Governor George C. Wallace (Clark, pg. 177). Hood returned to the University in 1995 and received a Ph.D. in interdisciplinary studies in 1997.

In conclusion, the admittance of the first African-American students to The University of Alabama has changed society as a whole. These individuals have taken a stand in integrating The University of Alabama. They are very talented and courageous people who fought for what they believed in and challenged society, while risking their own lives. They were supported by both African-American and non African-Americans. The success of integration at The University of Alabama reinforces the views of those students in favor of the admittance of African-American students mentioned in the 1948 *Crimson White* article, stating that the admittance of African-American students offered more ethical, moral, and religious reasons. And, ultimately, the admittance of African-Americans would benefit the University, the state of Alabama, and the nation as a whole. All three admitted have returned to the campus to visit and lecture. Autherine Lucy Foster recently returned to the campus to present a lecture entitled, "Braving the Uncertain Future with Certainty." The title alone expresses the thoughts endured of Lucy, Myers, Malone, Hood, and others that have made a vital impact in history.

Appendix

Governor George C. Wallace's
School House Door Speech

On June 11, 1963, Alabama's Governor George Wallace came to national prominence when he kept a campaign pledge to stand in the schoolhouse door to block integration of Alabama public schools. Governor Wallace read this proclamation when he first stood in the door-way to block the attempt of two black students, Vivian Malone and James Hood, to register at the University of Alabama. President John F. Kennedy federalized the Alabama National Guard, and ordered its units to the university campus. Wallace then stepped aside and returned to Montgomery allowing the students to enter.

STATEMENT AND PROCLAMATION
OF
GOVERNOR GEORGE C. WALLACE
UNIVERSITY OF ALABAMA

June 11, 1963

As Governor and Chief Magistrate of the State of Alabama I deem it to be my solemn obligation and duty to stand before you representing the rights and sovereignty of this State and its peoples.

The unwelcomed, unwanted, unwarranted and force-induced intrusion upon the campus of the University of Alabama today of the might of the Central Government offers frightful example of the oppression of the rights, privileges and sovereignty of this State by officers of the Federal Government. This intrusion results solely from force, or threat of force, undignified by any reasonable application of the principle of law, reason and justice. It is important that the people of this State and nation understand that this action is in violation of rights reserved to the State by the Constitution of the United States and the Constitution of the State of Alabama. While some few may applaud these acts, millions of Americans will gaze in sorrow upon the situation existing at this great institution of

learning.

Only the Congress makes the law of the United States. To this date no statutory authority can be cited to the people of this Country which authorizes the Central Government to ignore the sovereignty of this State in an attempt to subordinate the rights of Alabama and millions of Americans. There has been no legislative action by Congress justifying this intrusion.

When the Constitution of the United States was enacted, a government was formed upon the premise that people, as individuals are endowed with the rights of life, liberty, and property, and with the right of self-government. The people and their local self-governments formed a Central Government and conferred upon it certain stated and limited powers. All other powers were reserved to the states and to the people.

Strong local government is the foundation of our system and must be continually guarded and maintained. The Tenth Amendment to the Constitution of the United States reads as follows:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the states respectively, or to the people."

This amendment sustains the right of self-government and grants the State of Alabama the right to enforce its laws and regulate its internal affairs.

This nation was never meant to be a unit of one. but a united [sic] of the many this is the exact reason our freedom loving forefathers established the states, so as to divide the rights and powers among the states, insuring that no central power could gain master government control.

There can be no submission to the theory that the Central Government is anything but a servant of the people. We are a God-fearing people – not government-fearing people. We practice today the free heritage bequeathed to us by the Founding Fathers.

I stand here today, as Governor of this sovereign State,

and refuse to willingly submit to illegal usurpation of power by the Central Government. I claim today for all the people of the State of Alabama those rights reserved to them under the Constitution of the United States. Among those powers so reserved and claimed is the right of state authority in the operation of the public schools, colleges and Universities. My action does not constitute disobedience to legislative and constitutional provisions. It is not defiance – for defiance sake, but for the purpose of raising basic and fundamental constitutional questions. My action is raising a call for strict adherence to the Constitution of the United States as it was written – for a cessation of usurpation and abuses. My action seeks to avoid having state sovereignty sacrificed on the altar of political expediency.

Further, as the Governor of the State of Alabama, I hold the supreme executive power of this State, and it is my duty to see that the laws are faithfully executed. The illegal and unwarranted actions of the Central Government on this day, contrary to the laws, customs and traditions of this State is calculated to disturb the peace.

I stand before you here today in place of thousands of other Alabamians whose presence would have confronted you had I been derelict and neglected to fulfill the responsibilities of my office. It is the right of every citizen, however humble he may be, through his chosen officials of representative government to stand courageously against whatever he believes to be the exercise of power beyond the Constitutional rights conferred upon our Federal Government. It is this right which I assert for the people of Alabama by my presence here today.

Again I state – this is the exercise of the heritage of the freedom and liberty under the law – coupled with responsible government.

Now, therefore, in consideration of the premises, and in my official capacity as Governor of the State of Alabama, I do hereby make the following solemn proclamation:

WHEREAS, the Constitution of Alabama vests the supreme executive powers of the State in the Governor as the Chief Magistrate, and said Constitution requires of the Governor that he take care that the laws be faithfully

executed; and,

WHEREAS, the Constitution of the United States, Amendment 10, reserves to the States respectively or to the people, those powers not delegated to the United States; and,

WHEREAS, the operation of the public school system is a power reserved to the State of Alabama under the Constitution of the United States and Amendment 10 thereof; and,

WHEREAS, it is the duty of the Governor of the State of Alabama to preserve the peace under the circumstances now existing, which power is one reserved to the State of Alabama and the people thereof under the Constitution of the United States and Amendment 10 thereof.

NOW, THEREFORE, I, George C. Wallace, as Governor of the State of Alabama, have by my action raised issues between the Central Government and the Sovereign State of Alabama, which said issues should be adjudicated in the manner prescribed by the Constitution of the United States; and now being mindful of my duties and responsibilities under the Constitution of the United States, the Constitution of the State of Alabama, and seeking to preserve and maintain the peace and dignity of this State, and the individual freedoms of the citizens thereof, do hereby denounce and forbid this illegal and unwarranted action by the Central Government (ADAH).

George C. Wallace
GOVERNOR OF ALABAMA

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Joining Old Traditions with Ancient Traditions: How The Jewish Tradition Made A Place for Itself at The University of Alabama

Kurt Johnson

Introduction

When mentioning the word tradition at the University of Alabama people speak of different opinions concerning the value traditions hold and the part they play in the life of the school. In the opinion of an administrator, perhaps the school's rich and heady football legacy is the most noteworthy tradition due to the support it earns the school. For a current student, perhaps the most valuable tradition is the fraternity formal scheduled just a few days hence. To an alumnus, who used to play in the Million Dollar Band, perhaps the A-Day parade remains the most significant. Everyone carries an opinion. For most people, traditions are a means of identifying with something larger than themselves. Traditions serve to anchor the lives of thousands of constituents to the mission and community of the University.

Unfortunately, traditions can also become a barrier to people who have not participated in the past. Since these people were not party to the formation of the tradition, their inclusion is frequently seen as a detrimental change. The University of

Alabama has an unfortunate history in regards to this pattern. Inclusion and equality have not always been widely held and valued traditions at the University.

Many factors contribute to the University's acceptance of diversity and equality as major educational and social standards. This study will focus on a little remarked aspect of The University's growth toward diversity, The Hillel Foundation. The Hillel Foundation, a Jewish student organization, is steeped in its own rich history and religious tradition. The process by which the ancient traditions of the Jewish people were accepted into the University of Alabama's pantheon of tradition is worthy of study for several reasons. First, the ways by which the Hillel Foundation was able to survive, grow, and achieve the level of acceptance it did before the major civil rights push of the nineteen sixties gives cause for study. Secondly, since the Foundation came into existence as the first official student organization on campus that represented a non-traditional student group, the experiences of this student group are worthy of study. This paper will argue that the formalization of the place held by the Jewish Tradition at The University of Alabama indicated a change in the University's attitude towards outsiders regarding the place they could hold in its' pantheon of traditions, and perhaps helping to make room for others later.

The method by which information was gathered and organized for this study was investigative in nature. Primary resources such as correspondence and literature from the period in question were the chief sources of information used in this study. Using these resources an understanding of the experiences and achievements of this student group were gained and are here put into words. This study is by no means a comprehensive

commentary, but rather seeks to provide evidence to support the notion that Jewish students somehow changed tradition at the University.

Beginnings (1930-1940)

Jewish students first began attending The University of Alabama in significant numbers thanks largely in part to the influence of President and then later Chancellor Denny. Dr. Denny, in an effort to increase the national prestige of the institution, began to recruit heavily in the northeastern part of the country (*Corolla*, 1953). Presenting the school as a bargain, considering the much lower cost of the southern school compared to those found in the north, convinced many people to send their children to study at Alabama. As a result of the large and rapid influx of northern students, the Jewish population at the University increased drastically during the nineteen thirties.

The Hillel Foundation most likely found its origin during this time. While no documentation was located to prove it, it is probable that these students experienced a variety of difficulties adjusting to the University's culture. Also, these students likely banded together due to common bonds of religion and experience. During this time period Jewish fraternities and sororities came into existence serving to corroborate the supposition that there was born a Jewish sub-culture on campus (*Corolla*, 1934). Perhaps a desire to form a more permanent organization existed at this time, but it would require later events to bring this desire to a head.

Of particular interest to this study is the manner in which the Jewish students during this time period interacted with the campus at large. As mentioned Jewish fraternities and sororities were founded. They modeled themselves after those traditional fraternities and sororities that already existed. While holding religious meetings and

forming libraries of Jewish literature to preserve their heritage and traditions, these Jewish houses also imitated their traditional counterparts (*Corolla*, 1933). Parties, formals, and weekly get-togethers were just as much a part of social life in a Jewish fraternity or sorority as observing the Sabbath. Soon, non-Jewish students were becoming involved in the Jewish social activities, and the other way around as well. Jewish students were making friends and becoming involved in many aspects of the campus community. Whether these two groups were interacting in class or at the yearbook meeting, the trend toward understanding and acceptance of the Jewish student began during this time and in this fashion. That the Jewish students were sought out by the administration to attend The University and then enjoyed such social success is the first indication that University Traditions were changing.

A Decade of War (1940-1950)

The Second World War had a profound impact on the psyche of Jewish people the world over. The horrors of the holocaust and the realities of anti-Semitism were impressed upon the minds of Jews in a forcible manner that could not be ignored. A sweeping resurgence of enthusiasm for their history and religious traditions gripped the hearts of Jews everywhere, and in America at the University of Alabama it was no different (B'nai B'rith Anti-Defamation League, p. 32).

On the outside, Jewish life continued much the same as it had in the previous decade during the forties. Jewish students still had parties at their fraternity houses and still went to formals at the houses of traditional students. The two groups of students still interacted frequently and for the most part in good cheer. However the realities of the war could not be ignored. All the male students spoke of when they would be drafted

into service (*Corolla*, 1949). The local newspapers discussed the particulars of the war in nearly every issue (Cooper, A1). What their traditions meant and cost must always have been on the mind of the Jewish student

During this time a change in the attitude of Jewish students regarding their right to be at the University is evidenced. This evidence comes in the form of the first organized push to create a formal Jewish presence on campus. This presence was established by the incorporation of the Hillel Foundation as a student organization (B'nai B'rith of Alabama, Articles of Incorporation). The importance of this step lies in the fact that it was the first formal Jewish action taken to change tradition at the University. No student organization existed prior to the Foundation that sought to serve the needs of Non-Christian non-traditional students. The lack of resistance to the Foundation's incorporation is the second strongest indicator that attitudes and traditions were changing.

The Articles of Incorporation of the Alabama Hillel Foundation dated April of 1948 indicate the perceived need of the Jewish student at the University. The objectives of the foundation are as follows (B'nai B'rith of AL., 1948):

- (a): To promote, foster and sponsor the educational, religious, and philanthropic activities of the University of Alabama B'nai B'rith Hillel Foundation maintained in behalf of the Jewish student body of the University of Alabama.
- (b): To do all things and exercise all rights and powers permitted to corporations not for profit organized under the Statute referred to hereinabove; including, but without limiting, the generality of the foregoing; the right to acquire, hold, use, control and dispose of any kind

or kinds of property, and to do all things incidental thereto; provided, however, that all funds and property, of whatsoever kind and nature, personal or real, shall be devoted to the purposes set forth in paragraph (a) of this article:

(c): To borrow money and to give security therefore and to pay interest on same.

(d): To do all things necessary, suitable, or property for the accomplishment of any of the purposes herein enumerated and with all powers now and hereinafter conveyed by the laws of the State of Alabama. (p. 2)

The stated objectives lend insight into the perceived situation and needs of the average student at the University during the nineteen forties. Focusing primarily on article (a), we note that the organization states that on behalf of the Jewish student body three basic activities needed to be promoted and protected. These activities are loosely defined as educational, religious, and philanthropic. The remaining articles deal with assuring the first article is provided for, indicating its importance. A discussion of the three activities the Foundation seeks to promote and how they accomplished this is worth some attention.

First, the Foundation establishes itself as an educational entity. The Foundation is for Jewish students at The University of Alabama, placing their needs foremost. Studies show that a feeling of belonging to and ownership of a school of Higher Education is a very important factor in student persistence in college (Levine, pg. 14). Prospective students frequently base their attendance decisions based on how certain they are that

they can find such a place of belonging. The Hillel Foundation from the beginning sought to create such an environment for Jewish students.

Before the Second World War, being Jewish was rarely considered by anyone not from that tradition. Protestant Christians, of which most of the southern population consisted, viewed Jewish people as different at best. At the worst, some people viewed Jews as a threat, believing them to be a subversive element hoarding money and power that rightly belonged to traditional citizens. While the world knows the center of this errant philosophy was Nazi Germany, before and even during WWII many people openly agreed with the idea (B'nai B'rith Anti Defamation League, p. 31). While Alabama certainly had no more than its fair share of such people, the presence of Anti-Semitic thought was still brought to bear against Jewish people. Anti-Semitism and the horror of the Holocaust created a desire amongst Alabama Jews, both students and citizens alike, to assure that they had a place where they could receive an education and achieve social mobility for their children. The Hillel Foundation was founded firstly to serve educational purposes.

From its inception the Foundation provided a social nexus for Jewish students. The several Jewish fraternities and sororities (all located off campus according to correspondence from the time) rallied around the Foundation (Fleischel). A house also located off campus was purchased where the Foundation could operate and students could congregate. Jewish students who could not afford University housing could stay at the Hillel House. Students who needed financial help found a helping hand in the board of trustees' president Bill Bloom and the Foundation's director, Dr. A. H. Fleischel. Scholarship funds were created solely for Jewish students, with much of the funds being

raised from synagogues both local and abroad (Fleischel). Jewish students now had a place where they could find academic encouragement and advice that existed exclusively for them. In light of the Holocaust, the education and empowerment of Jews took on a new urgency. The Hillel Foundation, in providing scholarships, a home, a social network, and a safe place to study and talk did much to strengthen the educational experience of Jewish students.

Secondly, the Hillel Foundation sought to meet the spiritual needs of the Jewish student. The Jewish Religion places much importance on tradition and constitutes a strong presence in a person's life. Pentecost, Chanukah, and The Feast of Lights are all traditional observances centrally important to the Jew. However, the University community was slow to become sensitive to the tenants of the Jewish faith. Frequently, registration for the spring semester would be scheduled during Chanukah, or registration for the fall semester would occur during Pentecost. The administration did not permitted Jewish students to have days off to observe these holy days, unlike the Christian holidays of Christmas and Easter. The Hillel Foundation sought to be an advocate for Jewish student rights to observe their religious rites. The University Cafeteria did not make much of an effort to provide kosher foods, and sales receipts from the time indicate that during the late 1940's the closest kosher butcher was located in Jacksonville, Florida (B'nai B'reth of AL). The Hillel Foundation provided dietary assistance to those Orthodox Jews who lived in Tuscaloosa and the surrounding area.

The Hillel Foundation observed all the Jewish traditional high and holy days, either providing services on campus or organizing them in local synagogues. With the Foundation, Jewish students gained a spiritual and religious presence on campus they had

lacked before. In gaining this presence, the Hillel Foundation joined the campus Ministerial Association. This formalization lent a sense of dignity and respect to the students' religious identity. Perhaps this toleration of the formalized practice of the Jewish faith on campus most significantly represents the change in public opinion at the University, since it is the most obvious point of difference between Jewish Americans and Protestant Americans.

Thirdly, the Hillel Foundation sought to further the philanthropic mission of the Jewish student body. Providing for their needs was not enough. Their Jewish identity demanded students to be involved in a variety of charities and social organizations. Chief among these philanthropic charities were those that sought to protect the civil liberties of Jewish people both in the States and abroad. Zionism and the formation of the Nation of Israel were intense topics in that day and all Jews came to the defense of the newly reborn Nation of Israel (B'nai B'reth Anti Defamation League, p. 26). Organizations that disseminated information regarding the Holocaust and the relocation of thousands of displaced Jews after WWII needed funding. Attempts to recover wealth and property stolen by the Nazi's were prevalent. Efforts were made to keep the nation's attention focused on the Nuremberg Trials. The Hillel Foundation had a hand in all of it, giving its students an outlet for their need to change society and to exercise their civil liberties and rights. Jewish students raised money for charities through balls and fundraisers and hired orators to speak on Jewish issues of the day. There was much to set right after the war and the Jewish Community at the University was actively involved and doing their part.

The incorporation of the Hillel Foundation as a student organization is of note due to its uniqueness in representing non-traditional students. Traditionally, student organizations officially recognized by the University served the interests of Protestant students. A change in the schools toleration of different religions is evidenced by the utter lack of serious opposition given to the Foundation's incorporation. Traditions were changing and growing, as the result of Jewish action no less.

Cementing The Relationship (1950-1960)

The increased religious and traditional pride motivating the students during the forties did not dwindle as the Hillel Foundation moved into the fifties. Of interest to this study is the process by which the presence of the Hillel Foundation gained a permanent presence in the life of The University through the building of a campus chapter house and activity building. Having its own building on campus truly legitimized the place held by Jewish students in a way that not even the incorporation of the Hillel Foundation as a student organization did. It is amazing to note that at this time admission to the University was based on discriminatory standards, yet the Jewish students were building their own edifice. The articles of incorporation are very clear about the importance of owning property, and it can be surmised that the establishment of such an edifice was the initial intent of the framers of the organization. Jewish people have traditionally seen themselves as a people without a nation ever since Jerusalem was destroyed in 12 A.D. To have a place to call their own was very important and became even more significant after the Holocaust.

During the early fifties Jewish social and educational endeavors continued the patterns of growth experienced in the prior two decades. By involving non-Jewish

students in their lives and social events, understanding and tolerance had taken form in the minds of many students. Jewish fraternities and sororities experienced an equal level of attendance at their balls and parties as the traditional organizations did. During this time, Jewish worship services and festivals were observed and many Jewish students would bring non-Jewish friends along. Speakers were sometimes obtained to openly discuss differences between Judaism and Christianity as well as their shared history, drawing many Christian students (B'nai B'rith of AL). By the early fifties, many students had already been exposed to Jews on campus and were accepting of them and their traditions. It is within this climate of acceptance that plans to build on campus were put forth by the Hillel Foundation.

In a relatively short time, slightly more than three years, the funds were raised to build the new Foundation Building. The campaign to build the Foundation Building and its ultimate success were seen by many people, both Jewish and not, as significant to the life of the University. At the dedication in April of 1952, many statements of affirmation were made, such as (B'nai B'rith):

“Hillel forms a significant and vital part of the University community.” Dr. John M. Gallalee, President of The University of Alabama.

“...a wonderful building and a fine opportunity of preservation and application to the life of the great Jewish religious heritage.” The Rev. George M. Murray, President of the University Ministerial Association.

“The Hillel House promises to give great and lasting benefit not only to our students of Jewish faith but also to all who accept their generous offer to make

use of its facilities.” Dean Noble B. Hendrix, Dean of Students at the University of Alabama.

“Hillel is very helpful in filling the psychological as well as spiritual needs of the students.” Dr. Margaret S. Quayle, Director of University Psychological Services Clinic.

“Hillel gives you a true feeling of democracy in action.” Harris Cohen, a student.

Of significant import, the attitude of the administration and student body toward the Hillel Foundation and the complete sense of acceptance perceived when reading their words stands out. These statements serve to indicate that a major shift in the thinking of the administration and the student body in regards to tolerance had taken place. This shift in thinking had obvious implications relating to who was welcomed to participate in University Society and Traditions.

Emblazoned at the top of the Dedication Order of Activities Pamphlet are the words “A new dignity for our heritage, and a new incentive to our youth” (B’nai B’reth). This serves to encapsulate the general feeling of Alabama Jews that they had achieved a place of their own in the Traditions of the University. The completion of the Hillel Foundation’s building was a significant cornerstone for Jewish students and the school. The attitude of the non-Jewish community toward the formalization of the Jewish tradition as represented by the new Hillel Foundation Building at the University has great significance. The capacity of the school to embrace people of different origin and heritage was exercised in a way it had never been done before. A place was made for Jewish people to grow and influence others.

A change in the attitudes of the Universities constituents is evident. A place was made for new traditions, and a place was made for a new group of people to participate in the traditions of the school. The process by which the Hillel Foundation established its own place at the University created a precedence for toleration and acceptance that can be assumed to have had an effect on the further diversification of the student body. In conclusion, it can be safely said that during the first thirty years of their presence on campus, Jewish Students changed University Traditions and created a place in campus society they could call their own.

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We Are The World: The International Student Association (ISA) at The University of Alabama

Anne Kanga

Introduction

The International student Association (ISA) at the University of Alabama (UA) falls under the division of student affairs. As noted in the UA students' associations website, "the first priority for the organizations in this division is to complement and supplement the academic enterprise, maintaining both a climate on campus and a range of programs that foster student's academic growth" (www.sa.ua.edu/). The main objective in this paper is to give an overview on how ISA has contributed in this endeavor since its inception in 1957. Students' associations like the academic programs contribute significantly to the general welfare of students in higher education. The International student Association, a tradition that dates back to the late 1950s has been playing a key role in socializing students from all ethnic backgrounds here at the University of Alabama.

The main focus in this chapter will be to do a historical research on ISA as a tradition and a student organization here at The University of Alabama (UA). Specifically, I will discuss its historical background, its objectives/aims/ governing

constitution, activities and student's involvement in the ISA activities or the lack thereof, ISA's contribution to the general welfare of the students and to the University at large, and finally, a conclusion. Methods and sources used to gather information for this paper range from personal communications, to other primary sources such as: The University of Alabama *Corolla* Yearbooks (1965-2000), University of Alabama websites such as ISA website www.bama.ua.edu/~isa/philo.html, and UA student affairs website <http://www.sa.ua.edu>. Personal communications have been through letters, emails, and interviews. Secondary sources used in this paper are textbooks and journals. Primary resources currently available show that ISA was founded in 1957, and established its international house at 1001 Riverside Drive in 1959. Over the years, it has encountered several challenges that have made it be severally defunct. However, currently, it is fully operational.

Objectives/Aims

In accordance to the Report and Recommendations by the Carnegie Commission on Higher Education (1971), student organizations are required to submit a statement of purpose, criteria for membership, rules and procedures, and a current list of officers. Further, campus organizations should be open to all students without respect of race, creed, or national origin, except for religious qualifications, which may be required by organizations whose aims are primarily sectarian.

The ISA's current constitution which contains eleven articles aims at achieving the following objectives as contained in article I of the constitution:

- (a) To be concerned with the general interests and needs of international students at The University of Alabama.

- (b) To promote academic, social and cultural interaction among UA international students, UA American students and members of the Tuscaloosa community.
- (c) To remain non-profit, non-political and non-sectarian.

The 1965 *Corolla* yearbook summarized ISA's objectives as outlined here below:

"The association provides a medium in which foreign and American students can interact socially and culturally and foster an understanding between nations through the interchange of ideas" (p.425). The 1965 *Corolla* yearbook further noted that ISA is concerned with the general interests and needs of foreign students and that the membership is open to all.

The International Students' Association Activities and Students Involvement at UA

The roles student associations play in the college life of students are equally beneficial like the academic programs. Rudolf (1990) appealed to this in his historical analysis of the American college and University as he observed, "the college as construed by the officials might neglect intellect in the interest of piety.... It might do all these things, and did, but the American college became something more, much more than this. In the end it became a battlefield where piety and intellect fought for the right to dominate; it became an arena in which undergraduates erected monuments not to the soul of man but to man as a social and physical being" (136-137). As Rudolph further argues, the students themselves planted beside the curriculum an extra curriculum of such dimensions that in time there would develop generations of college students who would not see the curriculum for the extra curriculum; who would not believe that the American college had any purpose other than those that could best be served by the vast array of machinery, organizations, and institutions known as student activities. Rudolph further

argues that “To what had been a curriculum in the 1820’s was added a vital extra curriculum by the 1870’s” (p.137). The ISA tradition at UA though started many years later is part of the extra curriculum that was added to the American collegial life.

Although ISA dates back in 1957, the current ISA office has records from 1987. With few exceptions, annually, ISA carries out the following activities: Welcome back party/back to school party, international film festival, international exhibitions, international orientation and conference, all nations dance, international sports day, Halloween party, spring party, get on board day, thanksgiving dinner, world peace day, international banquet, bowling tournament, international week, international friendship program, international talent show, watermelon cutting party, international festival/Flava Fest and farewell parties, a president’s reception, and a weekly coffee hour that is held every Friday in 121 BB Comer Hall from 11:30 to 1p.m. The pictures at the end of this paper (Appendix 1 and 2) give a taste on how some of these activities are like. Also, a glimpse of ISA members clearly affirms that the ISA here at the University of Alabama is indeed the “World”. For details concerning these activities, you can visit ISA’s website: <http://www.bama.ua.edu/~isa/philo/philo.html> or email isa@bama.ua.edu.

A discussion with the current ISA president Rashmee Sharif, revealed some challenges the association has encountered over the years. According to the president, the ISA has undergone an evolution. From being very active in the late eighties and the early nineties, the association became defunct throughout the nineties, and only “resurrecting” at the dawning of the new millennium. According to her, this is likely due to the fact that ISA sees more turnover than any other organization. Most international students are

usually here on campus for shorter periods of time, and most of the time they are trying to adjust into the new American culture.

As she argued, many shy away from getting involved because there are cultural and academic pressures to cope with. According to the president, the association is getting more active when most of the officers are either American students or as it is currently, with the first generation Americans. Actually, the current president is a first generation American from Bangladesh. With respect to this evolution, the ISA president remarked “This poses a new dimension to the ISA, it is almost as if the children of the international students from the past are now running the ISA. After such an evolution, ISA’s events have greater turnout from both the American students and the international students and no international students seem to be complaining about ISA’s American executive board” (Interview held on October, 14th 2002).

She further argued that this situation is not a negative one in that these American students are usually here for longer periods of time, are accustomed to the American way of life, can handle the University’s bureaucratic ways, and can mix equally well with both the American and international students. At some point in our discussion, the president remarked: “However, the ISA should be run by international students because many of these American officers cannot possibly understand all the unique dimensions of being an international student. Issues of Visas, work permits, passports, and all the Immigration and Naturalization Services (INS) procedures are all to alien to American students. However, as the president observed, unless, the international students are here long enough, it is unlikely that the American influence in the association will change. ISA’s contribution to the general welfare of the students and to the university at large

An excerpt from the 1993 *Corolla* yearbook succinctly summarizes the very significant role students' organizations play in the general welfare of the student body as quoted here below:

We joined clubs so that our individual voices swelled into a chorus worth listening to. Our screams of outrage and shouts of joy melded into the sound of change. Our days were filled with the solidarity of mutual goal, and we met that goal with energy and enthusiasm. Whether we are working for a better tomorrow, or just getting together for games on the quad, organizations satisfied the most important need of all –to be together, to be necessary. We are needed. More importantly, we needed each other. (p. 225)

Jill Weldon in the 1987 *Corolla* yearbook noted, "College students are amazing in the amount they can pack into their lives. At Bama, they are no exception. The number of successful organizations attests to this" (p.127). Weldon continued to say that students are given the chance to find out about organizations and are able to meet members at get on Board days which are held twice a year, at the beginning of each semester. Also, a reflection on the American College in the Colonial and Revolutionary periods (1636-1800) shows the crucial role students' organizations played in promoting social welfare among the students, the families and in the community at large. As Rudolf (1990) observed, there was a significant positive correlation between students' involvement in student organizations and related extra curricula activities and reduction of students' unrest in universities and colleges.

Vine (1976) noted that after the 1740s, the social function of higher education changed. Educators perceived a moral crisis sweeping all of society and laid the blame to

improper training within the family. As Vine observed, educators perceived a moral crisis sweeping all of society and laid the blame to improper training within the family. The college was seen and came to serve as an institution, which was best, suited to inculcate virtue and promote social sponsorship among the privileged. In other words, the college needed to be structured in such a way that students freely interacted as this helped them to learn from one another. Vine quoted Benjamin Franklin who commenting on the social function of the college noted “In addition to offering vague and imprecise statements about teaching students how to use riches and talents, colleges characterized themselves as offering another advantage which might seem more compelling” (p.414). Commenting on the people who founded the Academy of Philadelphia, Franklin noted that they would zealously unite, and make all the interest that can be made to establish students, whether in business, office marriages, or any other thing for their advantage.

Franklin captured the significant role played by students association such as ISA as early as the 1700s as he asserted, “proper connections are essential for success. He offered the hope that the right schools could provide the means through which connections could be made. Although Vine and Franklin’s argued for how the college would serve the social function of the sons of the elite then, undoubtedly, this social function is very evident in students association in the present American higher education. As Weldon (1987) in the *Corolla* observed, in students organizations, “There is a choice for any interest or personality. There is political, career, religious, academic, philanthropic, athletic, and just plain organizations” (p.127).

The International student association at the University of Alabama, which was founded in 1957, provides a medium in which foreign and American students can interact

socially and culturally and foster an understanding between nations through the interchange of ideas. Concerned with the general interests and needs of the foreign students, the membership is open to all students. By 1965, when the association first featured in the *Corolla* yearbook, the membership comprised of 132 students representing 33 different countries.

The following interview with Rashmee, who is the current ISA president (2002-2003 school year) revealed that ISA not only enriches campus life for all student and especially the active members, but it all also creates many other forays that bridges the gap between the administration, and the student body and especially international students.

Q. Please comment on how ISA contributes to a better intercultural understanding here at UA.

A. Throughout the year, the various ISA activities aim at fostering international cultural awareness whether it's through films, dances, dinners or whatever activity.

Q. How does ISA bring the international students together on a regular basis?

A. International coffee hour is an established tradition on this campus. It is currently held virtually every Friday in room 121 BB comer hall from 11.30 a.m. to 1.00 p.m.

Q. In what other ways does ISA enhance the general welfare of students?

A. ISA is proud to announce that we will be awarding three ISA book Scholarships in order to foster and promote involvement in the ISA this year. Several upcoming event s such as our Halloween party and kick off on the

quad will help raise the needed funds for these scholarships. Any ISA card holder is eligible to apply and awards will be given to those who have participated immensely in the ISA. Also, ISA hosts an international film festival during the month of November. This year's films will be from India, Japan, Hungary, France, and Italy will be featured in the Ferguson center theater. Finally, ISA is super-excited to announce Flava Fest 2003 tentatively scheduled for January 31st. This will be a huge festival featuring all the different "flavas" our university has to offer by featuring a talent show, an international fashion show, a catered ethical meal, and a DJ dance party (Rashmee Sharif, personal communication, October 14, 2002).

The ISA website (www.bama.ua.edu/~isa/philo.html), plays a crucial role in socializing the international students through their esteemed forum "The SmartStudent Guide to Studying in the USA". In this website, students are introduced to a host of things such as: an introduction to the Tuscaloosa city and hangout places. Since there are a lot of nuances to life in the US that international students can only learn by living here, in this website they are introduced to some of the more important cultural differences. Issues that are considered here are aimed at helping the students understand the American culture better as this facilitates their adapting process. Issues clarified center on stereotypes, personal space, forms of address, demeanor, toilets, tipping, social visits, business visits, business clothing, telephone etiquette, dining, gift giving, smoking, gestures, noises, numbers, calendar dates, time and temperature, American holidays, weights and measures, electronic equipments, religion and many others. Further, INS issues for the international students are all clarified in this website.

The ISA's unique role is manifested further in its collaboration with other associations whose main mission is to encourage and celebrate diversity here at the University of Alabama. The Flava Fest 2003, which is a collaboration effort of three associations (ISA, Student Coalition Against Racism –SCAR, and African American Association -AAA), attests to this goal. Below is an excerpt from a letter addressed to the dean of students and signed by the three presidents.

In recent years the University of Alabama has developed a reputation of being a premier institution of higher education. At the same time, however, there has been a dark cloud hovering over our university's successes – the issue of diversity. Last year's (Student's Government Association – SGA) elections and Greek rush are primary examples of this issue on our campus. In light of such events, the ISA, SCAR, and AAA have come to the conclusion that our university does not need another protest: what we need on our campus is a festival celebrating all the different "flavors", not just the different races, our university has to offer.... It is our pleasure and honor to announce that "Flava Fest 2003" has been scheduled for Saturday, January 25th, 2003 at the Four Points Sheraton at 6:00 p.m. At this event, there will be talents from all over the world, a step show, an international fashion show, catered Indian and Thai food, and the finale will be topped off with a DJ dance party. Because of its close proximity to black history month, it will also serve as a kick-off event for Black history month. Also, all upper university administrators and local community leaders will be receiving a personal invitation along

with one complimentary ticket to this event (Rashmee Sharif, personal communication, October 13, 2002). The above analysis tells much on ISA as a unique student organization that not only blends cross cultures together, but also, compliments and supplements the academic dimension but helping students to be all round individuals in life.

Conclusion

As noted in the Carnegie Report on Higher Education (1971), a campus is in many things - a physical place, a shifting scene of people, a set of functions, a series of traditions, a body of rules and much else - but it is also a spirit. The ISA tradition as this paper has tried to highlight is devoted to the well-being of mankind around the world. This it has done by helping international students feel at home at UA. It has also helped to increase the interaction between international students and domestic students. Most significantly, ISA has provided a forum that gives international students a voice on the campus. This has encouraged their interaction among themselves and to participate in activities that help them to enjoy their time in the United States.

An article in the 1995 *Corolla* yearbook very succinctly summarized the unique role ISA plays in the lives of students at the University of Alabama. In this article titled "crossing the borders" the author Nikki Comerford noted that: "The International Students Association blended different cultures to make a unique organization" (p.127). The article further stated that the ISA has provided American students the chance to experience foreign cultures and gave international students a chance to share these cultures with the entire University community. With so many international students on campus, the group served as a home away from home.

Finally, I argue that student associations like ISA contribute significantly to the general welfare of students by enhancing international cultural awareness. It is without a doubt, a tradition not only worth of its international name, but worth maintaining here at the University of Alabama.

Appendix 1

1985

They are the World

Students Celebrate International Diversity

All it took was a little help from their American friends. The first International Talent Show, sponsored by the International Student Association, was presented April 3 in the Ferguson Ballroom to celebrate the diversity of cultures represented on campus.

"Every interna-

tional student on campus is a member of the organization," said Francis Yuen, president of the group. "We were lucky to have a lot of participation and hope to do this every year, not just this once."

As strands of "We are the World" filled the auditorium, guests sampled cui-

sine from over 25 countries represented in the organization.

While all food was donated, the entertainment and other expenses amounted to "about \$2,000, and all over that will be donated to the USA for Africa fund," Yuen said. "Promotional Pullovers donated some t-shirts to

sell, and that money will also go directly for Ethiopian famine relief."

After the dinner, the group presented

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A CULTURAL EXPERIENCE-To strains of "Inang Timang-Timang Anak," a song from her native Malaysia, Zinlili Abdul Rahim dances for the crowd.



Tom Leibetter



MADE IN TAIWAN-Performing for members of the International Student Association and their guests, two Taiwanese perform an "aboriginal" dance.

Tom Leibetter

Appendix 2



International
Students
Association

Seated: Saou Abdul Rahwan, Jordan; 1st Row: Giuseppe Citavella Coloubia, Vilu Roupchaie, Treasurer, Persia; Ekaterini Papanicolaou—President—Cyprus; Carlos Londano—Vice President, Columbia; Mark Alford—Secretary—U.S.A.; Vidi and Henry Harper, Columbia. 2nd Row: Eduardo Carcoche, Nicaragua; Rass-Ilania Fueutas, Colombia; Narong Pramlakano, Thailand; Sudashu Sudaponn, Thailand. 3rd Row: Koula Iliopoulos, Greece; Helen Abadzi, Greece; Jui-pen Liu, Taiwan; Shing-Kua Wu, Taiwan. 4th Row: Lalara Mian, B. India; Guillermo Olla, Bolivia; Philippe Guorachi, Chile; Alberto Geni, Chile; Ali Akbar, Persia; Mansaay Nikuejed, Persia; Ari Deshe, Israel; Ronald De Wool, Netherlands; Ilahammad Anwar, Pakistan; Offer Erez, Israel; Jonathan Scammell, England; Yuval Aluang, Israel; Oded Gur Aris, Israel; Olga Mavra Kephalos, Greece; Alpreda Geroso, Columbia; Yolanda, Alpreda and Tuo Cuallow, Mexico.

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The Death of Segregation in Alabama Football

Chad Caples

Football at The University of Alabama has long been one of the greatest programs in all of college athletics. Since its first game in November 1892, the football team has enjoyed more success than most other teams ever dream of achieving. Alabama has played and won more bowl games than any college team in the nation. It has claimed twenty-one Southeastern Conference championships, eight more than any other team, and twelve national championships, three more than the University of Notre Dame, making it arguably the greatest program of the twentieth century.

There is no other football program elsewhere in the United States with a history as rich as that of the Alabama Crimson Tide. With its past coaches, players, and fans and traditions Alabama is unique. When we think of a football game at Alabama, “Yea Alabama,” The Million Dollar Band and Big Al typically come to mind. These symbols of tradition have become as much a part of an Alabama football game as the game itself. Yet, for the good of the program, the good of the university and the good of the South, the Alabama football program had to eventually rid itself of its oldest and most unfortunate tradition: its longstanding endorsement of racial segregation. Though

Alabama's football team had remained all White for over seventy-five years, by 1970 it had to face integration or suffer its own demise.

In the 1950s and 60s, racism saturated Alabama. *Jim Crow* laws that had originated from the Black Codes of 1865 and 1866, and from pre-Civil War segregation on railroad cars in northern cities, barred Blacks from access to employment and to public places such as restaurants, hotels, and other facilities. Precedents set by the United States Supreme Court just before the turn of the nineteenth century in *Plessy v. Ferguson* (1896) and *Cumming v. County Board of Ed. Of Richmond County* (1899) legitimized these laws and allowed them to plague the state well into the 1950s and 60s.¹

The nation's image of Alabama was shaped by one terrifying incident after another: Ku Klux Klansman Bobby Frank Cherry's September 1963 fatal bombing of the Sixteenth Street Baptist Church in Birmingham, Birmingham Police Commissioner of Public Safety Eugene "Bull" Conner's decision to turn dogs and fire hoses on Black men, women, and children who peacefully challenged White supremacists and the clash between Alabama State Troopers and voting rights demonstrators on the Selma march that became known as "Bloody Sunday" (Woodward, 1974, pp. 107-123). Throughout the state the message of White southerners rang clear: Blacks were not welcome in Alabama.

Much of the reason for the failure to confront the racial barrier of the Alabama football team is found in the prevailing attitudes of most southerners during this time

¹ The Supreme Court's decision in *Plessy v. Ferguson* (1896) set the precedent that "separate" facilities for blacks and whites were constitutional as long as they were "equal." The "separate but equal" doctrine was quickly extended to cover many areas of public life, such as restaurants, theaters, restrooms, and public schools. The Court provided further support for separate accommodations when it ruled in *Cumming v. County Board of Ed. of Richmond County* (1899) that separate schools were valid even if comparable schools for blacks were not available.

towards segregation and education. Most whites in the Deep South recognized no benefits for themselves from an integrated society, and certainly not from integrated schools. Though the *Brown* decisions (1954 & 1955) had threatened the institution of segregated education, southerners rallied to the defense of their system with the belief that it could be preserved. Failure to effectively enforce and resistance on the part of local and state authorities nullified these legal precedents. Racist social and educational standards in the Deep South continued with little real interference (Mitchell, 1971, pp. 200-201).²

Autherine Lucy, a native of Shiloh, Alabama and graduate of all-Black Miles College, spent nearly three years fighting for admission to the Graduate School at The University of Alabama, but the university continued to deny her enrollment ("Negro Vows," 1956, p. 1A.). With the assistance of the Birmingham chapter of the National Association for the Advancement of Colored People, Lucy and Pollie Anne Myers, a friend who shared her ambition to attend Alabama, filed suit against William Adams, Dean of Admissions, claiming that they had been denied equal protection under state laws (Hine, 1993, pp. 446-447). In June 1955, a U.S. District Court ruled that Lucy and Myers had been denied admission to Alabama "solely on account of their race and color" and granted an injunction restraining the university from further rejecting them based upon their race (*Lucy v. Adams*, N.D. Ala., 1955).

The Supreme Court quickly affirmed the lower court's decision, and two days later amended the order to apply to all other African-American students seeking admission to Alabama (*Lucy v. Adams*, 1955). In February 1956, the university finally

² In *Brown v. Board of Education of Topeka* (1954), the United States Supreme Court declared racial segregation in public schools unconstitutional. The second *Brown* decision, *Brown v. Board of Education of Topeka* (1955) laid out how this order to desegregate the schools would be handled by the courts.

granted Autherine Lucy admission and she became the first Black student to attend The University of Alabama. Pollie Anne Myers reconsidered the situation and decided not to enroll ("Miss Lucy," 1956, p. 1).

On the third day of classes, mobs swarmed through the university. Students and segregationists chanted derogatory slogans, and even threw rocks at Lucy, trying anything they could to force her to leave the university ("Patrol Slips," 1956, p. 1A; Payne, 1956, p. 1). Lucy even needed a police escort to get her to her classes. That evening, the university's board suspended Lucy, stating that the action was taken for Lucy's safety and that of the other students. The NAACP responded by filing a contempt of court suit against the university, accusing administrators of acting in support of the White mob, but was unable to support these charges and was forced to withdraw them. University administrators then used the suit as justification for expelling Lucy from the school (Boone, 1956, p. 1A.). The stress of the entire situation proved too much for her, and she dropped her efforts to re-enroll. A modest Lucy responded, "I did not feel evil toward them because I didn't think they were fighting me. They were fighting tradition and change. It just wasn't my time" (Hine, 1993, pp. 448-449; Lanker, 1989, p. 126).

The notorious incident of Governor George Wallace and his stand at the schoolhouse door eight years later further illustrates the continued means, including threats and intimidation, used by university and state officials to keep Blacks away from the university. On June 11, 1963, when the university was ordered by a federal district court to admit two Black students, Vivian Malone and James Hood, Wallace stood in the doorway to Foster Auditorium on The University of Alabama's campus, trying to block their admission. Wallace intently defied Attorney General Nicholas Katzenbach, sent on

behalf of the Kennedy administration to force the university to accept court-ordered integration (Clark, 1993, pp. 223-226). However, after a tense confrontation, President Kennedy federalized the Alabama National Guard and ordered its units to the university campus. Wallace finally backed down and returned to Montgomery allowing the students to enter. Malone and Hood became the first Black students to enroll successfully at The University of Alabama (Clark, 1993, pp. 229-231).

These efforts to integrate the university were brief and comparatively bloodless chapters in the history of the civil rights movement. Although there was little serious property damage and no loss of life, the reaction of many White Alabamians to these challenges was ominous. The schoolhouse door incident was the first time White Alabamians had overtly defied the law and demonstrated its willingness to use violence to maintain segregation. The situation was clear. If most Whites believed there was little room in the classroom for Blacks, they certainly held firm to keep Blacks out of the state's most beloved institution: Alabama football.

During most the 1960s, the Alabama Crimson Tide was *the* dominant force in college football. From 1960 through 1968, Alabama won at least eight games each season, dominating their cross-state rival, Auburn, each year except 1963. Each year the Tide finished among the top-ten nationally ranked programs, five times finishing in the top-five. Alabama boasted three national championships in 1961, 1964, and 1965. The University and the people of Alabama had a great deal of accomplishments of which to be proud. However, among their many incredible successes as well as their few failures, there was not one Black player on the roster of any of these teams (Cromartie, 1983, pp. 13 and 382; Recalling, 1988, p. 64).

The segregation of Blacks from college football was by no means an institution exclusive to the South. In areas throughout the United States where integration was not firmly resisted, efforts to recruit Blacks were by no means immediate. However, Jim Crow segregation in the South in particular placed historically Black colleges and universities at the epicenter of Black's participation in southern college football for many years.

Historically strong programs on the West Coast, in the Northeast and Midwest, such as the University of Southern California, the University of Notre Dame and the University of Oklahoma, made little effort to recruit and play Blacks until the late 1950s. Yet, in the early 1960s, Black athletes and the teams that began to recruit them quickly found success. In 1961, Syracuse University's Ernie Davis was the first Black to win the Heisman Trophy, signifying the individual selected as the best player in college football each year. Davis was shortly followed by Mike Garrett and O.J. Simpson, both Black players for the University of Southern California (Recalling, 1988, p. 64).

By the late 1960s schools in the Southeastern Conference (SEC) such as Florida, Kentucky, and Vanderbilt had begun to make small, yet extremely important, efforts to end racial segregation in their football programs. The forces of change and resistance to that change were many and extremely complex. The Autherine Lucy and the schoolhouse door episodes had increased hostility in an already racially charged atmosphere at The University of Alabama. Black football players were still not welcome at The University of Alabama and most other colleges and universities in the Deep South.

Head Coach Paul "Bear" Bryant moved into an extremely difficult situation when he returned to The University of Alabama in 1958. Alabama's success on the football

field during the 1960s gave Alabamians relief from the overwhelming criticism their state was receiving on efforts to enforce segregation. The success that Coach Bryant initiated gave them a sense of pride, a kind of inner satisfaction that transcended sports.

Contrary to Bryant's wishes, he and his program increasingly became a symbol of segregation. The three national championships his all-White teams captured in the 1960s were held up as proof by many segregationists that the southern way of life was superior, a fallacy that bothered Bryant a great deal. Coach Bryant was no racist. As head coach at the University of Kentucky in the late 1940s, he had unsuccessfully attempted to integrate his team. At Alabama, he would have recruited Black players from day one if the racially charged climate had been different (Dunnavant, 1996, pp. 247-250).

Bryant and his staff were not recruiting Black athletes because of policy decisions that others had made. As head coach, Bryant faced great pressure from segregationists at both the university and in Montgomery to avoid any efforts at integration. University officials not only remained firm against recruiting Blacks players, but also would not even schedule games against teams that had Black players, continuing to schedule games only within the conference or against other all-White teams. In 1959, Coach Bryant accepted a bid to play an integrated Penn State team in the Liberty Bowl in Memphis, Tennessee. Alabama trustees and alumni were outraged. James Laesser, the Chairman of the Tuscaloosa Citizens Council, spoke for many White Alabamians in his telegram to University President, Dr. Frank Rose: "We strongly oppose our boys playing an integrated team....The Tide belongs to all [of] Alabama and Alabamians favor continued segregation." (Dunnavant, 1996, pp. 252-254. Threats were made on the lives of both Bryant and Rose, yet Bryant's decision held and the game was played.

It was frustratingly clear to Coach Bryant that politics made it impossible for him to recruit Black players. State laws prohibited him from scheduling games against integrated teams in Tuscaloosa or Birmingham (Dunnivant, 1996, pp. 255-257). Bryant's consciousness of Alabama's plaguing tradition against integration went far beyond the football field, and he remained determined to separate the Alabama football team from the policies of those in Montgomery (Axthelm, 1983). He realized that because of the process by which the national championship was determined each year, postseason bowl games presented prime opportunities for him to test the university's strict racial policies.

Alabama began the 1966 season as the defending national champion. That year, the all-White team was the only undefeated, untied team in college football. Sportswriters polled from across the country, a majority of which were from the North, cast their votes for the team they felt was deserving of the national championship. They awarded the honor to the University of Notre Dame, and Alabama with the best overall record finished third. The University of Alabama was outraged (Recalling, 1988, p. 65).

It seemed very clear that Alabama was being penalized for its stance on integration. While the school's plea was not ignored, its policy of scheduling games only against other all-White teams precluded the team from playing many of the nation's better teams. The sportswriters came to the conclusion, and rightfully so, that Alabama, playing only all-White teams, did not have as difficult of a schedule and did not deserve the national championship. So that their policies off the field did not take Alabama out of position for the national championship, influential trustees and alumni increasingly weakened their stance in opposition to playing integrated teams.

Coach Bryant continued to convince university administrators to schedule games against strong integrated teams from universities in the North and West in order to compete for the national title. Yet the university held firm against integration and the football team remained all White. This resistance was not on the part of Coach Bryant or the coaching staff. Bryant's frustrated hands were tied. He wanted to recruit Black players.

On July 2, 1969, the Afro-American Association of The University of Alabama filed a discrimination lawsuit against Coach Bryant and his staff. Shortly thereafter, a representative from the Race Relations Information Center (RRIC) in Nashville, Tennessee requested an interview with Coach Bryant (F. Gilliard, personal communication to P.W. Bryant, June 18, 1970). The RRIC was working on a report on Black athletes in the SEC, focusing specifically on the situation at Alabama, and wanted to include in its report the coaching staff's perspective of why Alabama remained unyielding against integration. Accepting advise from university attorneys to refrain from any public statements until after the suit had settled, Bryant had to decline the interview (P.W. Bryant, personal communication to F. Gilliard, June 27, 1970).

When questioned under oath during this time about Alabama's efforts to recruit Black players, Coach Bryant insisted that he and his staff were certainly trying to do so. Bryant said that he and his staff had begun to actively recruit Blacks in 1966 from the State of Alabama. He was adamant that he wanted none of the state's talented high school football players going to play anywhere but at The University of Alabama, Black or White. Bryant insisted that by 1970 they had made many efforts to extend their recruitment of Blacks well beyond Alabama's borders to neighboring states, or wherever

they located talent that they thought could be an asset to the Crimson Tide (*Afro American Assoc. v. Bryant*, 1969, Deposition, 1970).

In the fall of 1969, Coach Bryant recruited Wilbur Jackson, a native of Ozark, Alabama. Jackson would become the first Black player to sign to play with the university. Because freshmen were ineligible to play in those days, Jackson would not play in a varsity game until 1971 (Browning, 2001, pp. 94-95). Although he was recruited as a receiver, he was moved to halfback during his sophomore year. Jackson proved himself as an elusive runner for the Crimson Tide, earning First-Team All-SEC honors on the 1973 national championship team (Dunnavant, 1996, pp. 261-263). The seeds of integration had been planted. Negotiations made during the pretrial conference that if Black students were recruited within a year of the filing date, the plaintiffs would agree to dismissal. The Afro-American Association dismissed their complaint and the suit was dropped (A. Thomas, personal communication to J.R. Beale, May 10, 1971).

That same year, Alabama would also experience difficulties on the field. After three heartbreaking losses to Vanderbilt, Tennessee and Louisiana State, the Crimson Tide closed its regular season with a 49-26 loss to cross-state rival, Auburn, in November at Legion Field in Birmingham. A few weeks later the team suffered a disappointing two-touchdown loss to Colorado in the Liberty Bowl in Memphis. Alabama finished the season an extremely disappointing 6-5.

It is a rare feat when a football game helps to change societal attitudes. Many Crimson Tide fans believe that the opening game to the Crimson Tide's 1970 season helped to do just that. An all-White Alabama team opened the 1970 season with a meeting with the University of Southern California Trojans at Legion Field in

Birmingham on the evening of September 12. Southern California was led by quarterback Jimmy Jones, and an explosive supporting backfield in star fullback, Sam “Bam” Cunningham and halfback Clarence Davis.

That night Davis and Cunningham combined for over 300 yards 300-plus yards and five touchdowns for a rare 42-21 pounding of Alabama in front of a hometown crowd. As Coach Bryant would later describe one of the worst defeats in his career, “It was a hell of a way to start a new year and a new season” (Schoor, 1991, p. 100). Many argue that the influence of those three players that September night solidified the dawn of a new era in Alabama football because of one chief characteristic that all three shared: they were Black.

Firm segregationists who watched the brilliant performances of Jones, Cunningham, and Davis that night could not deny that the era where Alabama could continue with its all-White team was over. However, many stories surrounding that game exaggerate both the events themselves as well as their lasting effects on Alabama football.

The popular version begins with a meeting at Coach Bryant’s request between Bryant and University of Southern California (USC) Head Coach John McKay. Allegedly, Bryant was aware of the three talented Black players that McKay had leading his successful program. Bryant knew that Alabama would certainly meet their match against this team. If Alabama suffered defeat in front of a hometown crowd to a Black-led team, the message would be clear to Alabama administrators, trustees and alumni that they would have no choice but to integrate the team if Alabama wished to maintain itself among the top programs in the nation. However, according to the curator of the Paul W.

Bryant Museum, this meeting between Bryant and McKay never took place (T. Watson, personal communication, October 30, 2002). Alabama and USC had already been scheduled to play one another, first at the University of Southern California in 1970 and then in Birmingham in 1971. However, conflicts with Southern California's 1970 schedule forced the locations of the games to be switched. The scheduling of the game was in no way motivated by Bryant's alleged immediate plans to coerce administrators to integrate.

Sam Cunningham's monumental performance that night was certainly one that few running backs had ever enjoyed against The University of Alabama Crimson Tide. Not only was Sam Cunningham a powerful runner, but also that night he became the first Black player in college football to go over the top during a goal line stand. Cunningham ran for 135 yards and two touchdowns on just 12 carries. Coach Bryant and his Alabama team were impressed by Cunningham's valiant efforts that night. However, Bryant's praise stopped there. Contrary to popular stories, Coach Bryant never invited the sophomore fullback into the Alabama locker room after the game. Bryant never stood Cunningham before each his defeated players one-by-one, and he never introduced Cunningham, saying, "This is what a football player looks like" (Watson, 2002).

Though they cite no credible sources, books and articles about Bryant and Alabama football have even quoted Bear Bryant having said that "Sam Cunningham did more to integrate Alabama in 60 minutes that night than Martin Luther King had accomplished in 20 years." No player or assistant coach from that 1970 team has ever confirmed hearing Bryant make that statement (Watson, 2002).

There is no doubt that the 1970 USC game had an effect on the Alabama football team's steps toward integration. However, it did not initiate these steps. Wilbur Jackson had already been recruited the preceding season, and the Alabama coaching staff was actively recruiting other Black players throughout the southeast for the upcoming 1971 season. Perhaps that game's greatest effect on the Alabama coaching staff resulted from the performance of Clarence Davis. Davis was from Birmingham and like most young boys who grew up in Alabama, Davis dreamed of playing for the Crimson Tide. However, Davis realized that because he was Black that opportunity would never come, and chose to go play for USC (Recalling, 1988, p. 65). Alabama coaches vowed to never let a native Alabamian like Davis slip away again.

John Mitchell of Mobile arrived at Alabama as a junior in the summer of 1971. Bryant had learned about Mitchell from USC Coach John McKay. McKay had told Bryant of Mitchell's ability and announced his intention to recruit Mitchell from a junior college in Arizona. Bryant immediately gave his staff the go ahead to recruit Mitchell away from USC. Bryant convinced him to return to his native state, and although Wilbur Jackson had signed with Alabama nearly two years earlier, Mitchell became the first Black to play in a varsity game.

During the 50s and 60s, The University of Alabama's effort to keep its unfortunate tradition of an all-White football team received widespread media attention and criticism. However, the rapid integration of the program received relatively little media attention at all. Only two years after the first Black man had played for Alabama, the program would score its ninth national championship under the leadership of its first Black recruit, Team Captain, Wilbur Jackson. Coach Bryant's increasing efforts to

recruit and play Black players were evident. One third of the starting Alabama lineup that year was Black. Segregation in Alabama football was finally dead.

Notes on Methodology

The information analyzed in this paper was collected from various secondary sources, newspapers, and correspondence, and papers in the Paul W. Bryant Collection at the Paul W. Bryant Museum at The University of Alabama. The difficulty in conducting this research was twofold. One, the majority of documentation regarding the Alabama football program in the 1950s and 60s was recorded by southern Whites, who, whether deliberately or not, often failed to document the program's efforts to resist integration. Two, a notable amount of the literature is supported by weak evidence and subscribes to the great myth that often surrounds Alabama football and particularly Coach Paul Bryant.

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The History and Development of Football Traditions at The University of Alabama

Mike Aaron

Football was introduced at The University of Alabama in 1892 by William G. Little, a native of Livingston, Alabama. Little learned the game of football in the 1880's while attending college at Andover, Massachusetts. Unfortunately, William had to return to Livingston in 1889 due to the death of his brother. By 1892, Little's personal life was in order and he planned to continue his college education at The University of Alabama. When he arrived on campus in the fall of 1892, William decided to organize a football team. Knowledge of the game was so scarce at the school that Little had to teach his new team the rules of the game. The team's first game was played on November 11, 1892 at Lakeview Park in Birmingham. The opponent was a team composed of Birmingham area high school students. Little and his team won this inaugural contest 56-0. The new football team went on to post a record of two wins and one loss for the 1892 season. Football had arrived at Alabama and this new "gridiron sport rapidly caught the students' fancy and the game became a favorite with University athletes" (Rush. p.1).

The popularity of football at Alabama continued to grow following this first season. By the mid 1900's, the football program had achieved an unprecedented level of popularity among students, faculty and fans of the institution. Much of this popularity can

be attributed to the rich traditions that have developed along with the football team. To Alabama fans, maintaining these football traditions are just as important as winning football games. This chapter will describe the history and development of football traditions at The University of Alabama and it will prove that football traditions are as important to Crimson Tide fans as victories.

Crimson and White

Many fans associate the traditional school colors of crimson and white with the Alabama football program; however, this tradition actually predates football at the Capstone. Following the Civil War, the University was a military school known as the Alabama Corp of Cadets. In 1885 Cadet Company E of the Corp entered a drill contest scheduled to take place in New Orleans. Mary Fearn, sponsor of Company E, did not like the team's choice of a black and grey uniform. She believed that "the black was too funeral and the grey was too somber" ("The University of Alabama: A Landmark Institution," p. 30). Therefore, Ms. Fearn announced that the cadets would be "wearing crimson, grey and white uniforms" ("The University of Alabama: A Landmark Institution" p.30). The drill team, in their crimson, grey and white uniforms, easily won the competition. To honor their sponsor, the cadets adopted crimson, grey and white as their colors. By 1890, these colors were recognized as the school colors of The University of Alabama. For unknown reasons grey was dropped as one of the school colors in 1893.

William G. Little, the first head football coach at The University of Alabama, purchased white uniforms with crimson trim for his fledgling team. This was an attempt to support the recently recognized school colors of the institution. Thus started one of the most recognized traditions of the Alabama football program. The traditional football

colors have helped to identify both the athletic program and the University itself. By the end of the 1920's, newspapers were referring to the football team as the "Crimsons" and the "Crimson Tide" (Rush p. 1). How does one know that crimson and white are truly football traditions at Alabama? In more than 100 years of football, the Alabama football team has never worn uniforms in any color except crimson and white. Furthermore, an attempt to change these colors would meet with a strong protest from students, faculty and fans of the team. Most fans would not remember a loss for a long period of time; however, any suggestion of eliminating the team colors of crimson and white would be an event that would be discussed for decades by fans of Alabama football.

The Crimson Tide

A second tradition associated with the Alabama football program is the team nickname "Crimson Tide." Unlike the team colors, the nickname is a direct descendent of the football program. Originally, the football team was known as the "varsity" or the "crimson white." Some sports writers in the early 1900's referred to the team as the "thin red line." Hugh Roberts, the sports editor of the Birmingham Age-Herald is given credit for coining the nickname "Crimson Tide." Roberts first described Alabama as the "Crimson Tide" in the 1907 Auburn game. Auburn was a strong favorite to win the game, but heavy rains prior to the game soaked the playing field. Roberts explained that "the 'Thin Red Line' played a great game in the red mud and held Auburn to a 6-6 tie" ("Why The Tide,"). He went on to describe the Alabama football team as a "Crimson Tide" for their efforts in the big game. "Zipp Newman, former sports editor of the Birmingham News, used the name and probably popularized it more than any other writer" ("Why The Tide") in his articles on Alabama football. Soon, fans and opponents alike were referring

to the Alabama football team as the “Crimson Tide. This tradition has grown in importance as the football team has reached a level of national success. As one fan put it, “crimson and white are simply the most beautiful colors I have ever seen” (Teresa Perry, Personal Communication, October 6, 2002). Many other fans must feel the same way since “Crimson Tide” shirts and memorabilia are observed all around the campus of the University of Alabama. Indeed the traditional colors of Alabama football have become far more popular among fans than wins and losses.

The Football Uniform

The Alabama football uniform is a tradition that has been a part of every game that the team has played. Alabama’s first team uniform was described as being “white with crimson stockings and large crimson letters UA on the sweater” (“A Crimson Tide Uniform History,” p. 30). By 1895, the football team had a second uniform that contained a “crimson jersey with a big white monogram A on the front” (“A Crimson Tide Uniform History,” p. 30). For the next 35 years the uniform changed only slightly. However, in 1930 the team uniform was changed to “solid crimson and white jerseys with numbers on the front” (“A Crimson Tide Uniform History,” p. 30). A new piece of equipment, the hard football helmet, was added to the 1930 attire. These first helmets were white with red stripes. The next big change to the uniform occurred in 1945 when white pants were worn with both the crimson and white jerseys. Crimson stripes were added to the pants in 1953. A significant addition to the Alabama uniform occurred when Alabama faced Texas in the 1960 Astro-Bluebonnet Bowl. For the first time, the team wore “crimson helmets with white numbers on the side and a white stripe down the middle” (“A Crimson Tide Football History,” p. 30). This established the modern Alabama football

uniform. Since the addition of crimson helmets in 1960, the Crimson Tide uniform has changed little. Perhaps the biggest change to the uniform during this period occurred in 1981 when the player's names were added to the back of the uniform.

The University of Alabama uniform is much different today than it was in 1892; however, it has evolved into one of the most popular traditions associated with the program. As one Alabama fan put it, "the uniform is simple, but it represents both the class and tradition of Alabama" (Scott Perry, Personal Communication, October 20, 2002). Scott went on to say that "he would be more hurt by a major change in the uniform than a loss to an SEC team." Certainly to this fan, and many others like him, a drastic change in an Alabama football tradition would be more detrimental than losing a game.

The Elephant as a Mascot

The elephant has served as Alabama's football mascot since the 1930's; however, few fans know the history of this tradition. The association of the elephant with Alabama football dates back to the 1930 season when Everett Strupper, a sports writer for the Atlanta Journal, wrote an article on the Alabama-Ole Miss game. Strupper explained that head coach Wallace Wade started his second team against Ole Miss. This group went on to score a touchdown against the strong Rebel defense. Strupper further noted that "at the end of the quarter, the earth started to tremble, there was a distant rumble that continued to grow. Some excited fan in the stands bellowed, 'Hold your horses, the elephants are coming,' and out stamped this Alabama varsity" ("The Story of the Elephant"). Strupper was so amazed at the size of the Alabama first team that he noted that "the size of the entire eleven nearly knocked me cold" ("The Story of the Elephant"). Strupper went on to

describe the Alabama linemen as “Red Elephants.” It did not take long for other sports writers to use the terms “Red Elephants” in association with the University’s football team. Likewise, the tradition grew quickly among fans of the team. By the 1940’s real elephants were being used as props at pep rallies. Today, an elephant mascot known as Big Al appears at all Alabama football games. This mascot leads cheers and prepares fans for the game.

Everett Strupper may not be a familiar name to Alabama fans, but he created one of the most important traditions at The University of Alabama. Big Al’s popularity is well known among fans of Alabama. Fans of all ages often “wait for hours to have their picture made with Big Al” (Shane Spiller, Personal Communication, October 1, 2002). He is also a favorite at “local schools and birthday parties” (Shane Spiller, Personal Communication, October 1, 2002). For Alabama fans the elephant has developed as one of the most important and lasting traditions associated with Alabama football. To most fans, having their picture made with Big Al is far more important than what happens on the playing field.

The Million Dollar Band

Long recognized as a vital part of Alabama’s football success, the Million Dollar Band has established itself as an important tradition at the capstone. The marching band at Alabama was founded by students of the institution in 1920. Initially, the band was organized into two groups. One group, composed of freshmen and sophomores, served as a military band for ROTC parades, while the second group was comprised of juniors and seniors and performed at football games. There are two stories relating to how the band came to be known as the Million Dollar Band. Both stories involve University alumnus

and football manager W.C. “Champ” Pickens. Pickens noted in the 1948 Alabama football Media Guide. that “at the time the band was named in 1922, it was having a very hard struggle. The only way they could get to Georgia Tech was by soliciting funds from the merchants” (“The Million Dollar Band,” p. 30). Due to their fund-raising abilities, Pickens “called the group the Million Dollar Band” (“The Million Dollar Band.” p.30). A second version of the story also involves the 1922 Georgia Tech game. As this story goes, Pickens was asked by sports writers at the game “what do you have at Alabama?” (“The Million Dollar Band,” p. 30). Since his football team was losing badly to Tech, Pickens replied that Alabama had “a Million Dollar Band” (“The Million Dollar Band,” p. 30) and the name soon caught on among fans.

No matter where the name came from, one fact is clear, the Million Dollar Band has developed into a lasting tradition associated with the Alabama football team. Much of the success of the band can be attributed to Colonel Carlton K. Butler who, from 1930 to 1968, served as the first band director of the Million Dollar Band. Under Butler’s leadership, the band performed on the field at halftime and played cheer tunes during the game. The colonel also helped to popularize tunes such as “Yea Alabama” and the “Go Alabama” cheer by allowing the band to play them at crucial times during the game. Furthermore, Colonel Butler was instrumental in developing the current cadet style uniform of the Million Dollar Band. Butler retired in 1968 and was replaced by Earl Dunn who directed the band for two years before leaving Alabama in 1970. Dr. James Ferguson replaced Dunn and led the Million Dollar Band until his retirement in 1985. At that point, Kathryn Scott Calhoun, an assistant to Ferguson, was named as the first female band director at The University of Alabama. Currently, she is serving her final season as

the director of the Million Dollar Band.

Originally organized by students in the 1920's, the Million Dollar Band has developed into one of the most recognized and well-known traditions of Alabama football. Much of this tradition stems from the band's game day performances; however, some of the band's rich heritage comes from its performances in bowl games, pep rallies and band competitions. As one fan put it, "whenever I hear the great music of the Million Dollar Band, I am immediately ready to go to an Alabama game" (Dana Mills, Personal communication, October 6, 2002). The importance of the Million Dollar Band is easily observed when hundreds of football fans turn out to watch the band perform at local band competitions and parades. One last event documents the importance of the band as a football tradition at The University of Alabama. In the spring of 2002, there was some concern that the band would not be allowed to attend an upcoming game in Hawaii. With the support of alumni and friends, enough money was raised to fly the Million Dollar Band to the game. Fans at Alabama do love their football, but a game without the Million Dollar Band would not be worth attending to Alabama fans.

"Yea Alabama"

The University of Alabama fight song, known as "Yea Alabama," is arguably the most popular of all of the Alabama football traditions. The song is so loved by Alabama fans that they immediately stand and cheer when the fight song is played. Tony Barnhart, a noted southern football author, explained the importance of "Yea Alabama" by noting that the song "is a sign for Crimson Tide fans everywhere that game day has officially begun (Barnhart, p. 179). No other Alabama football tradition is more recognized than "Yea Alabama." Without question, the fight song is synonymous with The University of

Alabama football team.

“Yea Alabama” was written in 1925 by Ethelred “Lundy” Sykes, a university student and editor of *The Crimson White*. The song was written in response to a contest sponsored by the *Rammer-Jammer*, a campus humor magazine. In announcing the contest, the November 1925 issue of the *Rammer-Jammer* stated that “rumblings of a demand by the student body for a new song whose words and tune will be strictly original and not a parody on another college’s song trickled to the *Rammer-Jammer* office the other day” (“Of a New Song,” p. 39). The Alabama football fight song during this period was a take-off of the Washington and Lee fight song known as “The Alabama Swing.” The *Rammer-Jammer* went on to explain that “the Alabama Swing is neither original as to words or to tune” (“Of a New Song,” p. 39). In response to this, the magazine proposed a contest worth \$25 for a new and original football song. The contest was limited to students, faculty and alumni of the University. Other rules established by the *Rammer-Jammer* included the following. First, it was “suggested that the tune of the song be a lively march air” (“Of a New Song,” p. 39). Next, it was recommended that the “words be not over 16 or 20 lines” (“Of a New Song,” p. 39) in length. Finally, the song itself had to be original, not a copy of another school’s song. The deadline for entry in the contest was “midnight of December 12” (“Of a New Song,” p. 39). Three employees of the University, including Glee Club Director Tom Garner, were selected as judges for the contest. Once the contest was announced, supporters of the football team raised an additional \$50 to increase the total prize money to \$75. One of these financial donors was none other than W.C. “Champ” Pickens, the man who is given credit for naming Alabama’s Million Dollar Band.

Prior to the contest deadline, Glee Club Director Tom Garner asked Ethelred Sykes to look over the songs that had been entered in the contest. In a 1966 interview, Sykes stated that “there were only 12 or 13 songs, and they were pretty awful. Uncle Tom [Garner] asked me what I thought of them and I replied that they were the worst I’d ever heard in my life” (Lindley, p .6B). Due to this, Garner recommended that Sykes write a song for the contest. Sykes returned to the “Phi Kappa Sigma fraternity house and started working on a song” (Lindley, p. 6B). He “worked on the song for eleven hours” (Lindley, p. 6B) on the fraternity piano, which is still stored in the Phi Kappa Sigma fraternity house today. “Yea Alabama” by Ethelred Sykes was named as the winner of the fight song contest sponsored by the *Rammer-Jammer*. *The Crimson White* reported in March 1926 that “Yea Alabama” by “Ethelred Sykes, will replace the parody on the Washington and Lee Swing as “Bama’s official football song” (“Lundy Sykes Wins *Rammer-Jammer*’s New Song Contest,” p. 1). The song was first played at football games during the 1926 season by the Million Dollar Band. “Yea Alabama” was an instant hit among Alabama fans and players alike. Through the 1930’s, the words of the song were slightly modified to include references to teams in the newly formed Southeastern Conference. “Yea Alabama” has its origin in a simple contest, but it has become the traditional fight song of The University of Alabama football team.

“Yea Alabama” has served as the Alabama fight song since the 1926 season. In more than 70 years, the song has become perhaps the best known of all of the Alabama football traditions. As one Alabama alumnus put it “the fight song makes me proud to be an Alabama fan (Dana Mills, Personal Communication, October 6, 2002). One fan explained that the fight song “reminded me of the great teams and traditions and the

enjoyment I had when I was in school at Alabama” (Jason Mills, Personal Communication, October 6, 2002). “Yea Alabama” is a tradition that evokes the deepest emotions in Alabama fans. Certainly, no wins or losses could stir the emotions of fans as well as the fight song “Yea Alabama.”

Bryant-Denny Stadium

Located on the southwestern corner of The University of Alabama campus stands Bryant-Denny Stadium. One of the most recognized structures at the capstone, Bryant-Denny Stadium serves as the home for the Alabama football team. More importantly, the stadium stands as a symbol of all of the great Crimson Tide football traditions. However, the stadium is more than a symbol of tradition at Alabama, it is a tradition itself. The rich Bryant-Denny tradition has grown due to the great players that have played in the stadium and from the classic games that have occurred there. Bryant-Denny Stadium is recognized as an outstanding facility, but more importantly, it is a structure that connects Alabama’s football past with the hopes of its future.

From 1893 to 1914, Alabama home football games were played on the Quad. There were actually two different sites used as fields on the Quad. One site was “located on the southeast corner with the field running parallel to 6th Avenue” (“Bryant-Denny Stadium History,” p.15). At some point in the early 1900’s, “the field was moved 90 degrees to the west to run parallel to University Boulevard” (“Bryant-Denny Stadium History,” p.15). Beginning in 1915, games were played at University Field, which was located “two blocks east of the current stadium, behind Little Hall” (“Bryant-Denny Stadium History p. 15). At the start of the 1920 season, University Field was renamed Denny Field in honor of University of Alabama President Dr. George Denny, an avid

supporter of football. Denny Field continued as the home site for Alabama football through the 1928 season. Today, much of Denny Field is covered by a parking lot. Ironically, this parking lot is a favorite site for tailgaters prior to Alabama home games.

In 1927, University administrators agreed to help build a new 12,000 seat stadium for the football team. Denny Stadium, as the field was named, opened on September 28, 1929. The team made opening day a day to remember as they beat Mississippi College 55-0. The official dedication was held as part of the homecoming activities on October 5, 1929. Governor Bib Graves and William G. Little, the founder of football at Alabama, both attended the dedication ceremony. As football's popularity grew at Alabama, so did the need for additional seating at the stadium. The first expansion of Denny Stadium took place in 1937 and added 6000 seats to the stadium. Since the 1937 addition, Denny Stadium has been expanded and renovated five times. These renovations have increased the seating capacity to its current level of 83,818. The additions have also included a huge Jumbotron scoreboard and several skyboxes. Finally, in 1975 the Alabama State Legislature approved a resolution renaming the stadium Bryant-Denny Stadium, in honor of Alabama head coach Paul Bryant. At the time, Bryant-Denny Stadium was one of only two stadiums to be named after an active head coach.

Bryant-Denny Stadium has become one of the most important traditions and recognized symbols of football at Alabama. As Alabama fan Wayne Pugh commented, "the importance of the stadium to Alabama fans is clear since it is the starting point for directions to other buildings on campus" (Personal Communication, November 2, 2002). No other structure can make that claim. The tradition associated with the stadium acts to

reflect on Alabama's football past while leading the program to the future. Alabama fans will always hold the stadium as an important tradition; a tradition far greater than wins and losses.

Traditional Rivalries

At The University of Alabama the annual football games with Tennessee and Auburn have evolved into yearly traditions. Both games have become such strong traditions at Alabama that fans discuss them throughout the year. Indeed, the Tennessee and Auburn games are important at Alabama; however, they have taken different paths to become traditions.

Referred to as "the third Saturday in October," the Alabama-Tennessee game dates back to the 1901 season. The two teams played eleven times between 1901 and 1914 with Alabama building an impressive 8-2-1 record. However, most of these games were played during November. The series ended briefly from 1915-1928 due to scheduling conflicts on both sides. The two teams resumed play on October 20, 1928 with Tennessee winning 15-13. The two schools have played every year since 1928 with 68 of the games taking place on "the third Saturday in October." How did this tradition develop? There are several stories; however, the evidence indicates that both schools liked the idea of a midseason rival game. For this reason, the game was left on the third Saturday in October.

Alabama and Tennessee fans all look forward to the third Saturday in October when their teams play each other. Fans on both sides often take time off during the week of the game so they can enjoy all of the festivities leading up to the battle. In 1997, The Southeastern Conference moved several Alabama-Tennessee games to the last weekend

in October. However, the tradition of “the third Saturday in October” has become such a tradition that fans on both sides still refer to the game in this manner, even though it is often played on the fourth Saturday in October. In a radio interview in 2000, Southeastern Conference Commissioner Roy Kramer noted “that his office had more than 20,000 phone calls and emails complaining about the schedule change involving the Alabama-Tennessee game.” For Alabama fans, the tradition of “the third Saturday in October” will remain in their minds far longer than the score of any Alabama-Tennessee football game.

The Alabama-Auburn game, known as the Iron Bowl, is a tradition that Alabama fans refuse to give up. The two schools first played on February 22, 1893 at Lakeview Park in Birmingham with Auburn winning 32-22. The teams played each other eleven times between 1893 and 1907. Unfortunately, the series ended after the 1907 game and the schools did not play each other for 40 years.

Why was the series halted? Apparently, money was the primary issue that ended the series. The key financial issue centered around a contract dispute over hotel allowances for the players. Auburn suggested that the schools should provide a \$3.50 allowance per player for 22 players to stay in Birmingham for two nights. Alabama offered \$3.00 for 20 players; thus, a \$34 disagreement brought the Alabama-Auburn to an end. Several efforts to resume the series were attempted between 1907 and 1948, but each of these failed. Finally, in 1948, the presidents of the two schools agreed to meet and discuss the possibility of renewing the series. The meeting took place in April 1948 at a farm near Alexander City. During the meeting, the two leaders agreed to play in Birmingham on December 4 with the tickets being evenly divided between the schools.

Prior to the this renewal game, the schools “held a ‘Bury the Hatchet’ ceremony that ended the disputes off of the field, replacing them with rivalries on the field where they belong” (John Cameron, internet). Alabama won the game 55-0, but more importantly, a great tradition was resurrected.

From its renewal in 1948, the Alabama-Auburn game has developed into a “great divider in the state of Alabama” (John Cameron, internet). The Iron Bowl, named for its Birmingham birthplace, has grown into a passionate tradition for Alabama fans. This passion increased greatly in the early 1990’s when the two teams began playing at each others home stadium. To fans of the Crimson Tide, the tradition of the game is more important than anything else. As one fan noted “I think about the great history and the wonderful future of the Iron Bowl everyday that I am alive” (Stan Worthington, Personal Communication, October 20, 2002). Any discussion to end this tradition would result in huge protests and action by the State Legislature of Alabama. Certainly, this tradition is far greater than the game itself to Alabama fans.

The Bowl Tradition

Alabama rich bowl tradition dates back to the 1926 Rose Bowl when an underdog Crimson Tide team defeated highly favored Washington 20-19. This started one of the most enjoyed and anticipated traditions at The University of Alabama. Since their win over Washington in 1926, Alabama has played in 51 Bowls and won 29; both collegiate records. Alabama is also one of only a few teams to have played in all four major bowls (Rose, Sugar, Cotton, Orange). Furthermore, Alabama played in 25 consecutive bowl games from 1959 to 1983; another collegiate record.

The bowl tradition is a true favorite among Alabama fans. Some supporters of

the team actually take their vacation time so that they can travel to Alabama's bowl game. This also illustrates a key fact, Alabama fans expect a bowl game every year. Al Browning, former sports writer for The Tuscaloosa News, proves this point by stating that "Christmas comes once a year, so does an Alabama bowl invitation" (Browning, p. ii). At Alabama, the location of the bowl and the outcome of the game are not important, but what is important is that Alabama goes to a bowl every year. This is another tradition that is greater than the number of wins and losses to Alabama fans.

Homecoming

Homecoming is one of the oldest and most respected of all of the traditions associated with Alabama football. Charles Bernier is given credit for developing homecoming at the capstone. Bernier came to Alabama in 1920 to serve as the head coach of all sports teams other than football. "In that year 1920, he proposed that Alabama have an alumni homecoming with LSU as a gridiron opponent" ("Homecoming 50," p. 3). The University administration agreed to the proposal and a new tradition was born. Bernier planned a number of social activities and a road race around the football game. All accounts indicate that the homecoming celebration was well received. The alumni especially enjoyed the 7-0 win over LSU in the football game.

Since its inception in 1920, homecoming has developed into a special tradition for Alabama alumni and fans. As *The Crimson White* stated in 1923, homecoming gives alumni and friends a chance to "return to the capstone and meet all their classmates and friends and just have a royal time" ("Homecoming Day To Be Observed," p. 1). In recent years a bonfire, concerts and additional activities have all become a part of the homecoming celebration. All of these events help to draw people to The University of

Alabama during the homecoming week. Homecoming is a tradition that offers fun and enjoyment for all of those who attend. Many alumni attend only one football game per year; the homecoming game. As before, this tradition has grown to be bigger than the games themselves at Alabama.

Pregame on The Quad

On game day at Alabama, The Quadrangle becomes “the central on campus place for pregame and postgame activities” (Barnhart, p.179) for fans. For years fans have gathered on The Quad to discuss the game, relax and enjoy time with their families and friends. The first organized pregame activities at The Quad date back to the initial homecoming in 1920. For this celebration, there was a pep rally and several organized games on the Quad. Through the years, The Quad has served as a focal point for Alabama football fans as they travel to and from the game. On special occasions, there have been organized events on The Quad; however, it was not until 1997 that “Kickoff on the Quad” was established. This event, sponsored and supported by The University, turns The Quad into a gameday festival with food, games and activities for fans of all ages. The Elephant Stomp has also become a part of Kickoff on the Quad. As part of this activity the band gathers on the southwest corner of the Quad and marches to the stadium. Fans often gather with the band and join them in their two-block journey. Kickoff on the Quad is young compared to many of the other Alabama football traditions, but it has developed into an important gameday activity. Many fans gather on The Quad to simply enjoy the events, then when kickoff rolls around, they leave. As one fan noted “I just enjoy sitting on The Quad eating lunch and watching everyone have fun. To me, this is more fun than the game” (Doyle Pugh, Personal Communication,

October 6, 2002). For many fans, being a part of Kickoff on The Quad is more important than the game itself.

A-Day and The Walk of Fame

Two Alabama football traditions, The A-Day Game and The Walk of Fame Ceremony, take place in the spring of the year, not during football season. First held in 1891, A-Day was established as a campus-wide field day with events such as a Tug of War competition, an Alabama baseball game and a formal evening dance. Due to its success, A-Day became a regular activity on The University's spring calendar.

The first spring football game at Alabama was held in 1932; however it was not associated with The A-Day festivities. Instead, the game was created to raise money for the Jimmy Moore scholarship fund, which provided needy students with loans. As *The Crimson White* reported, "spring practice will close with an official and a regulation game between two picked teams of varsity players next Saturday afternoon at Denny Stadium" (Bailey, p.1).

In 1939, the A-Day Committee decided to honor former University of Alabama President Dr. George Denny as part of the day's activities. It was decided that the annual baseball game would be played in the morning and that the football team would hold a regulation scrimmage in Denny Stadium. Dr. Denny was one of the leaders who supported the early growth of football at Alabama; therefore, the committee saw this as an opportunity to display the football to the former president. From all accounts, the game was a success, however, it was not until 1946 that the spring football game became an annual A-Day event. The A-Day game was held every year from 1946 until 1991. In 1991, the game was not played due to "NCAA mandated shortened spring practice

period, coupled with new turf installation at Bryant-Denny Stadium” (“1991 Alabama Football Prospectus,” p.1). In 1992, the A-Day game football game tradition resumed and has continued to the present.

Is the A-Day game an important tradition for Alabama fans? Indeed it is. Many fans come to Tuscaloosa to tailgate and enjoy the University, just as if it were a regular season game. Alabama fans appear to use the A-Day game to practice their tailgating and cheering skills. Furthermore, the game is broadcast live by the Alabama Sports Network so all fans can monitor the progress of their team. The A-Day game is nothing more than a practice game; however, more than 20,000 fans attend the game annually. Without question, this illustrates the importance of this tradition and others at The University of Alabama.

The annual Walk of Fame Ceremony is a second spring football tradition at The University of Alabama. Located at Denny Chimes, the Walk of Fame contains the handprint and footprint of every Alabama captain and outstanding player since 1948. The idea of the Walk of Fame was conceived by John Duddy during the Christmas holidays of 1947. According to Duddy, “pictures of Grauman’s Chinese theater in Hollywood where footprints of actors and actresses are embedded inspired the walk” (Bryan, p.3). When he returned to the University for the 1948 spring semester, Duddy sought approval for his idea. The plan to establish a Walk of Fame was soon approved and in March 1948 Harry Gilmer and John Wozniak became the first Alabama players to be enshrined in the Walk of Fame. Since its inception in 1948, 136 Alabama players have been immortalized in The Walk of Fame. This includes players such as Lee Roy Jordan, Joe Namath and Derrick Thomas. The ceremony of induction into the Walk of Fame is still held in the

spring of each year; however, it is now carried out the morning of the A-Day game.

The Walk of Fame has become one of the most famous of all Alabama football traditions. Oddly enough, the very reason that Duddy conceived the idea of a Walk of Fame was “to promote tradition, in which Bama is badly lacking, and to further school spirit and interest toward the improvement of the campus life in general” (Bryan, p.3). Today, thousands of Alabama fans flock to the Walk to compare their hands and feet with the great players of the past. Harry Gilmer, the first inductee into the Walk, discussed the importance of this tradition in a recent interview. He described how he led his grandsons on a visit to the Walk several years ago. The former captain noted that “one of my grandsons ran ahead of us and when we got to him, he had already found my name and he was standing in my cleat mark. It thrilled me that he recognized my name and that it meant so much to see their grandpa’s name on the Walk” (Atcheson, p.1). Thousands of Alabama fans have done the same thing as Harry Gilmer’s grandchildren. Fans of Alabama football often go to the Walk just to look at the names of the former great players. This special time means more to these fans than any time spent at an Alabama game.

Bryant Hall

Another football tradition at The University of Alabama is Bryant Hall, the former dormitory for the football team. Bryant Hall was built in 1963 and dedicated in the spring of 1965. It was named to honor Alabama head football coach Paul Bryant. The dorm has been described as “an excellent place to live, with nice rooms and great food” (Wayne Atcheson, Personal Communication, October 15, 2002). Bryant Hall served as the home of the football players until 1993. Today, portions of the old dorm

are used as counseling centers and academic centers for all athletes of The University of Alabama. In the spring of 2002, the Athletic Department announced plans to update and add on to Bryant Hall to create a new dormitory for football players and engineering students of the capstone.

Today, Bryant Hall is one of the most visited buildings on campus. Fans of the Alabama football team often stop by to have their picture made in front of the building. On gameday, the lawn of Bryant Hall is covered by fans tailgating and talking about Alabama football. When asked about the old dorm, one fan replied “that it is just simply a special place to be on Alabama gameday” (Stan Worthington, Personal Communication, October 6, 2002). He went on to say “that I would come to Bryant Hall to tailgate, even if I did not have a ticket” (Stan Worthington, Personal Communication, October 6, 2002). Thus, Bryant Hall signifies a football tradition that stands out more than the games at The University of Alabama.

The Tower and The Rammer-Jammer Cheer

Two final football traditions at The University of Alabama clearly indicate that traditions are more important than football games at the Capstone. These two traditions are the Paul Bryant practice field tower and “The Rammer-Jammer Cheer.” These are the only two traditions that have ever been removed or banned by the Athletic Department. In both cases, the outcry was simply deafening.

Coach Paul Bryant used the practice field tower as an observation point from where he could observe all of the activities during practice. During his 25 years as head coach at Alabama, he had three different towers. The earliest two towers “resembled

film towers” (Bill McDonald, Personal Communication, October 22, 2002). The last tower was “built in the late 1960’s and was easier for Coach Bryant to get in and out of” (Bill McDonald, Personal Communication, October 22, 2002). The tower was removed from the practice field following Bryant’s death in 1983. Ray Perkins, the head coach and athletic director who removed the tower, hoped it would be stored in the National Collegiate Football Hall of Fame. However, Alabama fans did not feel the same way. As *The Crimson White* reported, the “removal of the tower was a joyless event” (“Removal of Tower,” p. 4). Throughout the state, letters to the editors called for the tower to be returned to the practice field. One letter referred to the removal of the tower as “one of the most controversial events in the history of Alabama football” (Lisby, p. 8). Finally, in 1987 the tower was returned to its rightful place on the practice field by newly appointed Athletic Director Steve Sloan. This brought immediate support from fans and supporters. One story in *The Crimson White* simply stated “bravo coach Sloan” (Dunnivant, p. 7). The tower still stands today on the practice field as a symbol of one of the greatest coaches in the history of Alabama football.

How important is the tower as a tradition at The University of Alabama. It is important enough that fans protested its removal in 1983. Furthermore, fans today still talk about the importance of the tower to Alabama teams of the past. One spectator noted “that they look at the tower everytime they ride by the practice field” (Logan Rigsby, Personal Interview, October 4, 2002). Are traditions more important than wins and losses at Alabama? In this case yes, since Alabama fans have never protested a loss but they have protested the removal of the tower on the practice field.

The final football tradition at The University of Alabama is one of the newest

traditions. The tradition, known as “The Rammer-Jammer cheer,” has two possible origins at the Capstone. One version of the story notes that the “cheer was a part of the Alabama football program as early as the 1961 season” (Dean, p.). The story continues “that there was no music, it was simply a cheer led by Alabama supporter Shorty Price” (Dean, p. 4). The second version, as noted by the Million Dollar Band webpage, indicates that the band picked up the cheer from The Ole-Miss Rebels. The Million Dollar Band restructured the wording to fit an Alabama cheer. The cheer was an immediate hit among Alabama fans. However, the cheer was banned in 1987 by Athletic Director Steve Sloan because of the use of the term “hell” in the cheer. The ban on The Rammer-Jammer cheer lasted approximately 18 months. In September 1989, new Athletic Director Hootie Ingram allowed the band to play the cheer. This was described as “the return of a treasured tradition” (“Return of the Ole Miss Cheer,” p. 4) at Alabama football games. The cheer still lives as a crowd favorite among Alabama fans today.

The Rammer-Jammer cheer is a relatively new tradition “that brings out a sense of unity, pride and history” (“Return of the Ole Miss Cheer,” p.4) among Alabama fans. The importance of this tradition was seen when it was banned for two seasons in the late 1980’s. Fans often broke the ban by screaming the cheer themselves. Several even called the Athletic offices and asked the ban be lifted. Once again, this tradition is far more important to Alabama fans than ballgames themselves.

From its beginnings in 1892, the University of Alabama football team has evolved into one of the most successful programs in the history of collegiate athletics. Since its inception, the Alabama football program has enjoyed a rich and colorful history that has included a number of great players, excellent coaches and exciting games. All of these

agents have worked together to give Alabama fans a football team that they can be proud of. However, the great traditions associated with the Alabama football program have become more important than players, coaches and games to Bama fans. Through the course of its history at Alabama, a number of football traditions have developed along with the Alabama football program. Ranging from the fight song “Yea Alabama” to the Walk of Fame at Denny Chimes, the traditions of Alabama football have become a vital part of athletics at Alabama. Fans not only love and enjoy the football traditions at the Capstone, they demand that the traditions are preserved for future generations. To the supporters of Alabama football, the traditions of the program are more important than the games themselves. Indeed Alabama fans expect to win games but maintaining football traditions for these fans is a necessary way of life. Fans have gone so far as to protest when certain traditions are banned or changed at the University of Alabama. No such activities have occurred when the team has lost a game. For the Alabama faithful, football traditions have become a part of the culture and life of the University. As one can see maintaining football traditions at Alabama is far more important than wins or losses.

Without question, football traditions are important to Alabama football fans; however, the traditions reach far beyond the fans themselves. Many of the football traditions at Alabama have helped to identify the school itself and in many instances, the traditions of Alabama football have attracted students to the school. . Although many areas of reform can be observed at The University of Alabama, the traditions of the football program have remained relatively unchanged. In short, these athletic traditions have remained as the stable backbone of The University of Alabama while other traditions have undergone great change and reform.

Notes on Methodology

The majority of the sources used in developing the text for this paper were publications of The University of Alabama. This included information from the following sources: *The Crimson White*, *Alabama Football Media Guides*, *Football Game Programs* and the *Rammer-Jammer*. Additional information was obtained from books that detailed Alabama football history. This information was supplemented by interviews with individuals that work in the Athletic Department. Wayne Atcheson, Clem Gryska and Bill McDonald all provided important and useful information on the football program during personal interviews. To illustrate the importance of Alabama football to fans, random personal interviews were conducted on October 6, 2002 and October 20, 2002 at The Quad at The University of Alabama. Both of these dates were home football games in Tuscaloosa. Finally, all facts relating to Alabama football history had to be verified by at least two sources before they were used in the text. All of this information was synthesized to form the bulk of this paper.

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Paint the Town Red: Homecoming History and Rituals at the Capstone

B.J. Guenther and M.E. Spencer

Introduction

Humans are social creatures and experience great difficulty emotionally, psychologically, and even physically when left alone for long periods of time. Throughout their evolution, humans have voluntarily grouped themselves or have been forced into tribes, communities, societies, and families. They tend to rely upon one another for their physical as well as emotional needs. Belonging to a tribe, community, or family gives people a sense of self. The people in a family look similar, behave in similar ways, and have commonalities specific to their group. It is through families that cultural values, morals, and traditions are perpetuated. Indoctrination into these traditions and rituals start early and are passed on through interactions among members of the family.

The concept of family continues to change; yet families today still depend upon one another. Because humans are social creature, it is natural for them to be eager to participate in social events. People belong to many different families or groups such as a religious family, a network of dependable friends, clubs, sports activities, schools, hobby groups, and political parties. Often these families are exclusive. Only the members have the special characteristic that they feel sets them apart. Such is the case with the alumni,

students, faculty, and staff of The University of Alabama. The members of The University of Alabama family have selected to join and participate in the family to varying degrees. As with other kinds of families, some of the members are marginalized or hidden for reasons that are not always clear. In an effort to promote understanding of the methods through which traditions are perpetuated and thereby help to create the future, this chapter will compare a traditional American family to The University of Alabama family.

Homecoming

Homecoming and reunions are rituals in which many families participate. By reveling in traditions such as the bonfire, concert, and the football game, each person's concept of self as a family member is strengthened and deepened. Homecoming at The University of Alabama serves the purpose of ensuring the continuation of traditions because of the involvement of The Alabama family and preserves The University itself through the covert significant monetary contributions it receives.

Homecoming means coming home to something familiar and welcoming. It is being at ease with one another and participating in certain rituals representing important valued traditions. Homecoming at The University of Alabama is a massive celebration, which many members of the extended Alabama family look forward to each year. In 1978, The University of Alabama President, Dr. David Mathews said, "No one can help but be aware of the rich tradition that is associated with this team and this university. Tradition is the thing that sustains us" (McNair, 1979, p.?). Since its founding in 1831, The University of Alabama has served as a home away from home. The University's primary purpose was and is to educate, not only academically, but also socially.

Beginnings

The first homecoming was heralded as a celebration of Armistice Day now known as Veteran's Day. Classes were dismissed for students to participate in the first homecoming at Alabama. Charles A. Bernier, a former head coach at The University of Alabama, started the tradition of homecoming on November 4, 1920. One of Mr. Bernier's goals was to create a well-organized and nationally known sports team. A football game, a road race, and a post-game dance were held as three celebratory events. The road race was designed to capture the attendance of those members of the Alabama family that were not primarily interested in the football event. Runners throughout the South were invited. These participants were temporarily given the Alabama family status and whether knowingly or not helped to bring about these traditions. The Governor, Board of Trustees, and a large number of university alumni attended these events. The Roll Tide Run, the River Relay Race, and dances are events that evolved from the first road race and post-game dance. They are still celebrated at homecoming, as is the all important football game.

Bringing about the Traditions and Rituals

On Armistice Day, 1921, the second annual homecoming was held. This time there were new traditions were formed and the old ones being further woven into the fabric of the Alabama family members' lives. The festivities included the football game, parade, conferring of honorary degrees, and the sale of forget-me-not flowers.

The Parade

In the first homecoming parade university students, local children, civic organizations, and other townspeople marched with enthusiasm. A flag was presented to

the city of Tuscaloosa and it was raised in remembrance of the members of the Alabama family who were lost in World War I. Then the crowd marched to the mound where The University was burned during the Civil War. Hargrove VanderGraaf made a rousing speech in which he said “that the names and deeds of her heroes in the Great War would stain the pages of history red.” (Crimson-White, Nov. 9, 1921, p. 1). He challenged the University to do its duty to raise children to guide the future of the nation. A two-day celebration and conference were planned for the following year.

During the late 1970s and early 1980’s the parade almost became extinct. In an effort to prevent the loss of the fun and economically important event, local businesses sponsored the return of live elephants in the parade. In 1992, an adult and two baby elephants paraded down University Boulevard past the supporting local merchants’ businesses. Many people came to see them. The parade continues to provide an economic boost to the local economy.

The parade is still a ritual attended by hordes of people. The route begins on campus and ends in downtown Tuscaloosa. There have been crowd-stirring float entries with live elephants and others more patriotic including army tanks in the parade. Floats representing the law students, fraternities, sororities, various university organizations, the Million Dollar Band, and local supporters are creatively decorated to reflect the homecoming theme.

Paint the Town Red

The “Paint the Town Red” contest engages local merchants and townspeople as well as campus organizations in the celebration. Local businesses on University Boulevard have their storefront windows painted for homecoming by various campus

organizations. The design portrays the theme of homecoming. The fraternities, sororities, and other clubs compete for the points toward the school Spirit Cup (Pinckard K., personal communication, September 23, 2002, Wilkinson, W., personal communication, September 25, 2002).

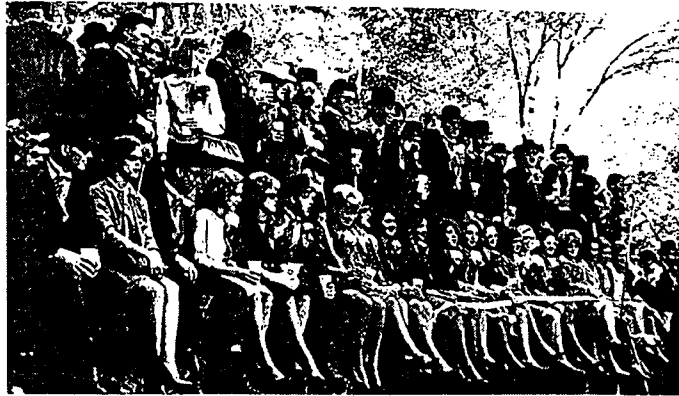
Flowers

On February 24, 1926, the sale of forget-me-not flowers was commissioned as a reminder of those who fought and became disabled in the World War I. Everyone was expected to purchase a flower to help care for those injured in World War I. The sale of flowers remains a staple of auxiliary fundraising to this day (DAV, 1996). In 1969, chrysanthemums replaced forget-me-nots and were sold to raise money for scholarships (Bible, 1969). Long-stem roses are becoming more popular today than the chrysanthemums of the past.

In all families including the Alabama family, members are often reminded of the deeds of their ancestors. Through storytelling and by creating memories and symbols, like those of the forget-me-nots, traditions are perpetuated. No pictures or references were made to African-Americans who may have attended. These unrecognized members of the city community family were marginalized in that they are not represented pictorially or in words.

The Lawyers

In 1923, the events surrounding the football game were officially referred to as Home Coming Day (Scoggins, 1981). In 1925, law students in competition with the medical students, began dressing in formal wear including cut-away coats with tails, derbies, and canes to wear while marching in the parade.



Law students & dates in Homecoming Parade (Wolfe 1983)

Today, the law students wear the traditional garb of their predecessors (Wolfe, 1983). They host a breakfast for alumni and friends of the law school, hold mock trials, and give entertaining speeches.

Within large extended families, there are often sub groups who partition themselves from the others. They often think of themselves as being better or different in some way. The law students have formed a sub group of the Alabama family to set themselves apart. The traditions that they uphold may make them appear to others as conceited.

Changes

The date for homecoming changed from November to October during the 1920s. At the fifth homecoming, alumni boarded trains in Birmingham to "...pay their tribute to the University on the installment plan which only a departure from this world can really fulfill payment on..." (Crimson-White, November 6, 1924, p. 1). Lunch was provided for the five hundred alumni that attended. As was the custom, the governor came and made his speech. All of the "old grads" were given the opportunity to "walk the Capstone meditatively, reflectively, hilariously or any way in which they see fit." (Crimson-White,

November 6, 1924, p. 2). Many of the alumni were expected to stay after the game for dances and a performance of a play.

As families grow so does the amount of time it takes for everyone to interact and reestablish bonds. During the 1920s, the time of homecoming was extended from one day to a three-day weekend.

Old people and young children are usually protected in family units. In society during the 1920s older people were usually cherished and important. Graduates were referred to as old, even though they were not chronologically old. They probably believed themselves to be more respected and important. Every human enjoys praise and responds accordingly. It is easy to understand why more and more old grads came home.

Rituals

Many rituals such as lawn decorations, the selection of the homecoming queen, the pep rally, the bonfire, and the concert were established during the 1920s. These events were seen as a great delight for the old grads.

The Great Depression of 1929 had an effect on some homecoming activities such as the lawn decorations, known as pomping. By 1932, the Sigma Nu house proclaimed "Hoover Prosperity-No Decorations" (Scoggins, 1981). During World War II due to a request by the War Department, there were very few lawn decorations. Today, the Greeks and other organizations decorate their lawns to show school pride and spirit. This is part of the Spirit Cup competition.

When families gather to celebrate an occasion, it is often held at a senior member's house. This person will cook, clean and use their best utensils and furnishings for the other members of the family. If other members of the family are bringing things

such as food, they create their specialties and try to compete with each other.

Communities also display their pride by organizing clean-ups and decorations during holidays. This is another way that family bonds are strengthened and shown to others.

In the 1930s there was a contest to choose a slogan or theme for homecoming. The winner received \$25.00 (*The Crimson White*, 1969). Today, a homecoming committee chooses the themes. Some from the past included “Where Tradition Meets Tomorrow”, “Timeless Tradition”, and “Capture the Past to Create the Future”. The past is what gives humans a sense of themselves. They identify who they are and what they believe in often through lenses of the past. Sharing a history is part of living a life.

Life is full of beauty. However, the meaning of beauty is individually created. Homecoming began to be represented through beauty. In the beginning, homecoming queens were judged by panels of alumni. The girls were interviewed by judges, which often included the Governor of the state. The winner was proclaimed “Miss Homecoming”. The homecoming pageant was held on Monday night and had themes (Bible, 1969). These girls were chosen based upon physical beauty alone. She would be crowned during half time of the football game. The queen received many gifts from local merchants. These were catalogued and presented in the *Crimson-White*. In the late 1940’s the pretty girl chosen as homecoming queen received five hundred dollars, clothing, jewelry, flowers, and an oil painting of herself. Her picture and physical description were printed in the *Crimson-White*. Sometimes this included her measurements, age, weight, and hair color. Usually, she would be crowned before the football game. On a few occasions, the chosen queen would ride a rented live elephant into the stadium for the people to show their admiration.

In 1965, students voted on a homecoming queen (Scoggins, 1981). This was a new, democratic idea that has continued today. The election of the first black homecoming queen, Terry Points, was representative of the changing times of the 1970's (Scoggins, 1981).

Families have their own idea of beauty and they display their ideals in their homes, in the newspaper, on websites, and through other means. The beauty of the family is often highly valued and elevated to a higher status than others. As families in America have evolved, they have slowly begun to put less emphasis on the physical beauty of their females. As beauty contests, such as the homecoming queen, become less important perhaps the overall status of females in society will be elevated. Traditions are extremely virulent.

Pep Rally and Bonfire

The first pep rally was held before the football game in Morgan Hall in 1924. It has grown into a huge gathering designed to rouse the players and fans into a frenzy. Songs and cheers can be heard from great distances. Enthusiasm reaches a high fever pitch.

The bonfire is the culminating event of the pep rally. The bonfire has grown larger and taller every year. Freshmen gathered the wood during the 1930's to build the bonfire. Also during the 1930s, a relay team from Columbus, Mississippi actually carried a torch, similar to the Olympics, and lit the bonfire (Scoggins, 1981). Starting in 1934, the tradition of fireworks being set off at the end of the rally was begun.

Different groups of students such as the Druids have guarded the massive stack of wood, some of which was whole entire trees, to prevent its early lighting by pranksters.

In 1961, two fraternity pledges were placed on probation for setting fire to the bonfire early (Scoggins, 1981). Since 1987 the ROTC has built and guarded the bonfire tower made of telephone poles and wooden pallets for the week prior to the pep rally.



The bonfire after the Homecoming Pep Rally (Wolfe, 1983)

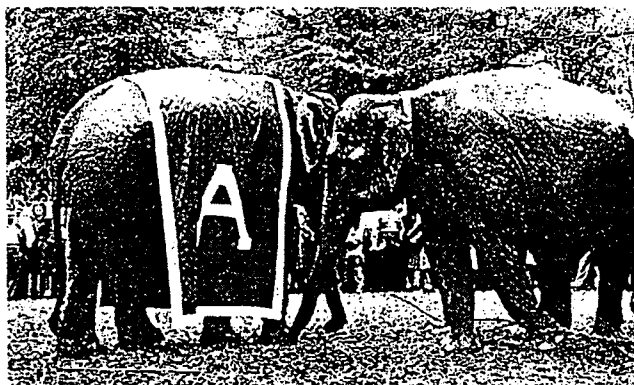
The Druids

The Druids were a sophomore honor society and service organization that helped with homecoming festivities especially at the pep rallies. Dances during homecoming were given and attended by the members. They raised “elephant freight” money to pay for the live elephants in the parade. The first live elephant was named Alamite. The Clyde Beaty Circus provided the university with 2 elephants for a cost of \$600.00 for train fare and board. They were too expensive to maintain and later proved too difficult to find (Scoggins, 1981, Wolfe, 1983).

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Homecoming queen atop Alamite (Wolfe, 1983)



Alabama's live elephant mascot, Alamite (Wolfe, 1983)

Concerts

Entertainment was a very important aspect of the homecoming festivities, as it is today. A concert capped off homecoming week. Average cost of admission was \$1.50 for students and \$6.00 for general admission (Scoggins, 1981). In 1965, Pete Fountain and Alabama alumnus, Jim Nabors, participated in homecoming. The Cotillion Club made arrangements for Jimmie Rogers and Andy Williams to be the spotlight guests of 1969's homecoming (Scoggins, 1981). Bob Dylan, Jimmy Buffett, and James Taylor are among the many famous entertainers who have performed at the concert in recent years.

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Other Activities

Many organizations compete in various games and activities to earn points toward obtaining the school Spirit Cup. There are chorography and dance contests, a pool shoot out, pizza-eating contest, and volleyball. The tug-o-war, port-o-potty push, big wheel joust, and grits and gravy driving are quad games participated in by the teams on Friday before the pep rally.

Symbols

The University of Alabama's choice of mascot, the elephant, played an important part in homecoming. From 1947 – 1949 and in 1992, live elephants appeared in the annual homecoming parade (Wolfe, 1983). There is some disagreement regarding when and how the elephant came to be associated with The University of Alabama. During the 1926 Rose Bowl, Birmingham Trunk Company furnished luggage for the football team and their emblem was a red elephant (Scoggins, 1981). Sportswriters were the first to pick up on it. Soon, fans and writers alike would refer to the team as “the red elephants” coming onto the field. The Atlanta Journal printed a story on October 8th, 1930 where Everett Strupper conveyed the comments of a fan who in reference to the taking of the field by the varsity football team said, “Hold your horses, the elephants are coming!” (tolltide.com/traditions/5457.asp).

Extended Family

As early as 1926, local businesses placed advertisements in the Crimson-White welcoming alumni home – “If you need anything in our line your business will be appreciated.” (Crimson-White, November 6, 1924, p. 7). The Tuscaloosa community looks forward to homecoming weekend because of the financial benefits. Fans and

alumni come back and stay the weekend. This means monetary gains for hotels, restaurants and businesses.

The spirit of homecoming began to somewhat diminish during the late 1960's. This was attributed to anti-war attitudes and general discontent of this decade. Also, at the end of the decade, the University of Alabama Vietnam Moratorium passed a resolution to call off homecoming activities November 13-14 to observe nationwide Vietnam Moratorium (Bible, 1969).

By the 1970's, The University of Alabama was changing, and so was homecoming. In 1979, the mascot suit "Big Al" was introduced as a part of Alabama football. The Student Government Association passed a resolution making "Big Al" the official mascot (Scoggins, 1981).

In the late 1980s and early 1990s, morale for football fluctuated due to coaching changes and less than average records. But the homecoming game still remained one of the most anticipated and important games of the season. Alumni came back to The University for the important event. They supported the athletic program and gave one another support and hope. Homecoming rituals did not change much. More people than ever attended the parade, pep rally, and bonfire. At times, the entire quad would be filled with people in anticipation of homecoming festivities. The Crimson Tide won their 12th National Championship and gave a renewed feeling to alumni and fans in 1992.

Many Alabama fans look forward to the Auburn and Tennessee games, but it is the homecoming game that has a special, sentimental feeling to it. Alumni and friends participate to varying degrees in the rituals and traditions associated with this game in an

effort to deepen their sense of belonging to the Alabama family and to keep them going. Some hope and plan for their little girl or boy to go to The University of Alabama.

Originally, the homecoming tradition was started to help keep alumni in touch with one another after graduation - to bring them “home”. Because of the traditions, rituals, entertainment, as well as financial gains for the community, homecoming has evolved into more than a gathering of family. It has become a multi-faceted family celebration. The essential element of any homecoming is deepening and strengthening the sense of belonging and that is the primary reason for homecoming at The University of Alabama.

Notes on Methodology

Secondary and primary sources were used by the authors to learn about the traditions and rituals associated with homecoming at The University of Alabama. These included the official website for The University of Alabama, the Crimson-White newspapers, the *Corollas*, books, brochures, and minutes from the Druid student organization. The authors then summarized the information. During the summarization of the information, the authors identified a common yet unidentified theme found in the materials – the sense of belonging to a family. A comparison was made between the rituals and traditions of a family and the rituals and traditions associated with homecoming and The University of Alabama family.

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Maintaining Tradition through Athletic Rivalries

Lauren Taylor

No one can help but be aware of the rich tradition that is associated with this team and with this university. Tradition is a burden in many ways. To have a tradition like ours means that you can't lose your cool; to have a tradition like ours means that you always have to show class, even when you are not quite up to it; to have a tradition like ours means that you have to do some things that you don't want to do and some you even think you can't do, simply because tradition demands it of you. On the other hand, tradition is the thing that sustains us. Tradition is that which allows us to prevail in ways that we could not otherwise.

—Former University of Alabama President, David Mathews

When one thinks of the University of Alabama (UA) and the “rich traditions” associated with the institution, an almost immediate thought that comes to mind is the athletic tradition and more specifically traditions associated with football. From the legendary head coach, Paul “Bear” Bryant, to current players such as Tyler Watts, many people comprise the tradition of Alabama football. Events such as Homecoming and Senior Day, along with the Million Dollar Band comprise other important parts of UA's football traditions. However, the long-time rivalry between Auburn University and the University of Alabama encompass all parts of this rich football tradition. This in-state

rivalry acts as a stimulus to develop and maintain the University of Alabama's football tradition. The tradition associated with the annual meetings between Auburn and Alabama "sustains" the larger tradition of Alabama football.

Background

Before one can discuss the rivalry between the University of Alabama and Auburn University on the football field, one must understand how and when the sport of football arrived in Tuscaloosa. William G. Little first introduced football to the University of Alabama in 1892. Little discovered the sport while he was visiting a relative in Massachusetts. Upon his enrollment and arrival at the University of Alabama, Little formed the football team and was its first captain. As the "Father of Alabama football" was recruiting students to join his team, he said, "Football is the game of the future in college life. Players will be forced to live a most ascetic life, on a diet of rare beef and pork, to say nothing of rice pudding for dessert, for additional courage and fortitude, to stand the bumps and injuries"(Townsend, 1992, p. 49). Within a year of this prophetic statement and the founding of UA football, the in-state rivalry was born.

The rivalry between the Alabama Crimson Tide and the Auburn Tigers began 110 years ago on Wednesday, February 22, 1893, in Birmingham, Alabama, and the game introduced football to the state of Alabama. Auburn faculty member, Dr. George Petrie, initiated this contest between the teams. As he was looking for a "method of raising some money to balance the budget," Petrie "hit upon the idea of a post-season game with the University of Alabama" (McNeil, 1948, p. 10). In an effort to raise money, the schools agreed to begin what is now considered one of the greatest rivalries in the country.

Over 5,000 fans witnessed this first encounter between the in-state rivals (Hudson). However, the game they saw was much different than football games seen today. The method of keeping score, the equipment used, the quality of the coaching staff, and the players were all different. Even the late date of the game is now seen as an oddity. The University of Alabama records the game as the “final game of the 1892 season, while Auburn considers it the first game of the 1893 season” (Hudson). Despite the confusion of which season the first encounter occurred, the series continued for the next fifteen years. During those fifteen years, the two football programs became more formalized, and the rivalry became more intense.

However, in 1908, the in-state rivalry was discontinued after a few years of conflict and disagreements between the teams. During the 1906 game, “problems emerged over referees, per diem money for the players, and play calling” (University, 1997, p. 9). In 1906, Auburn used an offensive play that Alabama thought was illegal. The following year, Alabama used a similar play. As a result, Auburn said that officials for the game should be selected from outside the South. However, the University of Alabama’s football team saw that request as “ludicrous” (University, 1997, p.9). In addition to this difference of opinions, a disagreement over per diem money for the players occurred. At the time, it was customary for the home team to pay the visiting team per diem money for their players. Auburn’s coaching staff thought the twenty-two players on the roster should be allowed to have \$3.50, but UA’s staff thought that only \$2.00 was necessary. This disagreement amounted to thirty-three dollars and the suspension of the Alabama - Auburn series.

After the absence of the game in 1908, the teams reached a compromise as they saw the void that existed due to the rivalry's absence. However, the schedules for the following year had already been set, and the others teams were not willing to change the schedules to accommodate the in-state rivalry. The University of Alabama "suggested playing the game after Thanksgiving, but Auburn's Board of Trustees would not allow their team to play beyond the holiday" (University, 1997, p.9). Officials from both schools made several attempts to reschedule the games between the two institutions. However, they did this with caution as they "feared that there would be too much emphasis on football" (Maisel & Whiteside, 2001, p.11). In 1923, Auburn's president said the game should not be played because "football would tend to become all the topic at both institutions" (Maisel & Whiteside, 2001, p. 11). Alabama's Board of Trustees agreed and said that the game would result in "an accelerated overemphasis of football in the state" (Maisel & Whiteside, 2001, p.11). Over the next few years, the statements from both schools would be rendered true as the rivalry started again and the rich traditions of football are maintain by these games. However, in the Spring of 1948, UA's president, John Gallilee, initiated an agreement to "resume the series in Birmingham that Fall" (University, 1997, p.9).

On December 4, 1948, the rivalry began after forty-one years. During that period, Alabama became a national power and won five national championships. Those championships are as important as beating Auburn. Prior to the 1948 game, Gillis Cammock of the University of Alabama and Willie Johns of Auburn "participated in a symbolic 'burying of the hatchet' ceremony at Woodrow Wilson Park in Birmingham" (University, 1997, p. 9). This re-starting of tradition received national media attention as

the media realized the importance of this game to the overall football traditions at each institution. The Nation Broadcasting Company “had top broadcaster, Bill Stern, on hand to bring the play-by-play to more than 250 stations from coast to coast, and every major newspaper in the state proclaimed the banner event in glaring, black-ink headlines” (Schoor, 1991, p. 57). The play-by-play was reported to be a bit boring as the University of Alabama won convincingly — 55-0. The following year in front of 45,000 fans at Legion Field in Birmingham, Auburn University rallied for a surprise 14-13 victory over Alabama. With each team having a win, the rivalry between the two teams began its role in sustaining the football tradition at the University of Alabama.

Since the institutions played the series in steel mill dominated Birmingham for numerous years, the series became known as the “Iron Bowl.” Auburn head coach, Ralph “Shug” Jordan, named the game “during his twenty-five year tenure” (Brown & Collier, 1995, p.11). While Jordan was referring to the iron of Birmingham, he was also referring to the nature of the game itself. Jordan said, “It (the Alabama-Auburn game) is a hard game, but its metal is tempered in a fire of the hottest forge — in the hearts of the teams and the people that follow their every move” (Brown & Collier, 1995, p. 11).

Milestones of Alabama Football

Throughout the years, the games played between Auburn University and the University of Alabama have marked many milestones in Alabama football. These milestones during Iron Bowls sustain and stimulate the traditions of football at Alabama as many seasons are based upon the outcome of the Alabama-Auburn game.

In 1951, Alabama beat Auburn in the rivalry, but UA had its first losing season since 1903. Replacing head coach Red Drew, J.B. Whitworth came to Alabama in 1955.

Even with the coaching change, UA had ten losses and no wins, which was the poorest season in Alabama football history. The next two years, Alabama continued its losing streak against Auburn. Following the third straight loss to Auburn, Coach Whitworth's tenure at Alabama ended, and "Mamma called" Paul "Bear" Bryant home to coach the Crimson Tide in 1957.

During Bryant's first year as head coach, fourth ranked Auburn gave the Crimson Tide another loss. However, Bryant quickly turned the wins and losses around, and in 1959, Alabama defeated Auburn for the first time since 1953. This game illustrated "Bryant's theory that all games are decided by five or six plays" (Schoor, 1991, p. 72). In his first four years, Coach Bryant transformed a team with ten losses to an undefeated team as the 1961 victory over Auburn gave the tide their first undefeated season since 1945.

The 1971 game featured another milestone in the history of Alabama football. Auburn and Alabama, ranked fifth and second respectfully, played in front of a crowd of 75,000 people at Legion Field in Birmingham. Fans witnessed UA win 31-7. Two days later, the same fans saw Auburn's quarterback, Pat Sullivan win the Heisman Trophy. The next year, the Iron Bowl featured the two famous blocked punts by Bill Newton. Those two plays helped Auburn defeat the unbeaten Tide in a shocking 17-16 upset.

In 1981, fans witnessed the "most unforgettable game in their (Alabama and Auburn) long and illustrious history" (Schoor, 1991, p. 124). With a win for Alabama, Coach Bryant became the winnings coach in the history of college football. However, in the Iron Bowl the following year, Auburn handed Bryant his final defeat before retirement as the Tigers won 23-22. As Alabama was under a new head coach in 1984,

the Crimson Tide won against Auburn, but for the first time in twenty-five bowl games, UA was not invited to a post-season bowl. Alabama experienced another rarity in the 1987 Iron Bowl. This encounter between the teams was the first time since 1980 that UA failed to score as Auburn won 10-0.

One of the biggest milestones in the series occurred in 1989 as Alabama came to Auburn, and the Iron Bowl was played in Jordan-Hare Stadium for the first time. For years, “Alabama said it would never lower itself to play at that cow college. On December 2, 1989, the Tide did” (Maisel & Whiteside, 2001, p. 20). During this game, the Tigers spoiled Alabama’s first trip to Auburn with a score of 30-20.

After the 1996 Iron Bowl, Alabama head coach Gene Stallings announced his retirement, and he ended his tenure on a winning note. Four years following Stallings retirement, the Iron Bowl experienced another major change. In 2000, the Iron Bowl was played in Tuscaloosa for the first time. As described by former Tide player, Neil Callaway, it is ““Not only a big game, (it is) a big event. It’s the first time ever played in Bryant-Denny. Never been played in your home. Never been played on your field. It was always played in Legion Field or in the last few years in Auburn. For ninety-nine years, it’s never been in Tuscaloosa” (Maisel & Whiteside, 2001, p. 144). While many think that playing at home has an advantage, over the last four years, the visiting team has won the Iron Bowl.

Fifty-four years since the re-kindling of the in-state rivalry have passed. Over those years, several changes at the schools have occurred. Several changes in the football programs at the institutions have also occurred with the annual meeting between the teams serving as benchmarks for the maintaining of football traditions. The many

milestones occurring during the Iron Bowl are remembered by Crimson Tide fans, and they help to maintain a rich football tradition at UA.

Coaches and the Iron Bowl

Throughout the history of football at the University of Alabama, several coaches have been at the helm for the Tide. When looking at the head coaches, three “great eras” stand out. From 1923-1930, Wallace Wade led the Tide in the “first great era.” Frank Thomas was the head coach from 1931-1946. Paul “Bear” Bryant led the “third great era” from 1958-1982. Due to the suspension of play between Alabama and Auburn, Bryant was the only one of these three to lead the Tide against in-state rival, Auburn.

As discussed earlier, Bryant was quite successful against the Tigers. For most of his 25 years in Tuscaloosa, Bryant “consistently pounded Auburn”(Brown & Collier, 1995, p.15). His “dominance, as well as his casual disregard for everything Auburn stood for sparked a lot of bitterness. Make no mistake, bitterness is at the heart of this never-ending battle” (Brown & Collier, 1995, p. 16). While Bryant sparked bitterness about this series, he also sparked the ever-present need to beat Auburn. Bryant stated, “I’d rather beat Auburn than go to ten bowl games” (Housel, 1979, p. 28).

Coaches’ attitudes to winning against Auburn have helped maintain the traditions of Alabama football. While all head coaches want to win, it has been seen that a win against Auburn is one of the biggest for a Tide coach. If he fails to obtain that victory, then to many the coach has failed despite the overall record for the year. The pressures of a winning tradition within Alabama football have also caused some coaches to look for other employment following a loss to Auburn as the Iron Bowl will either “make or

break” a coach. The role of coaches during the Iron Bowl is a major factor to the traditions of Crimson Tide football.

Fans and the Iron Bowl

While milestones on the field and coaches leading the teams have a large impact on the traditions associated with the Iron Bowl, one other group of individuals plays a key role — the fans. One could argue that fans are what help sustain the tradition of Alabama football more than anything else. Since the first Iron Bowl, people have traveled great distances to see the in-state rivalry in person. At the 1893 game, over 5,000 people were in attendance for this inaugural game (Hudson). Today the crowds have grown in number as people still want to see this rivalry in person.

Fans on both sides of the field “bleed that deep loyalty” for their team (Maisel & Whiteside, 2001, p. xviii). People are quite passionate about their team 365 days a year. As one author noted, “once you decide to live in this state, you can’t help it (getting caught up in the Iron Bowl). Folks here wouldn’t have it any other way” (Maisel & Whiteside, 2001, p. xix). Getting caught up in the rivalry are fans of all ages, and they “immediately let you know whether they’re Auburn or Alabama” (Maisel & Whiteside, 2001, p.xviii).

During and prior to the game, players show respect for the opposing team as they are aware that despite the season record, winning the Iron Bowl is not a guarantee. However, “mutual respect isn’t so apparent as far as the fans are concerned” (Maisel & Whiteside, 2001, p. xviii). While attending the 1989 Iron Bowl, ESPN commentator, Beano Cook, commented on this lack of respect. Cook stated, “Auburn and Alabama hate each other every day of the year — including Christmas” (Brown & Collier, 1995, p.

18). As seen in an Internet conversation, this hatred between the teams begins at an early age.

“What event if any, made you hate Auburn?” - DBTide

“My birth: I never knew there was a choice.” - BamaBrave (Maisel & Whiteside, 2001, p.2)

While fans despise the other school every day of the year, they also have strong perceptions of what the institutions are like off the field. Alabama fans think of Auburn fans as “low-class rednecks lucky to have the Crimson Tide on their schedule” (Brown & Collier, 1995, p. 15). Auburn fans, on the other hand, think of Alabama as “a bunch of spoiled smoke-blowers living off of Daddy’s money” (Brown & Collier, 1995, p.15). Although Auburn has grown into the state of Alabama’s largest institution, it is still referred to as the “cow college located in a rural part of the state” (Maisel & Whiteside, 2001, p. 5). Auburn athletic director, David Housel, points out that “Alabama people got a superiority complex, and Auburn people got an inferiority complex, that’s the way it’s been” (Maisel & Whiteside, 2001, p. 6). The intensity and dedication of the fans is hard to explain. One author notes, “Unless you’ve been part of this rivalry, it’s hard to understand how intense it is. People take it so personally” (Maisel & Whiteside, 2001, p. xvii). Needless to say, the loyalty of the fans has helped prevent the stigma of the two universities and the importance of the Iron Bowl from changing throughout the years.

Conclusion

As former University of Alabama president, David Matthews stated, “Tradition is that which allows us to prevail in ways that we could not otherwise” (Townsend, 1992, 53), the traditions associated with the Iron Bowl allow the University of Alabama’s

football program to prevail. During this annual event, everything about UA football is at its highest level. Fans are out in full-force, coaches have prepared their teams to the best of their ability, players are ready to display their talent, and many milestones on the field occur during this game. Each of these aspects encompasses the rich tradition of football at UA and helps it continue with importance from year to year. The football program at the University of Alabama has a long and successful history with numerous national championships and wins. Many of these national successes are measured by the success against the in-state rival that particular year. The sustaining of tradition is a difficult task to conquer, but the Auburn-Alabama rivalry has done it. This ability is difficult to explain — “unless you’re in the middle of the Alabama-Auburn rivalry, or grew up in it, or raised children in it, it’s just hard to explain” (Maisel & Whiteside, 2001, xiii).

Notes on Methodology

The scope of this paper focuses on the role the rivalry between Alabama and Auburn on the football field plays in maintaining the football traditions at the University of Alabama. Literature about this in-state rivalry is abundant and can be quite biased. As a researcher, I wanted to give a somewhat objective view of the significance of the Iron Bowl. By researching primary sources such as game programs and media guides from both institutions, I was able to gather information that was later coded and divided into the major topics of this paper. Also using secondary sources, information was collected that filled in gaps from the primary sources. While much information is available to the reader about the Iron Bowl none really examines how the in-state rivalry serves to maintain the University of Alabama’s football tradition.

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Lasting Impressions: Igniting the Spirit

Glenda L. Ogletree

School spirit at The University of Alabama is a tradition that has been seen in a variety of ways since the late nineteenth century. Cheers, organized groups, individuals, and cheerleaders have stimulated enthusiasm and school spirit. The most vital influential, and identifiable icon of 'Bama school spirit is the elephant mascot, which is personified today as "Big Al."

The rise of football in the 1800's prompted school spirit at universities (Rudolph, 1990). As the game prospered, hanging banners of school colors showed spirit. Football gained the support of alumni and administration and became another outlet for school loyalty. Attending and cheering at games provided entertainment for students as well as those in the community. Football brought unity to the community, and the expectations that Americans had to be winners aroused spirit in those who watched the game. Originally, women were not allowed at football games but their support, cheering, and admiration became important (Rudolph, 1990).

Football was the sport that inspired the most enthusiasm, enlisted the most interest, and brought into the camp of college and university supporters people for whom the idea of going to college was out of the question but for whom the idea

of supporting the team was a matter of course. (Rudolph, 1990, p.385).

School spirit at universities started with the showing of school colors, but soon cheers and cheerleaders were added. In the 1893 University of Alabama yearbook, cheers were listed as “college yells” (Street, 1893). Even the now famous phrase, “rammer-jammer” appears in the 1921 yearbook (Freeman, 1921). Cheerleaders at The University of Alabama have been a presence since at least 1915 when T. D. “Turkey” Bowman, dressed in shirt and tie, became known on campus as the All-Southern cheerleader (Groom, 2000). Women soon joined men as cheerleaders, and the largest squad in the school’s history up to that point was in 1938 when four boys and four girls were chosen (Roberts, 1938). In 1923, cheerleaders were thought by the students to be what brought the student body together (Standifer, 1923), and by 1938 cheerleaders had won the affection and admiration of the entire student body (Roberts, 1938). Cheerleaders today carry on the tradition of supporting the team and engaging the student body in cheers. They also hold pep rallies and bonfires for important rival home games, and they continue to hold a goal line praise after every touchdown (Debbie Purifoy, personal communication, October 14, 2002). Cheerleaders lead the “elephant stomp” which takes place at the quad. This is a procession of the fans to the stadium before each home game (Julia Dees, personal communication, October 3, 2002).

Cheerleading has grown to be a serious athletic activity. The cheerleaders compete each year on a national level against other university cheerleaders. The Alabama cheerleaders consistently place in the top five in the nation (“Debbie Purifoy,” 2002). This new tradition makes competition to make cheerleader more difficult, but brings recognition to the university. There is an award called the Patty Rawlinson Award

given to an outstanding University of Alabama cheerleader each year, and cheerleaders receive an A club ring if they have cheered varsity for two years (Julia Dees, personal communication, October 3, 2002).

Many groups have expressed concern with the issue of spirit at The University of Alabama. As early as 1914, freshman “rat caps” were introduced to boost school spirit. Rat caps were hats that freshman were required to wear around campus. The rules for wearing “rat caps” changed to have fewer restrictions over the next several years (Scoggins, 1981), but in 1937 the spirit committee tried unsuccessfully to bring the tradition back (Greenfield, 1937). The spirit committee, composed only of men, formed in 1929 to plan ways to get the student body enthusiastic (Scoggins, 1981). Later a girls’ spirit committee formed, and these girls raised money for uniforms by having events like the “Big Apple” dance (Scoggins, 1981). To insure more organization of cheers, the spirit committee of the 1930’s started a tradition of seating students in special sections at games. Freshman were required to sit in a section together, and the new east unit of the stadium was set-aside for the students. It was to be tried for one year only (“Students Will”, 1937). However, the student section tradition continues today with an area set aside for student ticket holders. Spirit cup awards were given out at homecoming games to groups with the most spirit (“Spirit Group,” 1937).

Bob Kilpatrick, President of the Men’s Spirit Committee of 1937 was instrumental in getting the student body enthusiastic about the games (“Students Will,” 1937). The committee ordered red and white placards for spelling words in the stands during the games. The committee distributed the cards at half time with instructions about what to do written on the back (“Cheering Section,” 1937). When the pep squad

originated in 1947, they revived this tradition (Donaldson, 1950). The pep squad formed letters and words like “Roll Tide,” “UA,” and “Rah.” Tommy Woodward remarked that the cards were “ a sight never before seen in the Deep South” (Beech, 1948).

The Alabama Spirit Team, which was founded in the 1980’s, disbanded in 2000 to become the new Alabama Yell Crew (“History of,” 2002). Founded by Trent Willis and David Knight, the responsibilities of the group are to make the stadium a loud, more intimidating place for the opposing team. Paid membership into the group allows members to have special seating at the games as well as promotional items such as bumper stickers and megaphones (Bocchino, 2001; “What Is,” 2002). Members also wear Yell Crew T-shirts to identify them at the games. The Yell Crew, which boasts of being one of the largest student organizations on campus, provides a section for intensely passionate fans to sit together and support the football team (“What Is,” 2002). One of the newest traditions of the Yell Crew takes place two hours before each home game when fans and members line the entrance of the A gate underneath the Jumbotron and cheer the players as they enter the game (Bocchino, 2001).

Some fans even take it upon themselves to boost the spirit of the fans. The “Tide Guys” wear red pants, suspenders and carry a box of Tide detergent and a roll of toilet paper on a stick. They have attended football games for thirty years (Groom, 2000). The Student Government Association encourages registered groups to show school spirit by painting area businesses with slogans (Ball, 2001).

Since 1998, Nick Rymer has been known as “SuperFan” at Alabama football and basketball games (Nick Rymer, personal communication, October 16, 2002). Rymer started at The University of Alabama as a freshman and continued the role he began at his

local high school to support his friend, Tyler Watts. Watts played quarterback at their high school and now at The University of Alabama. Wearing camouflage pants with shorts over them and a number 14 jersey with shoulder pads underneath, he paints his face with red and white stripes and wears a big red Mohawk (Rymer, personal communication, October 16, 2002). A big red superfan cape tops all this. Superfan has gotten publicity by being on television and in local newspapers as a fan that promotes spirit (“Superfan Is,” 2002).

Live animal mascots became a tradition as early as 1931. The first animal mascot at The University of Alabama was a burro named “Tom Heflin” (Groom, 2000; “Here’s Full,” 1937; Scoggins, 1981). The football team was on their way to Pasadena, California to play in the Rose Bowl in 1931. On a stopover in Phoenix, Arizona, the Chamber of Commerce presented the team with a four or five month old burro (“Here’s Full,” 1937). The burro rode in the baggage car there and back and remained a mascot for two years (Groom, 2000; “Here’s Full,” 1937). Lindy Hood, an All-American basketball player served as his guardian, and the burro lived behind the men’s gymnasium during that time. When Hood graduated, the burro, being too stubborn to control, was sent to Greenwood, Mississippi where it lived several years before dying in a flood (“Here’s Full,” 1937).

Cheerleaders, Yell Crew, the band and other organized groups promote and encourage school spirit. What unifies the spirit at The University of Alabama for its students and its supporters is the elephant mascot symbol. The elephant quickly identifies The University of Alabama.

There are two stories describing how the red elephant became the unofficial emblem or mascot of the football team. It was during the football season of 1930-1931

(Groom, 2000; Laracy, 2002; Scoggins, 1981; White, 2002). Early in the season, an *Atlanta Journal* sports' writer, Everett Strupper, heard someone shout, "Hold your horses, the elephants, are coming." The shout came either from a fan, or from a man named Borden Burr, who had played backfield on the team of 1892-1893. He was holding the chain for the football game. Strupper and other writers used the term "Red Elephants" in their newspaper columns after that (Groom, 2000; Laracy, 2002, White, 2002).

Later that season when the football team was traveling to the Rose Bowl in California, they used luggage from Rosenberger's Birmingham Trunk Company. The company's trademark was a red elephant standing on a trunk (Laracy, 2002; Scoggins, 1981). The company presented the team members red elephant charms for good luck. This particular football team was composed of extremely large men, and when they arrived in California, newspaper reporters quickly associated the red elephants with the powerhouse of this team. The team finished with an overall 10-0 year, and won the National Championship (Laracy, 2002; Scoggins, 1981).

Live elephants, used in the 1940's to promote school spirit and to keep the elephant image alive, marched in parades before important games (Espey, personal communication, November 2, 2002; Groom, 2000; Scoggins, 1981). An elephant named "Big Babe" (Scoggins, 1981) and an elephant named "Alamite" (Groom, 2000) were used at homecoming activities. In 1947, "Alamite", draped in a cape with a big "A" on each side transported the homecoming queen during the day's festivities. The regular rental of elephants discontinued in 1950 because of the expense (Groom, 2000). Live elephants also could not be used in cold weather because they do not tolerate the cold. In

the 1970's an elephant was brought to the Quad for homecoming, but because of the mess it made, the practice was discontinued (Espey, personal communication, November 2, 2002).

Mel Espey (personal communication, November 2, 2002) remarked that by the end of 1959, spirit at The University of Alabama had diminished greatly. The football team was losing. The signs that the spirit committee had initiated during the 1930's (Beech, 1948; "Student Will," September 17, 1937) had discontinued. Students dressed up and attended the games, but showed no school spirit. The band played in their all black concert uniforms. Mel joined with others who saw a need for the revival of the spirit committee to boost the spirit of the football team and fans (Espey, personal communication, November 2, 2002).

The newly revived spirit committee met in the Rotunda of the old Union Building, and decided that the school needed a mascot that would attend games and events. Other universities had live mascots, but the committee could not make "Crimson Tide" work as a mascot. Nothing fit with "tide" or "red tide." Since having a live elephant was no longer an option, the committee decided that a human elephant might work (Espey, personal communication, November 2, 2002).

The spirit committee decided to find a way to make an elephant costume for a human to wear. Alpha Phi Omega, (Wheat, 1981) fraternity, made of former eagle scouts, volunteered to make the head of the elephant as a service project (Espey, personal communication, November 2, 2002). One of the students worked at Britton's Men Store, and volunteered to make the uniform. The head was a totally rigid fiberglass with the trunk pointing up in the air. The uniform was a plain, cotton cloth with an "A" on the

front and back. The “A” on the back was changed at the end of 1961 to #1 because the football team won the National Championship. There were two eyeholes, but only one could be used at a time. The tail was a simple cotton rope. The whole elephant was red except for the black and white Saddle Oxford shoes that Steins’ Shoe Store donated (Espey, personal communication, November 2, 2002).

Mel Espey, a member of the spirit committee, recalls sitting at the meeting when the discussion started on who would play the role of the new elephant. He remembers that everyone at once turned and looked at him, and asked him if he would do it. So Mel Espey became the unofficial Crimson Tide mascot called only “The Elephant.” Bear Bryant, who coined the term, “The Elephant” told Espey to “never embarrass the University, the football team, his mama and papa or himself” (Espey, personal communication, November 2, 2002).

With the new mascot uniform finally finished, “The Elephant” debuted at the University of Georgia game in Athens, Georgia on September 23, 1961 (Espey, personal communication, November 2, 2002). Mel recalls that it was an extremely hot day, and because aluminum foil was left inside the mold of the head, the head magnified the heat and he felt as if he was “baking” inside. The head was strapped on with shoulder pad straps. Espey continued in his role as mascot until 1965. Someone else portrayed “The Elephant” for another year, and then the human mascot disappeared (Espey, personal communication, 2002).

Many times Mel Espey found himself in funny and interesting situations because he was the only human mascot. All the other universities had live animal mascots. It started a tradition in which mascots worked together in playful situations and for photo

shoots for publicity. In Tennessee, Smokey the Dog, urinated on “The Elephant” while trying to get a photo of the two mascots nose to nose. In 1963, in Houston, Texas, their cougar ripped off “The Elephant’s” tail as a photo of the two of them was being made. Before Espey could return to the game, he had to tape the uniform back together. Mississippi State’s supposedly fierce bulldog turned and ran from the elephant when the two of them were trying to have a midfield reunion. “The Elephant” even stepped on a Georgia Tech football player in Atlanta. The football player was practicing catching the football, and because the elephant suit allowed only limited vision, the elephant flattened the player (Espey, personal communication, 2002; Wheat, 1981). These accidental antics did fire up the fans, but the Georgia Tech fans threw bottles onto the field. Even Bear Bryant returned to the field with a helmet on for protection (Espey, personal communication, November 2, 2002).

Mel Espey returned to Tuscaloosa in 1970 and played a role in the resurgence of the now current mascot, “Big Al”. In 1972 he became Dean of Students in charge of all the committees dealing with students at The University of Alabama. Joab Thomas put Espey in charge of the construction of the Ferguson Center, and he was later named the Director of The Ferguson Center (Espey, personal communication, November 2, 2002). Around 1978, a student named Craig Cantrell of Mobile, learned that Mel Espey was the original human mascot. Craig wanted to bring the mascot back to the school. Espey and Cantrell met with Bear Bryant to discuss the possibility of bringing back “The Elephant” or some form of elephant mascot. Coach Bear Bryant never really liked the association of the elephant with his team because elephants are gray, cumbersome, and slow. The elephant did not have as much pizzazz as tigers, eagles or lions that the other schools had

adopted. Espey recounted that Bear Bryant wanted alumni and children happy, and he wanted the crowd entertained, so he agreed. Bryant said that Espey would be held personally responsible for the actions of the mascot, and that the earlier rules that applied to Espey when he was “The Elephant” would be upheld (Espey, personal communication, November 2, 2002). Even Hugh Dye, the first Big Al (personal communication, November 6, 2002), and Danny Butterworth, Big Al in 1985 (personal communication, October 7, 2002), were told that they represented the University, their family, and themselves.

Craig Cantrell was instrumental in bringing back the elephant as the mascot (Dye, personal communication, November 6, 2002; Espey, 2002; West, December 21, 1979). Hugh Dye, a senior in the College of Commerce and Business Administration, went out for cheerleader the spring of 1979 (personal communication, November 6, 2002; West, December 21, 1979) and because of a last minute injury only made alternate. During that summer, Craig Cantrell called Dye and asked Dye to try out for the mascot position. Dye decided to give it a try. Dye played sports in high school and was athletic enough to withstand the bulk and weight of the costume. Dye beat out other male competitors for the role of the mascot. Dye spent the fall preparing to be the mascot by working with the cheerleaders and perfecting the right persona for the character of the elephant (personal communication, 2002).

Cantrell personally took on the task of raising the \$2300 that it cost to construct the costume. Zap Photography contributed most of the money, and alumni and the Student Government Association (Dye, personal communication, November 6, 2002; Espey, personal communication), donated the rest. Flexibility and appearance had to be

considered (West, December 21, 1979). Walt Disney International designed the costume, and a company in New York made the outfit (Espey, personal communication, November 2, 2002).

The new costume of the elephant was quite different from the former rigid fiberglass head and cloth body. The uniform was totally gray and soft. The elephant wore a red thick sweater with an "A" on the front. Even though the uniform had improved, it was still hot and needed adjustments. When Hugh Dye first put on the head of the uniform, it did not fit. A coat hanger was used to put padding in it to make it fit properly (Dye, personal communication, November 6, 2002).

The committee decided that the newly resurrected elephant mascot needed a name, and that the student body should make the decision (Dye, personal communication, November 6, 2002; Espey, personal communication, November 2, 2002). A contest was held and booths were set up across campus. Dye copied ballots on light blue paper from Kinko's and left them near the booths. The names, Big Al and Al received an overwhelming amount of votes. In order to choose the student that would receive credit for coining the mascot's name, they just put all of the ballots back in the box and drew one name for the winner. The winner (a female) won a prize. This took place in the fall of September 1979.

The Big Al costume was finally ready to use, and it was announced on campus that something big was going to happen at the Sugar Bowl game on January 1, 1980 (Espey, personal communication, 2002; West, 1979). While getting ready to make his debut, Dye and others were in the party room of the hotel where they found big old boxes. They decided to wrap a box in white paper, write on the outside and hide the

elephant inside. Dye had to take small steps to enter onto the playing field under the box. When he reached the middle of the field, the cheerleaders took off the box and “Big Al” jumped out with his big foam #1 finger and strutted around the field. At first, fans did not know what to think of this new tradition, but soon students and supporters started relating to the elephant (Dye, personal communication, 2002).

Students that have portrayed the elephant mascot have felt a huge sense of responsibility to The University of Alabama. The opportunity allowed them to travel and meet new people (Butterworth, personal communication, October 7, 2002; Dye, personal communication, November 6, 2002; Espey, November 2, 2002). Espey met President John F. Kennedy at the Orange Bowl game in 1962 when Alabama played Oklahoma. “The Elephant” was escorted to meet Kennedy. The President said, “I’m sorry that John John’s not here”(Espey, personal communication, 2002). That was the President’s son. Danny Butterworth, Big Al 1987 traveled to Japan for an All Star game. He also traveled with The University of Alabama’s President, Joab Thomas to recruit future students (Butterworth, personal communication, 2002). Espey, Dye and Butterworth all felt they must bring no disrespect to The University, and that they had the opportunity to increase and encourage school spirit.

Some of the traditions involving the human elephant have remained the same over the years. Since the beginning of the personified elephant, the responsibility of the mascot has been to encourage and promote school spirit. The mascot has always practiced with the cheerleaders and continues running out on the field in front of the cheerleaders and the team before a game. The interaction between Big Al and children who approach him is an important aspect of the character. The mascot does not speak,

but always cajoles the crowd to yell for the team. It is imperative that Big Al stay in character (Espey, personal communication, November 2, 2002; Butterworth, personal communication, October 7, 2002; Dye, personal communication, November 6, 2002).

There have been many changes in the traditions involving the mascot. The costume has been designed to be more comfortable and flexible. Big Al originally traveled around the game in a big shoe, but now uses a golf cart and is escorted to the stadium. When the mascot first began, there was only one (Espey, personal communication, 2002), but then an alternate was added (Butterworth, personal communication, 2002), and now there are two Big Al's. Being Big Al means the students portraying the character are out of the classroom frequently attending functions other than football and basketball games (Butterworth, personal communication, 2002). Props have been added over the years. Big Al carries a big trashcan that contains additional clothing and props. Big Al has sweaters, coats, and even a tuxedo for special occasions. Articles of clothing change as current trends in society change. In 1999, wrestling was extremely popular. Big Al had boxer briefs that said, "The Rock," which was a popular wrestler at the time (Purdue, 1999). Other changes include partial scholarships for the person chosen as the mascot. The mascot also participates and does routines for competition against other university mascots at summer cheerleading camps so rivalry between mascots is perpetuated. At the Auburn versus Alabama football games, the mascots sign a contract stating that neither mascot will cross the 35-yard line on the other teams' side to avoid causing a dangerous situation with fans (Purdue, 1999). The first-ever Capital One All-America Mascot Team have chosen Big Al to be one of twelve college mascots comprising the team. To be chosen, video clips, photos, and newspaper articles were sent

in to portray Big Al's pride for the University. To be chosen mascot of the year people must vote for him on the Internet. The winner will be announced at the Capital One Bowl on January 1, 2003, and the athletic department will receive scholarship money (Troha, 2002).

School spirit began as a way to unite the students at universities, but spread to the community. Today that spirit spreads outward in many directions at The University of Alabama, and students and fans identify the elephant and Big Al with true school spirit. The elephant and Big Al are synonymous with The University. This evolving tradition has grown over time to be a vital influential part of outward and inward school spirit.

The elephant symbol and Big Al are marketable because they are immediately recognized, and provide a big business for the University. Shirts, mugs, stadium cushions, hats, stuffed elephants, and just about every keepsake has been made with an Alabama elephant on it. This powerful image appeals to all ages.

Bear Bryant might change his impression of the elephant if he could hear the excitement of the fans as the elephant is shown and heard on the Jumbotron in Bryant Denny Stadium. Its power can be felt! Other teams know the Alabama Crimson Tide Elephants are ready to win. Then Big Al leads the team into the stadium, and can command 80,000 spectators into performing "the wave." Big Al involves the crowd and the spirit is contagious. His enthusiasm and energy at events provide entertainment for everyone. Whether the team is winning or losing, Big Al is steadfast and loyal. Big Al has been around for twenty-two years, and a whole generation has grown up watching him.

Times move on, and coaches, administrations and students change, but the elephant and Big Al are untouchable and indispensable. Big Al and the elephant are here to stay. The University of Alabama will keep this symbol as the epitome of school spirit because it is embedded in the traditions of the past and in the visions of the future.

Notes on Methodology

To do research on the topic of school spirit, my search began at the Hoole Historic Library at The University of Alabama. Yearbooks provided valuable information mainly in the form of photos and captions under them. *The Crimson White* newspaper provided the most detailed descriptions of activities on campus.

The book by R. Scoggins, dated 1981, contained the most information about the development of spirit at The University. The information was divided into periods in history, and there was a section on school spirit in each section.

There was not much information on cheerleading. I contacted Julia Dees who was a cheerleader from 1998-2002, and got information from her. In corresponding with Debbie Purifoy, I was able to get more information about the mascot than cheerleaders. She was a cheerleader in the 1970's and has been cheerleader sponsor for sixteen years. She also is the director for Big Al.

Personal interviews with former mascots enabled me to get first hand accounts surrounding the events of the first human mascot and the first Big Al. Mel Espey, the first human mascot, is retired and lives in Tuscaloosa. Because he also was involved in starting Big Al, I gained much valuable and needed information from him. Hugh Dye, the first Big Al, and Danny Butterworth, who was Big Al in 1987, reside in Birmingham, Alabama. All three not only gave me factual information, but also provided an insight

into the important responsibility they felt toward igniting school spirit. All three site the experience as being a remarkable and fun part of their college experience.

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The Capstone Men and Women

Virginia Cole

As The University of Alabama continues to shape its culture, the concept of producing well-rounded individuals is still present. Back in the 1860's as the first American colleges and universities were still developing their own traditions, one President addressed the inadequate emphasis placed on academic knowledge. With the focus of college education being to produce educated clergymen, the transformation of American colleges and universities began as students expressed a growing disinterest in the study of religion. Furthermore, disinterest in the classical languages, Latin and Greek also grew. As this rebellion grew stronger and stronger, the demands of higher education grew as well.

Prevalent inability to communicate and lack of social skills characterized the typical student. The addition of residential dormitories, common eating facilities, and paternal overseers helped to mold college students of the time into people who were not merely intellectually educated but ones who could function outside of as well as within the college setting. Through the collegiate way, the establishment of these early traditions in higher education emerged. As one President of Yale remarked, for those who attended college and neglected their academic responsibilities, oftentimes they

would at least “awake to manliness and to duty when they leave college” (Rudolph, 1990, p.89).

As the academic and social needs of the early college student evolved, a mounting interest in extracurricular activities surfaced. The debate team was the first organization to accompany classical study. While not altogether alleviating intellectual duty, this organization at least allowed the students to discuss current political events and break the unanimous focus on the classical languages. The next reform created to improve social conditions in colleges and universities was the development of the Greek-letter fraternity system, where members of the same group formed a family of similar interests. In addition to the fraternities, the Freemasons also provided a social component to early college life (Rudolph, 1990, 136-155).

While participation in literary, fraternity, and freemasonry organizations were fulfilling the social concerns of students, the physical needs of the students were not being met. Regular exercise is necessary to keep the body in good health, but the first attempts to incorporate physical activity in the early colleges and universities were unsuccessful and “in itself low and unbecoming ...” and takes away from the educated man (Rudolph, p. 150, ¶2). However, the demand for physical activities grew, and by the 1860’s gymnastics had become a permanent addition to many colleges and universities. As human values for educating the mind have evolved, the value of social and physical development has also changed through the years. Today, there are an invaluable number of organizations and activities that are available to stimulate the mind, body, and spirit within the college setting. Some of those organizations still include debate and literary

societies, freemasonry, and definitely sports. More importantly, there are student organizations whose missions and duties are centered upon sports and athletics.

There have been many historical documents written to preserve various aspects of the origin and history of The University of Alabama. From academics to integration to athletics, the University has a rich history both on and off the field. However, the athletic program may maintain the strongest tradition at The University of Alabama. The Million Dollar Band, the Cheerleaders, Big Al, and The Capstone Men and Women all help to keep the spirits high at Alabama athletic events. Through its many social organizations, the legacy of the Capstone is well preserved. As part of this dynamic culture of the University, 24 members serve as official ambassadors to the University of Alabama. The most valuable student organization to The University of Alabama is The Capstone Men and Women. They are the official ambassadors of The University of Alabama and are just as important as the band, cheerleaders, or the mascot in lifting spirits at the University of Alabama. The Capstone Men and Women has become an essential organization that is mandatory to maintain traditional University spirit.

Originating in 1962, Capstone Men and Women started out as The Crimson Girls and had the important role of welcoming visitors and guests to The University of Alabama. Although composed of twelve female students, an all women's organization was not uncommon at the time. Barbara Miller Solomon (1985) vividly details the gradual addition of women to the educational arena. *In the Company of Educated Women* describes the original purposes of the education of women. From the onset of education, the role of women in society was not to be educated, but to remain obligated to

the family way of life, where their most important job was to bear children (Solomon, p. 1-13).

As the opportunities for work and education became available to men, the roles of women in the household quickly changed. The demands of the family increased, and so did the roles of women both at home and in the community. Soon, women were molding not only the daughters, but the sons as well. It was this natural role as the teacher that started the educational advancement of women. As the desire for knowledge diffused from men to women, the first role of education for the female was to teach her how “to be a lady”. In the early education setting, however, it was required that young boys learn to both read and write, while only reading was required of females. With increasing responsibility at home, how were women supposed to teach their children what they needed to know if they had not been formally taught? The education of the woman had begun. Women close to their fathers, husbands, and sons began their search for equality of knowledge as these men were learning to read and write. A few privileged families even allowed for the private education of their daughters. Thus the women’s movement in education began.

According to the Crimson White university newspaper, The Crimson Girls had taken a two-year leave from campus, but returned to boost spirits at athletic functions. Originally, eighty-six females volunteered, but only ten regular members and two alternates were selected. In a commitment to the athletic program, the Crimson Girls began escorting players and guest speakers to the stage at pep rallies and also assisting in disbursing spirit items such as bumper stickers, noisemakers, and megaphones at athletic events. With increasing appeal to campus life, the organization also broadened its role by

assisting with any functions sponsored by the Student Government Association (October 11, 1962, p. 9).

As the football program at The University of Alabama blossomed, more recruits visited the Tuscaloosa, Alabama campus causing an increased demand for The Crimson Girls. With only a dozen members, the task soon became overwhelming. During this time, University of Alabama head football coach, Paul W. Bryant organized a similar group that also helped to boost spirits at athletic functions. Following the leadership of The Crimson Girls, Coach Bryant initiated a separate host organization to serve with public relations for the football program. This association was now responsible for the recruits and other tasks within the athletic department. In 1983, the hostess organization split to form the Bama Belles who served as hosts to the families of prospective football players, while the remaining members, Athletic Hostesses, continued to host alumni and other guests to the University (Finley, 2000, p.53). Clem Gryska, assistant football coach from 1960 to 1994, recalled that Coach Paul “Bear” Bryant created the idea to enhance the football program with guides for prospects and their families during on-campus recruitment visitations. These tours, of course, had previously been the responsibility of The Crimson Girls; however, there were not enough members to continue to fulfill this obligation. The need for reform became apparent and the emergence of the Bama Belles resulted. The girls who were so desperately trying to fulfill the twelve positions as Crimson Girl had now been offered the opportunity to perform the similar duties, but under a new name.

Based on looks and personality, the Bama Belle’s initial responsibility was to impress the mothers so that they could help ensure the prospects’ commitment to

Alabama athletics. Ventures of the tour often included trips to Bryant Hall, the football dormitory and then an escort to the football stadium. Because the football coaches were usually tied up with preparing for the games, the Bama Belles' services were the additions to the athletic program that secured the spirit of the University in the absence of the coaches. Moreover, it was critical to create an atmosphere of enthusiasm for the prospective players. Coach Gryska further highlighted that when the coaches were available, trips to the North River Yacht Club and to Dreamland Barbeque were also among the activities provided for prospective players (personal communication, November 11, 2002).

As the demand for The Crimson Girls student organization increased as a result of student activities and athletic traditions, the group began its reform to maintain the tradition of excellence and high spirits at the Capstone. In 1973, the group accepted its first black member and began its salute to diversity as enrollment increased and the University became more integrated (Crimson Girls, 1973). Furthermore, The Crimson Girls accepted its first male members in 1976 and, therefore, changed its name to Crimson Girls and Capstone Men. Its initial role, however, remained that of hosts to University events.

In 1991, one final name change occurred after increasing its responsibility on campus. Crimson Girls and Capstone Men became The Capstone Men and Women and branched away from athletic events and were now considered the official hosts to the University of Alabama. The mission of the Capstone Men and Women had now become to "provide services, promote pride, and communicate an increasing understanding of the University" Capstone Men and Women, October 3, 2002, from

<http://bama.ua.edu/~cmw/index.htm>). Duties included hosting events that promoted the University. These included many events held by other organizations on campus and also Presidential, Trustees, and Alumni affairs. Prospective members must have completed the first semester of the freshman year and maintained a 2.67 cumulative grade point average. Qualified sophomores and juniors who met the requirements were also eligible for admittance (Capstone Men and Women, flyer).

In order to maintain and promote positive pride and understanding of the University of Alabama, the members of Capstone Men and Women must complete at least 60 service hours per semester and assist on at least seven tours of the campus. Furthermore, as an ambassador for the University, they must also learn a great deal about The University for recruiting purposes. Members were required to have a vast deal of knowledge about the founding of the University, its historical development, and its current standing. Most importantly, members of Capstone Men and Women had to be energetic and be high-spirited about the University of Alabama and also capable of conveying that spirit to others (Capstone Men and Women, flyer).

Capstone Men and Women member Julie Davis supported the emphasis on preserving University traditions as described in The University of Alabama yearbook. She replied that she wanted “the tourist to know that this is a university with a history. The tradition of The University is outstanding- not just in athletics either”(McLellan, 1992, p110). Senior member Sally Salter described some of the responsibilities of the organization and stated “we worked the football games (on the field and in the President’s Box), brunches before the games, alumni events and trips, mansion tours, and hosted the Leadership Conference” (McLellan, 1992, p110). Another member of the

organization noted that “The group provides countless opportunities to serve while learning to lead” (McLellan, 1992, p111). These statements are examples of what Capstone Men and Women had to say about the organization.

Currently, The Capstone Men and Women have 24 members that serve three main components. In education, the members must be aware of the University’s tradition of academic excellence in each department. Socially, they still serve as hosts to University events, prospective students and their families, and other guests of the University of Alabama. In events, the responsibilities include tours of the University campus, President’s mansion, and Gorgas House (Capstone Men and Women, 2002).

The rich tradition of Capstone and Crimson Tide spirit becomes apparent when The Capstone Men and Women conduct tours of the University of Alabama campus. While the members are knowledgeable of the rich history of the academic, athletic, and social traditions of The University of Alabama, they lend a student’s perspective to on campus living. Leading their tours with innovative and dynamic Capstone spirit, a tour guided by The Capstone Men and Women quickly changes from a tour of the history of The University of Alabama into a tour into a possible future at The University of Alabama. First impressions are lasting impressions, and that makes The Capstone Men and Women the most valuable student organization on the campus of The University of Alabama.

Notes on Methodology

Several methods for conducting research were utilized to gather information on the historical development of Capstone Men and Women. To find the earliest information on the founding of the organization, I searched every volume of *The Crimson White* campus newspaper published during the year in which the Crimson Men and Women was established and also several years after its beginning. During that search, I discovered many articles that were relevant to many other traditions maintained at The University of Alabama. For example, articles on integration and articles on the Machine were included in several issues that I browsed. Also, early documentation on Alabama athletics and school spirit groups were also being recorded. These publications were the emerging traditions being developed at the University of Alabama and are now highlighted in this manuscript.

The next step of my research involved locating pictures of the organization. The first picture of The Crimson Girls can be found in the October 18, 1962 issue of *The Crimson White* newspaper. This picture consisted of the first twelve members seated around the University mascot. Due to poor copy quality, however, the picture was not provided in this work. Pictures of this organization were drafted from The University of Alabama yearbook, *The Corolla*. They may be found as cited in the References section.

While researching for information at the Paul W. Bryant Museum Library, a former assistant football coach stopped by my table and talked with me about the beginnings of the Bama Belles, an organization that extended the roles of the Crimson Men and Capstone Girls. While the Bama Belles began to host athletes and their

families, Crimson Men and Capstone Girls continued to host athletes, but began to host other University functions as well.

Much of the information gathered came from secondary sources. Few primary sources were available due to the reassignment and relocation of the advisors of the current members. I did, however, make contact with the organization's advisor, but she was unable to provide me with any bylaw information, or procedures. She did provide me with a handout that included the current purpose, duties, and requirements information on a flyer provided to students during Convocation ceremonies.

Hopefully, this article has proved that The Capstone Men and Women maintain the promotion of pride and tradition at The University of Alabama. You have now discovered how this tradition of excellence began and how it is maintained today.

Crimson Girls



FIRST ROW: Betty E. Vines, Dee Johnson, Maureen Cohen, Elaine Walter, Ivette Poun. SECOND ROW: Mary Ann McDaniel, Dina Thornburg, Linda Smith, Cindy Stokes, Barbara Britt, Rita Wgee, Brenda Williams.

Spirit came easy when the mighty Crimson Tide journeyed to Miami for the gala festivities of the 1963 Orange Bowl Game. Of course the Crimson Girls were on hand to participate in all the pre-game ceremonies—the Alabama Alumni Reception as well as passing out crimson shakers and megaphones during the game. As members of AWS Spirit and honorary members of the Spirit Committee, these girls were selected from over 80 of those that tried out by the Alabama Spirit Council and the Spirit Planning Committee. Their job this year was to act as official hostesses at all the SGA functions such as the Alabama-Auburn Conference, the Homecoming Pep Rally, Guests' Reception, and the Card Section. In their trim red skirts and white blazers the Crimson Girls lent color and tradition to the successful Alabama-Auburn Parade and the Homecoming Parade. This year the twelve Crimson Girls initiated the "1962 Crimson Girl's Spirit Award" which was awarded to Theta Chi and Palmer Hall for contributing most to spirit on campus this fall.

Head Crimson Girl—Cindy Stokes

MEMBERS

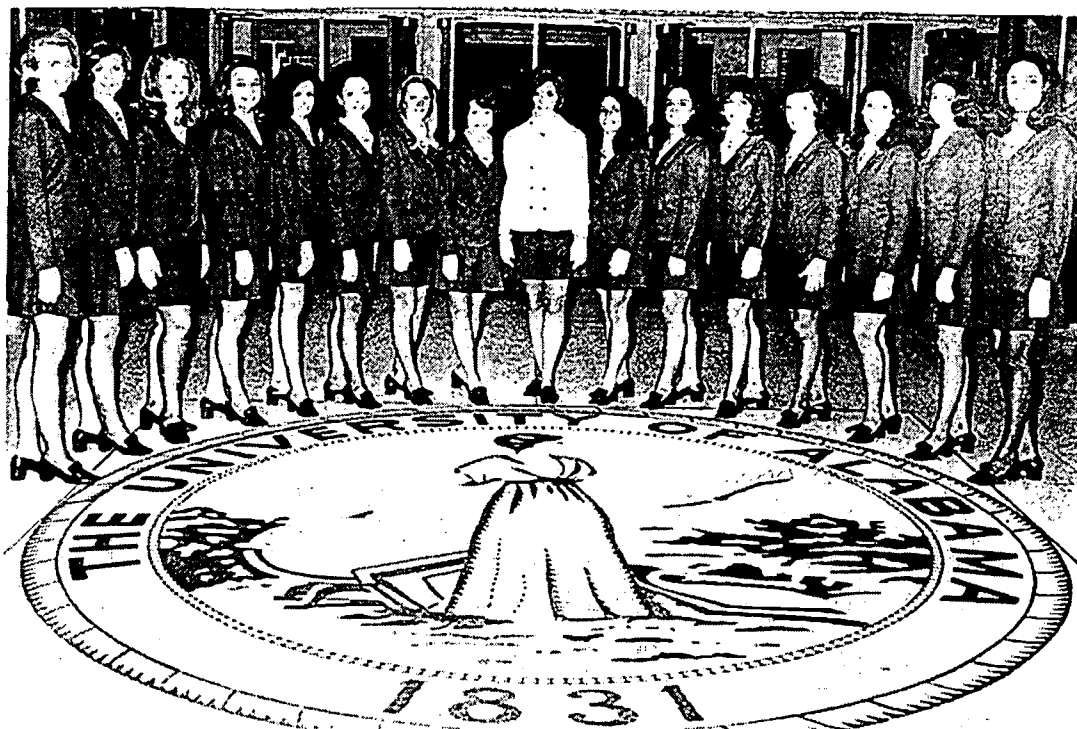
Barbara Britt
Maureen Cohen
Ivette Poun
Dee Johnson

Mary A. McDaniel
Linda Smith
Cindy Stokes
Dina Thornburg

Betty Vines
Rae Wade
Elaine Walter
Brenda Williams

1963 Crimson Girls- Their first appearance in the University yearbook

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Muffin Hatch, Margaret Lee, Shirley Mahan, LaVeral Sanders, Nilla Dailey, Kathy Blake, Mary Pearson, Marcia Wood, Kathy

Natter, Ella Solomons, Amanda Sawyer, Mickie Smith, Judy Clemons, Martha Hamby, Marty Brazil, Cathy Johnson.

1970 Crimson Girls – The Beginning of a New Decade



(1st Row) Merry Fleming, Pam Paen, Glenda Hamner, Marsha Guthrie, Melissa Farris, Leigh Jackson, Bell Woods. (Second Row) Leigh Jefferson, Jan Wady, Betty Driscoll, Nancy Bartmus, Cindy Sealy, Jamie Jacobson, Joy Morton, Babs Thiapen.

Integration of The Crimson Girls began in 1973

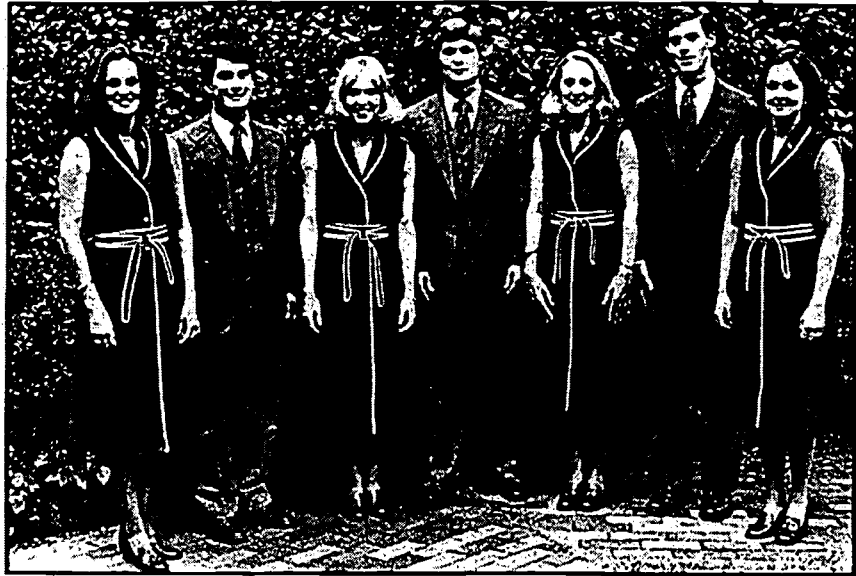
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CRIMSON GIRLS, CAPSTONE MEN

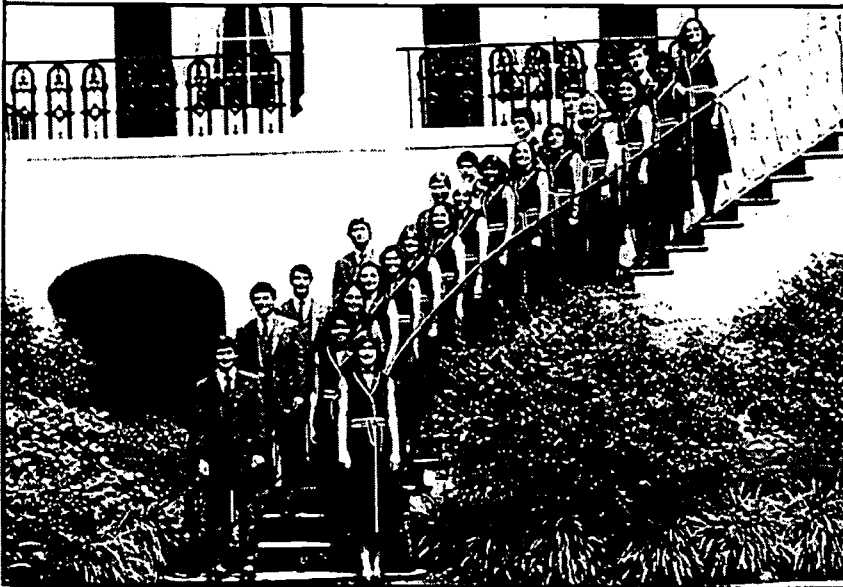


Presently serving The University for the seventeenth year, the Crimson Girls and Capstone Men serve as student public relation representatives as well as tour guides and student recruiting agents.

The organization not only provides a student link with alumni, visiting dignitaries, guests, and prospective students, it also participates at all pep rallies, home football games, board of trustees' meetings, and other events including Honors Day and Law Day. The members also escort guests on campus tours which include the President's Mansion, the Gorgas Home, and the University Club. In order to communicate about every facet of The University, members do extensive research and study topics such as the history of The University, all of its schools and colleges, new academic and service programs, and



Row 1: Cannon Williams, Pres., Lew Burdette, Dir. of Ed., Leslie Anderson, V. Pres., Jimmy Gray, Treas., Honey Gotbard, Sec., Gordon Martin, Publicity, Sally Smith, Hist.



Girls: David Brady, Scott Turner, Lew Burdette, Jimmy Gray, Richard Nolen, Dean Nix, Trip Pittman, Steve Springer, Gordon Martin, Carls Laura Bowen, Katrina McTye, Linda Rippa, Kathy Welch, Leslie Hurles, Meg Thorpe, Sally Smith, Leslie Anderson, Ann Adams, Fran Williams, Leslie Rolla, Honey Gotbard, Christi Johnson, Kay Wallace, Cannon Williams.

support groups.

Selection of Crimson Girls and Capstone Men is held in the spring and involves nominations by groups, a 1.5 overall quality point average, review of applications and interviews. The advisor of the organization is Mrs. Jean O'Connor, Director of Events.

A new decade and new name! Crimson Men, Capstone Girls in 1980

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Photo: Haugen



Crimson Girls/Capstone Men Executive Council — Front: Leigh Hauser (corresponding secretary), Stacy Cook (historian), Kym Young (second vice president), Maureen Sholtz (sponsor). Back: John Wilbanks (first vice president), Steve Frachia (treasurer), Kiley Powell (recorder), John Coleman (president), Beau Jones.

Four tours give Derek Bellew, his parents, John and Nancy, and brother James a closer look at the campus. Jailee Williamson explains to them what goes on in Ferguson Center. "Most people have a hard time understanding that it really is the central gathering place on campus," she said.



Crimson Girls and Capstone Men — Front: Joanna Cocoris, Lisa Williams, Missy McLeod, Kimberly Copeland, Lara Smith, Kym Young, Sally Salter, Lella Bromberg, Stacy Cook, Leigh Hauser, Jailee Williamson, Callen Russell, Maureen Sholtz (sponsor). Back: Kiley Powell, Tammy Grant, Robert Schlusner, Keith Bell, Derreck Simpson, Duncan Dabill, Steve Frachia, Brad Gray, Beau Jones, Mike Potts, John Wilbanks, John Coleman.

Crimson Girls and Capstone Men in 1990

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A final name change! Capstone Men and Women in 2000

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The Million Dollar Band And All Its Glory

Jennifer Fields Humber and Michael Ted Greer

The University of Alabama Million Dollar Band has become both an important musical and athletic tradition, making it as important a tradition as its football team. As a band member stated, on the 1997 Million Dollar Band video, “football doesn’t begin until



we hit the field” (Shaw, 1997). In a sense, she is correct, the band has become a vital asset to UA athletics as they revive the crowd and entertain them during pre-game festivities, athletic events, and especially half time performances. This tradition is

alive today in the memories of former band members and the chronicles of historical evidence such as the school yearbook, the *Corolla* and the school newspaper, *The Crimson White*.

Origin of The Band

The first University of Alabama band, interestingly enough, was not known as the Million Dollar Band. The original band was formed in 1913-1914 academic school year, some eighty-two years after the founding of the University in 1831. With a total of 14 male students under the first conductor, Dr. Gustav Wittig, the band performed at

commencements, outdoor concerts, and in 1914 made its first appearance at its first University of Alabama football game. The following excerpt account of the formation of the University Band is quoted from the June 2, 1914 *Crimson White*, p. 12.

The University Band! Sounds good, even in print, doesn't it? The session just over has seen many new ideas promulgated in the University, and an encouraging proportion of them have matured into concrete and promising form. The spirit of progress and innovation has done much to clarify and energize the college atmosphere of late; and it is fair to say that no movement among the many has begun so auspiciously or given earlier promise of stability than the organization of the Band.

From the June 2, 1914 *Crimson White*, p.11, under an article entitled, "Track and Band," Dr. Wittig was praised for his "volunteered, beneficial, and unremunerated labors with the University band." Further, the following quote was also a part of this article:

The University Band is a new institution, but it has a remarkable advantage by way of directorship. Dr. Wittig is a musician of ability, and a director of questioned prestige. He knows when music is properly performed, and he has his men play as the piece ought to be played. To this end, he is unusual in his capacity to make men do. Dr. Wittig was present at the first meeting of the band, after the instruments had arrived; and he has been on hand with his masterful assistance during the whole time since. The aid he is rendering is invaluable; and it comes gratis. He is greatly enthusiastic over the work; he sees great possibilities in the material at hand and in the idea of an organized band; and he is bending his efforts to bring his hopes to pass. Those who heard the first performance in the open air concert on the evening before examinations begun to realize

that he is able to make a bunch of fellows play good music with just a few rehearsals. Students at Alabama felt a great need for some kind of musical machine.. Not only will the existence of the band add greatly to University life in general, but in the matter of help to our athletic teams it will be indispensable. To Dr. Wittig, all this is due; for it is he who as leader and inspiration has made possible all that we may hope for the band. To him be great praise.

It was further pointed out in the article that the services of Dr. Wittig would long be remembered by those who worked under him and who knew what earnest measures he employed to make additions to the glory of the University.

From the 1914 *Corolla*, p. 39, the first band was comprised of the following members. While first names were not listed, data from other sources in the 1914 *Corolla* listed them to be:

Dr. Gustav F. Wittig, director
 Otis Wellborn Dresslar, Piccolo
 Harry A. Burns, Clarinet
 J.W. Brown, Cornet
 E.R. Beckwith, Cornet
 Thad Barrow McCarty, Cornet
 McClain, Cornet
 Stanley O. Parker, Alto
 John Foscue, Alto
 Jeter George Dickinson, Jr., Tenor
 Charles Arthur Abele, Drums
 P.E. Wallace, Drums
 R.E. Jones, Drums
 Gregory Billups Brown, Trombone

Dr. Wittig did not direct the band after the fall of 1915. His teaching duties in the Electrical Engineering department prevented it (Hamner, 2000). Dr. Wittig left the University to become Head of the Electrical Engineering Department at the University of Pennsylvania.

Several articles in the *Crimson White* during September of 1916 suggest that admiration and support for the University Band was minimal at best. The September 28, 1916 issue of the school newspaper ran the following article.



R.O.T.C. Band

About the Band

There is one organization in school that gets little support and that is the band. It is only a little over two years old, and has not as yet reached the point where a man has to be an experienced musician to become a member. It has as yet absolutely no support except what it gets from the students. The University authorities do not even provide a leader, as Prof. Wittig does that out of interest and a belief that the university will soon see their way clear to get behind the band, and make it what it should be. But in the meantime it is up to the students. The same concern on the part of the entire student body should be felt toward the success of the band as they feel toward the athletic teams. The presence of the band on the athletic field has many times recalled the traditional fighting spirit of Alabama's men. The players and coaches themselves have testified to the help

the band has been to them, while on the field. It is recognized by everyone that no other single thing can so stir up the old “pep” as rousing music. The band will do its best to give this, whether it has any support or not, but it can do it better and more willingly, if it feels that its work is appreciated and that the entire student body is behind it.

As far as can be determined, there was no other director hired after Dr. Wittig until the early 1920’s. Student directors led the band during this period according to Hamner, Jr. (2000). The size of the band ranged from 14 members to 20 and up to 45 members in the early 1920’s. There were scarcely any articles in the *Crimson White* during this time, leaving only the *Corolla* articles as the source of information during this period.

In 1917 a University of Alabama R.O.T.C. band was formed of students, lieutenants Charles H. Owens Jr., Joseph H. Owens, B.N. Pittenger, and L.R. Stone. The number of members grew to 28 by 1920, with the band marching in campus parades. During this time, the band began the tradition of selecting a drum major to lead the band. Donald W. Long served the band as its first drum in 1919 (“University Band” *War Corolla* 140). Although the Band was military band at this time, the band needed a leader for football performances, parades, and other special events as the football program began to develop. Long served the band as Drum Major for two consecutive seasons. Otis Plaster took D.W. Long’s position in 1921 and served the band as drum major for one year.

In the September 29, 1922 issue of the *Crimson White* on p.2, a plea was made to make use of the instruments owned by the government to increase the size of the university band. The article is as follows:

Alabama has the best prospects for a band that she has ever had but she lacks one thing-instruments. Not that the instruments are not here but that they are not available. Why can't the instruments be used for creating a large band? It's all for Alabama. Can't the University or some student body in some way guarantee the R.O.T.C. officers that the instruments will be cared for and in case of loss replaced? We understand that the instruments belong to the government and do not criticize the officers for taking care of them, it is their duty but we feel that they will be glad to let the non-military students have them if they are assured by the student body and faculty that they will be cared for and that rent will be paid on them. Can't the students get together and help Alabama have a band second to none in the college world?

The University band and the R.O.T.C. band were combined in 1923 under the student directorship of Deigh Harrison to form a unified marching corps of 65 members. In 1924 the group came under the student leadership of R.S. Goodin, whom was known as the first student director to actually receive a salary from the University. Jess Long had led the band as drum major since 1922, he continued to participate as this leader until the end of the 1924 season. After the departure of Long, Tom Reid served as drum major in 1925. A shortage of funds and lack of experienced leadership prompted the University to hire a professional musician. Captain H.H. Turner, a well-known conductor from

Cincinnati, Ohio, was hired as the first permanent and full-time director when he took over the band in 1927 (Flippen & Bouchillon, 1998).

A Million Dollar Name

There are many stories and legends as to how the University band got the name “Million Dollar.” One such story cited by Hamner (2000) is that during the spring of 1917 an Army Colonel was sent on a recruiting trip to university ROTC programs around the country. During his visit to the University of Alabama, he spoke to an assembly of ROTC cadets in the quadrangle near Jason’s Shrine. The University ROTC Band played at this assembly. As the Colonel spoke about morale in the Army, he pointed to the band and stated, “This band is worth a million dollars to our troops’ morale.” From that time on, members and students knew the band as the Million Dollar Band.

Another legends relates to 1922 at the Georgia Tech game in Atlanta, Georgia, that The University of Alabama’s twenty-seven-piece band both outplayed and outmarched Georgia Tech’s eighty-eight member Yellow Jacket Band. The fans were so impressed with the band’s performance both playing in the stands, continuously and on the field at half-time that they continued to praise the band as they left the stadium. Supposedly an Atlanta Journal newspaper reporter picked up on the enthusiasm of the fans. He reportedly made the comment to an Alabama journalist that the Alabama football team wasn’t playing well, wherein the reply came that the band played like a million dollars (Hamner, 2000).

Still another story was related in the November 25, 2002 University of Alabama Dialog p.1.

By tradition, the name Million Dollar Band was bestowed upon UA's marching band in 1922 by W.C. "Champ" Pickens, an Alabama alumnus and football manager. To raise funds to travel to the Georgia Tech game, the band solicited contributions from area merchants. They were so successful that Pickens dubbed the group the Million Dollar Band.

Regardless of how the name really came about, there is no doubting the deep-seated tradition the Million Dollar Band brings to the University.

The Emergence of Band Directors

The excellent band directors assigned to the band has greatly affected the tradition of The Million Dollar Band. Within the eighty-eight years of the band, they have only had six band directors. Each band director added a special touch. To briefly describe each director style, their leadership has been organized into various eras of time.

The Ray Goodin Era

R.S. "Ray" Goodin is the person who is chronicled as being The Million Dollar Band's first band director, although he worked as a volunteer without a salary during 1922. In 1923, although he was still a student, he would become the University's first director who was paid a salary by the school. Soon after Goodin assumed the responsibility, the University Band and the ROTC Band joined to become one band. They continued to march as a military band in football performances, parades, and other special events. It was also during this time, the band gained the name of the "Million Dollar Band."

The Captain H.H. Turner Era

In 1927 H.H. Turner replaced R.S. Goodin as director of the Million Dollar Band. Turner had been a member of the Cincinnati Symphony before coming to Alabama. He is credited with enlarging the band and encouraging a more professional approach to the directing of the band. Under his leadership, the band “boasted” 90 members and became nationally competitive (McNair, 1994) Turner’s tenure concluded with the 1934 marching season. The 1934 *Corolla* stated of Captain Turner, “Using the military band as a nucleus, ‘Cap’ has been able to produce one of the South’s most colorful musical organizations- the Million Dollar Band”.

The Colonel K. Butler Era

Within twenty years of its beginning, the band grew to become the marching unit for halftime presentations under the “Father of the Million Dollar Band”, Colonel Carleton K. Butler. The 1935 football season was one of rebuilding for the Crimson Tide. The previous season had produced a national title but gone were the best players. There were, however, two men that would become legends in their own time on campus. Paul W. Bryant was entering his senior year as a football player for the university, and Carleton K. Butler was beginning his first season as director of the Million Dollar Band.

Butler came to the University in 1935 and stayed until his retirement in 1969. Although the band was already an integral part of the Alabama tradition, Butler would lead them to a higher level of prominence. Colonel Butler’s trademarks were discipline and sacrifice. The title of Colonel was an honorary distinction awarded by the R.O.T.C. in 1938. During Butler’s tenure, the Million Dollar Band performed at 14 post-season bowl football games, appeared on numerous television broadcasts, marched at three

governor's inaugurations, and performed at the 1949 inauguration of President Harry. S. Truman. Under Butler's direction, the band was best known for its' precision marching, including the correct time and temperature at the game (Hamner 2000).

Our Fight Song

Of the many traditions of the Million Dollar Band one of richest is reflected in a letter Frank H. Bromberg, Jr., an alumnus of The University of Alabama, wrote to Thomas, J. Hamner in 1995 for his book about the Million Dollar Band. Bromberg recounted how it was Ethelred "Epp" Sykes who wrote the song "Yea Alabama" in the late 1920's. Bromberg recounted that Sykes read in the *Crimson-White* that a contest was being held to write a new fight song. The occasion for the contest was Alabama's first ever Rose Bowl appearance. Sometime between the end of the 1925 football season and the departure of the team for the 1926 Rose Bowl game with the University of Washington, the song was finished.

Needless to say, Epp Sykes, who would later become General Sykes, U.S. Air Force, in World War II, won the contest sponsored by the *Crimson White*. At last the University of Alabama had a fight song, which would become nationally known.

From the "Rammer Jammer", a magazine of The University of Alabama, the April 1926 edition published a front-page article hailing the new song as the winner of a contest for a battle march to be played by the "Million Dollar Band." The article read as follows:

Of Our New Song

It is with pleasure that RAMMER-JAMMER announces the award of the prize offered for the new song to Mr. Ethelred Sykes, '26, present editor of our

contemporary, the CRIMSON-WHITE. Mr. Sykes' entry in the contest was awarded the prize after careful study of the more than a dozen songs. RAMMER-JAMMER has no power to make the student body accept the song. We do ask that the song be played on every occasion in which a battle march is needed, and if it is liked, for the students to accept it. Arrangements are now being made with a New York firm to have the song published after its appearance in the April issue of the RAMMER-JAMMER. This will be the feature of the final number of the RAMMER-JAMMER, which will go on sale just prior to the final examination. Our heartiest congratulations to you, Mr. Sykes, on your song, which we think, will make a distinct appeal to Alabama student and alumni.

A Time of War Allows Women to Join the Band

From the late 1930's to the late 1940's the membership of the Million Dollar Band changed as the band fluctuated in size and the first female players were admitted in 1939 (*Corolla*, 1939). The 1944 football season had a reduced membership due to World War II. This necessitated the admittance of a large number of women. As the war gradually called a large number of male student to action, the 1943 football team could not be assembled (White, 1994). Without a team to support, the Million Dollar Band was inactive. Butler recalled this period as a "very unhappy time" because so many of his students left for the armed forces. By 1944, men began to return to the university, and a football team was organized. Butler found only a small nucleus to work with ("Million," *Corolla* 1945 54) when recruiting for the Million Dollar Band.

Membership of women in the 1944 band improved the group's reputation. Until this time, the men of the band were notoriously mischievous on road trips. As an

example, boys were known to drop bags of water out of hotel windows onto pedestrians. (McNair, 1994). Females were welcomed to add beauty, styles, and mannerism to the band.

Drum Majors Selected to Lead and Direct

Of the many traditions the “Colonel” created, one the most effective was the visibility and responsibility he instilled in his drum majors. “Colonel” continued the tradition of having a drum major to serve as a leader and assisting conductor of the band. Traditionally, the head Drum Major carried a baton in one hand and a whistle in the other (“Million,” *Corolla* 1946 60-61). They were responsible for conducting the band in music and leadership during all marching performances. As the band grew larger, additional drum majors were selected to assist the head drum major on the field. In time, they also carried an additional identity. Beginning in 1940s, assistant drum majors were sometimes also referred to as “twirlers” (Flippen & Bouchillon, 1998). McNair stated in his review, “These men carried and twirled batons on the sideline of the football field during performances” (McNair, 1994). They would often create baton tricks during their halftime performance to excite the crowd.

Irving Berlin Kahn became a Drum Major of The Million Dollar Band in 1935. Irving Berlin Kahn was a very well known individual, as his leadership served for three years. As the nephew of famous uncle and composer Irving Berlin, Kahn was equally as talented. Before attending The University of Alabama, he was a national high school drum major champion from New Jersey. He often represented the Band at special events when funds were not available for the entire band to travel (Hamner, 2000). He also composed the song, “Rootin’ for the Rose Bowl” specifically for the 1935 Rose Bowl.

The Female Sponsor: Miss Alabama

Drum Major & Sponsor, 1968

During this era, Colonel also created the tradition of having a female sponsor of the Band. The sponsor was called "Miss Alabama" due to the concept that she was nominated by student organizations, such as dormitories and sororities, across campus. Miss Alabama was then actually selected by band members at the annual spring concert. Once selected, the sponsor served the band by marching in front of them along side the Drum Major at every performance. Miss Alabama would also carry a bouquet of flowers (Flippen & Bouchillon, 1998). Miss Alabama of 1938, Miss Mary Harris, most often carried crimson and white chrysanthemums (McNair, 1994). The MDB sponsor's uniform maintained his general style for many years. In that time, Miss Alabama wore a waist-length coat with two waist and two breast pockets fastened by brass buttons. The coat was crimson with a white stripe on each lower sleeve and a cowhide belt with matching shoulder strap. She wore a white shirt, black tie, and white gloves, topped by a band style hat that was white with crimson trim. Miss Alabama always wore white shoes with short white socks ("Million", *Corolla* 1940 60-61).

Alumni Return to Homecoming

For the homecoming festivities of 1960, Colonel Butler added just one more special touch. He introduced a second band composed of 50 Million Dollar Band alumni members. As both bands performed during the halftime show, Frank Clayton of the Tuscaloosa News stated that their performances were "as sound as a gold dollar"

(Clayton, 1960). Many must have enjoyed the addition because the tradition continues for years to come.

The Effects of Colonel Butler

During Colonel Butler's 34 years as band director at The University of Alabama, he became the driving force behind the marching band movement in the State of Alabama. In 1939 he called a meeting of Alabama band directors to form the Alabama Bandmaster Association of which he was elected the first President. Colonel Butler was



Colonel Butler, 1935

loved by his band members and respected by his peers.

He lifted the "Million Dollar Band" to national prominence through his insistence of high, quick stepping, elaborate maneuvers, and accuracy and style of musical performance. He conceived the fabled time, temperature, and score drill that baffled and delighted fans at home and at the many national

appearances at the major bowl games' halftime shows.

In 1969 a resolution was enacted and the Board of Trustees of The University of Alabama conferred appointment as Professor Emeritus of Music upon retirement on Colonel Butler. The Alabama House of Representatives and the State Senate also enacted a resolution concurring that the legislation expressing appreciation to Colonel Carleton K. Butler for 34 years as director of The University of Alabama Million Dollar Band. He was awarded the "Outstanding Bandmasters Award" by Phi Beta Mu, national bandmasters honorary fraternity in 1969.

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In 1979, former students and friends donated \$10,000 for University of Alabama scholarships in the name of Colonel Butler. In 1980, to honor Colonel Butler, the Board of Trustees of The University of Alabama named and dedicated the band practice field, “Butler Field” (www.alamhof.org/butlerco.htm).

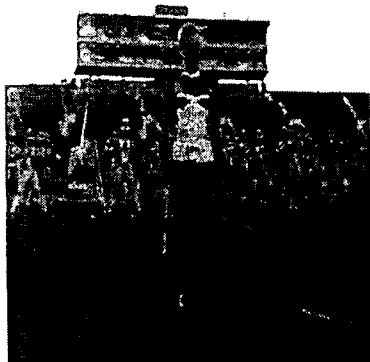
The Earl Dunn Era

Following Colonel Butler’s retirement, the band was directed by Earl Dunn (1968-1970), who came to the university from Ball State University in Indiana. When Dunn took the position at The University, he accepted the opportunity as a “mandate for change” (Flippen & Bouchillon, 1998). Dunn placed recruitment as a high priority. He was the first band director to actively recruit minority students. He also enhanced music tones with the development of a concert. The most notable aspects about this era were the introduction of a female feature twirler, and a flag corps.

A New Feature Twirler

In the late 1950s, Band Director Dunn saw a need to add something more to the University Band. In 1958, discussion was made within the band to add majorettes to its increasing number of members. The band as a whole opposed the idea. Instead, in 1958, Andy Wilson, an assistant drum major, served as the band’s feature twirler. Chick Allen also served as a feature twirler in 1959. However, in 1960, the band did select a female member for this position. Nancy Smelley, another assistant drum major, performed as the Band’s feature twirler in 1960 (Scroggins, 1981).

It was not until about ten years later that majorettes were finally accepted into the Million Dollar Band family. In 1969, Karen Sue Rodberg became the band’s first actual feature twirler of batons. The 19-year old majorette from Dayton Ohio previously earned



First Majorette
Karen Sue Rodberg
1969

the title of being the “Miss America of Baton Twirling”.

In additional, she was known as the first female to received three additional national titles in baton twirling. Rodberg twirled solo performances usually in front of the marching band, in sync with the band’s marching and musical beat.

For many, she added more wonder during halftime

although Rodberg was somewhat criticized by some for

this break in tradition, she was very proud to hold the

recognition of being the Million Dollar Band’s first majorette. (Flippen & Bouchillon, 1998).

The Drum Major Tradition Continues

Drum Majors during this time were Roger Wolfe and Rod Riley. They each served two consecutive seasons under Director Dunn. Wolfe and Riley always lead the band in marches and music. They would also add to the performances by a distinctive march along with the band’s performance. Drum Majors also wore a different uniform than band members and carried a baton in their hand as well as the whistle around their neck.

The Introduction of Flags to Add Color to the Band

During this same year, The Crimson and White Flags were added to the Million Dollar Band in 1969 (“Million Dollar Bands” *Corolla* 1970 146-147). Band Director Earl Dunn introduced the flag corps with 18 members to add incredible color and image to the theme of the show. The beautiful flags surrounded the body of the band and marched along with them in theme of the shows.

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The Dr. James Ferguson Era

Dr. James Ferguson (1971-1983) came to The University of Alabama from the University of Mississippi, where he was director of the Rebel band for five years before becoming the leader of the Million Dollar Band.

When Ferguson arrived at Alabama, he quickly took steps to revamp the band program, adding a line of majorettes and more flag bearers to the shows, which made performances faster-paced and more colorful. Former

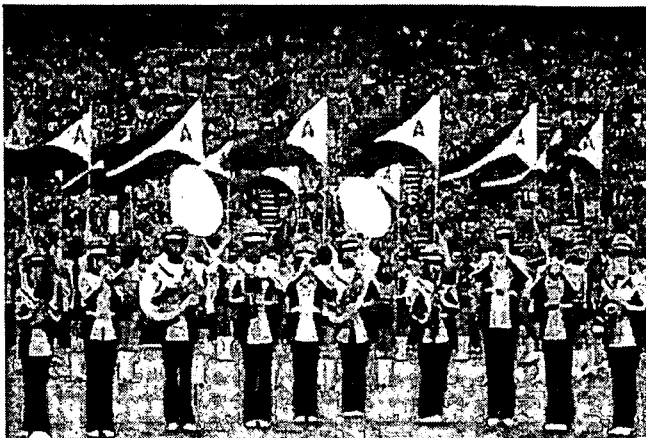
University of Alabama quarterback, Joe Nameth said it well enough when he met Dr. Ferguson in a Tuscaloosa restaurant in 1972. “Oh, so you’re Dr. Ferguson,” Nameth said, “the man who made me start enjoying halftime shows.” But it did not take a golden-armed passer to notice the glittering style, precision, and music displayed by the Million Dollar Band during the football seasons (*Corolla*, 1977).



Dr. James Ferguson

The Band Grows in Size and Popularity

Known to the student’s as “Doc”, Ferguson’s priority was to increase member



Band in new “Star Trek” Uniforms, 1977

size, band innovation, and a new style of uniforms. He did all of this and more. His style of continuous band movement and visual impact to marching performances increased popularity not only to members, but fans as well.

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The 1977 edition of the Million Dollar Band was the largest in the Southeastern Conference and one of the largest and best bands in the nation with 275 musicians and 32 beauty-blessed flag bearers and majorettes. “You don’t keep the score at halftime like you do during a game,” Ferguson was quoted as saying, “so there isn’t much use in making claims of being the best. We just do our stuff and let the crowd decide.”

During the direction of Dr. Ferguson, the band tripled in size without recruiting. Dr. Ferguson’s theory was that a volunteer membership was best, as it would be impossible to set requirements. “Besides,” Ferguson said, “we don’t need to recruit as our kids play in the band because they are musicians and they love it.” (Alabama Football illustrated, 1977).

Drum Majors, Crimsonettes, and Color Guard Continue to Enhance the Band.

As the band grew, the need for responsible drum majors increased as well. The directors relied on the leadership and assistance of the drum majors. They continued to lead the band in all performances. However, they no longer spent most of their time on the field. The drum majors moved to the sidelines to assist in directing the band during shows.

Dr. Ferguson also allowed the size of the majorette line to grow and the band grew larger. It was during this time that the much larger group of twelve majorettes gained the title of Crimsonettes (“Million” *Corolla* 1973-198-201). The Crimsonettes added a lot to the band as their routines added more drama and action to the performance. As

Crimsonettes at Legion Field, 1978



Crimsonettes, there was no room for feature twirling. The line of majorettes all followed the same routine and amazed the crowd with their synchronized performance.

Perhaps the large color guard was among the most visual change to the improved



Million Dollar Band Color Guard, 1978

marching band. As they carried their large flags and waved them across the field, they instantly attracted attention to the field. The flag corps would often change flags between songs to add even more color to the show.

The previous picture shows the flags line as they march, perhaps in a parade or pre-game event. As you can see, their large flags add so much to the marching band, regardless of the actual performance.

New Uniforms.

Ferguson was also responsible for designing new uniforms for his 340-member band. As the uniforms were known as the Star Trek Uniforms, they became the standard for other college marching bands. The most noticeable change was that the tall band hat with featured plume was replaced with a much smaller cap, referred to as the bus driver caps.

Dr. Ferguson Resigns

The band's directorship was turned over to Interim Director Kathryn Scott in 1984, as Dr. Ferguson resigned to go into private business. Dr. Ferguson served as director for 13 years. He will always be remembered for his innovative style and involvement in the increasing size and popularity of the band.

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The Kathryn Scott Era

Kathryn Scott was named director in 1984. Ms. Scott holds the distinction of being the first woman in America to direct a university marching band. Ms. Scott is a



Kathryn Scott, Director

graduate of The University of Alabama (Alabama Football Illustrated, Sept. 1994). In the 1977 *Corolla*, Ms. Scott, then the Assistant Band Director, was quoted as saying “Devoted hours of concentration and unrelenting drive, combined with the musical efforts of 288 students, are the ingredients for another prosperous year for the

Million Dollar Band.” In 1993, Ms. Scott was selected by the XXXI Women’s Leadership Honorary as one of the top 31 female graduates from Alabama. After a six-month nomination period, 31 women were chosen for this extraordinary honor by placing a permanent historical marker on the UA campus at the President’s Pavilion, along with the planting of 31 golden maples.

Ms. Scott is well respected by her students. Shane Bowles, a former drum major, stated, “...much of the tradition of the Million Dollar Band is her’s. She has been a powerful motivator and the most trivial of her actions and decisions is a tradition... but the band is forever changed because of her” (personal communication, 12/02/02).

Through conversation with Brent Tolbert, he said, “Miss Scott always instilled in us a sense of Pride and Dedication to the Million Dollar Band, to always work hard and to perform at the highest level” (personal conversation, 12/02/02). Members of the Band obviously listened. Neal Flum, current Assistant Director of the Million Dollar Band,

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stated, “One tradition that is unknown to the public is the amazingly selfless commitment the young men and women in our band make each fall... I wish the public know how many hours out student dedicate to his marvelous organization” (personal communication, 12/02/02).

Drum Majors Lead a Modern Band

Ms. Scott allowed even more responsibilities for Drum Majors. As the size of the band continued to grow, more drum majors were assigned as well. This era began the tradition of having three drum majors to assist in conducting the band during performances. As their website states, “Every year the *"Million Dollar Band"* takes the field headed by three outstanding leaders, our commanding drum majors. Selected by the band directors each April, the drum majors not only add pizzazz to a performance, they help motivate 330 individual musicians and drillers to work as a single, perfect-precision band. Requirements for this position include one year's participation with the *"Million Dollar Band"* (www.uamdba.org/mdb/Join/).

As past Drum Major, Brent Tolbert, stated, tryouts for drum major were very “nerve racking”. Each member interested in the position has to conduct music and cheers in front of peers to compete against 20 to 30 prospective drum majors (personal communication, 12/02/02). Once Ms. Scott selected her three Drum Majors for the season, the responsibilities began. For the most part, drum majors are expected to assist directors and instructors in marching techniques, conducting of music and cheers, and general organization.

Although Ms. Scott usually conducted the halftime performances, Shane Bowles, recalled this special event, “I received the honor of being the first drum major under Ms.

Scott's direction to actually run the halftime show from the 50 (yard line) with Ms. Scott hanging out in the press box...There is nothing like the feeling of having 300 plus horns and percussions pointed in your direction, even better, when most of the loader members play in tune—Awesome!!” (personal communication, 12/02/02).

Drum Majors also have the responsibility to create their own “unique” salute for each season. Elana Nichols Brister considers one of her best memories to include the night when she along with other drum majors, Andy Pettus and Chris Schwan, spent a late evening perfecting their salute. She also stated that the best part about being a drum major was the friendship she gained, especially with the other two drum majors. As she stated, “Its makes a difference in the entire band when there is a camaraderie among leadership” (personal communication, 12/02/02).

Crimsonettes Create a Name and Traditions of Their Own

Today, the Million Dollar Band may have as many as nineteen Crimsonettes on their line. On their website, they band says regarding Crimsonettes, “Beauty, twirling, and dancing combined with discipline, dedication, and pride make up the South's finest display of glamour and talent! Our 18 majorettes, under the direction of Mrs. Marion Powell, always lead the band as they impress every audience with their jazzy routines” (<http://www.uamdba.org/mdb/Join/>). As they have always been, these positions are very well sought after.



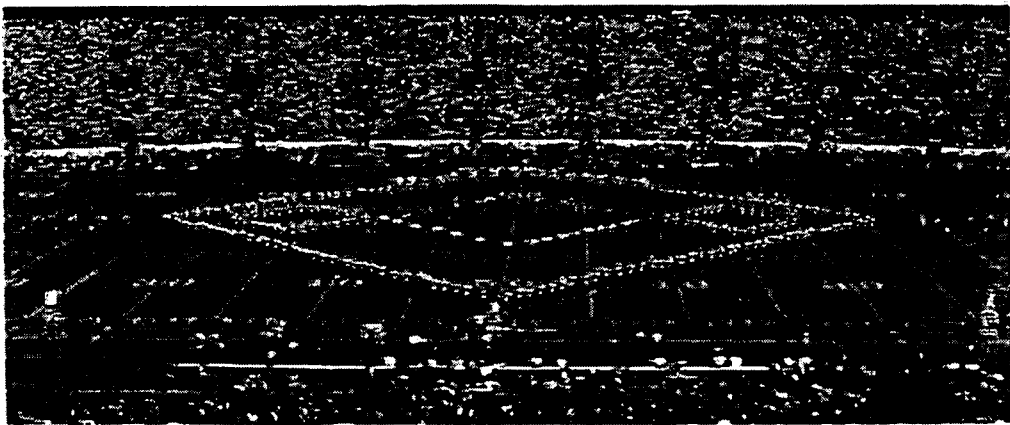
Crimsonettes 2001-2002

Their tradition of tryouts is a very serious event. Shelley Bobo Junkin, a former Crimsonette, recalls the excitement of tryouts, "Try-outs are very interesting!!!! You start the process by filling out an application, which includes a photo. The fun part...you rehearse for MONTHS!!" (personal communication, 11/10/02) Each girl is required to perform a short routine of about 2-3 minutes. To make performances as unique as possible, many will personalize their routine a special costume or theme. Dana Herren, a current Crimsonette also remembers, "Intimidation is a big part of tryouts" (personal communication, 11/12/02). After all performances, the judges will then select 18-19 lucky girls. Each girl receives an official Crimsonette shirt put on by no one else than the sponsor, Marion Powell.

After tryouts, the Crimsonettes continue to create even more traditions. Dana Herren recalled one of the most fun events of the annual initiation of the "new" girls. The returning Crimsonettes tell the new members that they must get ready for a

preliminary performance of the upcoming show. Once the girls arrive, the old girls surprise them by totally re-doing their hair and make-up. The girls are then taken to a band party where they must perform their routine to “Yea Alabama” in front of the hundreds of band members (personal interview, 11/12/02). Dana also shared memories of annual Halloween parties, Christmas dinner parties, and Crimsonette Sundays, which encourage participation of family and friends of the majorettes. (personal interview, 11/12/02)

During the halftime shows, the Crimsonettes always add a special touch to the band’s performance. Depending on the theme, they will also dress according to the specific song being played. The Crimsonettes are very busy during the show as they most alter their uniform as many as five times. They must be talented to adjust to routines that may include twirling, dancing, and even some gymnastics. They always perform beyond expectations and allow the audience to enjoy the special theme of each show even more.

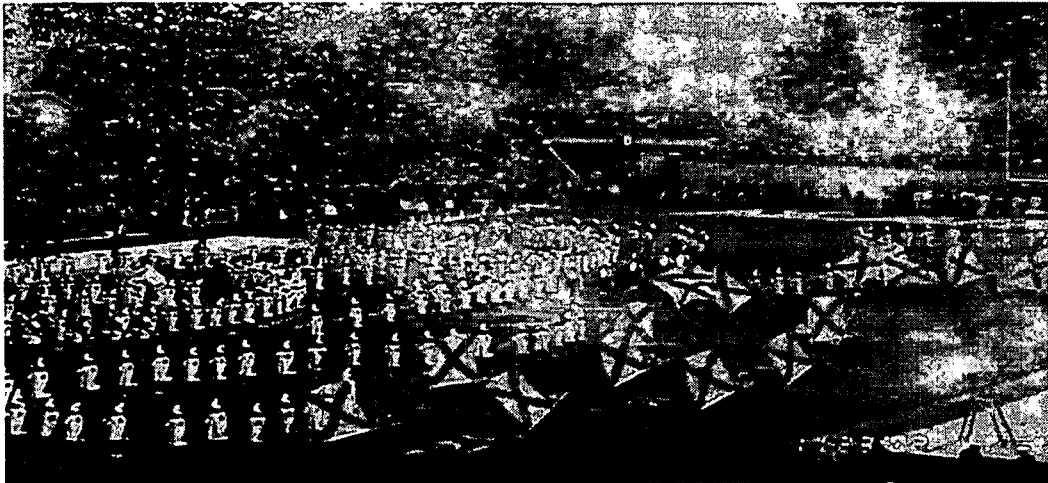


Million Dollar Band Showtime, Bryant-Denny Stadium

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The Color Guard Adds Color and Motion to the Band.

The Color Guard has become very important to the Million Dollar Band. Sharon Noble, current color guard captain states, “we are like a family and we do things as a group most of the time so when we go and learn drill with the rest of the band it is very easy. The band appreciates us and sees what an impact we make on their musical talent” (personal communication, 12/03/02).



Color Guard in “The halftime of a lifetime!” Kathryn Scott, Auburn game, Nov. 22, 2002

Although they mostly use flags, for special show themes they used props to enhance the drama of the performance. “The 28 members of the color guard make the show dazzle with the latest movement techniques and equipment. They're one of the band's most colorful aspects, central to every show” (<http://www.uamdba.org/mdb/Join/>). Sharon explained “the color guard does different work for each song in each show, so it can be with flags, we have done some streamers, we do some dancing, just about anything that makes the show colorful and entertaining” (personal communication, 12/03/02).

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A New Era

Ms. Scott announced her plans for retirement at the beginning of the 2002 marching season after 19 years at the helm. University of Alabama music professor Dr.



Dr. Ken Ozzello

Ken Ozzello, has been appointed director of the “Million Dollar Band”. Ozzello succeeds Kathryn Scott to become only the fifth director since 1935... The following excerpts announcing the naming of Ozzello is quoted from the November 25, 2002 Dialog, p. 1.

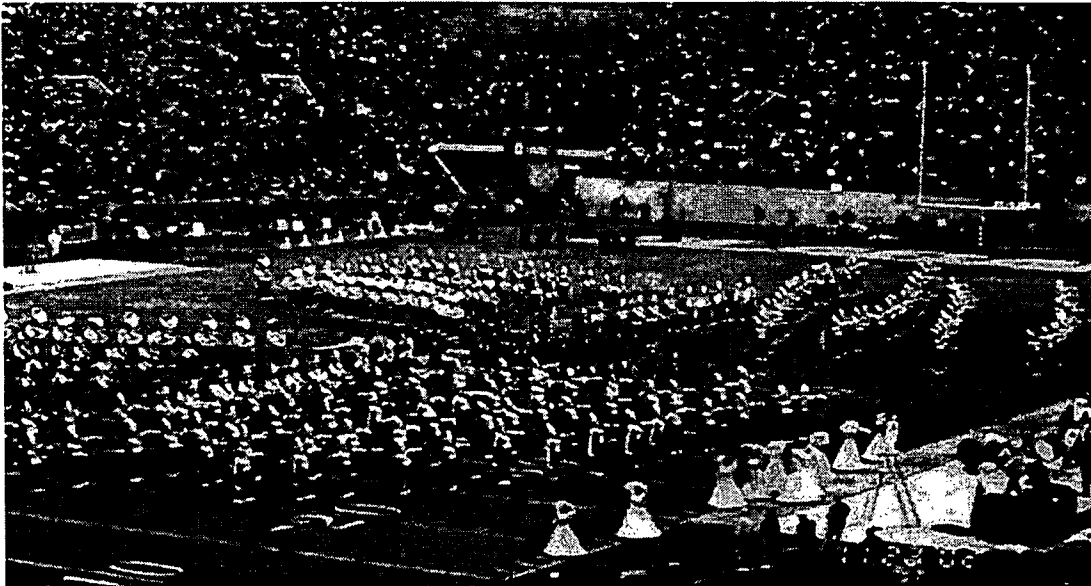
“With dedicated and enthusiastic direction, our Million Dollar Band has an unrivaled tradition of musical excellence and enjoys a stellar national reputation for showmanship. We are delighted that our incoming director is an individual who has been part of that tradition for 13 years. Dr. Ozello will take over the baton after having been director of bands at UA and serving as drill designer for Million Dollar band half-time shows,” said Dr. Robert F. Olin, Dean of the College of Arts and Sciences at The University of Alabama.

“Replacing Kathryn Scott will certainly not be an easy task, but Ken’s experience as director of bands eminently qualifies him for this position. The Million Dollar Band has always been such a cornerstone of our University, and we in the department of intercollegiate athletics are grateful for all of Kathryn’s contributions to enhancing not only the band but the University,” said Mal Moore, UA director of Athletics.

In every season to come the legacy of past band members and directors forms the foundation for the giant tradition that is known as the Million Dollar Band. Onlookers and fans of the Million Dollar Band have come to know the incredible tradition and

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history that many believe rival that of the beloved football team. History is so very important to the Million Dollar Band's existence, from its current and former members to the directors and staff who cherish its unmistakable place in this tide of tradition. And no matter who leads the band in the future, the same strains of "Yea Alabama" will fill the air on fall Saturdays for the Alabama faithful.



The Million Dollar Band plays "Amazing Grace" during Auburn game, Nov. 22, 2002

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Appendix A

Drum Majors of the Million-Dollar Band

<u>Year</u>	<u>Name of Drum Major</u>
1919	Donald W. Long
1920	Donald W. Long
1921	Otis Plaster
1922	Jess Long
1923	Jess Long
1924	Jess Long
1925	Tom Reid
1926- 1934	**
1935	Irving Berlin Kahn Albert Warner
1936	Irving Berlin Kahn Henry Reid
1937	Irving Berlin Kahn Henry Reid
1938	Henry Reid
1939	Gaius Whitfield
1940	Gaius Whitfield
1941	Gaius Whitfield
1942	Lester Frawley
1943	Lester Frawley
1944	Henry Thalsheimer
1945	Henry Thalsheimer
1946	Jimmy Clements
1947	Jimmy Clements
1948	Jimmy Clements
1949	Harris Magruder
1950	Harris Magruder
1951	Harris Magruder
1952	William Owsley
1953	Charles Stephens
1954	John Peacock
1955	Gene Gooch
1956	Gene Gooch
1957	Gordon Gibson
1958	Gordon Gibson Gary Nichols Dick Doughty
1959	Gordon Gibson
1960	**
1961	**

1962	Bill Fuqua
1963	Bill Fuqua
1964	Arnold Reichert
1965	**
1966	Roger Wolfe
1967	Roper Wolfe
1968	Rod Riley
1971	Rod Riley
1972	**
1973	Frank Blanton
1974	Frank Blanton
1975	Frank Blanton
1976	Lewis Herschel Hamner
1977	Chip Hamner
1978	David Paul Deuitt
1979	David Paul Deuitt
1980	Russel Turner
1981	Alan Sacks
1982	Terry Binion
1983	Alan Sacks
	James Walley
1984	**
1985	Traci Tucker Schell
	Jon Porter
	Doug Holsworth
1986	Traci Tucker Schell
	David Gill
	Tom Bakley
1987	Martha Speegle
1988	Carol Johnson
	Julie Whitt
	Pat Boran
1989	Julie Whitt
	Lisa Hemphill
	Reggie Tolbert
1990	Shane Bowles
	Craig Tolbert
	Michelle Hutton
1991	Shane Bowles
	Craig Tolbert
	Michelle Hutton
1992	Brent Tolbert
	Hallie Anderson
1993	Brent Tolbert
	Allison Brown Mays
	Jonathan Killian

1994	Jonathan Killian Allison Brown Mays Brent Tolbert
1995	Chris Moakley Charles Abney Jonathan Killian
1996	Dina Holley Monica Dobbins
1997	Jamie Bowman Adam Heidenreich Jennifer Randolph
1998	Adam Heidenreich Jennifer Randolph Corey Spurlin
1999	Jesse Madden Jennifer Randolph Corey Spurlin
2000	Jesse Madden Corey Spurlin Susanne Sublette
2001	Amanda Garnett Andrew Pettus Chris Schwan
2002	Andy Pettus Chris Schwan Cole Stanfield

** No record found for this particular year.

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Appendix B

“Miss Alabama”- The band sponsors of The Million Dollar Band

<u>Year</u>	<u>Name</u>
1935 – 1937	Molley Mercer
1937 – 1938	Mary Reed Harris
1939 – 1940	Eugenia Cade Butler
1941 – 1942	Mary Catherine Johnson
1943 – 1944	Alice Crittendon
1945 – 1946	Jane Watts
1947 season	Marion Alma Jaudon
1948 season	Ann Barnett
1949 season	Ali McCurdy
1950 season	Katherine Glover
1951 season	Jean Sparks
1952 season	Ann Curtis
1953 season	Barbara Beales
1954 season	Jane Foster
1955 season	Suanne Reid
1956 season	Marion Accino Loftin
1957 season	Julie McWhorter
1958 season	Charlotte Adam
1959 season	Rosemary Williams
1960 season	Brenda Lowery
1961 season	Jean Rainer
1962 season	June Hollis
1963 season	Susan Nomburg
1964 season	Carol Self
1965 season	Liz Freeman
1966 season	Halcyan Jones
1967 season	Amanda Sawyer
1968 season	Jeanette Rush

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The “Legendary” University of Alabama

Julie Griffin Moore

Introduction

The University of Alabama’s reputation as a premier institution of higher learning precedes it. Throughout the South, people dream of attending the University. As children, they begin their love affair with this historic institution through the stories told by alumni parents or parents who simply love the institution because of its winning football tradition. However, the University has a darker side. It possesses traditions that are not as widely acclaimed as its academic reputation or winning football team but just as well known by alumni parents and community members. The University, like the majority of its academic counterparts, is home to several urban legends and hauntings. These legendary traditions have survived throughout the University’s many structural, curricular, and administrative changes and are just as strong as the myriad of other traditions surrounding this historic institution.

Folklore of College Life

All societies, from the dawn of time through the modern day have passed along stories from generation to generation to explain various events and occurrences. From these diverse beginnings, societies have grown and changed with the historic events they

have endured. This same principal applies to the culture of college life. From its inception, the collegiate way of life has evolved from a strict, religious based, classical education to a more lax, non-denominational, individualized forum. The historical events that have shaped society as a whole have in turn impacted the norms and culture of college campuses across the United States of America. Through these cultural changes, one sees the emergence of the folklore of student life (Bronner, 1995).

According to Bronner (1995),

Folklore, an expression of student life and culture, tells what goes on both inside and outside the classroom among students. It is the cultural and historical commentary on the classroom and college life. It outlines the responsibility and demeanor expected by students of one another. It maps the dangers that lie ahead and the attitudes left behind in adolescence (p. 21).

Students entering college for the first time are often experiencing many other “firsts” as well: first time away from home, first time managing schedules and money alone, and the first time without a large peer group with which to socialize. Immediately, college students begin to seek out a way to become part of a group or a place to belong. Thus, says Bronner (1995), “Folklore is a place to begin, and to belong” (p. 22). “Folklore provides passage from one stage to another through ritual, custom, and object” by defining and describing “the subgroups within the student’s world” (Bronner, 1995, p. 22). Additionally, “it offers parables to ponder, rituals to observe, values to honor” (Bronner, 1995, p. 22). In examining the folklore of college life, specifically the tradition of folklore at the University of Alabama, one focuses on to two types of folklore: urban legends and ghost stories.

Urban Legends

To begin, one must first explore the definition of an urban legend in order to understand its staying power, especially in a community full of educated individuals. According to author Jan Harold Brunvand (1999), urban legends are simply “true stories that are too good to be true” (p. 19). These stories usually originate from a friend of a friend (FOAF) and are told in such a manner that they seem true. Unfortunately, there in lies the problem. Truthfully, urban legends “are just too darn *good*—that is, polished, balanced, focused, and neat—to be true” (Brunvand, 1999, p. 19).

So why then, if these stories are too good to be true, do they have such tremendous staying power among the seemingly educated young adults and older adults that populate college and university campuses across the nation and around the world? The answer is a simple one: “Professor Barre Toelken suggests that students, although obviously literate, when they interact as a *folk* group on campus could be called ‘communally aliterate’” (Brunvand, 1999, p. 426). In other words, “when students have something of immediate concern to communicate, they tend to do so by word of mouth and customary example rather than in writing” (Brunvand, 1999, p. 426).

The Obligatory Wait

One such example, the rule concerning “The Obligatory Wait” thrives on today’s college campuses and especially the University’s campus. According to this rule, students should wait a prescribed number of minutes, determined by the rank of the professor, before they can leave if the professor does not arrive promptly to begin class. Usually, students circulate the following formula: “five minutes for an instructor, ten for an assistant professor, fifteen for an associate professor, and twenty minutes for a full

professor” (Brunvand, 1999, p. 426). Upon further investigation, however, one learns that no such “rule” exists in any academic policy of any institution. In fact, this “rule” made the front-page article of the Wednesday, October 30, 1985, issue of UA’s newspaper *The Crimson White*. According to the article “Despite popular belief university has no rule about wait for teacher” and author Jane Simmons, “The University’s faculty guide book states that faculty are responsible for attending scheduled classes or arranging for a substitute teacher” (p. 1). Also, then vice president for Academic Affairs, Roger Sayers said, “There is no campus-wide written rule of how long a student should wait for a teacher to show for class” (Simmons, 1985, p. 1). Students interviewed about the topic responded that they had heard this rule several times before and one believed he had seen it written down somewhere. Alas, it is not so. The article suggests that this topic should be addressed by the administration or discussed between individual professors and students in order to determine just how long UA students should wait on a tardy instructor.

Cheating

A second collegiate legend floating about the Capstone involves cheating. It serves as one of those cautionary tales intended to extol the evils of dishonesty in academia. According to Bronner’s (1995) version of the tale, a certain UA chemistry student was not faring well in his coursework. After long hours of fretting about his fate, he devised what he felt was a foolproof method of passing his final exam. His exam was to be administered in a ground floor room and it just so happened that his seat was next to the window. If things went according to his plan, his roommate would wait below the window until the student passed him the exam and then scurry back to the dorm and

answer the questions with the aid of the textbook. Luckily for the student, everything worked out perfectly, and he left the exam room with a newfound happiness.

Consequently, he was aghast when he received his final grades and learned that he had failed the course in spite of his foolproof plan. He soon learned that things had gone a little too well and his answers were a little too good: his roommate completed the exam with a typewriter (Bronner, 1995).

Tutwiler Hall Legend

According to Garrison (1989), “One of the most often told stories is that which, year after year, spreads throughout the Tutwiler residence hall” (p. 1). According to this popular legend, the famous prophet Nostradamus predicted “between 1960 and 1990, a mass murder would occur on Halloween night in a girl’s dormitory near a cemetery and a mental asylum” (Rhinehart, 1992, p. 1). “Considering Tutwiler is across from Evergreen Cemetery and near Bryce Mental Institution, the Nostradamus prediction has caused many mixed reactions among Tutwiler residents” (Ballard, 1998, p. 10). Garrison (1989) noted that University Archivist Jerry Oldshue first heard this story after Ted Bundy’s 1978 murder of several sorority girls at Florida State University. Despite its mass yearly circulation, “nothing has ever happened to give it basis” (Garrison, 1989, p. 1). Even so, many young ladies refuse to spend the nights of October 30 and 31 in their rooms at Tutwiler.

The “Bear”

Finally, a discussion of UA legends would not be complete without mentioning the ones associated with one of the most recognized names in all of Alabama’s history. Many stories circulate about the legendary Paul “Bear” Bryant, and Bronner (1995)

relates two from George W. Boswell's (1976) "Ole Miss Jokes and Anecdotes" in his examination of college folklore. The first tells of a group of northern sportswriters who visited Arkansas to see Bryant's birthplace. When Bryant took them to a small barn, one commented perplexedly, "I thought you were born in a log cabin" (p. 196). Bryant simply explained that it was Abraham Lincoln who was born in the log cabin; Bryant told them that he had been born in a manger (Bronner, 1995). A second tale portrays the Bear walking on water. When he suddenly falls under, he begins gasping for breath and calling for help. As luck would have it, Auburn's head football coach comes along in a speedboat and rescues him. Bear asks the coach if he will tell anyone that he fell in to which the coach replies, "Not if you won't tell anyone I rescued you" (Bronner, 1995, p.196).

Hauntings at the Capstone

Kathryn Tucker Windham (1982) notes in *Jeffrey's Latest 13: More Alabama Ghosts*, "Colleges, it appears, have always been attractive to ghosts, and there is hardly an institution of higher learning in Alabama that lacks a local legend of the supernatural.... The University of Alabama, as befits the state's oldest seat of advanced education, has several college ghosts, spirits linked with the history of that Tuscaloosa institution" (pp. 85-86). Exchanging ghost stories at the Capstone has become as much a part of the University tradition as Greek life and the Iron Bowl, especially as summer gives way to fall and All Hallows' Eve approaches each year.

A College Ghost Story

The first written record of a ghost story at UA appears in the 1895 *Corolla*. Titled "A College Ghost Story" and written by "One of the Old Boys" this tale begins by

recounting the death of one University student named “Gregg,” who was buried in the college graveyard near his former home in the Jefferson College dormitory. While this dormitory no longer exists, having been burned by Federal troops during the Civil War, it housed many male students within in its three story brick structure despite its somewhat undesirable lonely location on the eastern side of the campus (*Corolla*, 1895).

Nevertheless, the freshmen, sophomores, and occasional few juniors and seniors enjoyed their residence far from the watchful eyes of the professors. The action of the story begins near the end of the winter of 1850 with a group of young men sitting around the fire swapping ghost stories in one of the suites occupied by two freshmen brothers Henry and George Whitfield. As the gathering dispersed and Joseph Wier and James (Jim) Jefferson Goode retired to their own suite, Jim asked Joe if he believed in ghosts. Joe said he did not, and even went so far as to say he felt he could sit all night on Gregg’s grave without any problem. It was then that they heard “a deep and long drawn groan” in the room (*Corolla*, 1895, p. 147).

The boys proceeded to investigate but found nothing. At breakfast the next morning, the boys compared notes with others in the dorm and found that the majority of them had the same experience the previous night. The general consensus was that Gregg’s spirit had returned. A few nights passed and the sound was heard once again. This time the boys lined up behind Luke Whitfield and again searched the building. They even went into the cellar to investigate but again found no sign of a ghost.

This behavior continued for many weeks at intermittent intervals. Finally, the boys formed a committee to meet with University President Manly about their situation. Doctor Manly dismissed their fears and sent the boys on their way. Luke Whitfield then

suggested that the committee consult F. A. P. Barnard, or “Old Fap” as they referred to him. Barnard had been a natural philosophy professor at the University. He listened to their story and provided them with a “working hypothesis” to use for tracking their ghost. This hypothesis involved the boys first locating the *corpus delecti*, or ghostly body, before they could then solve their problem.

The following week was relatively quiet, so the boys hoped that their ghost had moved on to other haunts. Unfortunately, they were not to be that lucky. Shortly after midnight they heard from the ghost yet again. Joseph was still awake working on an assignment, so he investigated. He returned to the room to awaken Jim and share the glorious news: he had found the ghost! The boys returned to the spot where Joe found him and began speaking to him. Suddenly, the ghost vanished and did not return.

The author completes his story with a short Post Scriptum in which he reveals the true identity of the “ghost”: Luke Whitfield. It seems that Mr. Whitfield was very talented in the mechanical arts and, as the leader of the ghost-hunting group, able to trick the others by staying one step ahead of them at all times (*Corolla*, 1895). While this story ends with an explanation of the “ghostly” activity, it still deserves to be mentioned for it proves a critical point: “Southerners traditionally have a strong intrigue for the occult and ghosts” as the following stories show (Carter, 1973, p. 3).

Morgan Auditorium

As Ogden (1999) observes, “Old theaters are always suspected of being haunted. Some really are!” (p. 242). The University’s Morgan Auditorium, like so many other old theatres, has its own ghost. According to Ballard (1998), “Several university alumni said

an English professor haunts Morgan Auditorium” (p. 10). Apparently, the professor took his own life because a play he had penned did not get published (Ballard, 1998).

School of Communications

Obviously, disappointed playwrights do not have exclusive rights to hauntings after suicides at the Capstone. As reported in the October 31, 1986, *Crimson White*, the spirit of Richard Cashwell haunts the halls of the School of Communications’ annex in Reese Phifer Hall. Clarence Cason, a one-time head of the University’s journalism department and author of *Ninety Degrees in the Shade*, took his own life in this building. One maid reported hearing doors slamming behind her even though she was alone in the building (Delinski, 1986).

Woods Hall

Two versions are told of a haunting in Woods Hall, formerly a dormitory and currently the home of the art department’s studio programs. The first, related in the October 30, 1981, *Crimson White*, tells of an argument between two male roommates over a girl. The argument escalated into a duel, and one of the students was killed. Apparently, the spirit of the student seeking revenge wanders the building and causes a hair-raising experience for some. Ed Sims, a former graduate student, tells of feeling the “hairs on the back of his neck stand straight up just as if someone were staring at him” on several late night walks during his freshman year (Eubanks, 1981, p. 5).

In a second version of the story, recounted by retired University Archivist Dr. Jerry Oldshue (personal communication, October 3, 2002), Woods Hall houses the specter of a pool of blood rather than a ghostly body. The story goes that the two students became engaged in a bitter argument that resulted in a duel. One of the students caused

the other to fall from the second floor. The fallen student bled to death on the ground floor and a pool of his blood can be seen at midnight on the nights of the full moon.

The Observatory Ghost

Another story related by Dr. Oldshue (personal communication, October 3, 2002), concerns the observatory, or Maxwell Hall. Prior to the Civil War, a professor who lived near the observatory took a trip. While he was gone, his maid left his house and saw him sitting on the steps of the observatory. She thought it rather odd for him to be there since he was supposed to be gone on his trip. To her dismay, she later learned that she could not have actually seen him that evening because he had been killed the day before while on his trip.

Ghosts on the Quad

Dr. Oldshue also shared the story of a ghost seen walking across the quad on windy nights. As the story goes, the man was cremated and his ashes were spread across the quad. On windy nights, these ashes collect to form a being as they stroll across the quad (personal communication, October 3, 2002). The *Corolla's* "Legend of LaDonna" (1993) page adds that the spirits of two former professors who were also cremated and had their ashes spread across the campus join the spirit of this former Confederate cadet commandant on his stroll.

Gorgas House and Library

The influence of the Gorgas name on the Capstone began as Josiah Gorgas served as the seventh president of the University and lingers today with the presence of the Gorgas House and Library. Even though Gorgas only served one term as president due to poor health, the trustees were so impressed with him that they were reluctant to let him

go. After a year's leave of absence and failure to regain the level of health necessary to continue the rigorous job leading the University, Gorgas took over as librarian and held that position until he died in 1883 (Wolfe, 1983, p. 79).

As a child, I had the pleasure of touring the Gorgas home while on a field trip to the University. The most outstanding memory I have of that experience comes from an unusual happening in the home. Tourists are not allowed to actually enter the rooms of the home; instead, they can survey the rooms and their contents from doorways blocked with heavy velvet ropes. In one particular room hangs a portrait that can be seen from either of the two doors leading into the room. When one stands at the door on the left, the eyes of the woman in the portrait appear to be looking in that same direction. However, when one moves to the door on the right, the eyes appear to have followed the movement and be gazing in a new direction. As a young person newly interested in ghostly occurrences, I found this particular phenomenon particularly involving. Even today as I ride past the Gorgas House on my way to McLure Library or Graves Hall, I find myself staring at the house, remembering that painting, and wishing I had the time to stop and see those unusual eyes again.

In an October 29, 1998, *Crimson White* article, staff reporter Ballard recounts two legends involving the Gorgas family. One senior tour guide reported a ghostly tale related to her by former University President Andrew Sorenson. According to Dr. Sorenson's tale, a campus security guard noticed a light shining from a downstairs bedroom window at a time when no lights should have been on in the house. While investigating the light, the guard saw a man dressed in a Confederate soldier's uniform sitting on the bed. The guard summoned the police who made a thorough search of the house but found no trace

of the ghostly soldier or a forced entry. Many believe that the figure seen through the window that night was General Josiah Gorgas himself (Ballard, 1998). Additionally, rumor states General Gorgas's sword can be heard banging against the wall as he walks up the stairs of the Gorgas house ("The Legend of LaDonna," 1993).

Ballard's article also mentions the haunting of the Amelia Gayle Gorgas Library. Gorgas Library is a massive imposing structure, which houses over one million volumes and serves as the University's main library. Many believe that its namesake still walks among the stacks on certain floors. Students have often reported feeling "a presence watching them" as they sit studying in this hushed structure (Ballard, 1998, p. 10). Additionally, the *Corolla's* "Legend of LaDonna" page tells of one elevator that comes and goes as it pleases in spite of locks that should keep it from stopping on certain floors. Dr. Oldshue believes that Amelia Gayle is simply keeping a check on the order of things ("The Legend of LaDonna," 1993).

Chi Phi House

A traveling spirit haunts the Chi Phi fraternity. The ghost, whom the fraternity members named La Donna, has made her presence known in the old fraternity house on Thomas Street; the second house, which now houses Student Publications; and the house on New Row ("The Legend of LaDonna," 1993). The October 30, 1981, *Crimson-White* relates the origin of the La Donna stories as well as stories of her visits in the first two houses.

As the story goes, La Donna was raped and killed by her stepfather, who cut her body into small pieces and buried them and the knife he used in the walls of the house on the corner of Thomas Street. This house became home to the Chi Phi's during the late

1960s and early 1970s. During the last year of the fraternity's residence in the house, several members spent the evening consulting a Ouija board. The questions soon centered on La Donna, and the boys asked the board if the story was true and if it could reveal the location of the burial site. The board pointed out the northeast corner of the wall, and the brothers immediately began digging into the mortar to determine the Ouija's reliability. Unfortunately, the brothers discovered the murder weapon and disturbed La Donna's eternal rest. Her disturbed spirit did not rest again until one member of the fraternity perished in a violent automobile accident that spring (Eubanks, 1981).

A pledge assignment one fateful hell week resulted in La Donna's visits to the new Chi Phi house. Pledges were ordered to go to the house on Thomas Street and retrieve buckets of dirt from underneath the house. One of these buckets spilled onto the floor in the new house and released the spirit. Since that time, various members of the fraternity have noted many reports of La Donna. Particularly, a former fraternity president reported his desk chair moved from its normal spot under the desk to the middle of the room after witnessing what he thought was a dream of La Donna sitting on a man's lap in the chair. Two fraternity members who shared a room reported a second dream of La Donna. According to their story, both of the roommates had the same vision of La Donna. The only discrepancy in their accounts involves the storyteller seeing his roommate lying on a slab opposite him. This encounter prompted the two boys to avoid the upstairs portion of the house. A third report involves a mysterious light emanating from an upstairs bedroom one summer night. The police spotted the light during a routine patrol and went in to investigate because they suspected vandalism. However, their investigation did not yield an explanation for they found no light once inside. In addition

to these stories, others have reported all of the phones ringing simultaneously when someone is alone in the house or cold breezes sweeping through rooms when no doors or windows are open (Eubanks, 1981).

Round House/Jasons' Shrine

Kathryn Tucker Windham, the *Corolla*, and various *Crimson White* staff reporters have discussed the spirits that supposedly haunt the little Round House adjacent to Gorgas Library. Originally used as a sentry box when the University became a military school in 1860, the Jasons, a men's senior honorary society, now use the building for storage and meetings. However, the legend says the Jasons share their meeting place with the spirits of three Yankee soldiers trapped in an eternal search for whiskey.

According to the story, General John T. Croxton and his Federal troops attacked the University in April 1865. Croxton had orders to burn the University. The cadets still on campus made a valiant effort to save their beloved school, but they were outnumbered. Therefore, Colonel J.T. Murphee, their commanding officer, ordered a retreat to Marion. Unbeknownst to him and University President L. C. Garland, two young cadets stayed behind with the intention of killing some of the Yankee soldiers. They devised a plan where one would stroll across the quad near the library while the other hid in the Round House. Soon enough, three Yankee soldiers approached the strolling cadet and inquired about the location of whiskey on campus. The "helpful" cadet directed the soldiers to the nearby Round House where his companion awaited. As the Yankees stepped through the door into the semi-darkness, the cadet shot all three of them dead before they had a chance to react. A powder keg that exploded just as the shots were fired muffled their sound and allowed the two cadets to make their escape before their deed was discovered.

While many years have passed since that fateful day in April, the story remains in various forms. For instance, one article reports that the Round House was the sight of many Yankee soldiers' deaths. By putting an ear up to the windows at night, one can hear the soldiers begging for their lives instead of searching for whiskey (Ballard, 1998). Even though they may not be listening for the same sounds, many UA students still engage in the practice of "listening for the Yankees" at the door of the Round House (Windham, 1982, p. 94).

Smith Hall

While the stories of La Donna and the Round House are eminently popular, "[g]host lore on the University campus centers on Smith Hall where for more than a quarter of a century there have been stories of nocturnal noises for which there is no satisfactory explanation" (Windham, 1982, p. 86). The imposing yellow brick structure, which houses the Alabama Museum of Natural History and the geology department, is named for Dr. Eugene Allen Smith, a former student and professor at the University. According to various stories, most believe that Smith's spirit still inhabits the place he so loved (Cutchen, 2002).

Rumors of supernatural occurrences in Smith Hall began in 1955. Late one night, Dr. Gary Hooks, a former University instructor, was alone in the building working on research. As he poured over the various charts and notes in front of him, he began to hear unusual noises from the second floor. He finally determined that it sounded as if a group of students was being led through a tour of the museum. He hurried to investigate and, to his dismay, found nothing but a deserted building. He quickly exited the building (Windham, 1982).

Many tales surfaced about the haunting of Smith Hall during the 1970s. In 1973, two graduate students in geology, Pat Napolitano and Bob White, attempted to capture Smith's spirit on film. The two men reported that locating Smith was not difficult, for he liked to have his picture made and wanted to have people believe in him (Carter, 1973). However, they did encounter great difficulties in trying to capture his image on film. They began the project using infrared film, but then switched to high-speed black and white film. While the attempts to capture an image on film did not succeed, several witnesses of the experiment claimed to have seen something. According to then *Crimson White* editor Rick McCammon, he and others could see "a shape that seemed to roll over into itself, just a shape that kept changing. Also, there were very clear flashes of white and violet that all the group could see" (Carter, 1973, p. 3). Was it really Dr. Smith? Pat Napolitano believes so (Carter, 1973).

A 1975 *Crimson White* article reported several graduate students heard murmurs and footsteps but never found anything. They likened the sounds to those of classes changing. Additionally, they spoke of a lecture emanating from a dark locked room. Another student reported hearing children's voices such as those who once toured the museum (Rush, 1977). Other students reported feeling as though an unseen presence were close by, much like the feeling of a professor carefully monitoring the work of his or her students (Windham, 1982).

In October 1977, *The Crimson White* reported "[t]wo girls saw a male figure walking toward them on the second floor of Smith Hall's Museum of Natural History late one night" (Rush, 1977, p. 1). Once they realized that it was impossible for someone to walk in a straight line towards them because of the arrangement of the display cases, the

girls quickly reported the incident to the building's caretaker, Steve Bates. While Bates said he had not experienced anything unusual, he did recall several strange occurrences relayed to him by the former caretaker. According to this former caretaker, he once experienced a chill shortly after retiring for the evening but found that all of the doors and windows were soundly shut when he inspected them. Upon returning to his room, he heard what sounded like approaching footsteps and his doorknob being tried. He checked the door but found nothing (Rush, 1977).

In another tale from 1977, Alexander Sartwell, historian for the Geological Survey of Alabama, found himself and a group of men in a strange situation. The group of men was standing beneath a portrait of Dr. Smith discussing him when his calling card suddenly floated from the portrait's frame to the floor in front of the men even though there was no wind stirring to dislodge it from its place (Rush, 1977). In addition to these tales, others have reported hearing what sounds like a professor calling his class to order over the muffled sounds of chatter. Students who believe that Smith's spirit still lingers in the building often comment that Smith dedicated himself to his work and sharing his knowledge with others. They truly feel that his presence remains in the place he loved (Windham, 1982).

Conclusion

As Carter (1973) stated, "Every old town has its legends of its good and evil heroes and heroines from every era haunting suitable buildings" (p. 3). Obviously Tuscaloosa and the University of Alabama adhere to this statement. The various legends and ghostly stories circulating across campus and across generations have enriched the tradition of this great institution. By striving to preserve these legendary traditions that

have survived throughout the University's many structural, curricular, and administrative changes, alumni and friends prove the importance and strength of these stories as compared to that of other traditions surrounding this historic institution.

Notes on Methodology

Researching information for this paper was difficult to say the least. Very little written information exists on this topic despite its popularity. I spent many hours in the Hoole Special Collections Library leafing through issues of the *Crimson-White* and the *Corolla*. In addition, I visited both Gorgas and McLure Libraries on several occasions in search of books containing information on urban legends, ghost stories, and southern folklore. I found www.snopes.com a useful resource. While I did not pull directly from its mass of information, I did locate titles by Brunvand and Bronner, which were very helpful. Dr. Jerry Oldshue was a tremendous resource as well. He told several stories I had not heard and confirmed most of the ones I already knew. Additionally, several personal friends who are University alumni offered interesting tidbits and suggestions along the way. I sincerely hope that this brief account will be helpful to anyone looking for information on this subject. I also hope that those who take the time to read it will derive from its pages at least a small portion of the enjoyment I received from penning them.

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“The Machine”

Chris Cribbs

The Machine will continue to control the Student Government Association (S.G.A.) offices and govern campus politics at The University of Alabama (U of A) because of its political savvy and the lack of concerted opposition by the Independent Voters Association (I.V.A.). As Junior biology major Carson Bedingfield said, “From experience, the independent candidates have never really stood a chance, because whoever the Machine supports is going to be elected” (<http://www.cw.ua.edu/>). In the past and also in S.G.A. elections to come, campus politics will be representative of the group primarily made of all white male and female Greeks. Therefore, the views of a diverse culture of Greeks, non-Greeks, Hispanics/Latinos, African-Americans, Asians, Middle Easterners, Caucasians, and many others at the established university will go unnoticed and the campus politics will not have a new direction or a different viewpoint. Throughout this chapter, I outline a personal encounter with the university’s campus politics, give a historical view of the Machine’s origin and its political savvy throughout history at U of A, offer a historical view point of the I.V.A. origin and the independents lack of concerted efforts to control and govern campus politics throughout history at The University of Alabama. The ultimate goal is to create awareness for the majority of the

student body who neglect to be represented by their vote. The student body will be represented by someone regardless of their participation. Until the majority of students on campus vote, the S.G.A. will remain a private organization or namely a "private club".

Personal Account

As a graduate school student at U of A in 2001, I quickly noticed that there were two primary groups that had a sincere interest in campus government. One of these groups is made up of segregated fraternities and sororities secretly organized and commonly known as the Machine. The Machine is a select coalition of traditionally white fraternities and sororities designed to influence campus politics. (<http://www.cw.ua.edu/>) The other group commonly known as the Independent Voters Association is made up of non-Machine members and represents the rest of the campus student body.

This organization is not to allow non-machine folks to win office. This is to destroy secretive, elitist, old-South, "Machine" dominated (and thus segregationist to all Independents) control of student affairs at The University of Alabama. Wythe Holt, Faculty Advisor to the IVA (<http://bama.ua.edu/-iva/committees.htm>).

Having attended and been politically active in student government at Beville State Community College and Athens State University, I was surprised by the energy and excitement surrounding the S.G.A. elections at The University of Alabama. Unlike Beville and Athens State, I saw many students wearing t-shirts, buttons, car stickers, hard hats, and many other paraphernalia representing their candidates of choice. I was amazed that there were no more than three candidate for each of the major officer position of S.G.A., because at Beville and Athens where at least four candidates ran for each of the major

officer positions. The candidates vying for the 2002-03 S.G.A. presidency were Mario Bailey (I.V.A.), Jeremiah Arsenault (Machine), and Peter Mask. While contemplating which candidate to support, I was handed a list of candidates to choose from while walking to the Burke Hall Dining for lunch. I started to read the handout and the list was comprised of the so-called Machine candidates plus one person, Peter Mask, who wasn't a machine candidate. I knew it was Machine material because no I.V.A. candidate for S.G.A. office was listed on the handout. In looking at the list, I didn't have a clue of who to vote for without knowing their platform. *The Crimson White* (C.W.) assisted me greatly in my decision on S.G.A. Election Day by publishing the profile and the platform of each candidate. After reading the platform and profile of each candidate, I chose to place my vote for Mario Bailey because of his experience within the S.G.A. Senate and his platform. Mario's platform was to:

...erect more user-friendly signs and benches along trolley routes...
 increase campus safety by better maintaining blue phones and campus
 lighting and offering more self-defense classes...create a monthly calendar
 of events that would be e-mailed to students and increase the availability
 of organizational and scholarship applications via the Internet
 (<http://www.cw.ua.edu/>).

I was truly excited and ready to cast my vote, and I urged many others to vote via internet. The results of the election were a surprise, especially after I had heard that Mario's chance of winning was greater than both Jeremiah and Peter's since the I.V.A. is represents of the majority of the students on campus. The I.V.A. represents about 80% of the students on campus while the Machine's secret society represents 20% (Esquire,

1992). The online voting proved to be an incentive when trying to encourage students to vote. “In the inaugural year of online SGA voting, 5,493 students cast their ballots, an increase of 25.3 percent from last year's mark. Almost 31 percent of enrolled students participated” (<http://www.cw.ua.edu/>). The winner of the S.G.A. presidency was Jeremiah Arsenault (Machine Candidate). The Machine swept the election and took almost every office in which they ran. I asked myself, how this could happen. It just doesn't add up how the Machine could continue to defeat the majority year after year. I asked almost everyone I came in contact with if they had voted. The majority of the students gave a disturbing reply. “No” was the answer. They don't think their vote was going to make a difference, and they also mentioned that they were uninterested in the S.G.A. Wow! Then I became interested in this mysterious organization called the Machine. I began to research and found that because of the Machine's political savvy and the lack of concerted opposition by the I.V.A., the Machine will continue to control and govern the S.G.A. at the University of Alabama.

The Origin of the Machine

Founded at Yale University 125 years ago, the Machine- organized in the fraternal secret society Theta Nu Epsilon (Skull and Bones and TNE) consisted as it largely does to this day of completely white males, although the U of A Machine includes all-white sororities. The TNE chapter at U of A was chartered in 1888. Alabama's chapter, the Machine, acts as the political arm of twenty-seven leading fraternities and sororities (Esquire, 1992). Theta Nu Epsilon's elite alumni includes a Chief Justice of the U.S. Supreme Court, 3 or 4 U.S. Presidents, U.S. Senators, U.S. House Representatives, a C.I.A. Director, and other politically powerful men:

Alphonso Taft, a founding member of the Order who served as the Secretary of War under President Rutherford B. Hayes (1876-1880).

William Howard Taft, the only man to ever serve as both the President of and Chief Justice of the United States Supreme Court.

Henry Lewis Stimson, partner in the Wall Street law firm of Root and Stimson, Secretary of War under President Taft (1908-1912), Governor General of the Philippines (1926-1928), Secretary of State under President Herbert Hoover (1929-1933) and Secretary of War under Presidents Franklin Delano Roosevelt and Harry S. Truman (1940-1946).

Averell Harriman, investment banker with Brown Brothers Harriman, director of the Lend-Lease program of the U.S. State Department (1941-1942), U.S. Ambassador to the Soviet Union (1943-1946), Governor of New York, Under Secretary of State for Asia (1961-1963), and presidential secret envoy to Soviet leaders Stalin, Krushchev, Brezhnev and Andropov.

Robert Lovett, partner in Brown Brothers Harriman, Assistant Secretary of War for Air (1941-1945), Deputy Secretary of Defense, Secretary of Defense (1950), leading member of the New York Council on Foreign Relations.

Harold Stanley, investment banker, founder of Morgan Stanley.

Robert A. Taft, United States Senator (1938-1950).

Prescott Bush, investment banker and partner in Brown Brothers Harriman, United States Senator from Connecticut, father of George Herbert Walker Bush

George Herbert Walker Bush, United States Congressman (1964-1970), Chairman of the Republican National Committee, United States Ambassador to the United Nations, first American Diplomatic Liaison to the Peoples Republic of China, Director of the Central Intelligence Agency (1975-1977). Vice President of the United States (1980-1988), President of the United States (1988-1992).

John Thomas Daniels, agro-industrialist, founder of Archer Daniels Midland.

Hugh Wilson, foreign service officer, Counselor to Japan (1911-1921), U.S. Minister to Switzerland (1924-1927), Assistant Secretary of State (1937-1938). Ambassador to Germany 1938), Special Assistant to the Secretary of State (1939-1941), Office of Strategic Services (1941-1945) (E~Magazine February 2000)

This prominent secret society has set the standard of elitism at The University of Alabama in political influence of local, state and national government. One of Alabama's most prominent political figures, Lister Hill, has been credited as the father of the Machine at the university. The list of Machine related or connected politicians of Alabama reads like a Who's Who of Alabama politics. They include: former Governor Don Segelman, U.S. Senator Richard Shelby, former U.S. Senator Howell Heflin, and former State Treasurer Charlie Graddick. (One and All, 1988) The Machine has been defeated in S.G.A. presidential elections only seven times in 80 years. The last defeat was in 1986 when John Merrill ran as an independent after he had served as Vice President of S.G.A. in 1985 with the support of the Machine due to his membership with the group. The Machine has elected only one female S.G.A. president throughout its history.

The Machine's Political Savvy

How was the machine able to win almost every presidential S.G.A. election in the last 80 years? "The Greeks make up only 20 percent of the 19,000 member student body, but they manage to control almost all student government offices and along with that a student activity fee budget of more than \$300,000. Honorary organizations like Mortar Board also seem to be under Machine say" (Esquire 1992). In fear of any one over hearing their secret plans, "the Machine senators reportedly meet secretly the night before each open session to discuss important issues. Over the years the secret meetings have taken on a sinister air. Rumors have the Machine meeting at the old gravel pit or in the woods near the old Confederate train tunnel" (Esquire 1992). The Machine selects a

member of the twenty-seven houses to represent them in the S.G.A. elections. The Machine displays their political savvy by persuasion, election day organization of its members to vote, boycott of businesses owned by the families of independent, and if needed, harassment of the opposing candidate.

Each house is encouraged to support the candidate which the Machine has selected. If a house or an individual decides to support an outside candidate or announces their bid to represent their house in the S.G.A. elections without the Machine endorsement, there will be inherent or imposed consequences and repercussions. In 1976, the sorority of Kappa Kappa Gamma supported Cleo Thomas (a black male student) for S.G.A. presidency and won. A few days later there was a cross burned in the front yard of the Kappa Kappa Gamma sorority house on campus (One and All, 1988). On October 29, 1992, Minda Riley, a junior who was a member of Phi Mu sorority, announced she run for S.G.A. president. It marked one of the first times a candidate from a Machine sorority ran without the endorsement of the Machine. On January 31, 1993, a male intruder assaulted Riley in her house. Riley reported to police that in addition to physically assaulting her, the masked Caucasian intruder told her she had messed with the wrong people (<http://www.cw.ua.edu/>).

It has also been rumored that on S.G.A. Election Day, the Machine has a representative keying all of its member's votes into the computer to ensure that each Machine member votes, therefore, guaranteeing the Greeks on campus. IVA Chairman John Beasley was quoted in *The Crimson White* on January 16, 2002 saying that the Machine has "...a nice voting bloc..." The April 1992 addition of Esquire mentioned that the "Machine tactics are overwhelming. Some fraternity houses fine members who

don't vote \$25 or \$50, by one report." To encourage its members to participate in the elections, "... it spends a chunk of its \$27,000 secret budget on a blowout party at the Jaycee fairgrounds for the fraternities and sororities. The Machine reps can be seen there, ducking in and out of a tent with a private bar. Some of them wear a lapel pin with the Theta Nu Epsilon logo, a skull and crossed keys" (Esquire 1992)

The use of boycott is necessary if an opponent has a business in which the Machine has an influence. Joey Viselli challenged the Machine in a close race for S.G.A. presidency in 1989 and lost. The majority of campus argued that the election was fixed and the "Tuscaloosa County election supervisor attested to irregularities, but the administration ruled against a new election" (Esquire, 1992). The Machine became upset with the negative publicity it was receiving and focused on retaliation against Bama-Bino, a pizzeria that Joey's dad owned. "In the past, Bama-Bino's had gotten large orders from the S.G.A. and for Greek parties. Those ended. Some fraternities reportedly fined their members for ordering Bama-Bino's pizza. The business dropped sharply and after a couple of pizza chains began giving Viselli stiff competition, Bama-Bino's "went under" (Esquire, 1992).

It has been rumored that the Machine has used scare tactics such as harassing phone calls and phone tapping. John Beasley, Independent Voters Association Chairman, said he received a call at his home about 9:40 p.m. Wednesday in which an unidentified male said, "Hey, you bastard, you better watch out, and you better not run for SGA (<http://www.cw.ua.edu/>).

In 1983, John Bolis successfully defeated the Machine for the presidency of S.G.A. John's phone was tapped by the Machine. The Machine has S.G.A. elections so

well organized that it is safe to say, since 1987, no one has defeated the Machine's savvy organization. By any means necessary, the Machine can still boast the reputation that only seven non-Machine students have been elected to the position of SGA president since the S.G.A. inception in 1914.

The Origin of The Independent Voters Association

The origin of the I.V.A. is not as mysterious and rich with traditions as the Machine. Its origin is rather humbling:

The Independent Voters Association organization began with a brainstorm by then-freshman John Beasley because he knew that if he ran for SGA senator, as a non-"Machine" affiliate, his thoughts and ideas would not be pushed by others in the Senate. Frustrations soon built into ideas on how he could build an "Independent Machine." After thinking through creating jobs, roles, and writing out a constitution, John began looking for an advisor for the club that was forming in his mind. John looked for a lawyer, knowing that legal advice might come in handy in an organization prepared to challenge the "Machine". Sources lead him to Wythe Holt, who absolutely loved the idea of giving the "Machine" competition and setting the stage for a two party system here at the University of Alabama. After finding an advisor, John set forth the simple ideas he had to a few other friends in the Burke West Dorm, where he was living at the time. Some loved it and some thought he was crazy. Boy did John prove them wrong! The people who fell in love with IVA helped to do the recruiting and promoting; most soon became officers. During spring of 2001 they got their official letter from the University stating that they were accepted as an official campus organization and

a week after that they had their first meeting. This meeting only consisted of 20 members, but 20 soon grew into 200. Within a year's time they turned an infant group into a leading campus organization called the Independent Voters Association (<http://bama.ua.edu/-iva/committees.htm>).

The first independent S.G.A. president at U of A was Congressman Carl Elliot in 1935. Carl gambled on people like himself, social outcasts – women and northerners- to assist him in proclaiming the S.G.A. presidency (One and All, 1988). Thirty years later, a master politician, George Wallace, would be defeated by the Machine twice for the position of Cotillion Club. In 1976 Cleo Thomas defeated the Machine with the help of Kappa Kappa Gamma (a Machine sorority). In 1983 John Bolis became S.G.A. president. In 1985, John Merrill won vice president of the S.G.A. as a Machine candidate and won the S.G.A. presidency in 1986 as an Independent candidate. John would be the last independent to defeat the Machine.

I.V.A. Candidates Lack of Concerted Efforts

Since 1986 the Machine has dominated campus politics. The I.V. A. candidate's lack of concerted efforts to control and govern the S.G.A. at the University of Alabama is due to many things; however, three reasons stand out. The I.V. A. candidates do not have any organizational representation of the all the independents, they haven't created a passion for politics among the majority, and they haven't educated the majority of why the S.G.A. is important or beneficial to them. In 1976, Cleo Thomas and the Kappa Kappa Gamma (Machine Sorority) merged and formed an unlikely alliance to defeat the Machine. In doing so, the voting voices of women were heard throughout campus and especially throughout the Greek secret society of the Machine. "The Machine had

struggled with the role of these women. And the Machine had ...taken for granted the sororities' docility" (Esquire 1992). Due to the Machine's ill advised decision to take these women for granted, Cleo Thomas became the first African-American male to become the S.G.A. president. Once in power, Cleo, women, and minorities were able to voice their opinions in the S.G.A. office.

In the past as well as present, the I.V.A. candidates have mimicked the 1976 Machine by taking for granted the voices of International Students Organization, Gay Lesbian Bisexual Transgender Association, the Black Greeks, non-Machine Greeks, transfer students, Residential Life students, Commuter students and many other groups by not organizing the voices and votes of all the independents. "The I.V.A. was not as well organized. Deal with it. IVA IS A JOKE," (<http://www.cw.ua.edu/>). The I.V.A. candidates have yet to spend time with the majority on a day-to-day basis during the academic year in talking about issues in which the majority takes interest. The true issues of the majority need to be part of the I.V.A.'s political platform. They can't just rally around issues about the Machine. "As an alumnus of this university I have seen more than my fair share of elections and just a tip to the IVA.....every year independents launch a campaign whose entire focus is on 'beating the evil Greeks.'" The mud-slinging is generally one sided in that respect and until an independent candidate can come up with a better platform than "vote for me because I'm not Greek" these campaigns will continue to be unsuccessful" (<http://www.cw.ua.edu/>).

The I.V.A. candidates have been unsuccessful in creating a passion for the Independent voters to want to be involved in the elections.

Look at the whole picture, it really doesn't matter. I was not part of the Greek system at Bama yet I had a great time got a good education and always had a seat for the games. So I didn't have a choice on the band that played at Homecoming, who cares. The SGA does not have that much power that it should make people loose sleep. In fact I can't even tell you the name of anyone on the SGA board my 4 years at Bama, by Daniel (<http://www.cw.ua.edu/>).

The I.V.A. candidates have yet to share the importance and benefits of voting. For example, the student activity fee budget is more than \$300,000 and the majority are probably unaware that this comes from tuition. This \$300,000 is the majority's money and its use is governed year after year by a private club in S.G.A. What does the Machine use the money for? How can the majority use this money if the Independents control the S.G.A.? This important topic is just one of many in which the I.V.A. has neglected to share with the majority in order to rally votes.

Conclusion

The I.V.A. candidates will continue to lose the S.G.A. elections year after year unless they can express and convey the importance and benefits of voting to the majority of the students on campus, learn how to create a political passion among the majority of the students on campus, and learn how to organize the votes of the majority of students on campus. This is a political war in which the I.V.A. cannot win because of its lack of concerted efforts. The Machine will successfully remain in control of S.G.A. because of its rich political origin, its link with the elite fraternity of Theta Nu Epsilon, the guaranteed 20% votes of its members, its ability to unite successfully in boycotting its opposition, and its ability to harass the challengers via cross burnings, phone tapping, and

physical assault without the fear of being administratively moved of campus. The Machine will continue to control and govern the S.G.A. and campus politics at The University of Alabama.

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Architecture Tells

Peijun Zheng

Introduction

The identity of The University of Alabama is not defined by walls, but by distinguished buildings interspersed on the well-planned greenery. These buildings not only represent the architectural image of the university, but also are related to the tradition of the university.

In this chapter, we will take a tour to some of these architectural structures on the campus: the Gorgas House, the Rotunda, the President's Mansion, the Bryant-Denny Stadium, and finally the Law Center. These structures represent both the past and present of The University of Alabama. The first three of them have a history dating back to the Ante-bellum period. The Bryant-Denny Stadium first appeared in the late 1920s, but has been constantly upgraded since its construction. The Law Center was built only a quarter of century ago. As the title of this chapter suggested, the emphasis of this historical study is not on the architecture itself, but on the stories behind these buildings and the values those stories reflect. Undoubtedly, each of the buildings constitutes a landmark on campus in its own right, but they are chosen here more because each of them tells

through built forms and materials the history and values that shaped the tradition of the university.

The Gorgas House

Thomas Nichols, an architect with an English background, designed the Gorgas House in 1829. It was the only structure that has survived from the original campus master plan. Built entirely of brick with hand-cut and ground jack arches and trim, with its lacy wrought iron balustrade and an admirable combination of materials, it represents the prevailing architectural style of the ante-bellum University of Alabama.

Being listed among America's oldest college structures in a survey completed by a widely known company of New York Builders, the Gorgas House was considered "an impressive example of earlier American architecture which has retained its usefulness through more than a hundred years of National progress". (Mullins, 1987, p.145) It is also one of the old structures selected by the Historic American Building Survey for possessing exceptional architectural interest. A certificate hanging in the Gorgas Home indicates that the Advisory Committee of the Historic American Buildings Survey has judged the house as being worthy of most careful preservation for the benefit of future generations.

The house first began as the "Steward's Hall". The ground floor originally was a large dining room capable of seating about 100 students. The upstairs was the home for the steward's family.

According to Robert Oliver Mellow, in the late 1840s, the Steward's Hall was adapted into a faculty residence. In 1853, cast-iron railings for the front steps were ordered from the Cornell Company Iron Works in New York. The present portico was

added in 1895 to provide Mrs. Gorgas with a sitting porch (Mellown, 1988). The house began its association with the Gorgas family in 1879, when Josiah Gorgas, a former confederate general and seventh president of The University of Alabama resigned because of health problems. To ease his financial situation, the Board of Trustees created for him the position of Librarian and arranged the House known at that time as “Pratt House” rent-free for his use. Meanwhile, his wife, Amelia Gayle Gorgas, took the position of the University Infirmarian and postmistress. Both the Post Office and the Infirmary thereafter were housed in her home. General Gorgas died in 1883. After that his wife assumed the position of Librarian and continued to live in the house until her death in 1913. (Mellown,1988)

As historian James B. Sellers remarked, “Amelia Gayle Gorgas was, perhaps, “the first woman to set the imprint of her personality on the growing University”. She was the daughter of former Governor John Gayle. Her husband, General Josiah Gorgas was not a Southerner by birth, but after her marriage to him, she persuaded him to resign from the United States Army and join the Confederate troops. Mrs.Gorgas served The University of Alabama as hospital matron, librarian, and post-mistress for twenty-five years until her retirement at the age of eighty in 1907. As the first female staff member of the university, Amelia Gorgas was best remembered as an excellent librarian. During her nearly quarter of century service, the university library collection increased from 6,000 to about 20,000 volumes. (Mellown, 1988) To honor her contributions to the university, the Amelia Gayle Gorgas Library constructed in 1939 was named after her -- the first academic building at the University named for a woman. Amelia was very much loved and respected by students. In 1894, the *Corolla* was dedicated to her. In the tribute, the students

affectionately wrote, “her tender ministrations to the sick, motherly counsel to the wayward and erring, and words of encouragement and incentive to all, have made her the good angel of their college home.” (retrieved November 11, 2002 from <http://www.lib.ua.edu/libraries/gorgas/amelia.htm>)

The House did not just record the lives of Mr. and Mrs. Gorgas, but also their six children. One of them, General William Crawford Gorgas, who had been a Surgeon General in the United States Army, later became the world’s greatest sanitarian. Dr. Gorgas devoted his life to fighting yellow fever. According to Mullins, he conquered this disease in Cuba and was responsible for the health of the men who built the Panama Canal; after that he went to South America and Africa and brought relief to people there. (Mullins 1987) Dr. Gorgas was loved and respected by people in all nations. He received honorary degrees conferred by universities all over the world, and medals of highest honors from France, Italy, Belgium, England and the United States. In his last illness, King George V of England visited him in the hospital and bestowed upon him knighthood. At his death he was given a Royal State funeral in the historic Cathedral of St. Paul in London, with full military honors. His body was shipped back to America and laid to rest in the famous old Arlington. As someone has commented, Dr. Gorgas “served his generation and won a lasting place in the memory of all mankind.” But “with all he was a modest gentleman – this physician and this soldier.” (Ed. Mullins, 1987, p.145)

The Rotunda

The Rotunda, built between 1828 and 1931, formed the center of the antebellum university campus. Circular, as its name suggested, the Rotunda was three stories high and was capped by a dome. There was also a spire in front. A fine colonnade of twenty-

four pillars surrounded it. Inside the Rotunda, on the first floor was an auditorium for chapel services and commencement ceremonies. The second floor, the dome room, housed the university library and natural history collections. This room was about seventy feet in diameter and had no pillars to support it.

As revealed in the 1984 archaeological excavation of the site, the semi-circular plaza in front of the Gorgas library marks the location of the southern half of the perimeter and internal features of the building. The foundations of the northern half of this circular structure are under the stone steps of the Gorgas library. Researchers suggested that the library steps were so symbolically positioned that they would rest exactly upon the foundations of the main walls of the Rotunda, where the ante-bellum library was housed. (Mellown, 1988)

The bronze plaque at the foot of the library steps bears a representation of the original University of Alabama seal. Buried below it is a time capsule scheduled to be opened in 2031, the University's bicentennial. Historians and other researchers mentioned that a striking characteristic of the beautiful circular Rotunda was the immense reverberation of sound, produced by normal pitched conversation, or by walking. If a person stamped his foot upon the floor, it would sound like thunder, and its reverberations would continue for half a minute or longer. (Sellers, 1953; Mellown, 1988)

The Rotunda had been considered as one of the finest in the southern states. We could only speculate today that Nichols might have imitated Jefferson's rotunda at the University of Virginia. Whether he did or not, he must have been inspired just as much as Jefferson by Andrea Palladio's Roman Pantheon – a temple dedicated to all Gods. By making the Rotunda the center of the campus, architect Nichols was conveying a strong

message: That the university is the temple of knowledge, and that learning should be the heart and soul of the society.

April 4, 1865 was the saddest day in the history of The University of Alabama. After arriving in Elyton, which was sixty miles away from Tuscaloosa, the Federal Major Brigadier General E. M. McCook received an order from General J. H. Wilson. The command was terse and definite:

“Detach one brigade of your division with orders to proceed rapidly by the most direct route to Tuscaloosa, to destroy the bridge, factories, mills, university (military school), and whatever else may be of benefit to the rebel cause.” (Sellers, 1953, p. 281) Before long, Tuscaloosa was in the Federals’ hands. The order to destroy the University of Alabama reached the campus. Now the university, which had dedicated its service loyally to the southern cause, was up in flames.

At the Rotunda, Professor Andre Deloffre made a courageous attempt to save the library, of which he was custodian. He appealed to the officer in charge of the raiding squad to spare one of the finest libraries in the whole south. The officer himself must have had some respect for books. He restrained his men while sending to General Croxton a message asking whether it was imperative for this excellent library to be burned. The General replied curtly that his orders left him no discretion: the library must go. The officer then entered the library, selected for himself a rare copy of the Koran, and ordered to burn the building (Sellers, 1953). Accounts about the actual number of books in the library vary. According to Mellown, as many as 7,000 volumes were housed in the Rotunda. Apart from that copy of the Koran, about 1,200 books escaped the fire. Some of these volumes are now preserved in the Special Collections Library, with edges charred

and still smell of smoke. Others obviously were spared because they were kept in the hands of faculty. Almost all of the natural history collection was destroyed. (Mellown, 1988)

During the Civil War, the University of Alabama stood up to meet the call of duty to its home state. It provided the Confederacy with 7 general officers, 25 colonels, 21 majors, 125 captains, 273 staff and other commissioned officers, 66 non-commissioned officers, and 294 private soldiers making a total of 825. (Sellers, 1953)

The destruction of the Rotunda marks the end of a chapter in the history of The University of Alabama. Only four buildings survived the fire on that tragic April day in 1865. The President's Mansion, the Observatory, the Gorgas House, and the Round House. But the people in The University of Alabama are not easily defeated. The fire and smoke consumed the lifework of the pioneers of the university, but this devastation was not able to destroy their dreams and commitment to higher education. Thanks to their hard struggle and persistence, the university was able to rise again from the ruins three years later.

The President's Mansion

The President's Mansion was constructed between 1839 and 1841. At the end of 1838, the Board of Trustees passed a resolution appropriating funds to "provide a more suitable residence for its dynamic new president", the Reverend Basil Manly. A committee was formed and charged with the responsibility of selecting a site and a suitable design for the building. According to Mary Mathews, to place the mansion at the southern end of the main axis formed by the Lyceum (another building on the antebellum

campus) and the Rotunda was probably suggested by President Manly. In architect Nichol's original design, the site was intended for the proposed medical college.

The mansion was constructed following plans provided by Michael Barry, who served as both architect and building superintendent. President Manly planned the outbuildings and supervised the finishing touches in the mansion's construction. As Mary Mathews described it, the trustees wanted the mansion to be impressive, "a home to attract leaders to the Alabama frontier". (Mathews, 1980) Its exterior was built with small red bricks handmade in Tuscaloosa. White plaster was used to cover the brick on the façade and white lines were drawn to make it look as if it was made of cut stone. The doors and window sashes were white with green blinds, and the doorframes and window frames were painted "stone color". The six Ionic marble looking columns are actually made of pie-shaped bricks covered with plaster. (Mathews, 1980) Architects generally would claim that the mansion shows a strong Roman influence although others would put it into the Greek revival category. While the exceptionally elegant mansion possesses characteristics of both, they are all forms of Neoclassicism.

According to Suzanne Rau Wolfe, like the Gorgas House, the President's Mansion was also the subject of a Historic American Buildings Survey. In 1935-1936, more than ninety years after the building's construction, the internal divisions of the Mansion remained much the same, but the functions of the rooms had changed. The formal first floor originally contained the parlor on the right of the central stair hall, with a drawing room to the rear. To the left of the hall were located two large rooms probably meant to serve as a library, and in the rear, was a formal dining room. (Wolfe, 1983)

Nothing reflects the mansion's past more vividly than the varied exterior railing styles, which came from different eras. Both Mathews and Mellown mentioned that the cast wrought ironwork on the third-floor balcony dates from original construction. The second-story porch railings were ordered from the Cornell Company Ironworks in New York in 1853. According to Mathews the matching railings for curving stairs were also ordered, but had to be returned because of errors in measurement. It was not until 1887 that a permanent iron railing was finally put in on the staircases.

In 1883, the mansion was modernized when indoor plumbing was installed. A small crowd gathered to see new bath tub being brought inside. That year the first telephones were also installed. 1907 saw a complete remodeling of the mansion. For the first time. All its outside walls were plastered and painted white, so its sides would match the front. Both Wolfe and Mathews related that under architect Frank Lockwood's renovations, the long missing balustrade above the portico was replaced with the heavy parapet, and thus restored the building's façade to its original proportions. The small south porch was enlarged to become a three-story porch. All the original pine boards on the second floor were replaced with white oak. Original mantels on the second floor were removed and replaced. New plumbing, new electric wiring, and central steam heating were installed. (Wolfe, 1983; Mathews, 1980)

The mansion had its elevator for the first time sometime around 1948. Our president at that time was Dr. Gallalee. President Gallalee lost a leg in a train accident while a student at the University of Virginia. He wore an artificial leg, and the elevator was installed to accommodate him. (Mathews, 1980)

On April 4, 1865, when Federal troops came, the President's Mansion almost suffered the same fate as the rest of the beautiful campus, but survived destruction because of Mrs. Garland's heroism.

According to Mary Chapman Mathews, on the morning of April 4, 1864, the campus was in flames. Across the Huntsville Road (University Boulevard), the Rotunda was burning ferociously. Jefferson, Madison, Franklin, and Washington Halls were also burning. Suddenly, The Croxton's Raiders burst through the door of the Mansion. They piled the handsome mahogany tables and chairs into a heap in the hallway, and then set fire to the furniture. At this moment, Mrs. Garland appeared up the driveway. The night before, she and her four daughters had gone and sought refuge with the Peter Bryce family nearby at the Alabama Insane Hospital, while her husband marched with the cadets to Marison. On learning of the destruction of the campus, Mrs. Garland rushed back to the President's Mansion. She was now brushing her tears from her eyes, and before going inside, she paused and took a deep breath. Walking right up to one of the soldiers, she demanded "What are you doing?" "We have orders to burn public buildings here," a soldier replied. "But this is a private home. Put the fire out!" Ordered Mrs. Garland. Startled by the tiny lady's bravery, the soldiers obeyed. "Tell us quickly where we can get water," one said. So commanding was Mrs. Garland's presence, that in the end the soldiers not only put out the fire and moved the singed furniture back, but also assured her that she would be disturbed no further. (Mathews, 1980)

Mrs. Garland was brave and wise enough to tell the soldiers that the President's Mansion was a private home. But it is not. Along the years, the President Mansion has become the symbol of the University of Alabama. It has also become the university's

center for decision-making and social activities. As early as 1851, the northeast room on the second floor was designated as the board of trustees' room. As a minister, our second president, Reverend Manly was asked to perform many wedding ceremonies there and he always found the mansion to be a good place for the occasion. Among those he wedded were friends, colleagues and slaves. During the turmoil years in the 1960s, The University of Alabama President, Dr. Frank Anthony Rose and the President of the United States John F. Kennedy, and Attorney General Robert Kennedy talked often through a special White House telephone line installed in a closet in one of the third-floor bedrooms(Mathews, 1980). It was through this special line in the mansion that detailed plans were made for dealing with Governor Wallace, so that the first two black students, Vivian Malone and James Hood, were able to register with the university.

The Mansion is a museum. It tells stories not only about itself, but also the lives of its residents, the leaders of the university. Our presidents came from all kinds of backgrounds. They were ministers, lawyers, war generals, and professors, but most of all they were the presidents of University of Alabama. With their dedication and their leadership, The University of Alabama went through the Civil War, World War I, the Great Depression, World War II, and the 1960s turmoil. The President Mansion's is a monument. It's a monument for all our presidents; for their dedication and contributions to the university. Today, we can only remotely understand how hard and trying the work of our presidents must have been from the fact that three of them died in office and had their funerals at this mansion. According to Mathews, one of them, President Burwell Boykin Lewis (1880-1885), was 48; another, President Richard Clarke Foster (1937-1941) was only 46. (Mathews, 1980)

Bryant-Denny Stadium

Bryant-Denny Stadium has been the home of Alabama football since 1929. Prior to its construction, the Crimson tide had played on Denny Field. The stadium was originally designed as an oval bowl. According to the Crimson Tide website, on its opening day, September 28, 1929, only one section was completed, consisting of 12,072 seats on the west side of the field. In 1936, another section seating 6,000 was erected on the east. In 1950, further expansion raised its capacity to 30,000 seats. The bowl design was completed in 1966. However, rather than construct an oval bowl, the architects flattened the ends of the oval to bring end-zone seats closer to the playing field. By this time, the capacity of the stadium had grown to 56,000 seats. In 1988, it was once again enlarged, this time to approximately 67,000 seats. The most recent expansion came in 1998. As a result, the capacity of the stadium reached 83,818. In 1999, a scoreboard with video display capabilities was erected in the south end zone; new light towers for the east side of the stadium were also put up.

In March, 2001 Athletic Director Mal Moore announced that the Crimson Tradition Fund will upgrade the stadium by expanding the north end zone area of the stadium and building a new plaza. This plan if carried out, will add approximately 10,000 seats to Bryant-Denny Stadium. (retrieved October 12, 2002 from <http://www.Rolltide.com>)

The Bryant-Denny Stadium was named in honor of two outstanding figures in the history of The University of Alabama. One is Coach Paul “Bear” Bryant (1913-1983), the other is President George Hutcheson Denny (1870-1955)

Paul Bryant

The stadium had been known as Denny Stadium until 1975, when the state legislature renamed it “Bryant-Denny Stadium”. Paul “Bear” Bryant, an Arkansasian had been recruited to play football for Alabama in his earlier years. After returning from World War II, he served successively as head coach at the University of Maryland, the University of Kentucky, and Texas A & M. In 1958, President Rose convinced him to return to his alma mater as head coach and director of athletics.

At The University of Alabama, Coach Bryant made remarkable records that won him numerous honors: the best-known college coach in American football, SEC Coach of the Year six times, National Coach of the Year three times, and NCAA Coach of the Decade for the 1960s. (Wolfe, 1983) If Coach Bryant made history, the stadium provided him the stage and served as his witness. Under his direction, the Crimson Tide won 72 games out of 74, including 57 consecutive victories between October 26, 1963, and November 13, 1982. He led the Tide to six national championships and to twenty-two consecutive bowl appearances as of January 1, 1982. During his twenty-five years of service at The University of Alabama, he and his team never lost a Homecoming game. In 1981, Bryant placed his name firmly in the record books by gaining his 315th win, a record unparalleled in college football history. (Mellown, 1988)

George Hutcheson Denny

President Denny started his life with The University of Alabama in 1911. Before that he served as a professor of Latin and German at Washington and Lee University. During his a quarter of century tenure as the president of the university, he led the university through dramatic growth in the 1920s and through the Great Depression of the

1930s. According to Wolfe and Mathews, at the beginning of Denny's presidency, the university had only 400 students, eight buildings, and one fraternity house. Upon his retirement, there were twenty-three major buildings on campus, twenty-two fraternity houses, thirteen sorority houses, a football stadium, and nearly 5,000 students. It was during those same years that the school of Commerce and Business Administration, the Extension Division, the Graduate School, the School of Chemistry, and the School of Home Economics were established. (Wolfe, 1983; Mathews, 1980)

President Denny enjoyed strong support among students, alumni, and trustees. He was known for his remarkable memory of names and faces. Denny loved sports and wanted the university to be one of the best in the country. Under his encouragement, athletics flourished. He hired Wallace Wade to start building the university's football program. Affectionately called "Mike" by his friends and students, Dr. Denny was a loyal observer at football practice. As Mathews described, "he was a familiar figure in his wire-rimmed glasses and felt hat, a worn pipe in his mouth, and a coat slung over his shoulders, as he stood close to the line of scrimmage." (Mathews, 1980, p.105)

Sometimes, he was knocked down by players. The team even developed a superstition that if Dr. Denny was "bowled" over at practice, they would win a bowl game (Mathews, 1980). Three scores of years have passed since President Denny left the university, but his legacy remains. The stadium, like the other tangible structures, Denny Chimes, Denny Fields, and buildings constructed during his presidency, are only reminders of his intangible legacy – the courage to meet challenges and to win.

The Law Center

The Law Center of The University of Alabama was completed in 1978. It sits on a 200,000-square-foot area. The construction of it followed the plan of the famous architect Edward Durell Stone and Associates of New York and Pearson, Tittle, Narrows and Associates of Montgomery. As Mellown described it, the building contains classrooms, seminar and conference rooms, faculty offices, a courtroom, and a law library. The library is big enough for 320,000 volumes. The center also contains the Hugo Black Room, with memorabilia of Black's career as a United States Senator and a Justice of the United States Supreme Court, his personal library, and other material relating to his life and career. In addition, the Law Center has separate faculty library rooms and office for law journals and Moot Court Board, snack bars, and lounges for students and faculty. (Mellown, 1988)

The most extraordinary feature about the Law Center is its remarkable integration of the different architectural styles found on the campus and in the south. Here, the architects interpret the heritage of the university freely but accurately. While classical buildings and modern state-of-art architecture stand side-by-side complimenting each other aesthetically on campus, the university's past and present co-exist harmoniously in this architecture. The large glass walls on the façade strike a strong note of the folk form of dog-trot pioneer cabins, while the stylized columns echo the high styles of pillared ante-bellum mansions and public buildings of the south. The elaborate spiral staircase on the interior exhibits a variation of the theme of the prevailing staircases of the Gorgas House and the President's Mansion. The interior layout of the building suggests the collegial community atmosphere on campus in its earlier years. At the same time it is a

modern building. Through the use of glass walls, and a solar roof screen -- all handled in a modern manner, the end products makes an impressive statement not just about the architecture itself, but also about the university and the tradition of the university.

Conclusion

Mullins quoted an anonymous person as saying “men make history, and architecture records it” (Ed. Mullins, 1987, P. 148), The architecture on the campus of The University of Alabama has witnessed the history and struggles of the university. It reflects the dreams and changing ideals of the university, and the continuing tradition of striving for excellence, dedication to leaning, and perseverance. The conversation one might have with the buildings on campus is one conducted through bricks, mortar, steel and glass. It is about the history, academic tradition, and cultural values of The University of Alabama.

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The Alabama Family

Donna Ford Tipps

The athletic, social and academic traditions of the University of Alabama (UA) bind people together as an extended, non-biological family. Shared experiences and memories from these traditions form a framework of history that perpetuates the University's way of life.

The term, "The Alabama Family", has different meanings to different people. Its most well known application has been in reference to the allegiance to the University of Alabama's popular and successful football program. UA is nationally recognized for its legacy of championship football. Tommy Ford, in *Alabama's Family Tides*, noted that the "family" tradition at UA started long before coach Paul W. "Bear" Bryant became head coach in 1958. In his book, Ford looked at the many families who sent successive generations of football players to the University and how and why the second or third generation came. In a majority of cases it was the sense of tradition, hearing about "Alabama" from brothers, fathers, uncles and friends, that continued to bring prospective collegians to play football at the Capstone. Ford wrote, "For those who love it, Alabama football is much more than a pastime. More than fierce pride and unparalleled loyalty, it is family"(T. Ford, 1992, p.2).

The idea of tradition and what constitutes tradition varies by and is specific to the culture and structure of the community or institution to which the tradition has its roots. Jane S. Becker, in discussing tradition in her book about the traditions and culture of Appalachia, suggested that “tradition” refers not only to the past, but also to the way in which the past is transmitted from generation to generation and implies value. She wrote of tradition “representing a lingering of the past in the present, a touchstone with those who have gone before and have left behind some of what they held most important for later generations” (J. S. Becker, 1998, p. 1). Along that vein, many current and former University of Alabama attendees, as well as a host of people who never attended UA, continue to participate in and promulgate various customs, rituals and activities connected to the University. It may be their way of creating a “touchstone” of the Capstone.

David Mathews, a former University of Alabama president, wrote in an essay for *The Rising South*:

In 1911, at the Southern Commercial Congress in Atlanta, Woodrow Wilson said, ‘There is a homogeneity in the South; there is a sense of community in the South; there is a consciousness of sympathy and neighborliness and common understanding, which makes this the very reservoir of that old emotion which lies at the head, at the source, of all true patriotism.’ To find ways to preserve those qualities is still a pretty good agenda.

The South, it seems, has always been a place of tradition and custom. Long-standing rivalries and eternal legacies abound in many aspects of Southern life. It is to be expected

that the Southern heritage valued by Alabamians in general should translate into enduring traditions at the University of Alabama.

T. C. McCorvey, an 1873 graduate of the University, wrote in the 1893 *Corolla* that many students who were at colleges outside the South returned in 1871 in order to graduate from UA. He recalled:

I can now look back and see how excellent a thing for this institution was this bringing together students from a number of other colleges. We were all 'taken out of ruts'. The traditions of no one college were here set up in student life; but our intellectual habits as well as our college slang and our college customs was a composite of the varying phases of student life at a score of other institutions. The jokes and terminology of the University of Virginia, VMI, Washington-Lee, Chapel Hill, etc. here met and mingled and flourished (p. 98).

McCorvey attributed the culture and technical scholarship of the alumni of that time to the favorable and stimulating effects of the Reorganization of 1871 that occurred at UA. Those early traditions formed the cornerstone of the tapestry of traditions the University now enjoys.

In *When Mother Calls*, a collection of essays written by former University of Alabama students for the University's sesquicentennial celebration, Libby Anderson Cater (1981) wrote:

Growing up in Alabama carried with it certain givens. One learned almost at birth that to speak of the University always meant THE University. There was never any question about which center of learning or of sport one had in mind. THE

University was the only University—the one that was cradled in Tuscaloosa (p. 14).

Coach Paul Bryant, who earned his bachelor's degree from UA in 1936, paid tribute to all the contacts and friends he made on Alabama's campus for any and all his successes in an essay for the same publication. He wrote that he wanted to "proclaim anywhere, anytime that my alma mater is THE University of Alabama and I will do all I can to keep it that way forever" (P. W. Bryant, 1981, p.11).

The University of Alabama traditions, customs and activities considered here include athletic events (primarily football), social events (e.g., homecoming), the activities of student life, and academic practices. These are discussed in sections of athletic traditions, social traditions and academic traditions. The recollections, observations and opinions of several members of the University of Alabama community, gathered through personal communications and reviews of essays written by alumni, have been included to illustrate the concept of what experiences and memories go into comprising the bond felt by "The Alabama Family".

Athletic Traditions

When "Bear" Bryant took over the head coaching duties of the football team in 1958, he supported the familial connection by talking to each player individually about how they were doing personally, about brothers and sisters, etc. Bryant continued his "mama's and papa's" theme for 25 years, until his retirement in 1982 (P. W. Bryant & J. Underwood, 1975). Bryant's influence can still be seen and felt in the numbers of collegians, not players alone, who include their families in the activities surrounding fall football games. These gatherings play a significant part in the university experience to

undergraduates and their families. Coach Bryant also played a significant part, as well. In one example of this, Walter Posey, an alumnus, recalled that when “Bear” came to one particular pep rally, he told the crowd that the games were too noisy. He said the spectators should behave like ladies and gentlemen and let Tide handle the game on the field (W. Posey, personal communication, November 22, 2002).

A lasting legacy to “Bear” at the University of Alabama is seen in the number of people who think of him first when talking about Crimson Tide football. His reputation for integrity on and off the field along with a commitment to excellence in his teams and individual players have earned him an eternal place in the hearts of “The Alabama Family”. Chip Wammack attended the University for the first two years of his college career but learned about Alabama football and Coach Bryant at his grandfather’s knee. A. C. Patterson loved the Tide and passed on that loyalty on to his grandson. Wammack reported that one of his favorite memories of the coach was watching him on his television show. While munching on Golden Flake potato chips and sipping on a Coca-Cola, one could hear Bear saying, “Bingo, that’s a goodie,” when commenting on a replay. Wammack’s respect for Coach Bryant led he and his wife, Kay, to name their son Paul Bryant in honor of “the greatest coach that ever lived and a man that stood on his principles” (C. Wammack, personal communication, December 1, 2002). The legacy of Alabama football tradition passed down to another generation.

Walter Posey remembers guys going to games dressed in a coat and tie while many of the girls were in “mama’s mink.” Each game was a social event. Posey and his wife still love to hear the fight song and enjoy attending the homecoming parade and game (W. Posey, personal communication, November 22, 2002). Florence resident

Glenda Foust and her family continue to attend UA football games many years after her son and daughter-in-law graduated from the University. The excitement of the game and the spirit of the competition and the student body are two reasons they continue to participate as spectators of the event (G. Foust, personal communication, November 11, 2002).

Colleges and universities began a partnership, both formally and informally, with students and alumni in athletic endeavors in the late 19th century. College professors took little interest in extracurricular activities and so it was left to others to manage collegiate athletics in the face of growing interest. Alumni began exerting control and taking a vested interest in athletics from that point forward. Football became the sport of highest prominence because “it was the sport that inspired the most enthusiasm, enlisted the most interest, and brought in off-campus people for whom the idea of going to college was out of the question but for whom the idea of supporting a team was a matter of course” (F. Rudolph, 1990, p.395). That concept holds true today for the University of Alabama. There is significant support of the Crimson Tide athletic teams from people outside the UA community. Whether due to its being a state-supported institution, the oldest state university, or simply having a successful football program, the University enjoys the support (both monetarily and non-monetarily) from graduates and non-graduates alike (P. Parsons, personal communication, October 3, 2002). The program even attracts fans from colleges and universities outside Division I-A, who presumably feel no disloyalty to their own institution, as the teams do not meet in competition (D. Malone, personal communication, November 30, 2002).

Many of the non-student, non-graduates of the University pour not only their money but also their heart and soul into supporting the Crimson Tide football program. These “sidewalk alumni” can be found alongside students and UA alumni in the RV areas, tailgating in the parking areas, and making and renewing friendships inside the stadium on game day (R. Potts, personal communication, November 22, 2002). The number of RV’s and tailgaters has grown over the years and has made for more activity on game day (W. Posey, personal communication, November 22, 2002).

Todd Stanfield, a 1993 (BA) and 1994 (MA) graduate of UA opined that “The Alabama Family” should really include all residents of the state of Alabama who chose to be so aligned because it is the taxpayers of the State that support all the activities of the University to some degree (T. Stanfield, personal communication, November 11, 2002). The University of Alabama receives support from the State of Alabama through appropriations from the state’s Educational Trust Fund (ETF). The income that goes into the ETF is derived from several sources such as income tax, sales tax, use tax on items such as autos and boats and utility tax (State of Alabama Executive Budget Office, 2002). So, if a person pays taxes of almost any kind in Alabama, he or she is indirectly supporting all educational institutions, including the University of Alabama.

In his essay, “Simply Thought Provoking,” John Cochran, NBC correspondent and 1963 UA graduate, wrote of working as a network reporter in Tehran in early 1980 during a particularly tense period of history. He recalled that he was persistent in his communications with his New York editors concerning the final score of the recent Sugar Bowl game in which the University of Alabama was a participant and the subsequent

football rankings. His editors were curious as to why, given the gravity of the assignment, he was so interested in this football team. According to him, one answer was that a 40-year-old man might be reluctant to give up reminders of his past. "Keeping track of the present-day Tide's exploits is a way of recalling Saturday afternoons spent watching red-jerseyed young men with names like Trammell, Jordan, and Namath," he wrote (J. Cochran, 1981, p. 20).

Former Chief Justice of the Mississippi Supreme Court, Robert Gillespie, wrote in "High Standards" (1981):

I was a recipient of an Alabama football scholarship and as an avid football fan, the Crimson Tide has given me no small amount of pleasure through the years. I suffer when Alabama loses and rejoice when the Tide wins. Fortunately, I have rejoiced much more than I have suffered (p. 28).

Gillespie maintained pride and satisfaction in the high standards of the University both on and off the field (R. G. Gillespie, 1981).

Robert Potts, who graduated from the University of Alabama School of Law and was employed by the University system for six years, related one experience that epitomized for him what being a part of "The Alabama Family" means to members of that family. Potts had traveled with the football team to a game in Baton Rouge in the mid-1980s. LSU was supposed to give Alabama "a thumping" but Alabama prevailed 25-10. The game was televised nationally and greeting the team at the airport at half past midnight on Sunday morning was a gathering of over 3,500 people. The crowd included coal miners from Walker County and members of Tuscaloosa society. All were cheering, shouting and waving banners. The sheer number and vigor of the group showed Potts

how much loyalty the University enjoyed (R. Potts, personal communication, November 22, 2002).

1998 University graduate Courtney Fingar described searching for a spot to watch the '98 Alabama-Auburn game while living in London in "This is 'Bama Football!" (1999-2000). She was discouraged to find that there was a big cricket match that day and no one would be tuning in to a game from America. She finally, however, found the game on at the Sports Café in Piccadilly Circus. She called two fellow Alabama graduates, also living in London, to come down for the game. They, along with many Brits and a few Aussies cheered the Tide on to victory. Fingar wrote that as the group toasted the victory and chanted "Roll Tide", she thought to herself, "Now THIS is Alabama football" (C. Fingar, 1999-2000, p.24). In a similar fashion, Mary Ann Posey finds that one thing about Crimson Tide football that makes her feel part of a larger "family" is that wherever she and her husband travel they find a common bond with at least one other person during the trip because of their connection to the University. She and her husband are graduates of UA and Walter always wears his Alabama cap. Mary Ann said, "It's like a fraternity of people anywhere you go in the world. People come up and talk to you no matter where you are" (M. A. Posey, personal communication, November 22, 2002).

Having a successful athletic program is one way to promote the University, using the game as a recruiting tool to attract students. Students choose where they will attend college using a variety of information. Extracurricular activities are one way to entice an undecided student. Campus visits are sometimes timed to coincide with campus events such as football or basketball games, plays or concerts to give students an idea of student

life (K. Mauldin, personal communication, September 21, 2002). In many ways the social activities and traditions of the University determine the strength of the ties of a graduate to an alma mater.

Social Traditions

The devotees of University of Alabama football are certainly not alone in using university activities to perpetuate the sense of collegiate attachment. As the colleges and universities in America were growing from the 1920's on, extracurricular activities played a major role in sustaining collegiate values. The athletic teams, fraternities and social clubs, theater groups, newspapers, and magazines, all of these various enterprises not only allowed young undergraduates to emulate and prepare for life, but also provided them with experiences that they knew to be profoundly human (F. Rudolph, 1990, p. 464). These extracurricular activities also acted as a kind of collegiate "rubber band", if you will, that, while allowing the student to reach beyond the University to grasp the life now afforded him, always secures him to the traditions of the University and the effect it had on the student's life.

An event that is closely tied to a football game each fall is homecoming. Homecoming consists of a schedule of events usually held over a given weekend within the fall semester. Various activities are planned and alumni and friends of the University are welcomed back to campus to rekindled old friendships and relive moments in their lives at UA. Many students will spend time on the Quad in the center of campus and will revisit the Denny Chimes, with the athlete's handprints, to pay homage to seasons past (T. Stanfield, personal communication, November 11, 2002). Many others will venture down sorority row for a look at the homecoming decorations that adorn the lawns of the

sorority houses; taking in the convivial spirit that surrounds the celebratory construction of the various ornamentations (G. Foust, personal communication, November 11, 2002).

The sense of camaraderie at homecoming extends as various groups may gather to talk of their days marching with the Million Dollar Band, writing for *The Crimson White*, or socializing as part of a fraternity or sorority. These exchanges serve to reinforce positive feelings for the University and to increase the probability that the traditions of the University will continue in some form. Walter Posey related that he continues to seek out members of his fraternity when in town for homecoming (W. Posey, personal communication, November 22, 2002). A fond memory for Robert Potts when he was a law student at UA was the annual homecoming brunch on the patio of the law school (R. Potts, personal communication, November 22, 2002).

Other events or activities that engender an atmosphere of collegiality include participation in sororities and fraternities, political organizations (e.g. the Student Government Association (SGA)), journalistic organizations such as the *Corolla* and *The Crimson White*, student groups (e.g., International Student Organization) and service organizations including the Million Dollar Band and the Crimson Men and Women. The University currently has approximately 250 chartered organizations ordered into categories such as academic, coordinating bodies, departmental honoraries, political, professional, service, recreational/athletic, etc. Specific groups include the Crimson Cabaret, American Marketing Association, Campus Crusade and Water Polo. There are also 17 sororities and 23 fraternities to choose from on the campus of the University of Alabama. (2001 *Corolla*) Membership in any one of these organizations makes life at UA a more enriching experience.

Lister Hill, a member of the U.S. Congress for 45 years, “helped found the Student Government Association and served as its first president” (J. L. Hill, 1981, p. 32). Cecil Mackey, who served as president of several universities, remembered his days in a fraternity at UA in an essay entitled, “An Exciting Kaleidoscope.” He wrote, “The Sigma Chi chapter was the center of my social activity, the source of many of my closest friendships, and a major influence on my life. It provided the starting point for involvement that continues today” (C. Mackey, 1981, p. 56). John McKinley, a former chief executive with Texaco, recalled, “The memories flood back: campus politics, George Wallace, the independents, the students from ‘Yankee land’, the advice and tall tales of the Regular Army corporals at Ft. Barrancacas, a football weekend, homecoming, the engineering school field trips ..., the honorary societies, the Fraternity Ball—all the little pieces of an education that shape our lives” (J. McKinley, 1981, p. 69).

Engaging in activities on campus helps to keep students from feeling left out, even when living off campus. Even the simple act of heading down to the Student Recreation Center to play a little basketball can be a memorable experience when done with a group of friends from your apartment building. Todd Stanfield related a story about a group of girls who initiated a pick-up game of basketball with him and his buddies one afternoon at the Recreational Center. After being scorched in the game, the guys soon learned that they had just gone toe to toe with the top five starters for the Crimson Tide women’s basketball team. This is a memory Stanfield will always carry of his years at the University of Alabama (T. Stanfield, personal communication, November 11, 2002).

Academic Traditions

Given the varied nature of the scholarly disciplines available at the University of Alabama, there exist many diverse academic practices on campus. Each college within the University provides unique learning experiences and opportunities for personal and professional growth. It is inside the walls of these colleges that the primary goal of the University is fulfilled: students are educated. The customs that have arisen from the years of academic progress have come to mean a great deal to the students who pass through the halls. Many students remember UA as a place where a career decision was made or certain academic path was begun. If not aligned with any particular social group on campus, the fellow students within a student's discipline may well become a band of companions with whom to weather and to revel in the university experience. Todd Stanfield associated his decision to further his academic career to the doctorate level based on the congenial professional relationship he had with the faculty in one college. In fact, when Stanfield thinks of his years at UA, he thinks of his personal development at the Capstone, from which he has benefited in subsequent endeavors (T. Stanfield, personal communication, November 11, 2002).

Libby Anderson Cater, a 1946 UA graduate, wrote in her essay of how impressed she was by the female faculty members with whom she studied. Though there were only a few women in academics during her time at the University, she credits them with preparing the way for others who followed. She stated, "That hearty band, few in number but strong in spirit and impact, worked hard to prove to us that the choices open to

women students were broader than the marking of time until wifedom and motherhood took over” (L. A. Cater, 1981, p. 15).

Former Senator John Sparkman wrote in “The Path of Opportunity” that he had achieved much more than he’d dreamed due to the preparation and guidance accorded him at the University (J. J. Sparkman, 1981). George Burke Johnston graduated from the University in 1929 and returned in 1935 to begin a 15-year tenure as professor of English. In “Lifeblood For Over Seven Decades,” he wrote of the thousands of students he had taught over the years. “I taught at least one bishop-to-be, artists, actors, novelists, and so many others that the list would quickly get out of hand. Academic friendship is a tremendously important element in education” (G. B. Johnston, 1981, p. 39). Cecil Mackey, too, was drawn back to the University following graduation to continue with graduate studies, then attend law school and finally to return again as a faculty member (C. Mackey, 1981).

Several essayists in *When Mother Calls* (1981) reminisced about experiences at the University of Alabama School of Law. One writer, Irene Scott, described her law school education as “the foundation for my entire life’s work” (p. 84). Her memories of Dean Albert J. Farah included his quest for excellence in the school and its students. She also benefited from the school’s dedication to teaching professional responsibility in all areas of the law (I. F. Scott, 1981). The number of local, state and national leaders that had attended the school was impressive to Robert Potts, a graduate of the law school. Equally impressive was the high caliber law school faculty and the school’s publication, the *Alabama Law Review*. Names such as Albert Farah, Leigh Harrison, David Meador, Charles Gamble, Ken Randall, Claude Pepper, Howell Heflin, and Hugo Black are

recalled when speaking of the law school and its history (R. Potts, personal communication, November 22, 2002). The trials and tribulations of law students tend to make them loyal to their school even if it was not the school where they completed their undergraduate degrees.

Graduation exercises are also specific points in the academic year that collegians, alumni, faculty, administration and families come together to celebrate a rite of passage. As explained by Glenda Foust, whose son and daughter-in-law are University of Alabama graduates, the graduation ceremony began in a more informal manner as the graduates gathered in unison initially. There was a sense of excitement on the part of the graduates and their friends and families as all witnessed the awarding of doctoral degrees. As the graduates divided into colleges and made their way to other venues for the awarding of undergraduate degrees, the scene took on a more formal tone. She remembers the pride she felt at those ceremonies for the graduates' accomplishments (G. Foust, personal communication, November 11, 2002). As with most major milestones in a person's life, the ceremonial process by which a student completes the achievement of his or her educational goals prepares the student to enter into the next phase of personal and professional development. The University is simply the conduit through which they travel, gaining knowledge and experience along the way.

Conclusion

The sesquicentennial edition of the *Corolla* (1981) looked back at the 150-year history of the University with the following statement:

The remembrances that are shared are the source of the future that is envisioned by all who have been a part of the University. Students, faculty, administrators,

and alumni are linked by the impact each has undergone from the association. As a duty to her past, each should be pledged to do their utmost to ensure that the future of The University of Alabama is one of progress and excellence. We owe too much to those who have preceded us at this great institution to allow anything less—for 150 years (p.9).

These athletic, social and academic traditions of the University of Alabama provide both alumni and non-alumni alike with a sense of shared experiences and roots in the history of the University that connects them even if no other common factor exists between them. Rooting for the same football or basketball team, recognizing the insignia of a Greek organization or finding out that the co-worker down the hall attended the University also are all ways of linking “The Alabama Family” in a way that insures that the legacy of what it means to be part of that family is not lost from generation to generation.

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Joyce Coffey Grant is a native of Leighton, Alabama and received her Bachelor of Arts degree in Business Management and Administration from Stillman College in Tuscaloosa, Alabama. Ms. Grant is currently employed by The University of Alabama as the Arts Events Coordinator/Manager at the School of Music. She is pursuing a Master of Arts degree in Higher Education Administration at The University of Alabama.

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Kurt Johnson is a graduate of Asbury College (New Jersey). He is currently pursuing a M.A. in Higher Education Administration, and is a Resident Advisor at The University of Alabama.

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Anne Kanga is currently a graduate research assistant in the College of Education, Department of Educational Leadership, Policy and Technological Studies (ELPTS) at the University of Alabama. She earned both her B.Ed & M.Ed (Home Economics) at Kenyatta University, Nairobi, Kenya. As a teacher and counselor, she taught both in high school and in a two year college for seven and six years respectively.

Chad Caples

A native of Richmond, Virginia, Chad Caples earned his B.A. in Political Science from Hampden-Sydney College in Virginia in 1998. After spending several years in Virginia politics and at a Richmond-based law firm, he began graduate work at The University of Alabama in the Fall of 2001 toward a Master's degree in Higher Education Administration. Mr. Caples also works as a Graduate Assistant in the Office of Student Employment Services.

Mike Aaron

Mike Aaron teaches Biology and Human Anatomy and Physiology at Shelton State Community College in Tuscaloosa, Alabama. The author attended The University of Alabama, where he completed a Bachelor of Science degree in biology in 1989. He also completed a Master of Science degree in Biology with an emphasis on ecology in 1991. Currently, this author is working on his Ph.D in Higher Education Administration at The University of Alabama.

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A native of Gardendale, Alabama, B.J. Guenther received both her B.A. in Psychology (1990) and M.A. in Community Counseling (1994) from The University of Alabama. She has a private counseling practice in Northport, Alabama and works part-time at The University of Alabama Counseling Center. B.J. is pursuing an Ed.D. in Higher Education Administration. She and her husband, Allan, live in Northport.

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M.E. Spencer received her Bachelor of Arts degree from Birmingham-Southern College and her Master's of Science from Samford University. She is a full-time Instructor at the University of Montevallo where she enjoys teaching science methods courses and researching alternative conceptions related to science.

Lauren Taylor

Lauren Taylor received her Bachelor's degree in Political Science from Carson-Newman College in Jefferson City, Tennessee. She is currently a Resident Director at Samford University in Birmingham, Alabama, and is pursuing her Master's degree in Higher Education Administration at The University of Alabama.

Glenda L. Ogletree

Glenda L. Ogletree earned her B.S. and M.S. in Elementary Education from Jacksonville State University. She is currently pursuing a doctorate in Elementary Science. She is an elementary teacher in Shelby County, Alabama.

Virginia Cole

Originally from Indianola, Mississippi, Virginia Cole continues reside in Tuscaloosa, Alabama after receiving her B.S. degree in Biology from Stillman College. She is currently pursuing an Educational Specialist degree in Secondary Education t at The University of Alabama, where she earned her M.A. degree in Secondary Education, Biology.

Jennifer Fields Humber

Jennifer Humber earned her first degree from Beville State Community College with an Associate in Science in Business Administration. In May 2002, she earned a Bachelor in Science with concentration in business management from the University of Alabama. She is currently employed as a Financial Aid Officer at Beville State Community College.

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Ted Greer holds a Master's degree in Communication Studies from the University of Alabama and is currently working toward a doctorate in Higher Education Administration. Presently, Ted is Interim Manager of the GEAR UP program in the Center for Teaching and Learning at The University of Alabama. Ted's interest center around his dogs, Soccer and Barron, Crimson Tide Athletics and The Million Dollar Band.

Julie Griffin Moore

Julie Moore graduated from Mississippi State University in December 1997 with a B.S. in secondary education (English). In June 2001, she began a full-time position teaching seventh grade English at Fayette Middle School. In addition to her full-time teaching career, she is presently completing coursework for her M. A. in Higher Education Administration.

Chris Cribbs

Chris has earned two Associate's degrees and a Bachelor's degree. He is currently earning his Master's degree in Higher Education Administration at The University of Alabama. He has had a diverse employment background as a pizza cook, apprentice electrician, apartment manager, admissions counselor, retail banker, commercial banker, and federal coordinator. Chris is currently employed at The University of Alabama as an Assistant Coordinator of Residential Life.

Peijun Zheng

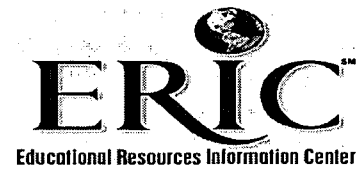
Peijun Zheng is a graduate student in the program of Higher Education Administration at The University of Alabama. This is her second year in Tuscaloosa. She received her Bachelor's degree in English language and literature in China and was also a student of a graduate program in American Society and Culture before coming to America.

Donna Ford Tipps

Donna Tipps, Controller for the University of North Alabama (UNA), is a Certified Public Accountant and received her BS (Accounting and Marketing) and M.B.A from UNA. She is currently pursuing an Ed.D. in Higher Education Administration from the University of Alabama. She has extensive experience in higher education and non-profit financial management.



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