



BLEVINS' BRAND



By DAVE BLEVINS
Sports Editor

Last football season the Air Force Academy unveiled two sophomore halfbacks who teamed together to become one of the most potent scoring pairs in the Rocky Mountains.

Ernie Jennings and Curtis Martin rolled up enough real-estate to incorporate. The realtors ended the season with 1,682 total offensive yards between them. This was worth 72 points to the Cadets who finished the season with a 7-3 record including a 10-3 victory over the Cowboys.

Martin probably made the most spectacular varsity debut in the history of the Academy. The first time this 9.7 speedster laid hands on the ball he returned a kickoff 98 yards for a touchdown in the opening game against Florida, setting a school record for a return.



JERRY BERRY

Jennings is equally as impressive. Described as the Falcons most graceful running back, this 9.7 sprinter can handle both the tailback and flankerback positions.

The Wyoming Cowboys unveiled their "sophomore power" last weekend that would be hard to equal anywhere in the country.

Jerry Berry moved into the defensive secondary, one of the areas hardest hit by graduation, and showed some football savvy that usually isn't

seen this early in the season from a rookie. The sub-ten second century safety led the defensive unit with seven unassisted and two tackles for losses.

Berry made the big defensive play, the big play of the game, with an 88 yard interception (seven yards short of Duke DeForest's 1926 record). This third quarter play put the Pokes in front by 20-0 and provided the moral momentum needed to stave off the hard charging Arizona Wildcats.

The Wildcats scored on an eleven play, 80 yard march following Berry's interception.

Enter stage left Wyoming's next "super soph," Frosty Franklin. The Powell halfback picked up the ball on the north goal line and followed the blocking along the east sidelines to score his first collegiate touchdown.

But wait a minute . . . that couldn't have been a clip on the 19 yard line?

It was and the 100 yard gallop was called back and the ball placed on the 19 yard line. Nineteen yards or 100, Franklin displayed the competitive spirit that a ball-player needs to become an outstanding player.

Franklin finished the game with four receptions for 65 yards.

Jeff Howe shouldn't be overlooked because of the "razzle dazzle" playing of his classmates. Howe started the game at the fullback position and churned a 3.1 average over the trenches. The 200 pound Iowan ran the ball 12 times for 38 yards.

Ron Hill started at split end and caught one pass for 22 yards and a touchdown. Other sophomores who moved up from their undefeated freshman team and made their debut on the college gridiron were Dennis Binkowski, guard, Garry Fox, quarterback, Mike Leake, flanker, Mike Newton, safety and Jim Isaac, safety.

—BI—

For those who may not understand the headline (Cowboy Branding Times) on the schedule following this column, I enter this short explanation.

Any cowboy, Wyoming or otherwise, during the spring rounds up calves and mavericks for branding. Although this is fall the schedule designates the times that your favorite Wyoming Cowboy team will rope and brand a maverick.

For instance, tomorrow afternoon the Cowboy football team will brand a bird in Colorado Springs by three points.

Cowboy Branding Times

Cross Country Schedule:

September 20	Arizona at Laramie
September 27	Air Force at Academy
October 4	Colorado State University at Laramie
October 11	Wyoming Invitational at Laramie
October 18	CSU Invitational at Fort Collins
October 25	Colorado Invitational at Boulder

Soccer Schedule:

September 25	Colorado Alpine College at Steamboat Springs
September 27	Colorado University at Laramie
October 5	Colorado State University at Fort Collins
October 10	Colorado Mines at Laramie
October 12	Colorado College at Colorado Springs
October 19	Air Force at Academy
October 26	Denver at Laramie
October 29	Hiram Scott College at Laramie

Racism is ..

Thinking the black students out at Cornell caused that disturbance so they could get cover pictures in Newsweek.

-0-

Thinking that Martin Luther King was a troublemaker.

-0-

Having your vacation spoiled because there were too many of "them" there.

-0-

Attributing M u h a m m a d Ali's greatness to his white ancestry.

Branding Iron
Friday Sept 26, 1969

Racism is . . .

Being a black all-state high school quarterback, going to college and having to compete for a single split-end position against four other black former quarterbacks.

—O—

Attributing the high level of art observable in the Benin sculpture of West Africa to Tarzan's influence.

—O—

Laughing at the picture which was printed on the front page of last week's **BRANDING IRON**.

Branding Iron
Friday Oct. 10, 1969



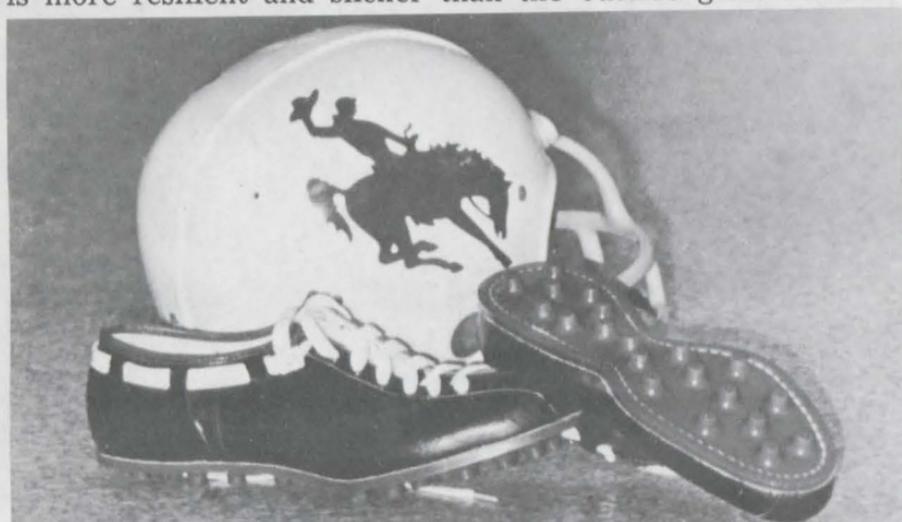
BLEVINS' BRAND



By **DAVE BLEVINS**
Sports Editor

Wyoming's Cowboy football team will add something new to their game plan tomorrow evening against the Houston Cougars in the Astrodome.

That "something" is a new style of cleated football shoe to be worn on the synthetic Astroturf in the Astrodome. The shoe sole is a vinyl plastic with 20 cleats, 12 more than outdoor football shoes. The design and style of the shoe is to give the ball players added stability on the nylon Astroturf that is more resilient and slicker than the outside grass fields.



The Wyoming Cowboys are adapting to the playing surfaces of the future with 20 cleated shoes.

Tomorrow the Poke gridders will play their last game of the season. They will also play that game without 14 teammates who sought and failed to receive an injunction for reinstatement on the football team.

Said U.S. district court judge Ewing T. Kerr Monday, "I seriously doubt if this court has supervisory jurisdiction over a verbal directive issued by a football coach when issued undoubtedly for the best interests and welfare of the team. Any coach has certain inherent powers to disciplinary regulations over training and other matters incidental to the general conduct of the team."

Willie Black, chancellor of the Black Student Alliance here at Wyoming said that this does not mean the case is over. "This decision will be pursued to the nation's highest court if necessary."

No, this case is not over and the decision to appeal the ruling is now up to the dismissed players. But this will unquestionably take several years to reach a final judgement.

What will happen now? Will the 14 players, who gambled on the third down, leave Wyoming's campus without an education? Will they become a burden on others?

No they won't. It is their's and our responsibility to insure that they continue with their education. Fourteen black college graduates will do and continue to do far more for the black people in America than a temporary restraining order for reinstatement to a football team that may be many years in coming.

This is not to discredit the 14 player's plea that their constitutional rights granted under the First Amendment had been deprived. But now this rule that banned participation in student demonstrations of any kind by football players has been changed.

This rule now applies only to players while directly participating in team activities. This change, like the Astrodome football shoes, is a change for the future, for the future football teams.

But we must now return to the present. What are these 14 college students going to do at the end of the 1969 fall semester?

Coach Lloyd Eaton had offered an education THROUGH football. A means of obtaining a college degree through a job that combined athletic abilities with studying.

The rule was a boundary line only to help all 57 athletes. A boundary line set so that the players could concentrate on winning football games and passing history tests. The boundary line was there to help the players score for that college degree. This boundary line has been changed.

But football as a means of receiving an education has ended for the 14 players dismissed by Coach Lloyd Eaton after the athletes had broken a rule that players not form themselves into groups or factions within the team but that they act as individuals and the demonstration rule.

The door is not closed on the players for their return to the Wyoming football team. Coach Eaton has said, "At the completion of the current football season each of the Black athletes will have the opportunity to meet individually with the football coaches to review the opportunities of his returning to the Wyoming football program."

But if the 14 players decide that they cannot return to the Cowboy camp it becomes all the students and citizens of Wyoming to insure that no man is deprived of an education at Wyoming because of the ideal he holds.

Game time for the Cowboy-Cougar clash is tomorrow at 7:30 p.m. Time to start planning and helping the 14 players continue their college education starts now.

Fourteen black athletes remain suspended

(At BRANDING IRON press time Wednesday night, negotiations between the suspended 14 football players and the athletic department were still continuing. Several members of the Board of Trustees were participating in the sessions called by a Faculty Senate-Student Senate fact-finding board.

Meanwhile, the Committee for the Fourteen met again in the basement of American Studies. Demonstrations were planned for Thursday at noon and again before Saturday's football game with San Jose, if no resolution had been effected by then.

From California Wednesday came the word that all members of the San Jose football team had voted to wear multicolored arm bands on the field Saturday to protest the denial of rights to any minority group.

On NBC Wednesday night, the Huntley-Brinkley news program carried a three-minute film and commentary analysis of the Wyoming situation. CBS crews finished filming the activities on Tuesday and ABC arrived Wednesday. ABC filmed the noon demonstration by 10 graduate students between the Student Union and Coe Library.

ABC's lights and camera were also on hand for the Wednesday night meeting of the Fourteen Committee.

At that meeting, Willie S. Black, Chancellor of the Black Students Alliance, said that the black athletes had agreed to make three demands in the negotiating sessions:

1. Immediate reinstatement in the football team with all appurtenant rights and privileges.

2. Reversion of the rule forbidding athletes to participate in demonstrations.

3. A statement from a University official guaranteeing that no reprisals will be exacted against any of the suspended black athletes.

At Colorado State University, the Black Students Union voted to ask that CSU cut off athletic events with Wyoming as long as the black athletes remained suspended.

The Fourteen players were Joe Williams, Willie Hysaw, Ron Hill, Lionel Grimes, Don Meadows, Jim Isaac, Earl Lee, Tony McGee, Jerry Berry, Tony Gibson, Ted Williams, Ivy Moore, Mel Hamilton and John Griffin.

President Williom D. Carlson called a press conference for 10 a.m. Thursday morning and was expected to make a statement of substantial import in the matter.

The following story is a synopsis of events written on Monday.)

Fourteen black men are no longer members of the University of Wyoming football team. That is a fact.

For many, that is the only fact they wish to know. Others want more facts but subconsciously refuse to believe any black man's statements. Anyone in these two categories needn't waste the time to read this story.

For those who intend to make an honest, objective analysis of the events of last weekend, we offer this story.

The immediate series of events began after football practice last Thursday night, October 16th. Coach Lloyd Eaton, who had received a letter from the Black Students Alliance that day informing him of the intended BSA demonstration, spoke with black tri-captain Joe Williams, a senior tailback, in Eaton's office.

He told Williams that if any black players wore black arm bands on the football field Saturday, they would be dismissed from the team.

The letter which Eaton had received did not say that the football players were to wear black arm bands on the football field. Williams did not tell Eaton that that was the black athletes' intention. Eaton did not ask Williams whether the black athletes intended to wear arm bands.

Williams informed Eaton that he would discuss the matter with his fellows and talk to the coach on Friday.

On Friday, at 9:30 a.m., Williams and the other 13 black football players entered the football coaches' office in Memorial Fieldhouse, east side. They were in civilian clothes and were wearing black armbands.

Williams asked coach Eaton if he would discuss the matter of the BYU protest with the 14 players. Eaton said yes.

He took the players to the first two cement rows of the bleachers of the Fieldhouse. Then in the presence of assistant coaches Fritz

Shurmur and Bill Baker, he conducted a 15 minute lecture. According to all the black athletes present, Eaton did not allow them to present their views.

Willie Hysaw, one of those present, said at several meetings Friday, Saturday and Sunday that the first thing Eaton said to the 14 players was this: "I can save you fellows a lot of time and a lot of words. You are all through."

Several of the athletes say Eaton more than once told one or another of the blacks present to "shut up."

The black athletes left the Fieldhouse and contacted the faculty advisor of the Black Students Alliance, professor Roger Daniels of the history department. He arranged for a meeting at Old Main with President Carlson and the athletes. That began about 11 a.m.

Lunch was brought to the meeting. Several persons contacted the athletic department to obtain the presence of coach Lloyd Eaton. Coach Eaton was expected to be present for a meeting beginning at 3 p.m. Instead, athletic director Glenn J. Jacoby appeared.

Joe Williams presented a detailed account of the events of Thursday and Friday. The audience in the crowded Board of Trustees meeting room at Old Main included administrative deans, Dr. Carlson, student senators, members of the press, athletes and non-athletes.

Jacoby's chief contentions during the hour-long meeting were two:

1. the athletes should have approached the coaches as individuals if they had any problems.

2. the best way to demonstrate to BYU that a black man is not an inferior being is to soundly defeat BYU on the football field.

The athletes replied:

1. the black man's problem in relation to BYU is not an individual problem; that Joe Williams' problem is no different than Tony McGee's problem. It is a black man's problem generally.

2. a beast could physically beat down a white person but this would not convince him that the beast was not an inferior being.

Willie Hysaw said that the reason coach Eaton acted so quickly and arbitrarily was because he had never been confronted with black men before who were ready to stand up for their own humanity. "We are not going to back down anymore," he said.

Williams was asked by Jacoby what he thought were possible solutions. Williams said the initial solution was for coach Eaton to listen. "He should hear both sides. We should settle the questions which coach Eaton settled without inquiring. These are: were we

going to boycott? were we going to wear arm bands in the game? why did we come as a group wearing black arm bands? what was our purpose for coming to coach Eaton's office?"

Then the series of continual meetings shifted to the Union Ballroom where BSA Chancellor Willie S. Black answered questions and began organizing for the demonstration for Saturday morning. The black athletes met with the press in the ballroom lounge.

Friday night, several of the

members of the Board of Trustees arrived in Laramie for an emergency meeting. The rest were to confer with the Laramie participants by a telephone conference call throughout the evening.

Coach Eaton took the white players to the team's usual Friday night movie. Then he and his staff met with President Carlson, Governor Hathaway and the Trustees. ASUW President Hoke MacMillan also attended all of these meetings.

(Cont. on pg. 11)



The South shall rise again

MIDWAY THROUGH the first quarter of last Saturday's Wyoming-BYU game, this Confederate flag was hoisted into the crisp air over Memorial Stadium. The flag flew for three quarters from the last row of the middle section of the east stands. Shortly after it went up,

two spectators asked two different Laramie city policemen to request the person to put it away. They refused, saying it was "his right." When told it might cause trouble, the policemen smiled. The flag finally came down during the fourth quarter.

(Photo by Don Rich)

Phil White resigns as BI editor

By PEMBROKE WOODHINK

Phil White today announced his resignation as editor of the University of Wyoming student newspaper, the Branding Iron.

The resignation will become effective after the next issue of the paper.

The ASUW Publications Committee urged all persons interested in applying for the position of editor for the remainder of the school year to present their letters of application to the ASUW Office,

second floor of the Union, before 5 p.m., Tuesday, October 28.

The publications committee will contact all applicants for interviews before the committee.

White said his reason for coping out was that he had to fix a hole where the rain gets in.

"I have received great support from several members of the staff, especially Melanie Markley, Jerry Mahoney, Sue Crist and Dave Blevins and from the Journalism Department," White said.

"I am sorry I am letting down many of the people who were enthusiastic about this newspaper,"

he said, "but their heads are in the right place anyway."

White said he was bowing to the wishes of most UW students who apparently do not want to read anything about racism or the Vietnam War or the urban crisis or drugs or prison abuses or politics.

"Admittedly they are rather unpleasant subjects," White said. "Maybe if the BI doesn't mention them, they will go away. I hope so."

"After all," White said, "we don't have any problems here in Wyoming and we don't want any."

Justice can be happy blind

To the Editor:

It is a good thing that justice is blind because she would be shocked to see some of the things done in her name. Perhaps, one of the greatest miscarriages of justice is the censorship of an individual's ideas and convictions as occurred this past week when Lloyd Eaton suspended the black football players for wearing black armbands.

First of all, Mr. Eaton acted on rumors coming from his coaches that the blacks would demonstrate. He didn't know for sure to what degree and in what way. Nevertheless, before hearing the athletes' side of the controversy (according to the papers) he jumped down their throats pointing to a longstanding but seldom enforced rule about participation in issues.

Racism is . . .

Thinking that it proved something when Wyoming defeated BYU without the black players.

Continuing to refer to the 14 black men dismissed last weekend as "Negro athletes" when they have made it perfectly clear that calling them "Negroes" is an insult.

Using the term "boy" in a meeting involving black men discussing a racial situation.

Thinking that having 14 black people together amounts to a demonstration of force but not thinking anything about seeing 14 white people together.

Unconsciously believing the white athletic department's statement of the events of last Friday but refusing to believe any statements that black persons may have made regarding the situation.

The end result was the athletes' suspension.

It perhaps would be easier for us to understand our coaches positions if we tried to imagine the way he thinks. His general thought patterns go something like this:

1. I am the leader of this team.
2. We have been successful because I have maintained my authority.
3. Any breach of this would seriously endanger the team's chances for success.

When it comes to maintaining this authority, Mr. Eaton believes that the best follower is the non-thinking follower who will gladly let the coach lead him blindly down any path, across any goal line, or around any track no matter how wrong the coach may be. In fact if one looks closely enough he will find that Mr. Eaton blatantly stated that no player could play football for him and be concerned about any social or political problems on campus. This philosophy of course violates every rule of the function of the University which is set up primarily to educate. Anyway when the rumors of the blacks' intention reached him, Eaton reacted in this way.

1. The guys are jeopardizing the team by thinking about social ills and not football.
2. I will prove I am king by kicking them off the team.
3. I will be supported without a doubt by the board of trustees because they realize:

1. I am revered by the citizens of Wyoming.
2. No Board could possibly fire a coach who has contributed so much in the area of interesting the people of the state in the U. of W. which pays off in dollars and cents.
3. I am a winning coach.

The conclusions drawn by this

type of reasoning are that Lloyd Eaton is in a strong position. He's a winning coach. He's a popular man. His psychology runs in the same direction as most Wyoming conservatives.

But his approach is adverse to the role of the University—which is to enlighten the mind and not the body. It now becomes apparent that the University of Wyoming is digressing from this and turning into a football factory. It is time Eaton, the Board of Trustees, and the people of the state of Wyoming realized that there is more to life than football (at least) for the human beings who attend the University of Wyoming.

John F. Myers

Hysaw speaks

(Willie Hysaw, one of the 14 black football players dismissed Friday by Coach Lloyd Eaton, has risen rapidly as an articulate spokesman of the black athlete's position. Some of his better quips are printed here.)

If we can't be men, we can't be Cowboys.

We're just beasts. Throw on a uniform, go out, hit, get bloody, go back to the dorm and don't have anything to say.

Coach Eaton is God. He says, "let me wave my hand and there will be no blacks on this team." And he waved his hands and there were no more blacks on this team.

We 14 blacks may lose a lot. But we will do it for the blacks who may follow. They will have it better. They may gain a life time.

I am a human being, a student and an athlete in that order.

Hathaway kept saying, "I am the Governor." I was aware of the cat's position. I am also now aware of his power.

Branding Iron

Thursday October 23, 1969



THREE OF THE demonstrators before last Saturday's BYU game display their signs for the camera. Mel Hamilton, left, and Earl Lee, center, are two of the 14

black football players suspended last Friday. Ed Pollard is standing behind the girl at right.

(Photo by Don Rich)

Daniels blasts athletics

Professor Roger Daniels of the history department Friday afternoon criticized the athletic department for not allowing "dialogue at even the primitive first grade level."

Daniels noted that he had seen many black-white confrontations during his teaching years in California and that the black athletes at the University of Wyoming had acted "in a conciliatory, moderate, responsible manner."

"Nobody did anything impolite," Daniels said, "much less make any

non-negotiable demands or threats."

The black athletes were "desperate to discuss this," Daniels said. "But the athletic department apparently considers this a closed matter. They don't even want to talk about it. They don't feel it is worthy of discussion."

Daniels said that here we have liberals decided on the "whim of a football coach. This is intolerable. In no reasonable society do you take serious steps without extensive opportunities for discussion and understanding."

Opinion . . .

Sad situation exists on campus

By JERRY MAHONEY

It's a sad commentary on the UW campus when the trustees, administration and majority of students support the severe action taken by Lloyd Eaton.

It's a bit frightening to know that Eaton can turn down a house call by the governor, refuse to attend meetings, fail to defend his policy and still gain the approval of the governor and the trustees.

It's not surprising that Eaton can get away with this when he knows he has the state wrapped around his finger.

It's common to hear students saying things like, "Well, it serves the niggers right," or "We can do without the niggers, we proved it."

A few rays of hope came from the student senate and some faculty members who saw the light.

Surely it must have been "gratifying" to Eaton to hear the students at last week's game chanting "We love Eaton." But what will they chant when their team loses a game or two?

When Wyoming plays a team who knows how to hold on to the football the results might be different.

Typically, Wyoming newspapers support Eaton's move. They've got to stay in business. No Wyoming paper could afford to alienate all the customers it would if it contradicted Lord Eaton.

"There are many good athletes from all parts of the country who would be glad to earn their letters at the Cowboy school," said the Casper Star-Tribune in an editorial Monday, October 20th.

Does the paper infer that all athletes at the "Cowboy school" should play with this thought riding over their heads?

Is there any chance this thing might be a two way deal? Athletes on scholarships are usually the best there are and they help a coach keep his job by playing their best and winning.

So Eaton did what he thought was right. But he did so in an apparent fit of anger. And Wyoming fans, notoriously short tempered, went along with him. A little diplomacy on Eaton's part would have been wiser. Those men are human beings first, athletes second.

It should be interesting to see how things turn out, in the meantime don't worry about a thing, homecoming will be all white.

Editorial commentary . . .

In our system, state-operated schools may not be enclaves of totalitarianism. School officials do not possess absolute authority over their students. Students in school as well as out of school are 'persons' under our Constitution. They are possessed of fundamental rights which the state must respect. A student's rights . . . do not embrace merely the classroom hours. When he is in the cafeteria, or on the playing field, or on the campus during the authorized hours, he may express his opinions even on controversial subjects. . . .

U.S. Supreme Court (per Fortas, J.) in
Tinker v. Des Moines School District, Feb. 24, 1969

Those who understand are busy trying to understand. Those who know nothing are busy proclaiming their high degree of understanding.

For some few white students and almost all black students on this campus, the past week has been not only unbelievable but a cause for despair.

Few of the thousands of people who are throwing around the word "racism," have even the smallest idea of what the word means. They have never read a black author or talked at length with a black man about the subject.

The only statement required of most Wyomingites this week has been: "I am not a racist. Some of my best friends are colored and I went to high school with them."

The people who are most racist are those who loudly proclaim that they are not. Those who admit they are racist and are trying to scrape its last ingrained, ugly semblance from their souls are the only persons who can help in any situation involving racial conflict.

The Casper Quarterback Club collected money to help dissenting professors take their unwanted, adverse opinions elsewhere.

Six Laramie businesses removed their advertisements from this week's newspaper because they believed we would support the Black Fourteen.

No one any longer has any conscience about those great principles of free inquiry, unrestricted press and speech, academic discussion. Uniformity of opinion is their objective. Individuality is forbidden.

A 16-year-old boy in Casper is barred from school because his long hair is an obvious threat to the security of thinking everyone looks, thinks and acts as you do.

No one any longer probes deeper than the opinion of the majority to discover how he should think. The majority is always right.

To do the things we do, we must ignore the noble language of the Declaration of Independence, the U.S. Constitution and the Wyoming Constitution (Article 1, Sec. 7):

"Absolute, arbitrary power over the lives, liberty and property of freemen exists nowhere in a republic, not even in the largest majority."

We can turn away from the seemingly all-embracing words of the First Amendment with the simple, nauseating statement that "it's a matter of discipline." Nazi Germany was a matter of discipline.

Facism started in the minds of the best men in Germany who did not object with their lives to the first and least injustice. It thrived on blind obedience to rules. It prospered through the people's fear of the immediate repression awaiting those who voiced their objections.

We must face up to the fact that there is a possibility of a war between the races in this country. If it comes, it will have started somewhere. All people who yearn for justice must feel great hurt whenever any event contributes to a growth of hate or a lessening of understanding between people.

Wyoming's people have made a great contribution to that cause this week.

Let it be noted for posterity that a Confederate flag flew for three quarters at last Saturday's game. The people did nothing. Their immense silence gave tacit approval.

And people still think that wars settle things.

What comes first in Wyoming?

(Reprinted from the DENVER POST of Tuesday, Oct. 21, 1969.)

We hesitate to offend some big-time sports enthusiasts with the heretical notion that football players are human beings with rights like other people.

But we think that heresy needs to be examined carefully this week by the academic community at the University of Wyoming.

For a coach at the University of Wyoming or elsewhere to issue an edict that football players may not take part on their own time in a lawful Vietnam demonstration or may not protest policies they think are racist at Brigham Young University is an outrage.

It is to suggest that football players are less than human and that they can be deprived of rights which the Constitution of the United States guarantees to other American citizens.

The power of the State of Wyoming ought not to be used by a football coach or anyone else to defy the Constitution. And all coaches should be made to understand that the dictatorship they exercise in athletic matters cannot extend to politics.

If Coach Lloyd Eaton of Wyoming cannot accept that, then it is he, and not his 14 black players, who should leave the team.

Winning football, to which Eaton has contributed more than his share, is important in Wyoming. But is it more important to Wyoming than human rights? We hope not, and we hope the people of Wyoming, on and off the campus, will prove that it is not.

Telegram from San Jose

(Text of a telegram received October 23rd, previous to the game between the University of Wyoming and San Jose State.)

Whereas the University of Wyoming has supported the action of coach Lloyd Eaton in dismissing 14 black athletes for exercising their constitutional rights under the first amendment to the Constitution of the United States of America,

And whereas San Jose State College has announced its intentions to play Wyoming in a scheduled game October 25, 1969,

The membership of local number 1362 American Federation of Teachers of San Jose State College in their membership meeting of October 22, 1969, has passed the following resolution which the executive committee approves and hereby transmits:

Be it resolved that the membership of local number 1362 AFT of San Jose State College:

1. Condemns the University of Wyoming administration and physical education department for denying their athletes constitutionally guaranteed freedom of expression and supports efforts of Wyoming University students and faculty to correct such a gross injustice.

2. Condemns the informal pressures exerted against some San Jose State athletes to force participation in the University of Wyoming game against their wishes;

3. Does not condone the decision of San Jose State College to participate in this athletic contest against the University of Wyoming under the existing conditions and supports the protest activities of black athletes regarding these conditions;

4. Requests that no future athletic contests be scheduled against institutions which attempt to repress constitutionally guaranteed rights of freedom of expression.

David T. Mage, President
AFT Local 136
San Jose State College

Three black trackmen leave campus

Three of the eight black men on the University of Wyoming track team have left the University campus. A fourth and possibly a fifth were expected to follow suit. The other three have said they will remain on the team.

Huey Johnson, Grady Manning, Jerry Miller and Mike Frazier Wednesday signed a notarized statement in which they claim they were told by track coach John Walker: "if you think your civil or constitutional rights are more important to you than an education, then you should go home."

Walker has denied the statement.

By Wednesday, Johnson, Manning and Miller had all turned in their equipment and withdrawn from school. Frazier was in the process of doing so.

Johnson was last year's Western Athletic Conference indoor champion in the 440 yard dash. Frazier won the outdoor championship in the 100 yard dash, defeating an opponent who once ran the 100 in :09.3.

Another black runner, Jimmy Simmons, who is not on an athletic scholarship, is undecided about what action he will take. Araby Jones, Delbert Smith and Clinton Williams have indicated they will remain on the team.

In their statement, the four trackmen summarized the events

leading up to last Wednesday. They said in several meetings they told the coaches they supported the 14 black football players and would go home if the football players left.

The four described a meeting on the Monday following the BYU game this way:

"He called a meeting of the whole team and said one of his rules was no type of protest or demonstration of any kind, which he said was just like a rule against long hair or beards. He said that if we really wanted to help the football players, we should just come to practice regularly and forget about the protest.

"These were his rules and until we could convince him to change

them, they would remain his rules, (he said). I (Huey Johnson) asked him how we go about getting him to change the rules? He became heated.

"In the same meeting it was brought up that we improvise black socks instead of black arm bands because socks are part of the uniform. Several of the white athletes asked, 'why do they have to be black socks?' We discussed it. One of us said, 'why do they have to be white socks?'

"Then Walker said angrily, 'if you can't comply with these rules, then get the hell out.'

Johnson stated that in a telephone call Monday night, Walker made the constitutional rights or education statement. Johnson said last Monday he informed Walker he was going home "on some pretty good advice I had gotten from him — that if my constitutional rights were more important to me than an education, then I'd go someplace else to get an education if I couldn't have my manhood and constitutional rights along with the education."

Johnson said Walker then said, "this is final. I think you are a damn fool and you are all making mistakes."

Walker explained his position Wednesday night this way:

"They are leaving on their own free will in support of the 14 black athletes who were dismissed from the football team. I begged them to stay on the team.

"Monday, after the BYU game, I called a meeting and clarified—rather established—a rule on pro-

testing. The track team had never had any rules on protesting. I told them that my track team members would be allowed to protest as individuals or as a group so long as they did not connect themselves with the athletic department or track team.

"Huey Johnson and the other three have misquoted the rules of the track team regarding protest. This statement that the four signed today is in error and I can prove it. I did not make the statement about 'damn fool' nor the one about constitutional rights.

"Continuously I have tried to tell my athletes that this is not a racial problem, that the football players were dismissed because of a deliberate violation of a rule that they knew was a rule that they were not to break.

"I don't think we discriminate against our black athletes. I feel our black track men are getting outside pressure.

"I am very hurt that this has happened. We have the greatest track team on this campus we have ever had."

Walker said his rule would allow the athletes to participate in demonstrations so long as they were done outside of actual athletic events. He also said the athletes could not wear "W" sweaters or jackets or any other type of clothing which would connect them with the athletic department.

A copy of the statement signed by the four trackmen was presented to President William D. Carlson on Wednesday.

The Senate resolution

Be it resolved by the Student Senate of the Associated Students of the University of Wyoming that whereas, 14 Black athletes decided as a matter of individual conscience to express their disapproval of the racial policies of Brigham Young University, and whereas, 14 black athletes attempted on the morning of September 17th to discuss their beliefs in an atmosphere of rationality and conciliation with Mr. Lloyd Eaton, Head Football Coach of the University of Wyoming, and whereas, coach Eaton refused to grant a rational forum for discussion, choosing instead to degrade and arbitrarily dismiss each player from the University of Wyoming Football team.

And whereas, the Board of Trustees of the University decided on the morning of October 18 to sanction coach Eaton's decision, bearing in mind all the alternatives, the Student Senate expresses its shock at the callous, insensitive treatment afforded 14 Black athletes who acted on a matter of conscience with restraint, with moderation, and with responsibility.

The initial decision of coach Eaton and the subsequent sanction by the Board of Trustees demonstrates an inability to evaluate reasonable action with balance. In pursuing its course of action, the Student Senate testifies to its belief that the actions of coach Eaton and the Board of Trustees were not only uncompromising, but unjust and totally wrong.

(Passed October 18, 1969.)
(15-3 vote.)

Editorial commentary . . .

The moment we cease to hold each other, the moment we break faith with one another, the sea engulfs us and the light goes out.

—James Baldwin

We are pleading

This is an editorial in defense of coach Lloyd Eaton. This is an editorial in defense of the state of Wyoming, which has been losing friends lately.

This is an editorial of desperation on behalf of the Black Fourteen who are bitter and rightly so.

We feel it is of no consequence to debate the merits of the action of two weeks ago. We must view the situation as it now stands.

We deplore the self-righteous groups and individuals who have vowed to escort Lloyd Eaton out of this state. Likewise, we have the same regard for those groups who feel that happiness is forcing a man such as Ken Craven to depart our environs.

We must realize that our problem is not one of individuals. We will achieve no solutions by simply plugging men of one variety or another into the desired outlets.

Let us reason together.

In the face of strong criticism, coach Eaton has relaxed the rule regarding participation in demonstrations. Next year, if 14 black players enter his office peacefully, wearing black arm bands, they will not be dismissed.

The rule-makers establish a rule.

The wrong-doer violates it.

The rule enforcer punishes the wrong-doer.

Now, during the punishment period, the rule-maker decides the rule is not just and revokes the rule which allowed the enforcer to punish the violator.

It is only right that at the time of revocation, the violator should be freed from his punishment.

In the case at hand, fourteen black football players are being punished by suspension for violating a rule which the rule-maker has since decided to revoke. We can only assume that coach Eaton decided that the rule he revoked was lacking in goodness and, perhaps, in legality.

We are tired of hearing that the case of the Black Fourteen is an either/or situation—either Eaton or the players. If we all can become a little more humble, a little less stubborn, much less critical, much more tolerant, this does not have to be an either/or confrontation.

The present situation is this: let us recognize it for what it is.

There are 14 black players who are not members of the University of Wyoming football team. They want to play football. They have spent thousands of hours preparing themselves for the 10 Saturdays of fall, 1969. For a few, the chance to show their particular football talents during the regular-season games of 1969 has a large influence on their future lives.

The remarkable thing, however, is this: the coaches, the trustees, the Governor, the students at this University and the people of this state, with few exceptions, want to see those 14 black players back on the team as soon as possible.

And those same individuals, with few exceptions, want Lloyd Eaton to remain as coach.

However, some people apparently feel that for coach Eaton, at this time, to reinstate the players would amount to a surrender, a submission to a force. Many apparently feel that coach Eaton would never, in the future, be able to maintain control of his team. He would be its slave. He could have no longer any pride. He would be a defeated man.

Coach Eaton and the state of Wyoming are defeated right now. But they have the opportunity for victory.

We believe that an immediate reinstatement would demonstrate that coach Eaton was possessed of a most commendable character. So far, we can only say that coach Eaton and most Wyoming people have shown a remarkable lack of rationality, of quiet and dignified action, of understanding, of patience.

The demonstration of stubbornness has been elaborate and extended. Fanaticism has been rampant. Cheering for two words behind an airplane.

The black players feel they are as right in their position as Eaton feels he is. We ask both sides to discontinue their quibbling over minute ego-oriented questions of rightness and wrongness and do what must be done. We ask coach Eaton to welcome the 14 blacks back on the team. We don't ask for any reasons why.

We ask the black players to accept coach Eaton and try to make the team and this state a more together place. Hate will never make anything better.

Coach Eaton, it is up to you.

We are young people who would like to love this state and this University. We can only shake our heads with despair if our future contains more such instances of separation. We cannot live happily if we are only to be pawns in the deterioration of tolerance, respect, understanding and love among all men.

Coach Eaton, we are saying please.

After tomorrow, there are three games left.

Those three weeks can be groovy, together weeks. Or they can be weeks of weakness, foreshadowing the coming of force. We can't be called civilized man until we can live together. (PW)

On the Wyoming 14

Shoddy dealing

To the editor:

As an alumnus of the University of Wyoming and as a specialist in the area of race relations in higher education, I wish to deplore the recent dismissal from the football team of athletes protesting alleged racial discrimination at Brigham Young University and within the Church of Jesus Christ of Latter Day Saints.

The right to protest perceived social injustice in a peaceful manner should be far more important to the university than the "rules and regulations" designed by coaches to produce victories on the athletic fields. The days are past when groups of students can be isolated from currents of social concern simply in order to support narrow university concerns such as the semi-professional football cults that exist in Laramie and at other schools.

Administrators and athletic directors frequently rationalize vigorous recruiting programs by arguing that football and other sports provide the opportunity for students to get a university education and contribute to "the health of the campus." By dismissing these students from the team (and presumably removing athletic scholarships and other means of support) the university is admitting that athletes should be isolated in your community; paid gladiators who are denied rights not denied other students. The aim of university policy should be the integration of all students into the vast "mix" that is a campus community.

The university does not have the right to deny freedom of speech to black students. If we have learned anything during these recent days of student unrest and social change on our campuses, it is that the old forms of dealing with blacks on our campuses have been frequently shoddy. If the university is going to actively recruit black students to give it days of glory on the gridiron, the least it can do is respect their desire to act together as a group in defense of what they consider to be their interests.

Ronald K. Goodenow, M.A. '64
1008 Woodside Road
Redwood City, California 94061

Spineless puppets

To the editor:

I attended the University of Wyoming from 1962 through 1968, receiving my B.A. and M.A. degrees in political science. I have been living in San Francisco for the last year and a half and I now attend San Francisco State College. I am ashamed of the University of Wyoming and the state because of the action of the officials of the athletic department.

The dismissal of the black athletes is an endorsement of the racism that exists at BYU. I realize that Wyoming is a backward, underdeveloped state and that the University mirrors this situation. But one of the purposes of a university is to enlighten the populace and to expose ignorance or misunderstanding where it exists in society. The University of Wyoming has failed miserably in performing this function.

Isn't it about time the academic community in Laramie seriously challenged the overemphasis placed on athletics at the University? Are all the professors, students, deans etc. spineless puppets who kowtow to the athletic department?

San Francisco State encourages the development of the intellect and challenges the student to think. S.F. State reflects the problems that face America in the 1970's and we are finding ways to solve them. I challenge the

University of Wyoming to join us in the 20th century.

Sam J. Zuech
710 25th Ave. No. 4
San Francisco, Calif. 94121

Making radicals

To the editor:

Lloyd Eaton has stressed that discipline is essential for a winning football team. Certainly everyone agrees with that principle. Discipline, however, has been interpreted to include the prohibition of players from actively expressing any political belief, social concern or even standing up for one's own race, although this is done away from the football field. Outrageous!

Some say the rules were laid down and the players were aware of them before accepting their scholarships. But if disciplinary rules were never open for alteration or deletion, the blacks would still be slaves since whites once believed the blacks should be "kept in their place in our great nation."

Our 14 black players wore black arm bands—not smashing windows—away from the field and practice, to protest a policy of subjugation and discrimination of their race. They wished to talk, merely talk, with their coach whom they respected, yet were told most rudely to "shut up" and never report to football practice again.

They broke those winning rules. Yet some rules are terribly unjust and need change. In this vein, the players were justified. They merely wanted to communicate their feelings to coach Eaton about something which hurt them as a group, yet they were promptly dismissed.

Our lives would be most insecure, frustrating and unproductive without discipline, as would a football team. Yet this discipline ought not to require the total sacrifice of an individual's rights, whether he be black or white.

I now understand how people turn radical and destructive.

Carol Horrocks
1967 Graduate
Coe Library staff

Invalid protest

To the editor:

Are we going to allow fourteen students to massacre a campus of eight thousand; turn a calm into a chaos over their personal grief? And is this grief worthy of such attention? We are not necessarily condoning the removal of their scholarships, however we are questioning the validity of the original protest.

To demand that a religious institution change its doctrine after 150 years, on a football field, appears to be absurd, does it not? We have long assumed football to be a source of recreation, not desecration.

Did those players honestly feel that they could influence the BYU football team and their fans sufficiently to evoke a change in the entire Mormon attitude towards race, or was it protest for protest sake? How many of the black players are Mormons, and desire to move into the hierarchy? Have they not heard about compensation—about substituting a more realistic goal for one that cannot be attained?

And supposing that this doctrine of the Mormon Church is changed, the social pressure of anti-Negro sentiment will probably discourage Negro ascension into the Mormon Hierarchy far more than the actual doctrine does now.

It now appears that the original issue has been overshadowed by the mass annihilation of Lloyd Eaton, a man who was faced with the problem of maintaining team unity in the midst of internal conflict. Where does Lloyd Eaton fit in with the Mormon church? Does it not seem more logical to go to the Mormon clergy rather than a

football coach in presenting discontent over a religious doctrine? Would you go to a lawyer with a broken leg?

Slavery is a bad word. Yet, we are all slaves. Our masters are our limitations, and we must accept them and work with them if we are to grow. The Negro is no exception.

Tina Broemmelsiek
Claudia Grosjean
Larry Long

With open arms?

To the editor:

If Wyoming loses the remainder of its games this year, 1969 will go down as the Cowboys' best year in the opinion of many persons like myself who feel that the civil rights movement and awareness have been too long in coming to some sections of the nation.

The 14 Black men—I agree with them; they're no longer Negro boys—acted with dignity in demonstrating against a strange Mormon church doctrine which has resulted among other things in Utah rivaling some of the Deep South states in its segregationist attitudes.

Why coach Eaton reacted as he did is beyond me. As I understand it, the men did no violence. Does Eaton expect the Blacks to welcome their adversaries from Provo with open arms—even though they cling to the belief that the Negroes they're playing against are cursed and evil?

I suppose the argument can be made that the Mormon dogma is their business. I'd agree with that. Except: Utah is the only state outside the Deep South without any civil rights legislation on its books. And a survey of public facilities in Salt Lake City recently revealed that the Negro is barred in many hotels, motels, beauty shops and restaurants.

Possibly, coach Eaton, that's what the 14 Black men were protesting. I seriously doubt if any

of them aspire to the LDS priesthood.

I applaud the action of the 14 Black men and the student senate which urged the regents to appeal their action. It is regrettable that the faculty didn't give its support, too.

Whatever the outcome at Laramie, I think most thinking Americans support the protesting athletes. And I hope the good people of Wyoming will give their support to these citizens who had little choice but to do as they did.

Hunter W. Gooch
UW Graduate, 1960
1541 Sandalwood Lane
Carlsbad, California

Another view?

To the editor:

A possible point to ponder: What if Mr. Eaton's white athletes had appeared at practice on October 15th displaying small U.S. flags signifying support of the Establishment? Would they have been "justly" punished by a complete dismissal from the team?

P.A. Gibson

Student rights

To the Editor:

The American Association of University Professors' Joint Statement on Rights and Freedoms of Students states that "Free inquiry and free expression are indispensable to the attainment of the goals" of academic institutions. It also notes that students should be "free to support causes by any orderly means which do not disrupt the regular and essential operation of the institution".

I would like to urge the more than 80 AAUP members on our faculty and especially those who are members of the Faculty Senate to keep these principles well in mind while considering the present problems in our athletic department.

George W. Day

NAACP to file suit for fourteen black athletes

By FRED LIBBY

All avenues exploited in the cases of 14 black football players at UW appear to have been exhausted at the University and State level.

The only concession to date is that Coach Eaton will revoke the rule on no participation in demonstrations, which was the reason for the blacks' dismissal. The only prohibition remaining is on demonstrations during athletic games.

BSA and the 14 athletes reached a dead end, and asked for legal assistance.

Attorney William Waterman of Detroit, Michigan, accepted the case and arrived in Laramie Thursday evening, October 23, to represent the 14 black athletes.

Waterman has worked on several civil rights cases for the NAACP and the ACLU.

"This case is in direct violation of the first and 14th amendments," he said.

Waterman had attempted to schedule a meeting with President Carlson on Friday, October 24, but the president was unable to attend.

The meetings were made "to attempt to iron out this problem and meet the three demands of the 14 blacks," said Waterman.

The three demands of the 14 blacks and Waterman are:

- (1) reinstatement of the 14 blacks.
- (2) revoke the rule on participation in demonstrations.
- (3) that no reprisals will be taken by the football coaches if the 14 are reinstated.

"We feel this is an unfortunate situation in that the issue will have to be taken to the courts," commented Willie S. Black, chancellor of the BSA.

Waterman says he plans to file suit in Cheyenne to gain an injunction for reinstatement of the 14 blacks.

Along with the injunction Waterman will also file a damage suit of \$1 million against the University of Wyoming for infringing on the present and future careers of the 14.

Waterman says this case has a precedent in the Supreme Court decision of Tinker vs. Des Moines School District.

In that decision the Supreme Court said, "The Constitution says that Congress (and the States) may not abridge the right to free speech. This provision means what it says."

By RACHEL McMURRAY

Is Wyoming losing its nickname as the "Equality State"? Some say yes and others say no while many find themselves caught between the cross-fire of the two sides.

The dismissal of the 14 black students by Coach Lloyd Eaton on October 16 for protesting "racial policies" at Brigham Young University (BYU) started a bitter battle which is still going in full force.

Noted civil rights attorney William Waterman, representative for the 14 students, compared the movement on campus to the "eye of a hurricane."

The issue gained momentum as CBS, ABC and NBC crews were on hand to report incidents as they developed.

The Huntley-Brinkley news program carried a three minute film and commentary analysis of happenings at the University of Wyoming (UW).

Emotion swelled as the first demonstration against Eaton had 10 participants, the second had 75 and the third had 160.

It was reported that Eaton, backed by the UW Board of Trustees, the University Alumni Association, and the Casper Quarter-

back Club, received 200 telegrams from all over the nation supporting his stand.

"The talk about Eaton being a racist is untrue," said Dave Hampton, a former black UW Cowboy and a present star with the Green Bay Packers.

Hampton added that Eaton "is a demanding coach, but I've never known him to be a racist in even the mildest form."

Those who think that Eaton made a basic mistake often offer the statement which appeared in the **Laramie Boomerang** on Oct. 24, 1969 "When you sweep away the emotionalism and irrelevancies involved in Coach Eaton's dismissal of the 14 athletes, you confront the problem of which rules take precedence: Coach Eaton's or the rules of the United States as stated in the Constitution?"

Waterman announced a proposed \$1 million dollar lawsuit for "injuries done to the 14" and stated that an injunction had been filed with the federal court for the reinstatement of the athletes.

Focus will again shift on Nov. 1, 1969 from the UW campus to universities across the nation who are sympathetic to the 14 students.

November 1 will be "the 14 at Wyoming day."

on campus on the dates
news call at Knight Hall,

ademic Major

cp.; Math
Mrkt-Mang.; Geology
Discp.; Geology
Disciplines

Disciplines

Eng. Discp.
Disciplines

thinking young men and women and, hence, can have confidence in the future of Wyoming.

Hal Bloomenthal
William J. Knudson
Thomas Holton
Peter C. Maxfield
M. F. Dieterich
Catherine Mealey

infamy on our campus. In his statement of resignation it seems Mr. White is playing the part of a martyr. That figures. Since the start of the school year he has been playing the part of an irresponsible editor.

Taking the "freedom of the press" clause of the Bill of Rights as a horse takes a bit in its teeth, White effectively turned the BI into a slanted editorial. He made free use of emotionalism and questionable facts, attempted sensationalism (but failed), and repressed at least one letter to the editor critical of his methods. The witless witticisms of the "Racism is . . ." column have created widespread nausea. Student funds finance the BI. Is it any wonder that a majority of the students (and faculty) is glad to see him go?

In leaving, Mr. White can take comfort not only in getting his name in a national magazine, but also (whether well-intentioned or not) in having contributed significantly to the misunderstandings and racial tensions now existing on our campus. It is my sincere hope the new BI editor will be more objective than Mr. White was in continuing to seek solutions to our problems here at the University of Wyoming.

Bruce B. Barrus

To the Editor:

After reading "Racism is . . ." for several weeks, I can't decide whether the author(s) is serious, joking, or ignorant. I'd like to make a number of points about some lines that have appeared.

1. "Not knowing that no less than 200,000 black troops served in the Civil War." This is ignorance, not racism. By this reasoning, a person who doesn't know how many Swedes fought in the War of 1812 is biased against Swedes.

2. "Having your athletic scholarship reduced for wearing your hair afro-style." By this reasoning, Florida A&M (A&M is a Negro school) coach Jake Gaither is a racist, since he won't let his players grow afro-haircuts. Come on, William Waterman, sue the racist.

3. "Thinking that it proved something when Wyoming defeated BYU without the black players." I've got a reply. Racism is **The Branding Iron's** non-coverage of the last two football games.

4. "Feeling that the win over BYU was the **most satisfying victory ever.**" It seems to me that this is a cheaply disguised reference to Coach Eaton. If so, the author(s) should have the guts to say it right out. Otherwise, don't say it. If I'm wrong about this one, I apologize.

Thank you for allowing me to express my views.

Sincerely,
Fred Metzger

To the editor:

In resigning as editor of the Branding Iron, Mr. Phil White has, in only two months, compiled a legacy that may well linger in

To the Editor:

Of all the college newspapers I see—and I see a lot of them—The Branding Iron is the liveliest, newsiest, cleanest, best edited, best written and most conscientious in its approach to the news. I presume that the editor, Phil White, has had something to do with this. Too bad that he has resigned.

Yours sincerely,
Samuel H. Day Jr.
Editor, Intermountain Observer

To the Editor:

I should like to commend you on your timely resignation as editor of the Branding Iron. In my opinion, it was the wisest move you have yet made.

As you stated in the announcement given to the press, your resignation is in conformity with the desires of the majority of students. I am sure the issues facing the University of Wyoming and the State of Wyoming will not go away immediately nor will they be ignored in future issues of the paper. In the future, however, I hope to be able to read intelligent and informed discussions for both the pro and con of campus happenings rather than one-sided opinions of how successful a handful of dissenters are in their attempts to disrupt the educational function of the university.

Thank you for such a wise decision.
Sincerely,
Judith D. Comin
Senior, Accounting Major

To the Editor:

This is a copy of a letter we have sent to Phil White and which we hope the BI will run.

* * *

Dear Phil:

On the occasion of your retirement from the local literary scene allow us to congratulate you on a job well done. You have brought to the Branding Iron initiative and perspective that compliment your youth and at the same time you have established literary, ethical and aesthetic standards of the highest order. We know that you, as a former sportswriter, must feel as do many others who have loved athletics all their life a keen sense of regret that the incident that precipitated your resignation involved the athletic department.

You have demonstrated under very difficult circumstances and in a temperate manner your awareness of the fact that when the constitutional rights of any person are infringed upon the rights of all persons are in jeopardy. We commend you for your competence and courage as a journalist. We hope that the intemperate reactions of much of the press and the vocal majority do not persuade you to leave your native state.

Since dissenting members of the faculty have been invited by various and sundry to retreat to their ivory towers and be quiet or leave, many in reaching their individual decisions as to whether to accept the invitation to leave will weigh the fact that we do have on the campus so many responsible, disciplined, talented, concerned and

Branding Iron
November 7, 1969

Racism is . . .

Thinking that U.W. is going to be better off once the blacks leave.

—o—

Thinking that the Wyoming B.S.A. has "captured" NBC, CBS, ABC, UPI, AP, KOWB, KLME, the B.I., the Boomerang, Sports Illustrated, Jet, N.Y. Times

—o—

Feeling that the win over B.Y.U. was the most satisfying victory ever.

Some questions

To the editor:

My concern regarding our current problem is no more for the 14 black students dismissed from the team than it is for the 43 who still remain in the good favor of Mr. Eaton. May I ask my questions?

Did all the young athletes know they were to be disenfranchised **before** they came to the University of Wyoming?

Was there a **willing** suspension of full citizenship by these young men when they accepted University of Wyoming scholarships?

Why are football players singled out and denied the right to conscientiously, peacefully dissent?

Can one man, even a respected, professionally successful, coach demand of another American that he forego his constitutional right to free speech and action within the law?

Is tyranny (and my dictionary says tyranny is "absolute power vested in a single ruler"), with its arbitrary and oppressive use of authority, necessary to establish and maintain discipline and teamwork?

Is an athlete considered merely a 'body machine' to be exploited for the amusement and financial gain of an institution or is he a rather average university student whose first obligation is to acquire an education for the good of his society and who is expected to study, attend classes, and develop his intellectual powers by partici-

pation in and observance of the current social scene?

I had hoped that time and second, cooler thoughts might bring equity out of this sad situation—Mr. Eaton's response to the faculty closes that door, it seems.

Will someone tell me where I've been wrong in my old beliefs in the educational process? I've got a communication gap and I'd like to close it!

Liz H. Hoagland
Graduate Student
Department of Adult Education
Rt. 1, Box 278A
Laramie, Wyoming

Voluntary slavery

We have gone through a remarkable couple of weeks lately. We have heard hundreds of people affirm, unendingly, the need for rules and discipline, while ignoring the very rules upon which the whole nation was founded.

Not the least strident of these parties has been the Laramie *Boomerang*, which dismissed the whole Constitutional issue with the argument that football is a

voluntary thing, and that by voluntarily joining the team a player waives a portion of his liberty.

With unbecoming flippancy, the *Boomerang* ignores a number of points — that no employee of the state, for one thing, has the right to abridge freedom of expression in the first place; that a football coach has no moral right to infringe on his players' private lives, except in

matters directly relating to football — which aren't private anyway. He can dictate their diets, he can forbid them to drink, and he can demand a certain grade point average if their eligibility depends upon it.

These are the "rules and discipline" upon which good football depends; and no one has denied their wisdom or necessity.

But the rule in question (which coach Eaton has wisely, if insufficiently, altered) has nothing to do with the players' performing. It is indefensible as a football rule, and as an imposition on human freedom it is illegal.

The reason for the rule

By OWEN PETERSON

You can talk about justice and human patience, you can weigh grievances; you can consider the pains of being black, not the least of which is the implication that God thinks that blacks are niggers. But it's all words, till someone mentions a rule. Then it's all pristine, everybody falls into line. O omnipotent rule!

Let's take a look at this persuader of governors and trustees and editorialists, this sublime, this all-supreme rule.

It states that no athlete can demonstrate or protest for any cause. The reason: political and social demonstrations take too much time, and would adversely affect an athlete's playing, studying or both.

Ah. Abundantly clear. During the hours, the unending and wasteful weeks, the dragging seasons and years required for tying on an armband, the players could have lost all bodily conditioning and well - nigh flunked out of school. Right?

Wrong.

....Any rule, dear friends, enforced without a consideration of its basis, is not wisely enforced. Especially when that basis itself is about as sound as four spun yards of silk nothing. Are we to take Eaton's Axiom into perpetuity, inscribing it lovingly on

Buddha's eyebrow? All demonstrations take too much time. Ah.

It is astonishing to this writer that Coach Eaton can make such a facile and flimsy generalization in the first place, and that he chooses to single out demonstrations as a waste of time. A conservative search could find out 400 different ways of avoiding studies and other work, from drinking coffee to swearing to reading the Laramie Boomerang, and yet our coaching staff decides that political and

social expression is the real baddie.

Whether Eaton and his staff dislike freedom of expression or not is their own matter. Nonetheless their rule will undoubtedly be found to be unconstitutional, either to the embarrassment or the pique of all who found it to be the be-all and the end-all of the matter.

Branding Iron November 7, 1969

Preliminary hearing set

Preliminary hearing has been set for 9 a.m. Monday, Nov. 10, in Cheyenne to consider the request of 14 black athletes dismissed from the University of Wyoming football team for a restraining order and the convening of a three-judge panel.

U.S. District Court Judge Ewing T. Kerr scheduled the Monday hearing after the players filed complaint in the federal court last

week. The complaint calls for the three-judge panel to consider the matter and award permanent injunctions and compensatory damages totaling \$1.1 million.

The restraining order would keep University officials from "dismissing, suspending, disciplining or otherwise depriving" the athletes of the rights they allege were violated in the October 17 dismissal.

Trustees meet with students

By Fred Libby
Staff Writer

The UW Board of Trustees held an informal coffee hour meeting on Thursday, November 6th in the Union lounge to discuss campus issues at UW.

Hoke MacMillan, ASUW President, introduced the Trustees and UW President William Carlson before adding: "The trustees and President Carlson will not be able to answer questions pertaining to the 14 Blacks by court order barring discussion of the matter by the named defendants."

President Carlson, MacMillan and the Trustees listened attentively as the students and faculty expressed personal opinions mostly asking for the trustees to reconsider the case of the 14 Blacks.

In answer to the question: "Why was there not an earlier release to the press on the night of October 17th?"

President Carlson replied: "I do not feel we could have given an earlier statement because we were attempting to iron out this situation up until game time," further adding "what we could have released would have possibly hindered further talks on a means of settlement," Carlson said.

Several trustees said they enjoy meeting informally with the students and faculty and expressed an interest to return more frequently.

"As a student I feel quite happy that the trustees are at least interested in discussing campus issues," said James Auld, a senior history major.

* BYU 'weary' of protest

Approximately 200-300 BYU students plan to wear red armbands at the BYU-San Jose State football game in Provo, Utah, tomorrow.

According to Jerry Garrett, news editor of the BYU Daily Univers students on the campus are "growing weary" of protests charging BYU with racism and the armbands movement underway is a demonstration of their own.

In an Associated Press story which appeared in the Salt Lake Tribune November 10, Garrett said the red armbands would "be symbolic of the lack of American Indians enrolled at San Jose State and other universities in the area."

Garrett noted that he suggested the red armbands in a tongue-in-

cheek column last week in which he pointed out that San Jose had no Indians on their team.

Use of black armbands has been a major identification in demonstrations protesting racial policies at BYU.

The armband idea has become quite popular, Garrett said, "because students here are so despondent over the charges being thrown at them."

"If we're racist because we only have half a dozen Negroes, then other schools are racist because they don't have enough Indians," he said.

There are 279 American Indian students on the BYU campus.

American Association of University Professors? Where are all those part-time liberals among the students and faculty? Unbelievable is the fact that education and agriculture faculties could—in good conscience? or under pressure?—vote to uphold the beliefs and dictatorial policies of a coach. Unbelievable is the fact that one man has so much power in a state?

I have taught in some repressive and depressive states but if nothing more comes out of this incident than has so far, I guess Wyoming will lead the pack of them all. But I guess that will not bother most Wyomingites as long as the football team leads the pack.

John A. Lent

Visiting Associate Professor

Professor attacks athletes' dismissal

The issue growing out of the dismissal of 14 University of Wyoming football players has not been resolved or even effectively attacked, John Lent, visiting associate professor of Journalism said in an interview last week.

"In fact," Lent added, "the handling of these problems has been extremely bad. The University of Wyoming should be prepared for such a situation but is not. Six days later they decide to hold a press conference, rumors have been allowed to spread and some faculty members are considering resignation."

He said the administration should have promptly released information to the press. President William Carlson admitted in a press interview that this was one

of the errors committed by the administration in its approach to the controversy.

Lent, teaching his first year at Wyoming, is actively interested in the problems of this University and feels that this incident shows many examples of denied freedom of expression.

"This is not just a racial issue," he said. "The bigger point to me, is that concerning academic freedom." He believes that protest is freedom of speech, and no one in any position has the power to deny that right.

"Very few Wyomingites are saying anything intelligently, and those few who are, are not being listened to," he says. "The local coverage has been slanted in favor

of Eaton, and both sides were not even known until two or three days later."

On the issue of faculty resignations, Lent states, "I hope something comes between wearing arm bands and the faculty members leaving. A faculty member in good conscience could not stay and I, myself will not be here beyond one year if nothing happens."

Lent compared this incident to the way railroad accidents were handled in the 1800's "where they tried to cover them up and keep the truth from the public by denying all the facts to be published." He said, "You cannot hope it will fizzle out because it will not. Incidents like this and others will come up over and over again in the future if nothing is done."



DEMONSTRATIONS AT UNM in Albuquerque last Saturday protested the dismissal of 14 athletes from the UW football team. Speakers proclaimed their sympathy and desire to "show the 14 we're with them" on Nov. 14 and carried signs during the UW-UNM game Nov. 15. (Miller-Treick Photo)

* Both sides appear at hearing

By Melanie Markley
BI Managing Editor

At press time, Wednesday night, everyone is awaiting the decision of U. S. District Judge Ewing T. Kerr concerning the fourteen black athletes.

Kerr said at the hearing Monday, November 10, in Cheyenne that he should have a ruling within a week.

The District Judge heard testimony from President William Carlson, representing himself, Lloyd Eaton, Glenn Jacoby and the board of trustees, and from Joe Williams, Tony McGee, Ivie Moore and Willie Hysaw for the suspended athletes.

Carlson said the athletes were suspended because of their plans to wear black armbands during the BYU-Wyoming football game. Such action, continued Carlson, would have been to "wear them as official civil representatives of the university, which was intolerable."

William Waterman, attorney for the 14 blacks, claimed that the dismissal was in violation of the players' constitutional rights.

Three of the four blacks, Joe Williams, Tony McGee and Ivie Moore, testified that they had suffered personal damages from the dismissal in that they had received

no communications from professional teams since the dismissal.

Previous to the dismissal, they said, they had been contacted almost weekly by professional scouts.

A letter from the Black Students Alliance demanding the players' right to protest against BYU was read as evidence during the hearing.

Williams said the fourteen had gone to Eaton's office to discuss the letter.

"We wanted to talk about some form of protest," Williams said, but added that Eaton would hardly discuss it.

Chancellor Willie Black of the Black Students Alliance voiced more concern over a moral victory and good relations than over a legal victory in the courts.

"We would much rather not have a legal victory and have a good moral climate than the other way around," said Black.

Black said it would be a tragedy if the courts reinstated the players and then the University students feel hostile toward them.

He said if the hearing were to decide not in favor of the blacks, they would appeal to a higher court.

According to Joseph Geraud, executive assistant to the president for student affairs, the University,

defended by State Attorney General James Barrett, is presenting three arguments in its defense:

(1) that anyone waives certain constitutional rights when he accepts a benefit from someone, namely the players accepting their scholarships.

(2) that the black players were infringing on the Mormon's freedom of religion, also a constitutional right.

(3) that discipline is necessary for a football team and that the athletes do not have time to be football players and carry on this kind of action both.

Geraud pointed out that when the blacks went in to talk with Eaton, eight of the 14 were cutting classes.

With the blacks' argument based on the freedom of expression clause in the constitution, Geraud said they must prove damages.

"What have they lost?" he commented. "They haven't lost anything."

Branding Iron November 14, 1969

Blacks' request denied at hearing

Demands for the reinstatement of Wyoming's 14 black athletes and for a three-judge panel to hear their case were denied Monday by Federal Judge Ewing T. Kerr.

Kerr set no date for the suit which he will hear himself. The suit seeks permanent injunction against university officials and asks \$1.1 million in damages.

Kerr did not issue the restraining order because, he said, "I seriously doubt if this court has supervisory jurisdiction over a verbal directive issued by a football coach when issued undoubtedly for the best interest and welfare of the team."

The 14 black players contended their constitutional right of free-

dom of speech was violated by the dismissals.

Civil Rights attorney William Waterman who is representing the 14 with the assistance of Cheyenne attorneys Weston Reeves and Charles Graves said Kerr was "in error."

"It will be necessary for us to appeal his decision to the Circuit Court of Appeals," Waterman said.

Wyoming Attorney General James E. Barrett, representative for the defendants said that had the 14 been allowed to wear the black armbands it would have been a violation of guaranteed separation of church and state.

Reeves, Graves and Barrett were all present when Kerr handed down his decision one week after

he heard oral testimonies from both sides in a preliminary hearing.

November 21, 1969

Branding Iron

A disgrace

To the editor:

As a graduate of the Univ. of Wyoming (class of '64), I feel compelled to state the purge of the 14 black football players from the team by coach Lloyd Eaton is a disgrace to the University and the people of Wyoming.

In this society, individuals have a right (as well as a responsibility) to demonstrate against social injustice and racial injustice. Coach Eaton has no right to deny this right of citizenship to individuals just because they happen to be football players. I also condemn the actions of the rest of the football team who have apparently failed to support their fellow players. I think it is time for the people of the university to take a stand in support of the 14 and against racism, no matter what the source.

Jerry W Calvert
B.A. '64, M.A. '67
P.O. Box 2331 C.S.
Pullman, Wash. 99163

Unbelievable

To the editor:

Unbelievable!

How can so many people stick their heads into the sand concerning the Black Fourteen issue? How can an administration, governor, board of trustees and now a student and faculty body ignore it all—with the hope that it will go away.

I am appalled that not one faculty group has come out in defense of the constitutional rights of the 14. Does the law faculty believe in the constitution? Where is the

Force is no way

To the Editor:

I wish to take this opportunity to comment upon two items in the Wyoming State Tribune of Feb. 7, in the hope of contributing to greater understanding of the black protests against Brigham Young University.

I wish to make it clear that I am concerned about an abstract policy and bear no ill will toward individuals who practice the Mormon religion.

Initially, the front page article on that date headlined "No Band at Laramie," contained this statement: "During a scheduled football game between Wyoming and BYU earlier in the season, 14 black Wyoming athletes sparked a protest of racial policy by wearing armbands on their uniforms. They were dismissed by coach Lloyd Eaton."

I think this mistake should require a front page correction. The black players, of course, never put on their uniforms.

Secondly, the editorial of the same date again makes the argument; also used by the state's attorney general in his defense of the Black Fourteen's federal court suit, that the blacks have no right to impinge on one constitutional right, that of freedom of speech.

The essence of the argument appears to be that the Mormon Church's policy against black priesthood is a matter of religion and therefore beyond protest because of the First Amendment.

I assume that everyone would agree that there must be a limit upon this protective shield for religious doctrine, i.e. a religious doctrine that allows witches to be burned at the stake surely would not be immune from protest through the use of the free speech right.

In fact, the U. S. government has not hesitated to meddle with religious doctrine. The same Latter Day Saints Church once held as a matter of religious belief that polygamy was acceptable.

Our government did not rest until this belief was officially repudiated by the LDS religion.

We should not avoid the issue by simply classifying the belief as religious and therefore not subject to criticism.

Also, the editorial remarks that the Mormons have not protested the racist policy of the Black Muslim religion: "The blacks verge on violence against the Mormon Church because it does not admit Negroes to the priesthood, but we have yet to hear of the Mormons demonstrating against the Black

Muslims because a white cannot ascend to the hierarchy of the sect."

This is no reason for criticizing the black people for feeling they must protest the LDS policy. The distinction here is the crux of the black protest: the University of Wyoming is not using its facilities and student monies to engage representatives of a Black Muslim university in athletic and other intercollegiate activities.

Such participation would tend to demonstrate that the University has no serious objection to the policies of the Black Muslim religion regarding the white men.

When the University of Wyoming does business with BYU, the black student feels insulted that public money and facilities are extended to representatives of a religion which regards him as unworthy, because of the color of his skin, from attaining the highest positions in the church.

Too many people seem to feel that the reason the black youth protest the LDS policy is that many black people are anxious to become Mormon priests. This is not the reason.

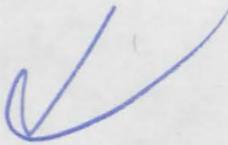
The cause is that public universities welcome into an athletic conference and other inter-school activities a university representing a religion which persists in what many people feel is a policy of racial superiority. Thereby, the universities are, in effect, accepting the policies of that church.

I do not advocate any type of violence in this protest. The movement against the policy should be directed at the abstraction itself and the institutions embracing any doctrines of racial superiority.

Inhuman or violent actions against the members of the LDS Church or participants on BYU athletic teams or other BYU groups is only participating in the very evils one is protesting.

The policy is to be hated but the people loved. The means of protest are as important as the objective sought. Inhumanity is no way to protest inhumanity. Force is no way to obtain peace.

Phil White



Professors support plans to support athletes

Wyoming's chapter of the American Association of University Professors endorsed three separate measures in support of the 14 black athletes at a November 25 meeting.

In the first action, a four-point program for President William Carlson was proposed.

Carlson was asked to give public and personal affirmation on the "Joint Statement of Rights and Freedoms of Students" supported by the Faculty Senate Resolution of October 29.

He was further requested to assure each of the 14 black athletes that their undergraduate scholarships will be continued and to express his personal hope that they will remain at the university.

President Carlson was asked to request Coach Eaton to restore the 14 black athletes immediately to full team status for future participation in university football.

In the fourth point, Carlson was asked to encourage and support a re-examination of relationships between athletics and educational functions of the university.

A presidential report to the Faculty Senate and faculty representation in the Athletic Committee were asked as part of the re-examination.

In the second action, legal assistance has been requested from the American Civil Liberties Union in behalf of the 14.

Advance assurance of ACLU's strong interest in the case has been obtained from Mrs. Dorothy Davidson, administrative director, Colorado Chapter.

Mrs. Davidson indicated Melvin Wulff, national staff member would consider writing a friend of the

court brief. David Hahn, Denver attorney, is considering involvement as co-counsel.

William Waterman, NAACP counsel handling the legal action and Willie Black, Chancellor of the Black Student Alliance, have both indicated they welcome the assistance of the ACLU.

In the third action, a fund drive for legal aid of the 14 has been launched. The Wyoming AAUP chapter voted \$75 to the project to start the drive. Nearly \$300 had already been raised before the AAUP Chapter officially sponsored the fund drive.

Contributions may be given to departmental representatives or to Dr. Walter Edens, 205 Hoyt Hall. Checks can be made payable to Black Student Alliance Legal Fund.

Craven seeks student justice

"I want to go somewhere where students are valued as human beings," said Robert K. Craven, assistant professor of English at the University of Wyoming for two years.

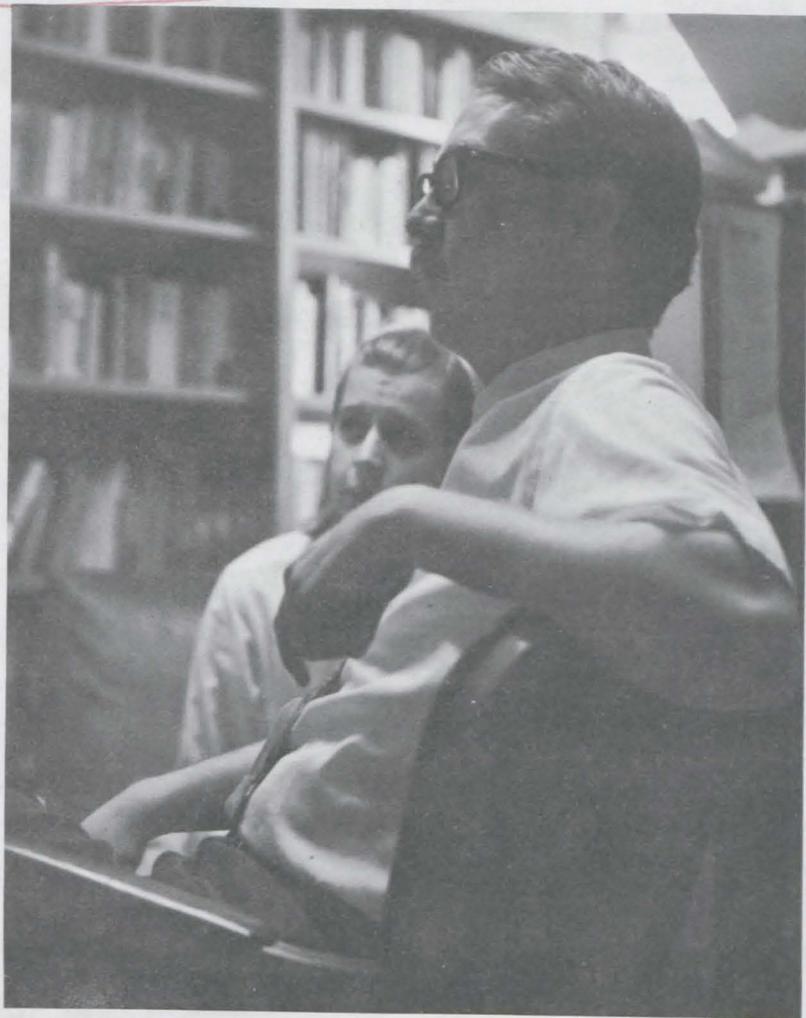
Craven turned in his resignation several weeks ago because of the way he felt the University handled the Eaton and 14 blacks situation.

Craven, who will leave sometime this summer, has received 15 letters with positive responses for a teaching position.

Some possibilities are Carthage College in Wisconsin, Cornell College in Iowa and Mark Hopkins College in Vermont.

Craven will be interviewed by a few of these colleges at the Modern Language Convention in Denver December 27, 28 and 29.

He will visit the campuses of the other colleges for more interviews.



KEN CRAVEN, RESIGNING assistant professor of English, sits back and discusses possibilities for his future while Mary Bever looks on. Craven, who resigned over the Black athlete issue, will leave sometime this summer and has received 15 positive responses for teaching positions.

(Photo by Jim Stewart)

Blacks plan pre-game protest of LDS policy

by Jacki McMurray
BI Staff Writer

The University of Wyoming and Brigham Young University basketball game Saturday night will set the stage for a protest by the UW Black Student Alliance.

BSA members will have a pre-game protest rally 5:30 p.m. in the East Ballroom of the Wyoming Union.

The protestors will carry their signs over to the fieldhouse but cannot take them inside.

"They're aware of trouble," Willy Black, chancellor of the BSA, said.

According to Melvin Hamilton, a member of the BSA, the protesters will wear black arm bands and will not stand up for the national anthem.

"We will protest," Hamilton said, "but the protest will be non-violent."

"We're protesting in view of the reaffirmation, made public in January, by the LDS Church of its racial policies," Black said.

According to Black, "the mark of Cain" is less than a theological doctrine.

"They term this whole thing a religious problem when it's just a practice," he said. Black referred to an article that appeared in the New York Times on Jan. 18, 1970.

Coach Bill Strannigan refuted the rumor that the basketball players are going to wear black arm bands during the game.

"There will be no arm bands," Strannigan said. "The boys just want to play."

According to the Wyoming coach, the black athletes "are go-

ing to play against BYU as though it was any other game."

Accompanying plans for the protest is the resignation of Willy Black as chancellor of BSA.

Black, who is working on a Ph.D. program for mathematics, stated that his basic reason for resigning was because of the pressure of graduate study.

"There also is a need for other members to assume leadership," Black said. "It's not a static thing, but it should be kept moving," he added.

No successor has been named to the position of BSA chancellor but the BSA is considering changing to a triumvirate.

Leadership of the BSA will probably come from Melvin Hamilton, Dwight James, James Tyler, and William Johnson.

Looking back on his term as chancellor, Black said "the racial situation at UW is healthier by far than when I took office."

"When I took office there was no admission of racial prejudice," Black said. "Now at least many people who didn't know it are aware that racism does exist," he said.

Black pointed out that you cannot solve a problem unless you admit its existence.

The chancellor added that this university will probably go through a change.

"Already BYU has made changes," he said. "We are pleased that BYU has committed itself to active recruitment of blacks."

Because of the current feeling on campus, BSA reported they have heard rumors that UW administration is "going to take a good hard look at its black applicants."

"They want good 'Negroes'," Black said, "and apparently by this they mean a black person who is unwilling to stand up for what he believes—the Uncle Tom type."

The BSA chancellor said that the university hopes the black will "go away."

"But there are fewer 'Negroes'," he said, "and we're not leaving but others are coming."

"All we demand," Black said, "is what every other person has on campus—nothing more and nothing less."

Feb. 12, 1970

Love Thy Neighbor

To the EDITOR:

I wish to take this opportunity to comment upon two items in the Wyoming State Tribune of Feb. 7, in the hope of contributing to greater understanding of the black protests against Brigham Young University. I wish to make it clear that I am concerned about an abstract policy and bear no ill will toward individuals who practice the Mormon religion.

Initially, the front page article on that date headlined "No Band at Laramie," contained this statement: "During a scheduled football game between Wyoming and BYU earlier in the season, 14 black Wyoming athletes sparked a protest of racial policy by wearing arm-bands on their uniforms. They were dismissed by coach Lloyd Eaton."

I think this mistake should require a front page correction. The black players, of course, never put on their uniforms. They were dismissed the day before the game when they appeared at coach Eaton's office wearing the arm bands.

Secondly, the editorial of the same date again makes the argument, also used by the state's attorney general in his defense of the Black Fourteen's federal court suit, that the blacks have no right to impinge on one constitutional right, that of freedom of religion, through use of another right, that of freedom of speech.

The essence of the argument appears to be that the Mormon Church's policy against black priesthood is a matter of religion and therefore beyond protest because of the First Amendment. I assume that everyone would agree that there

must be a limit upon this protective shield for religious doctrine, i.e. a religious policy that allows witches to be burned at the stake surely would not be immune from protest through the use of the free speech right.

In fact, the U.S. government has not hesitated to meddle with religious doctrine. The same Latter Day Saints Church once held as a matter of religious belief that polygamy was acceptable. Our government did not rest until this belief was officially repudiated by the LDS religion. Thus, I submit, the idea of considering the virtue of a particular religious doctrine is not without precedent and perhaps is the most reasonable course. We should not avoid the issue by simply classifying the belief as religious and therefore not subject to criticism.

Also, the editorial remarks that the Mormons have not protested the racist policy of the Black Muslim religion: "The blacks verge on violence against the Mormon Church because it does not admit Negroes to the priesthood, but we have yet to hear of the Mormons demonstrating against the Black Muslims because a white cannot ascent to the hierarchy of that sect."

This is no reason for criticizing the black people for feeling they must protest the LDS policy. The distinction here is the crux of the black protest: the University of Wyoming is not using its facilities and student monies to engage representatives of a Black Muslim university in athletic and other intercollegiate activities.

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University has no serious objection to the policies of the Black Muslim religion regarding the white man.

When the University of Wyoming does business with BYU, the black student feels insulted that public money and facilities are extended to representatives of a religion which regards him as unworthy, because of the color of his skin, from attaining the highest positions in the church.

Too many people seem to feel that the reason the black youth protest the LDS policy is that many black people are anxious to become Mormon priests. This is not the reason. The cause is that public universities welcome into an athletic conference and other inter-school activities a university representing a religion which persists in what many people feel is a policy of racial superiority. Thereby, the universities are, in effect, accepting the policies of that church.

I do not advocate any type of violence in this protest. The movement against the policy should be directed at the abstraction itself and the institutions embracing any doctrines of racial superiority. Inhuman or violent actions against the members of the LDS Church or participants on BYU athletic teams or other BYU groups is only participating in the very evils one is protesting.

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PHIL WHITE
914 Ivinson.
Laramie

BSA leader explains objective of BYU protest

By Cheryl Malcom
BI News Editor

Protesters at the UW-BYU basketball game last Saturday stood, backs turned to the flag and clenched fists raised in the air during the national anthem.

Asked why the protesters stood at all Black Student's Alliance Chancellor Willie Black said, "The gesture was symbolic."

"Standing symbolized the hope blacks still have that America may someday live up to its ideal of freedom for all its citizens."

"The backward stance pointed up, as did raised clenched fists, the failure of America to realize these hopes," Black continued.

Standing, as opposed to sitting, Black said, was a positive gesture that these hopes would one day be realized.

The majority of the protesters were white and Black said, "Some of the whites were involved in the flag's part of the protest probably because of how America has failed for them, which could have encompassed more than the Mormon religion, possibly peace."

Later Black remarked that there was some discussion about going onto the floor at halftime and stopping the game. "It was only a hair from happening," he said.

Asked why protesters decided against interrupting the game, Black said, "This would have put us in a position of fighting the officers and they were not our target. The Mormon religion was."

"I have mixed emotions," said Black, "because I'm never really sure in America that when you protest nonviolently that you really accomplish anything."

"Less than one week after CSU's violent demonstration the WAC conference issued a press statement saying they would deal with the BYU question at their next meeting in Phoenix."

"You could chalk it up to coincidence," he said, "but I suspect it was more than that."

Black said he hopes something will be resolved before UW and BYU meet at baseball games May 8-9.

Black has resigned his position as chancellor of the BSA and it will formally be effective in June. He said, however, that he will be turning over responsibilities almost

immediately to new leadership.

New leadership will probably be composed of a counsel of four people, Melvin Hamilton, senior in physical education, James Tyler, sophomore in pre-law, Dwight James, senior in history, and William Johnson, senior in accounting, Black said.

↓ ↓ ↓ ↓
'... I don't feel America is free'

By Rich Alford
BI Staff Writer

The non-violent protest promised by the Black Student Alliance at the Brigham Young University basketball game last Saturday was a non-violent protest.

The Laramie police, however, were prepared. Sixty local policemen and highway patrolmen, decked out with helmets and yard-long billy clubs, guarded the entrances and the court.

The protesters sat in a block in the southeast corner of the Field House, turned their backs to the flag during the national anthem, and raised clenched fists when the BYU players were introduced. Other than these actions the game was without incident.

In a pre-game rally, the intent of the protest was clarified by Willie Black, chancellor of the BSA. The purpose of the protest, said Black, was "simply to let the LDS church know that we don't accept any doctrine which discriminates on account of race."

The LDS Church does not allow blacks in its priesthood, something Black stressed was a practice and not a doctrine.

The BSA's protest has been criticized as being against a theological doctrine. Black denied this and said, "there is no difference between civil rights and your rights in a church. It's an artificial distinction."

A film concerning the dismissal of the 14 black football players concluded the rally. The film was produced and financed by the National Educational Television and portrayed the basic perspectives of the blacks, the administration, and the students on the issue.

Contrary to expectation, there was no "march" to the Field House with signs and banners.

During the rally protesters explained that they would not stand for the national anthem because it did not make them feel American. One girl explained, "My reason for not standing for the national anthem is that I don't feel that America is free and that Wyoming

is the Equality State that they say it is."

Approximately 80 people attended the rally. A majority were white.

Concerning the BSA protests, Black commented that the black's perspective definitely is being communicated. He foresees that the "Mormon attitude may change" toward blacks.

He considers BYU's recruitment of black athletes merely a token gesture, though.

Black, a graduate student in mathematics, has resigned as chancellor of the BSA. The organization's leadership will probably be assumed by a central council whose members will be named later.

Saturday night's protest came in the wake of an outbreak of violence at the Feb. 5 game between Colorado State University and BYU. There a mid-court protest by black students at half-time ended in violence and numerous arrests when fights started between blacks and on-lookers.

SI reports on black athlete's rising recognition of himself

By SUE CRIST

The black athlete in America has always been considered a non-entity off the playing field, according to Jack Olsen in his five-part story which appeared in *Sports Illustrated* beginning July 1, 1968.

So long as he serves his purpose and remembers his place he is accorded all the privileges of his position. Unfortunately his position has never been clearly defined.

He is expected to be completely devoted to his job as an athlete and remain unconcerned with his standing as a man in our society.

In the last few years, the black athlete has come to realize how exploited he has been. This is his first step towards placing his position as a man ahead of his standing as an athlete.

Last year this became evident at the University of Texas at El Paso (UTEP) when nine black athletes refused to participate in a track meet against Brigham Young University (BYU).

For publicity stating their position and refusing to compete against BYU, the nine athletes lost their scholarships, although it now appears that they have been reinstated.

UTEP's track coach, Wayne Vandenberg, issued this public statement concerning the issue: "They're finished, there's no special rule for blacks and whites or greens or pinks. I'm hired to do my job to the best of my ability, to decide all these things for everybody, and I decided. I didn't kick them off; they quit."

Similar protests have since occurred at Oregon State, San Jose State and now at the University of Wyoming. In all cases except that at Wyoming, the athletes involved have been reinstated to the teams.

Dropping black players from the teams is only a temporary solution at best. The root of the problem is whether or not the black athlete should consider himself a man before an athlete.

There has been an awakening among the blacks in this country and it has spread to the athletes. As the protests spread, coaches and university administrators are going to become increasingly involved in this issue.

It has come to the point that since blacks have established themselves as outstanding athletes in this country, they must now establish themselves as men.

Return to Glory

To the Editor:

Your column concerning the protests against policies of the LDS church was well intentioned, but fundamentally misguided. You meant to show us how to influence people in a positive manner, but there are certain realistic difficulties that stand between our cause and such a rational approach.

You rightly point out that there are three groups to be considered: those for us completely, those against us completely, and "the middle-of-the-roaders who have not decided where they stand on the issue." These "middle-of-the-roaders" are the same "Silent Majority" of which we hear so much praise from politicians. What is it about this group which is so praise-worthy?

Is it because they calmly and conscientiously consider all sides of an issue before taking a stand? In other words, are they distinguished from the radicals merely by their lack of extroverted or controversial action?

I think not. Rather, what "distinguishes" the "Silent Majority" is their silence, their indeciveness, and their immense capacity to follow. They are like sheep who can always stay in the middle of the road, and when the road turns to the right or left, they silently follow it.

And what about influencing these "cud-chewers?" Surely, we cannot expect them to decide whether certain Mormon doctrines are morally right—this would take away their precious indecisiveness. For, once they had stopped chewing over all sides of a question, they would have to spit out some action.

This, however, requires energy and interferes with the serenity of their grazing. They have but one criterion for judgments: "will an activity interfere with my pleasure?" Thus, placard carriers, who distract their attention from an athletic event, cause them to become very angry.

What is wrong?— Demonstrations that obstruct their cud-chewing. Moral questions such as:

should people teach that Blacks are descendents of cursed Cain?— are to be little seen and never heard.

As concerns the nonviolence or violence of protests, the choice of one or the other method will have equally little influence in contemporary America. If one demonstrates as quietly and unobtrusively as possible: few, if any, notice what is being protested. If one demonstrates in an obstructive way, the "Silent Majority" becomes irritated at the inconveniences and decides immediately against you. So—peaceful or unpeaceful—the demonstrators lose.

As concerns what occurred at CSU, you would do well to consider who did the throwing of objects. According to the "Denver Post," the pipe and flaming rag were thrown from the bleachers while the demonstrators were on the basketball court. Yes, the "middle-of-the-roaders" do get violent when their serenity is disturbed.

Concerning why the protestors, here, turned their back on the flag, you have misunderstood their purpose. You will recall that, although we turned away from it, we nevertheless stood for the playing of the "National Anthem." This action was meant to demonstrate our commitment to the ideals of this country.

Our backs were turned in order to demonstrate our feeling that contemporary Americans are traitors to those ideals. We felt ashamed that so many hypocrites faced the flag and sang our country's song—while they continue to allow racism to exist.

As long as Black men (or any men) can be dismissed from a football team for peaceable assembly, as long as a whole race of people is oppressed in this country—there will be many of us who shall not join the "middle-of-the-roaders" as they face a flag they are unfaithful to. When the hypocrites stop pretending and start acting, then the protests will stop and our flag can return to its glory. Corbin Fowler.

Brandeng Iron
February 20, 1970

Funky way to be

Where does the University stand?

By DWIGHT JAMES

One of the most humiliating experiences for blacks in America is to be refused service on the basis of his color. Although blacks feel that such actions are erst-while happenings as a result of the civil-rights struggle of the 60's, it appears that certain people in Laramie, do not think so.

It is not uncommon for blacks to be intimidated by local merchants. There probably is not a black on campus who has not had the experience of going over to Old Main and picking up an off-campus housing form only to find later that most of the available housing is not open to him.

The black community on the UW campus feels that they have as much right to expect fair treatment as any other student. They are tired of apologizing for racist actions. They are tired of meeting secretly with University personnel in meetings that turn out to be fiascos. The black community feels that it is time for the University to make a statement on where they stand in these matters. The black community has assumed that the University did not approve of racism. But because of the University's inability to assure black students of housing, even when it is available,

their inability to assure black students that they will not be insulted when they walk into various offices on campus, their inability to assure blacks that they will not be insulted by local merchants when they venture off-campus, the black community is very doubtful of the University's position on the question of racism and the human rights of their students.

Some members of the student body might be interested in knowing that on Tuesday, March 10, three members of the Black Student Alliance and Lee Bringhurst, assistant Dean of Men, met with Gordon Arnold, director of International Programs for the University, in the wake of discrimination charges stemming from the refusal of a local bartender to serve a black foreign student on February 28, 1970. The incident occurred when a Somali student was refused service in a bar in downtown Laramie. Arnold expressed his displeasure at the incident and agreed to initiate an inquiry into the matter. We will keep you informed of the inquiry. . . if we hear anything.

It is such incidents as these that sometimes precipitate violence — humiliation is not easy to take. There comes a time when a man runs out of cheeks to turn.

Branding Iron March 13, 1970

Black 14 to appeal suit in U.S. 10th Circuit Court

An appeal to the U.S. 10th Circuit Court of Appeals is being made in a \$1.1 million damage suit filed by the UW "Black 14" against the University, and several University officials.

The 14 had filed the suit after being "kicked off" the Poke football team October 17 after a confrontation with Coach Lloyd Eaton at the fieldhouse.

The suit was dismissed March 25 in U.S. District Court by District Judge Ewing T. Kerr. The athletes had 30 days in which to file an appeal.

Representative Thomas Bastien (Colo.) and past state senator David Hahn (Colo.) have been named as counsels, according to the American Civil Liberties Union (ACLU).

Kerr's dismissal of the case came under a ruling in which he stated "had the university, a state tax-supported institution, permitted the 14 athletes to wear black armbands in the October 18 football game against Brigham Young University, it would have violated the constitutional prohibition against establishment of religion."

Branding Iron
May 1, 1970

Black 14 incident reviewed

By Ben Pacheco
BI Staff Writer

Last fall fourteen black athletes were dismissed from the football team for attempting to protest alleged racial prejudice by Brigham Young University and the Mormon church.

Now almost one year later the effects of the dismissal by Coach Lloyd Eaton are still being felt, by the fourteen football players involved, Coach Eaton and the present team.

Eleven of the fourteen are enrolled in various schools in different parts of the country. Three have dropped the damage suit originally filed by the fourteen for \$1 million. They have also re-enrolled in Coach Eaton's athletic program. Two are attempting professional football and the remaining player is living in Boston, Massachusetts.

The damage suit naming The State of Wyoming, UW Board of Trustees, UW President William D. Carlson, the athletic director and Coach Eaton is presently being appealed to the Denver 10th Circuit Court of Appeals which is being reformed because of several vacancies.

The bitterness of some has not vanished through the past year. Much of this bitterness is directed at Coach Eaton.

Former Chancellor of the Black Students Alliance, Willie Black, paused during research to comment on the incident. Black commented, "Eaton will never be the same. Somewhere there are eleven black men who will never be the same. Moreover those same people who cheered Eaton on will crucify him."

The blacks claim the issue was definitely a racial one involving their rights to protest, while Coach Eaton said he was defending the right of the individual to whatever religious freedom that person believed.

Coach Eaton commented, "I would not stand by and let another man demonstrate against another person's religion. We figure as parents, teachers and coaches we have to reserve the right for you to do exactly as you please in your belief in God."

To the question "was the dismissal qualified?" Eaton commented, "Three of the fourteen came back, why?"

About the current situation Coach Eaton said, "It has hurt our ball team, definitely. There were some excellent football players in the group. Our problems of depth right now are relegated back to that incident."

Coach Eaton, who feels that team morale is great, commented,

"Of all the players with eligibility left in the fourteen only three ever contacted us about being back on the team."

Several years ago a black athlete was paralyzed by a pistol wound. Coach Eaton flew home with the football player and helped form a fund to help the athlete. Eaton said that the fund amounted to a large sum and this showed that Wyoming people are not racists.

Present BSA Chancellor, James Tyler, commented on the incident, "I don't think it was unfortunate. I think it was fortunate. It clarified a situation which had not even been acknowledged before. That situation is that there is a great degree of racism at the University and in the state in general."

Tyler continued, "We needed people from out of state to see what was going on in this state. At the same time we didn't even expect them to be kicked off the team. Each made a decision and went and talked to the coach. When they were dismissed we had to get legal aid. Publicity helped the cause."

Another member of the fourteen, Earl Lee, a senior in physical education and coordinator of Special Services at the University said, "all the brothers who were part of the black fourteen made a great sacrifice. Not only did they make a sacrifice for themselves but for the black in general. Most of these men gave up something they really loved, the art of being a football player."

Lee continued, "Why did they make this sacrifice? Because within themselves they felt that every barrier that is written as history and taught to others as a form of white supremacy must definitely be out with the younger generation of minorities."

A great deal of these young people feel they have contributed enough to society. This country was built by every ethnic group one can think of, Lee added.

"Why are groups striking out against each other? My answer is that the white man hates to admit that this is also our country," Lee said.

Of Coach Eaton, Lee commented, "Personally, I feel that Coach Eaton is a great football coach but his knowledge of human feelings is lacking."



JAMES TYLER, new BSA chancellor and former chancellor Willie Black give the brotherhood handshake. Both paused to comment on the "black 14" situation. Black was instrumental in last year's events.

(Grinnell photo)

(Cont. on Page 4)



A SIGN that was popular during the furor over the Black 14 incident at UW in 1969 shows support for UW head football coach Lloyd Eaton. The coach dismissed 14 black players from the Wyoming Cowboy football team for wearing black armbands on their street clothing in his office the day before a football game. The incident was the most important civil rights case in Wyoming history. See the story on page 16.

(Photo courtesy of Phil White)

that the basis for the discussion was to be the preliminary report of Wilbur R. Reed of the U.S. Department of Justice. The department's investigation was begun at the request of the University administration after the December 1990 incidents involving black athletes and white students. Although the panelists chose not to discuss the specific recommendations of this preliminary report, Mr. Reed's report was repeatedly referred to in a disparaging fashion.

Mr. Hall also failed as a reporter when he stated that Sen. Maldonado "first addressed the problem of racism on the UW campus." Senator Maldonado was, in fact, the fifth panelist to address the racism issue. When asked by Bob Beck, the panel moderator, to provide statewide perspective on the problem of racism, Sen. Maldonado said he differed with Willena Stanford's statement about the need to forget the black 14 incident which had occurred at UW in 1969. He perceived the events from his legislative vantage point and addressed the issues of constitutionality. He spoke sympathetically about the 14 individuals and their crises of conscience. Sen. Maldonado didn't say nor imply that the 14 student athletes "walked off the team," nor did that occur. The 14 student athletes were summarily thrown off the team by a coach who was widely viewed as both "racist" and "authoritarian." Sen.

Maldonado also detailed the racial policies of the LDS (Mormon) Church at the time of the incident, policies which denied to blacks the benefits of full religious participation. These policies prompted the black athletes to take some kind of action. It was the attitude of the LDS church and Brigham Young University that was the impetus, not "racial intolerance at UW."

If Mr. Hall does not understand the issues involved in that incident, he may wish to look at back issues of the Branding Iron for October of 1969 when then-BI editor Phil White spelled them out in accurate detail.

Clifford A. Bullock
Graduate Student
Department of History

Black 14

Editor:

I am writing in response to the Wednesday (Sept. 25) Landon Hall article, "Racism at UW was topic of panel discussion."

Mr. Hall failed to mention



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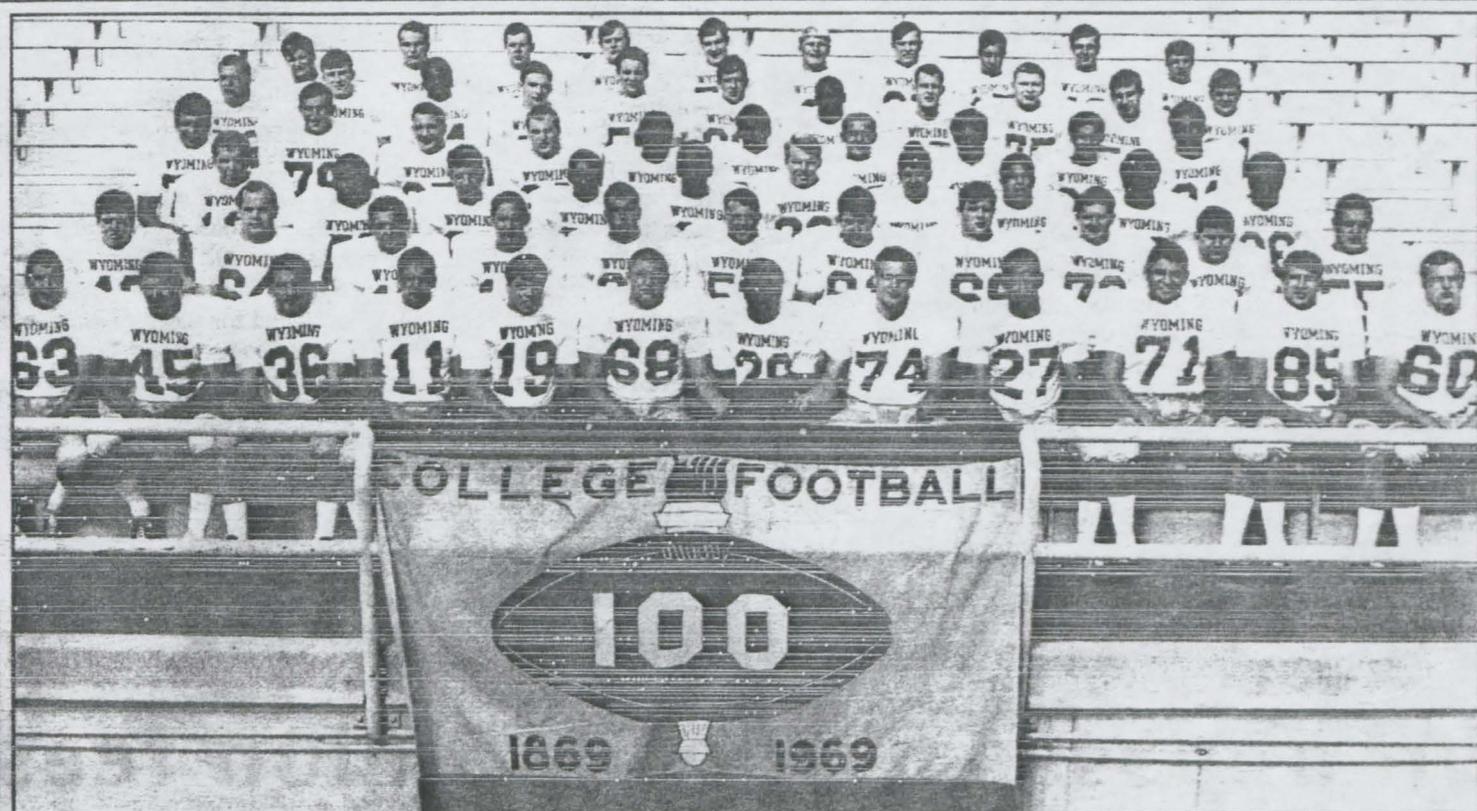


Photo courtesy of UW Sports Information

Before the storm: Team photo of the 1969 Wyoming Cowboy football team.

Black 14 remembered

by John Eisel

BI NEWS WRITER

Editor's note: This is the first in a four part series concerning the 30th anniversary of the Black 14. The Black 14 were 14 African-American players who were suspended after protesting the 1969 BYU game. Tomorrow's story will include the events occurring on the game day and the reaction following.

On Friday, Oct. 17, 1969, 14 black members of the UW football team were wearing black armbands as they walked into the office of head coach Lloyd Eaton.

They wanted to ask Eaton if there was any possible way to protest the Mormons' then-practice of not allowing blacks to hold high-standing positions within the church.

The next day the Cowboys played Brigham Young University, which is run by the Church of Latter-Day Saints. The events that followed sent shock waves throughout UW.

Eaton was a football coach who preached discipline and hard work. His tenure had led Wyoming to a 55-20-2 record, three straight WAC titles, and two straight bowl appearances. His popularity had gone through the roof.

The previous year the football team won the Western Athletic Conference, and earned a trip to the Sugar Bowl. Up to the BYU game, the Pokes were undefeated, and ranked 16th in the

nation. Much of the state owed it to Eaton.

Being a disciplinarian meant rules he demanded be followed. From UW president William Carlson's transcripts, Eaton stated to the entire team at the beginning of the year that no demonstrations would be tolerated. Eaton also informed the UW Trustees.

Another rule was players could not meet in his office as a group. He felt this broke up the team.

The 14; Jerry Berry, Tony Gibson, John Griffin, Lionel Grimes, Mel Hamilton, Ron Hill, Willie Hysaw, Jim Isaac, Earl Lee, Tony McGee, Don Meadows, Ivie Moore, Joe Williams and Ted Williams; came from all over the country. Only Isaac was from Wyoming. Seven of the players were starters; the rest filled backup positions. They comprised all of the African-American players on the team.

Three days before they entered Eaton's office, the Black Student Alliance, a newly-formed organization at UW, wrote a letter and sent it to the departments. It gave the BSA's objection to any association to BYU, not only by UW, but also other members of the WAC. Their protest was due to Mormonism's stance on blacks holding high-standing positions in the church. All of the Black 14 were in the BSA.

**BLACK
14**
1969 ~ 1999

BLACK 14 continued page 12

Many people assumed the October 17, 1969 (Vol. 77 No. 5), *Branding Iron*, (the Black 14 edition with a special Vietnam moratorium supplement), was intended to be printed with an usually large amount of black ink as a reaction to the Black 14 incident. The nameplate of this issue was printed with white words on a black ink background vs. the usual black-ink words on a white background. In fact, it was purely coincidental. The September 19 edition (Vol. 77 No. 1) had an article on the front page indicating the BI was looking for a new nameplate for the paper. This new look was planned to appear on the October 17 edition. As told on January 30, 2007, to John R. Waggener of the AHC by Phil White, editor of the BI in the Fall of 1969. JRW