ADVANCEMENT DIVISION
ANTI-RACIST TRAINING

Acknowledging Black History at Dartmouth
About the Materials

The following content is provided as part of a DEI training for Advancement Division staff and should be used only for this purpose. Please do not distribute.

While much of the information was gleaned from the Rauner Special Collections Library and official Dartmouth websites, it is not a definitive guide to Dartmouth’s history with marginalized and minoritized populations.

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Slavery at Dartmouth College

Dartmouth College used enslaved people to build and maintain the institution.

Enslaved people cleared trees, farmed the land, tended to livestock, prepared meals, and cared for the sick.

Construction by enslaved people included a malt house, wash house, bake house, and barn, and they are assumed to have built Dartmouth Hall as construction spanned 1784 – 1792 during the height of slavery in New England.

Question to consider:
In what ways could Dartmouth acknowledge its participation in slavery?
Dartmouth Presidents and Slave Owners

Eleazar Wheelock, founder and first President, owned at least nineteen enslaved people in his lifetime, eight of whom he brought to Hanover to begin construction on what would be Dartmouth College.

Enslaved people supported the wellbeing of Wheelock’s family, the maintenance of his home, and cared for Dartmouth students.

In Wheelock’s final will, his property and interests were left to his son, John Wheelock, who served as Dartmouth’s second President. The inherited property and interests included enslaved people.

On the Office of the President website, Wheelock is portrayed as a “visionary” who “carved out of the wilderness” Dartmouth College. There is no mention of his treatment of Native American or enslaved people.
Caesar

Caesar was one of the eight enslaved people brought to Hanover from Connecticut by Eleazar Wheelock. Caesar served as the Dartmouth College cook. In 1773, Caesar was accused of defaming the character of Mary Sleeper, a white servant staying at President Wheelock’s house.

Eleazar ordered Caesar arrested and, after hearing the testimony, used his judicial authority to declare Caesar guilty. He was sentenced to a fine of 10 shillings and ordered to pay court costs. If he failed to pay the fine, Caesar was to be taken into town to receive seven stripes with a whip.

Following his conviction, more than half of the Dartmouth student body and one shopkeeper waged support for Caesar by signing a bond vouching for his good behavior, saying that they themselves would pay Caesar’s fine if he was not of good behavior and conduct in the future.
Wheelock’s will provided emancipation for two of his slaves, contingent upon the following:

1. Archelaus: Upon reaching his 25th birthday, he would be freed provided there was proof of his moral character, ability to conduct himself among men, and provide for his own subsistence.

2. Brister: If he could secure a wife, he would become a landowner with the gift of 100 acres of land. Six months after Wheelock’s death, Brister tried to negotiate the freedom of slave Selinda Welch with her owner in Connecticut. The deal fell apart and no marriage took place. Brister died alone in Hanover in 1805 at the age of 70.
Aunt Jenny

Jane (Jenny) Wentworth was born to enslaved parents in Hanover in 1777. Jenny and her parents were sold to a household in Salem, NH, where they remained until they were emancipated by the laws of the State.

When Jenny became free, she married Charles Wentworth, formerly enslaved by Governor Wentworth. They moved to Hanover. Jenny worked at Dartmouth College for more than 40 years as a custodian, washerwoman, and nurse to sick students. She was known as Aunt Jenny to students.

Jenny died in 1850 and is buried in the Dartmouth Cemetery. She was one of the last enslaved people to have been held in bondage in New England.
### Slavery in the Ivy League

**Scenario:**
Imagine Dartmouth decides to install a plaque acknowledging the enslaved people who constructed a building named by one of your donors. How would you communicate this to the donor?

<table>
<thead>
<tr>
<th>Institution</th>
<th>Founded</th>
<th>Slavery Abolished by State</th>
<th>Early Campus Construction Likely Included Labor of Enslaved People</th>
<th>First Black Graduate with Bachelor’s Degree</th>
<th>Reconciling Research Began</th>
<th>Reconciliation Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dartmouth</td>
<td>1769</td>
<td>1783; fully extinguished 1853</td>
<td>Yes</td>
<td>Edward Mitchell, 1828</td>
<td>2018</td>
<td>Yes</td>
</tr>
<tr>
<td>Harvard</td>
<td>1636</td>
<td>1783</td>
<td>Yes</td>
<td>Richard T. Greener, 1870</td>
<td>2016</td>
<td>Yes</td>
</tr>
<tr>
<td>Yale</td>
<td>1701</td>
<td>1848</td>
<td>Yes</td>
<td>Richard H. Green, 1857</td>
<td>2020</td>
<td>Yes</td>
</tr>
<tr>
<td>Penn</td>
<td>1740</td>
<td>Enacted gradual emancipation in 1780; all enslaved freed by 1840's</td>
<td>Yes</td>
<td>William Adger, 1883</td>
<td>2017</td>
<td>Yes</td>
</tr>
<tr>
<td>Princeton</td>
<td>1746</td>
<td>1866</td>
<td>Yes</td>
<td>John Howard, 1947</td>
<td>2012</td>
<td>Yes</td>
</tr>
<tr>
<td>Columbia</td>
<td>1754</td>
<td>1827</td>
<td>Yes</td>
<td>Pixley ka Ika Seme, 1906</td>
<td>2020</td>
<td>Yes</td>
</tr>
<tr>
<td>Brown</td>
<td>1764</td>
<td>1652; law ignored until 1843</td>
<td>Yes</td>
<td>George Washington Milford Page, 1877</td>
<td>2003</td>
<td>Yes</td>
</tr>
<tr>
<td>Cornell</td>
<td>1865</td>
<td>1827</td>
<td>No</td>
<td>Charles C. Cook, Jane E. Datcher, 1890</td>
<td>Founded after slavery abolished</td>
<td></td>
</tr>
</tbody>
</table>
Institutions with leadership that owned enslaved people for the care of their households.

Succession of Princeton Presidents to own enslaved people.

Institutions known to raise funds intentionally from families profiting from the slave industry.

Founding board members of Brown who owned enslaved people or captained transport ships.

Ivy League institution with no ties to slavery. Cornell - founded in 1865 after slavery was abolished

Cornell

“The university would be very glad to receive any (Black students) who are prepared to enter, even if all 500 white students were to ask for dismissal on that account.”
"Leading up to the Civil War, Dartmouth was recognized in the African-American community as ‘a place where a man of color could go to get educated’. Often these students were rejected by other institutions. It’s a fascinating story and one we should be very proud of."

Forrester "Woody" Lee ’68
Blacks @ Dartmouth Conference, 2014
Edward Mitchell was the first student of African descent to graduate from Dartmouth College and the Ivy League, and the third to graduate from an American college.

Born and raised in Martinique, Mitchell immigrated to Philadelphia.

In 1820, President Francis Brown (1815-1820) hired Mitchell to accompany him and his wife back to Hanover as Brown’s health declined. Mitchell remained with the Brown family after President Brown’s death.

Dartmouth faculty approved Mitchell’s admission, but the Trustees feared his presence would be unacceptable and refused to accept him. A student committee was formed, led by a “darkskinned Caucasian” named C.D. Cleveland. Cleveland made an argument that if color were cause to exclude students from the college, he himself would not be there. The Trustees reversed their decision.

After college, Mitchell served as a Baptist minister. In 1833, he became the first Canadian resident of African descent to hold a college degree and the first ordained minister of color to serve predominantly white congregations.
Black Graduates of Dartmouth

Pre-Civil War

Prior to the Civil War in 1861, Dartmouth admitted 20 Black men: 8 to the College and 12 to the Medical School

Early graduates of Dartmouth and Dartmouth Medical School:

- **Samuel Ford McGill**, Class of 1839, first person of African descent to graduate from a U.S. medical school
- **George Torrance Gilliam**, Class of 1841, physician
- **Edward Garrison Draper**, Class of 1855, lawyer
- **Thomas Paul, Jr.**, Class of 1841, teacher and abolitionist
- **Jonathan Gibbs, Jr.**, Class of 1852, abolitionist and reconstruction politician
- **William Baldwin Ellis**, Class of 1858, surgeon during the Civil War, doctor and friend to Harriet Tubman and Sojourner Truth
“Since the matriculation of Edward Mitchell, Class of 1828, exactly 107 race students have attended Dartmouth College here in the mountains of New Hampshire.”

Pittsburgh Courier
October 2, 1943
A Winter of Discontent 1979

Student Groups Involved:
- Afro- American Society
- Interfraternity Council
- The Latino Forum
- Native Americans at Dartmouth
- Women at Dartmouth
Student Activism

Over the course of a few weeks, the Dartmouth campus erupted in student protests. Sexism against women students, racism against Native American and Black students, and the College's involvement in apartheid South Africa were the flashpoints that culminated in what is now referred to as "A Winter of Discontent."
In November 1985, Trustees voted to sell a portion of Dartmouth’s holdings related to South Africa. The Dartmouth Community for Divestment (DCD), a student group that campaigned to divest from companies doing business in apartheid South Africa, erected shanties on the Green to symbolize the dwellings of Black South Africans and racial segregation in society, and to protest the College’s $63 million in investments in companies doing business in South Africa.

On the night of January 21, 1986, 12 students calling themselves the “Dartmouth Committee to Beautify the Green Before Winter Carnival” claimed the shanties had been built illegally and destroyed three of them with sledgehammers while demonstrators slept inside. The next day, students occupied the President’s Office and demanded and received a one-day moratorium on classes for a forum on racial and social diversity.

In February, a Dartmouth disciplinary committee suspended 10 students who participated in the attack on the shanties. President McLaughlin reduced punishments for 6 of the students.

In the wake of national coverage of racism at Dartmouth, the College suffered a 25% drop in applications from Black students for the class of 1990. The College did not divest its holdings in South Africa until 1989.

Question to consider:
If a donor were to inquire about the College’s investment portfolio as it relates to social justice issues, where would you go for information?

Dartmouth Community for Divestment

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Efforts to Create Change at Dartmouth

2017 Laurel Richie '81 becomes the first African American to Chair the Board of Trustees.

2020 Professor Matthew Delmont named Special Advisor to President Hanlon to collaborate with senior leadership on matters involving faculty equity, diversity, and inclusivity.

2020 An open letter penned by Black faculty and staff asks College leadership to address issues surrounding institutional leadership and governance; hiring/promoting/retention of diverse faculty and staff; and Black intellectual and cultural life at Dartmouth. The letter is signed and supported by over 1,100 faculty, staff, and students.

2021 Dr. Shontay Delalue named Dartmouth's inaugural Senior Vice President and Senior Diversity Officer.

2021 $10M gift announced to establish 10 new trailblazing scholarships named in honor of alumni "firsts" from underrepresented groups.
The Beginning
Members of the student group, Afro-American Society of Dartmouth, met with a group of alumni to determine a course of action involving both constituencies. A series of meetings followed in 1971-1972 with Black students, faculty, staff, and alumni, to explore ways in which a closer relationship could be established between the alumni and the growing Black community in Hanover. The sessions resulted in a formal conference dealing with specific issues related to students.

The Proposed Goals
• To provide informed guidance to Black undergraduates concerning career opportunities
• To develop a continuing relationship between Black alumni and undergraduates
• To aid the College in serving the particular needs of Black students by reviewing and influencing the policies and practices of the College
• To increase efforts for recruiting Black students to Dartmouth

Commitment of President John Kemeny
President John Kemeny agreed to make the facilities of the College available for the conference and to provide general assistance as necessary to assure its success. Thus, the infrastructure of the Black Alumni of Dartmouth Association (BADA) was born.

The Vision
BADA’s vision is one that was shared by other alumni long before the creation of a formal organization. The legacy of alumni such as Edward Mitchell 1828, Dr. E. Everett Just 1907, and Thornton H. Wood 1919, lives on in BADA. These Black alumni were very much aware of their pioneer status and the legacy they hoped to create for African-American people at Dartmouth.
2022 Milestone Anniversary Project
Celebrating 50 Years of Dartmouth’s Black Alumni Community

Today, BADA membership is over 3,000 people. BADA serves as the central hub of Black alumni relations with the College, providing social events, networking opportunities, and more.

BADA’s vision is to enhance their members’ relationships with each other by being a supportive community that celebrates the diversity of the Black experience at Dartmouth.

Dartmouth celebrated two additional anniversary milestones in the 50 for 50, including Co-Education and the founding of the Native American and Indigenous Studies department.
Beginning decades before other Ivy League colleges, Black men entered Dartmouth to gain a liberal education. Dartmouth encouraged their aspirations and established a notable legacy of educating America’s earliest Black collegians.

Click here to access the searchable database featuring Black alumni from 1775-1960

Click here to view the digitized version of the exhibit
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The Charter of Dartmouth College

Dartmouth College was established as “being willing to encourage the laudable & charitable Design of spreading Christian knowledge among the Savages of our American Wilderness and also that the best means of Education be established in our Province of New Hampshire for the benefit of said Province.”

The purpose of the College is “for the education and instruction of Youth of the Indian Tribes in this Land in reading, writing and all parts of Learning ... as well as in all liberal Arts and Sciences; and also of English Youth and any others.”

Questions to consider:
1. What do you notice about the charter?
2. What assumptions does it reflect?
The Founding of Dartmouth College

“It wouldn’t have happened without Samson Occom.”

Dr. Colin Calloway
Native American and Indigenous Studies
Samson Occom  
1723 - 1792

- Born in 1723 near New London, CT, Occom was a member of the Mohegan nation.
- Occom converted to Christianity at age 18 during the Great Awakening, a colonial initiative of which one element was to convert Native Americans to the religion.
- Self-taught to read and write, Occom arranged a meeting with Eleazar Wheelock in 1743 to attend his college preparatory school in Lebanon, CT. Once admitted, he advanced his literacy to learning English, Latin, Greek, and Hebrew within four years.
- Impressed with Occom’s aptitude for learning, Wheelock opened the Moor’s Indian Charity School in 1754 with the belief that his school would be the most effective way to keep Indians from “roaming the land and causing disturbances along the frontier.”
- In 1766, Wheelock sent Occom to England with the Rev. Nathaniel Whitaker on a mission to fundraise for the Moor’s Indian Charity School. While on his four-year mission to raise funds for Native American education, he raised at least 11,000 pounds, the equivalent of nearly $2.6 million today.
- Occom delivered more than 300 sermons including one with an overflow crowd of 3,000 people

Question to consider: What fundraising strategies used by Occom and Wheelock are utilized today by Dartmouth College?
Occom Leaves Dartmouth

Struggling with poor health and the demands of supporting a large family, Occom fell into dark days. In January 1771, Wheelock wrote to ask Occom to travel to Iroquois country. Occom refused to leave his family, which Wheelock regarded as insubordination and ingratitude. Wheelock later publicized that Occom had troubles with alcohol and had fallen into intemperance.

Their 31-year relationship ended in mutual silence, and for the rest of his life, Occom fought for Indian education and rights. Occom never set foot on the Dartmouth College campus.

Occom died on July 14, 1792, at the age of 69. Three hundred Native people attended his funeral.

“Your having so many white scholars and so few or no Indian scholars, gives me great discouragement. I was quite willing to become a gazing stock, yea even a laughing stock, in strange countries to promote your cause...But when we got home behold all the glory had decayed and now I am afraid, we shall be deem’d as liars and deceivers in Europe, unless you gather Indians quickly to your College, in great numbers.”

Letter by Occom to Wheelock dated July 1771

Question to consider:
How might historic and current-day betrayals such as Wheelock’s impact our ability to fundraise from and on behalf of Native American people?
Daniel Simon, Class of 1777, was the first Native American graduate of Dartmouth and the only one to graduate during Wheelock’s lifetime.

Simon was a member of Charlestown (RI) Narragansett Tribe. He attended the Moor’s Indian Charity School with his brother, Abraham. The brothers relocated with Wheelock to Hanover, NH.

Simon was an early proponent for increased scholarship support to help students in financial need. In a letter held by the Rauner Special Collections Library, Simon wrote to President Wheelock, “Wo unto that poor Indian or white man that Should Ever Com to this School, without he is rich.”

Simon stated that he had little time for studying because he was required to work for the College, which he did not understand as the purpose of the school. He went further to say that if he was not allowed to pursue his studies, he would attend another school.

After he graduated, Simon went on to serve as a licensed minister by the Grafton Presbytery in 1778 and taught school in Stockbridge, MA, before taking over the ministry at Cranbury, NJ, in 1783. In 1784, Simon was suspended from the ministry on charges of intemperance and began serving “informally” as a minister at Brotherton, NJ, until at least 1788.

The Department of Native American and Indigenous Studies annually presents the Daniel Simon Award to a Native or Indigenous student for outstanding academic achievement.

Question to consider:
"Intemperance" refers to problems with alcohol. Should this type of information be included in bios about our celebrated alumni? Is this type of information included in bios of alumni who are not Native American?
Racist Iconography
Reconciling Dartmouth’s History: Native American People
Hovey Murals

“Native Americans have long pointed out that the caricatures in the Hovey panels reflect white fantasies and stereotypes but bear little resemblance to Native peoples past or present.”

Colin Calloway
John Kimball Jr. 1943 Professorship
The Hovey murals were painted in 1938-39 by Walter Beach Humphrey,* Class of 1914, in the lower level of the Thayer Dining Hall that first served as a faculty dining room. Today, it is the Class of 1953 Commons.

Inspired by a drinking song written by Richard Hovey in 1885, the murals consisted of four painted scenes depicting Eleazar Wheelock luring Indigenous people out of the woods with alcohol and literature.

The faculty dining room later became known as the Hovey Grill. Students spoke out against the murals for their depiction of Native Americans as sexualized savages and stated the murals were a constant reminder of personal and ancestral violence against Indigenous people. The room was locked in 1979 and the murals were covered, only accessible to faculty and students who were using them for their studies.

Since 2011, access to the murals has been restricted, and in 2018, following the recommendation of the Hovey Murals Study Group, President Phil Hanlon ’77 relocated the murals to an off-campus Hood Museum art storage facility. The murals are still available for teaching and research purposes.

*Walter Beach Humphrey contributed to other racist iconography at the College, including the redesign of the Indian mascot in 1932.

Questions to consider:
• To what purpose does racist iconography serve?
• What is its impact on students who identify as white vs. BIPOC?
Class Day and Smashing “Peace Pipes” Tradition

Around 1854, graduating seniors gathered around an old pine stump to celebrate Class Day. Legend had it that the stump was where Wheelock taught his first class and/or Native Americans met to smoke the pipe of peace before going their separate ways.

The tradition consisted of a speaker addressing the old pine followed by students singing their class song and smoking clay “peace pipes” before smashing them on the stump. The enduring use of red face and the act of smashing sacred Native American ceremonial pipes demonstrated disrespect and a lack of student awareness of the derogatory nature of their actions.

The tradition was not eradicated until 1993. However, it was briefly revived with students drinking a toast from clay mugs before smashing them. Several students suffered injuries when they were hit with shards of the clay cups. Today, students hold a candlelit vigil with no pipes, mugs or smashing of any kind.

At the Class of 1927’s 40-year class reunion, the class dedicated the replacement of the legendary Old Pine cut down in 1895. A “highlight” was the appearance of the three members of the Class of ’27 who donated the new tree dressed as Eleazar Wheelock and two of his Native American students. They led classmates in smoking peace pipes and smashing them on the rock in front of the stump.

Photo: Rauner Special Collections Library, 1967

Questions to consider:
- Why do you suppose the students smashed the peace pipes?
- Is there an item from your culture, religion, or family history that would have similar significance to you as the peace pipe has for Native Americans?
The Dartmouth Mascot

Near the end of the 19th century, the “Indian” became the College’s unofficial mascot, and the symbol gained popularity across campus, appearing on athletic uniforms, senior canes, and College marketing materials. Along with the mascot, Dartmouth students and alums chanted “Wah-Hoo-Wah” during sporting events.

Some questioned the authenticity of the symbol as it did not depict an accurate image of the Native Americans from the region. Although concerns for accuracy became prevalent, there were no calls for the symbol’s removal.

Walter Beach Humphrey, painter of the Hovey murals, wrote in a March 1932 *Dartmouth Alumni Magazine* article: “I didn’t know much about Indians, but I did know that the feathered and tasseled war bonnet belonged to the Western plains, still unknown when Eleazar Wheelock mixed his first drinks with heathens. Those benighted ones sported a close shave around the ears and a bristling scalp lock on top of their head. Why not have a Dartmouth Indian like his prototype?”

Questions to consider:
1. What stereotypes does the Indian mascot perpetuate?
2. What else is problematic about its usage?
Diversity, Equity, Inclusion, and Belonging

Reconciling Dartmouth’s History: Native American People
Dartmouth’s New Dedication to Native American Students

During its first 200 years, only 19 Native American students graduated from the College. Dartmouth’s commitment to Native American education was re-established on March 2, 1970, by the College’s 13th President, John Kemeny, during his inauguration. He created Native American academic and social programs as part of a “new dedication to increasing Native American enrollment.” Due to these efforts, the College has graduated approximately 1,200 Native American students from over 200 different tribes, more than all of the other Ivy League universities combined.
Dartmouth Powwow started in 1973 as a small gathering at Storrs Pond and later the BEMA (Big Empty Meeting Area). In 1995, Powwow was moved to the Green and is one of only six traditional events* that Dartmouth hosts there. The Powwow is led by the student organization, Native Americans at Dartmouth (NAD), and the Native American Program (NAP).

Powwow attracts upwards of 1,500 people from all over the country and has the distinction of being the second-largest event of its kind in the Northeast (second only to Schemitzun, an event sponsored by the Mashantucet Pequot Nation).

The two-day event is held the second weekend in May.

“Just hearing the voices of our people and the sound of the drums echoing off the ivy walls creates a sense of validation that this is our school and that it is our home for the four years that we’re there.”

Cinnamon Spear Kills First '09, Adv’13

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*The other events include the Homecoming bonfire, Winter Carnival, Commencement, the reunion concert, and Summer Carnival.
THE DARTMOUTH WEATHERVANE

The Dartmouth weathervane stood atop Baker Library Tower for 92 years until an alumni-led petition calling for its removal garnered almost 900 signatures. It was removed in July of 2020. While many alumni see the change as growth for the institution, some alumni are disappointed to see the removal because of their association with the weathervane as a symbol of Dartmouth.

The original design resulted from a contest held during the construction of Baker Tower in 1928. The weathervane depicts Eleazer Wheelock sitting on a stump above a Native American man smoking a ceremonial pipe. A barrel of rum rests behind Wheelock. The pipes are a symbol of a ceremonial commitment or a seal of a treaty. Ceremonial pipes are used by many indigenous peoples of the Americas; however, the barrel of rum and dynamic of body language between the individuals is stereotypical and patronizing toward Native Americans. The weathervane also reinforces the myth that Eleazer Wheelock successfully educated and evangelized Native Americans.

The old weathervane is currently being stored in an off-campus facility maintained by the Hood Museum of Art. A plan for a newly-designed weathervane is currently in progress. In addition to a newly-designed weathervane, the Campus Iconography Working Group will also review other potential changes across campus.

Questions to consider:
• How would you explain the removal of the weathervane to an upset alum or donor?
• How would you share the news of its removal with a Native American alum or donor?
PaaWee Riveria ’13 (left) of the Pueblo of Pojoaque serves as White House director of tribal affairs. Jodi Archambault Gillette ’91 (right) of the Standing Rock Sioux served in the role under the Obama administration.

Lori Arviso Alvord ’79 became the first Navajo surgeon. She participated in the Fly-In Program.

Dawson Her Many Horses TU’10 of the Rosebud Sioux Tribe is the Head of Native American Banking for Wells Fargo. He serves on the National Museum of American History Board of Directors.

Hilary Tompkins ’90 of the Navajo Nation is the first Native American member of Dartmouth’s Board of Trustees. She served eight years as President Obama’s top lawyer overseeing the panoply of legal issues facing Native American tribes.

Eva Smith M.D. ’74, a member of the Shenecock, is the first Native American woman to graduate from Dartmouth. She serves as the medical director of the K’imaw Medical Center.
Alumni of Distinction

Louise Erdrich ’75 Turtle Mountain Band of Chippewa won the 2021 Pulitzer Prize winner for Fiction for her novel *The Night Watchman*. The story is based on the life of her activist grandfather, a night watchman at a factory near the Turtle Mountain Reservation.

Samantha Maltais ’18 is the first member of the Aquinnah Wampanoag Tribe to attend Harvard Law School.

Devin Buffalo ’18 of the Samson Cree Nation has become a motivational speaker to help shatter stereotypes and inspire Indigenous youth.

Reverend Francis Philip Frazier, a non-graduating member of the class of 1920, Santee Sioux, matriculated at Dartmouth in the fall of 1916. After a year, he enlisted in the U.S. Army and eventually graduated from Oberlin College in 1922. In 1964, Frazier was awarded an honorary doctorate by the College.