

*A Brief History of the 1963
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The First Generation --
One of the Greatest
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**A BRIEF HISTORY OF THE 1963 NCCU REUNION CLASS:
THE FIRST GENERATION—ONE OF THE GREATEST GENERATIONS**

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The term, “The Greatest Generation” was coined by NBC former Anchor Tom Brokaw to commemorate the heroism of troops during World War II. The term, “The Greatest Generation” is a mirror, and a reflection of the successes and achievements of the North Carolina College at Durham class of 1963.

Approximately one month before the class graduated, Birmingham, Alabama exploded in a mass civil rights protest. American Democracy was on trial! One month later, the class of 1963 marched down the aisle to receive their Bachelor’s degrees. A few weeks later, August 1963, several 1963 graduates comprised the one million protesters in the famous “March on Washington for Jobs and Freedom.” This was the largest civil rights demonstration ever organized in America. One year later, Congress enacted the 1964 Civil Rights Act. This bill was a watershed in American History. This was the most monumental piece of legislation ever enacted into law in American History. This bill reshaped Democracy, and ushered in a wave of reforms throughout all categories of society. At this time, American Democracy was no longer on trial; instead, the 1963 class symbolized, what is termed, “justice vindicated.” The 1963 class was an eyewitness to history. America and the world, experienced more changes between 1945 and 2000 than in the previous 150 years. The 1963 class was an eyewitness to history; distinguishably among the First Americans to experience “Integration with Dignity,” and, to a degree, to visualize the ingredients inherent in Martin Luther King’s Dream of a Beloved Community.

The successes, achievements, and contributions of the 1963 class are emblazed into the history of North Carolina Central University (NCCU). The new research shows that NCCU was chartered in 1909 instead of the published established date of 1910. As noted, the 1963 class was the First Class to experience “Integration with Dignity.” Also, and, seemingly, more so than any other class, the 1963 class reflected the University’s motto of “Truth and Service.” Truth is a holistic approach to education. North Carolina College (NCC) evolved as America’s First Historically Black four-year college (HBC) in 1925. Aside from the above, another unprecedented act was the state legislature’s authorization of the prefix North Carolina to replace Durham state (1923–1925) as the name of the new college. It was an unprecedented act! At that time, with the exception of land grant colleges (i.e., N.C. A&T), black public colleges were named for the cities in which they resided. The HBCs in Elizabeth City, Fayetteville, and Winston-Salem are named

for their respective cities. Thus, when the Golden Eagles of Ligon, Darden, Hillside, Dillard, Robinson, Dudley, Stephen Lee, J.T. Barber, P. W. Moore, Atkins, Booker T. (Rocky Mount), and elsewhere departed for NCC in September 1959, they represented generations of sacrifice and pain. Unknowingly, the students were pained. Unlike today, there was a sense of fear, expectation, and urgency. They were confident. Unlike their parents who had internalized the “fears” of the Great Depression and war, the Golden Eagles symbolized the New Freedom. Their dream was no longer deferred; they were on “a fixed road to destiny”.

When I graduated from W. H. Robinson High School, Winterville, Pitt County, North Carolina in 1959, I had a sense of urgency. I knew that my immediate destiny was North Carolina College at Durham. My sister, Addie Ruth, had graduated with Honors from NCC a year earlier. My Mother had already informed my employer that “Henry is going to college,” thus, I would be unavailable for work in the fall. Before I departed for college, I visited my former employer. He said: “Henry, I hate to lose you, but go ahead and make something of yourself.” I often reflect upon those words. They are the same words my U.S. Air Force Commander used before I boarded the plane to rotate from Portugal to Maxwell Air Force Base in Montgomery, Alabama. Also, I often reflected upon the words of others. “Good Luck,” were the words my white ball player friends—Mack, Lee, and Steve—used when I announced my planned departure from home. They were genuine friends. They maintained contact with the family clan, and attended the funeral of the legendary “Uncle Charlie” a few years ago. Although segregated and paternalistic, the county never experienced the level of provincialism that is outlined in Neil McMillen’s, Dark Journey, within Mississippi. For example in the Deep South (Mississippi), it was disrespectful for a black driver to pass a white operated vehicle on the highway.

My youthful experiences mirrored those of other Golden Eagles within the county, region, and state. My home had a four-digital rotary phone and a black and white TV with three restricted channels—CBS, NBC, and ABC. The most popular programs were, Amos and Andy, Ed Sullivan, I Love Lucy, Jack Benny, Nat King Cole, Ann Southern, Walt Disney, Gunsmoke, the Zane Gray Theater, and the Saturday night Gillette Cavalcade of Sports (Boxing). Cartoons such as Tom and Jerry, Woody Wood Pecker, and the Road Runner entertained us. Weekly serials featured Annie Oakley, Don Dare Devil, and Kelloggs Wild Bill Hickcock. Golden Eagles, how many of you were enticed to smoke because of this popular advertisement: “Got a cold, smoke Kool.” “In the day,” cigarettes were priced at 25 cents per pack, and gas was 25 cents per gal.

The Golden Eagles’ living rooms were jammed packed with youthful neighbors on weekends. Television was still somewhat of a new phenomenon when the Eagles arrived on campus in 1959. Richmond, Virginia was the site of one of the Upper South’s first TV stations. It opened in 1955. On the flip side, the Golden Eagles experienced the social phenomenon of TV before most Southerners. Whereas

the Richmond TV station opened in 1955, WNCT-TV (CBS) opened in Greenville, North Carolina on December 22, 1953. Remember, the CBS evening news with Douglas Edwards? Incidentally, WNCT-TV was the First TV station east of Raleigh. Like Virginia, citizens in the rural areas of the county reportedly wondered, why is it always snowing in Greenville? Despite the new technology, Radio remained a popular asset. Meanwhile, Dr. A. A. Best served the black residents, and Dr. A. M. Mumford attended to both races. Unlike today, I was never afraid to visit the doctor.

The Greenville (N.C.) Daily Reflector disseminated news throughout the county. Like elsewhere within the rural South, the most popular column was entitled, "Colored News". The columns highlighted revivals, obituaries, and weddings. No black advertisements were accepted. The other major media source was radio station WELS. Elijah "Hotfoot" Lawson selected tunes that were specifically designed to accommodate call-in from "the Hip Shakers, and love makers" within the surrounding areas. The white radio station had a similar program. The press dutifully listed social infractions at the Tropicana (club), Roxy Theater (black), and the various Juke joints within the area. The racial lines were rather blurred on weekends, as a phalanx of people "Walked the Line" in front of Belk's and *Whites'* department stores. Inside of the stores, others shopped for "Papa's Brand New Bag." Law enforcement and race relations reflected the patterns that existed elsewhere within the rural South.

My departure from home and my educational environment paralleled that of other students from Pitt County's five black county high schools. They were named: Bethel Union, W. H. Robinson, J. R. Whitfield, H. B. Sugg, and South Ayden High. C.M. Epps served the Greenville City community. With the exception of Epps, all of the above schools educated students from grades one through twelve. J. W. Maye, Sr., principal, W. H. Robinson, was the most prominent educator within the county. His wife, B. C. Maye, later desegregated the county's library system. Dudley Flood, principal, Bethel Union High School, was a prominent and well-respected educator within the county as well. Later—to desegregate—the county abolished the five black high schools and the existing white schools. The county erected four new high schools (grades 9–12) throughout the county, all of which opened on the same day at the same time. The strategy to transition from segregation to desegregation was genuine. In retrospect, however, 50 years later, America has learned that it is easier to change the law than the heart. The erection of four new schools was a noble strategy. Correspondingly, however, there was a need for a collaborative platform to sensitize white teachers to the social and debilitating aspects of race. The collapse of segregation meant that teachers were expected to teach students (males) whom they had been taught to fear all of their lives.

Also, a platform was needed to infuse, to transform, and to transfer collectively the spirit of academic excellence to all of the schools. Pitt County collectively retained teachers within their major subject areas. On the flip-side, elsewhere in

the region and the state, Golden Eagles lamented that their “favorite teachers” were assigned to teach core-courses that were labeled “secondary, remedial, and intermediate,” while black male teachers taught hygiene, social studies, physical education, industrial arts, and Driver’s education. The failure to protect the teachers and to desegregate the various PTAs unknowingly impeded desegregation. Also, both then and now, flawed opinions about integration and desegregation often impacted on race relations as well. For example, “in the day,” the segregated South was endowed with self-appointed and self-anointed local leaders who were so-called, “Head Negroes in Charge,” the HNIC. The HNICs often deflected and misdirected genuine efforts to desegregate in a fanciful effort to protect the social hierarchy. As the Golden Eagles finalized their plans to attend North Carolina College, a bitter debate engulfed the South over the 1954 Brown Decision—massive resistance (Virginia), Little Rock, and the struggle for civil rights in Albany, Georgia. Thus, the Golden Eagles, the last class of the 1950s, captured the moment. They are a mirror through which to view the past and an affirmation that desegregated schools were still “a Dream Deferred” in 1959.

Meanwhile, the home of the Golden Eagles reflected American popular culture. Seemingly, everyone loved Jackie Robinson and the Brooklyn Dodgers. The County Fair, the May Day activities (school), the Roxy Theater, and the Mills Brothers Country Store at Haddock Cross-Roads were popular as well. Like elsewhere, the church was the center of the community. Selected churches named Good Hope, Mt. Calvary, Sycamore Hill, and Shiloh anchored the various local communities. The weekly Sunday sermons condemned avarice, materialism (Luxury cars), and, licentious behavior. Also, the church dramatically sanctified work, ethics, and morality. Thus, the Golden Eagles were imbued with established social values which defined “civil rights and civil wrongs” before they departed for school. Again, and basically, they understood the differences between right and wrong. More importantly, they were sensitized to accept the consequences of their actions. The various ministers often focused on “time” as indicative of character.

Correspondingly, however, as the titular head of the community, the church was too condescending. The past is prologue. When the segregated schools collapsed, the church, principals, teachers, and community leaders, sacrificed the generational “culture” of the Golden Eagles’ parents for what is termed, “the cause.” There was no collective effort to preserve academic records, Yearbooks, photo albums, May Day programs, athletic trophies, and other iconic symbols of achievements. They were disbanded and trashed. Thus, the SEEDS of the Golden Eagles, unlike their parents, marched off to desegregated schools without an enriched sense of “culture” and iconic symbols to inspire and to motivate. Also, unlike the Golden Eagles, without “culture,” they were less protected by their parents’ symbolic, Rock and Shield. Perhaps, the father of black history, Carter G. Woodson, said it best when he remarked, “An absence of culture is indicative of an inferiority culture.”

The home imbued the Golden Eagles with the mythical Rock and Shield. Every family was employed. The Golden Eagles evolved from an environment of work, “Hard Work.” Many worked in family-owned businesses, and private industries. Others were entrepreneurs (Watkins product) and agriculturalists. The economy was tobacco. “Tobacco was king” and it controlled everything and everybody in North Carolina during the post-WWII years. There was no minimum wage in what was termed, “the day.” My Mother and the parents of Golden Eagles elsewhere earned about 50 cents per hour, and as a tobacco-trucker, I earned \$4.00 per day. Later, as a tobacco primer I earned \$10.00 per day. Despite the “Hard Times,” the youthful Golden Eagles were engulfed with generational values that are now somewhat obscured in a technocratic society. They exhibited character, ethics, and morality. They were focused! They had a Dream! They were sensitive to Charlotte Hawkins Brown’s admonition of “How to Speak, Act, and Dress.” The church affirmed Brown’s philosophy. At this time, the Golden Eagles and others recognized that changes were coming in the biracial system and that real choices had to be made. Their choice was NCC.

The “Hard Times” generated its own culture. Culture is the embodiment of mankind. Culture is the history of a community! As the Golden Eagles finalized their plans for college, they wondered how best to commemorate their legacy of academic excellence. An equally important objective was to preserve the values of Labor, Family, and God, and, at the same time, to inspire, to motivate, and to imbue each succeeding generation with an awareness that the struggle continues. “We felt a need to stay together,” noted a now retired principal. The Eagles met informally with their senior classmates named Aggies (N.C. A&T), Viking (ECSU), Bears (Shaw), Rams (Winston-Salem), Falcons (St. Augustine), and with their peers who had accepted employment in the industrial north (New Jersey and Connecticut). The group “reflected” on the need for a collaborative platform, a strategy, to disseminate the legacy of academic excellence, Work, athletics, and culture. To accomplish the above objectives, the group laid the foundation to celebrate “Industrial Day,” and to resurrect the High-Stepping C. M. Epps High School (now Middle School) Marching Band. In time, during the succeeding years, the summer celebration evolved into a popular countywide celebration of heritage and culture. While the street vendors’ radio blasted “Shot-gun,” the steel toe boots of the High-Stepping C.M. Epps Majorettes symbolically tapped, “Do The Right Thing,” wisdom, power, knowledge, and destiny. (I was an eyewitness). Their Destiny was NCC. Thus, when the Golden Eagles departed their homes in September 1959, they were consumed with the knowledge that they had preserved their legacy, and that they were now ready “to get on board” the O’Jays’ symbolic “Love Train” for Durham, Raleigh, and beyond. Unlike today, they boarded the train on the right side of the track.

Whereas others and myself traveled to Durham on a Carolina Trailways bus, another Golden Eagle arrived in town in one of the most potent symbols of prosperity and “a return to normalcy” (WWII) within the decade—the famed 57’

Chevy. The car was radio equipped, air conditioned, and had long fish-like tail fins. As we exited the bus, the aroma of tobacco filled the air. At this time, Durham was the center of tobacco manufacturing, and was affectionately termed, "The Bull City." The taxi trip to the NCC campus was uneventful. The taxi slowly negotiated its way down Pettigrew Street, the main black business district, which intersected with Fayetteville Street and the campus.

The Durhamnite Golden Eagles had families and extended families that owned businesses within the area. The businesses included, auto mechanics, shoe repair, the service printing company, the Green Candle restaurant, the Carolina Times (black weekly), the Biltmore Hotel, and North Carolina Mutual Life Insurance Company (NCM), the largest black owned business in the South. The name "Mutual" was an iconic symbol of business success. All Eagles knew the name of a Mutual agent. Joe Cecil Burney is accorded special recognition. He exhibited decades of unshakable loyalty to Mutual. Hopefully, in time, and, in fairness, Mutual will create a category on its web site for Burney and other dedicated long-term agents under the rubric of "The Agents Hall of Fame." The agents built the company. Incidentally, debunk NCCU's phone recording of "From the Archives." JES is unlisted as one of the founders of Mutual in my book, The Right Man. Aside from Mutual, there were businesses in the extended parameter, which included, the College Grill (across from Lincoln Hospital), Mechanics and Farmer's Bank, Dillard's Bar-B-Que, the Silver Dollar Club, and "Tree in the Wall" Juke Joint.

The campus was filled with excitement on opening day. Whereas the 2013 students transported themselves to college in shiny new foreign cars, a majority of the female Golden Eagles, unpacked their belongings from the family car in front of ADS, Rush, and McLean dorms. Also, if off-campus housing was unacceptable to parents, the students were returned home. Later, the students gathered in front of ADS dorm, the dining hall, and on a long silver-laced rail in front of the on-campus Campus Grill. Undoubtedly, the conversation centered on orientation, class registration, and the beginning of classes. In time, the students congregated in Benjamin Newton Duke Auditorium (popularly known as B. N. Duke) for orientation. At that time, the students never visualized what historians term, "time and place." They had unknowingly locked themselves into one of the greatest intellectual reform movements in American History. The students were exuberant, optimistic, and bright. They were sensitive to the spirited activism of Rosa Parks, the Montgomery Bus Boycott, Martin Luther King, Jr., and the increased popularity of the intellectualism of W. E. B. Du Bois. This was historically the last class of students with parentage within the "ole guard," the Washingtonian conservatives. Hence, the Golden Eagles' soul was tested, and their psyche shaped and reshaped by the black revolution of the 1960s. This was the last time, to a degree, that the parentage of Eagles reflected Washingtonian conservatism. The next year, February, 1960, the sit-ins ignited a social revolution that was the death knell for the Washingtonian philosophy. The

Washingtonian philosophy of “Always First Class—Always, the Best” echoed my personal philosophy. Also, in retrospect, fifty years later, the leadership of the 1960’s should have preserved the Washingtonians views about ethics, morality, and economic independence. For a larger view, see “The Washingtonian Legacy: A History of Black Republicanism, 1915–1945” www.hlsuggs.com.

Do you remember the final freshmen orientation in the B. N. Duke Auditorium before classes? The Rev. J. Neal Hughley, the campus minister, presided. His wife was an NCC career staffer. Rev. Hughley introduced President Alfonso Elder (1947–1963) who had succeeded President James E. Shepard (1909–1947). Elder, unlike Shepard, was a scholar and a mathematician. He authored a book, and was well-respected within the academic community. Like always, he referenced “Excellence without Excuse” and exalted NCC’s motto of “Truth and Service.” At that time, neither the students nor this author understood the significance of Elder’s remarks. Truth, the one word, “Truth,” encapsulates the liberal arts (John Dewey, 1859–1954). The definition consumes several volumes. I have read every volume as is reflected in The Right Man (JES). Elder’s speech to the Golden Eagles affirmed JES’s dream of “a great four-year university.” JES’s dream and Elder’s philosophical opinions are often inseparable. The dream of JES, the words of Elder, and the prayers of Hughley were absorbed, infused, and revealed as college presidents, high corporate executives, distinguished lawyers, doctors, teachers, and powerful business owners (Realtors) appeared at the on-campus Reunion in October 2013.

The First NCC class was Health Sciences with Professor Frazier Savage. Professor Howard Fitts (NCC-Retired) recalled that Professor (Mrs.) Savage was a distinguished scholar, and was one of “the earlier graduates of the University of Michigan.” She was, in his words, “connected” to the famed Creecy family of Halifax County (Ahoskie). The men were “champion players” on Shaw’s football team and the Creecy family distinguished themselves in theology, education, and business. (See Black Halifax County outlined in P. B. Young book).

A few students in the class wore their Maroon and Gray beanies (hats). A few of my classmates, who were named Charles, Alice, James, Raymond, and Marie, were admonished, “to sit prettily.” Professor Savage was an excellent teacher and her colleague, Professor Howard Fitts, was academically strong, inspiring, and motivational. In time, the Golden Eagles and I met other professors in the Liberal Arts, which included Earl Thorpe, Caulbert A. Jones, George Nixon, Joseph A. Taylor, and Helen Edmonds. Golden Eagles, remember, Helen Gray Edmonds? She was the best known and one of the most popular female educators within the state in 1959. A few years earlier, 1956, Dr. Edmonds had seconded the nomination of Republican presidential candidate Dwight David Eisenhower at the Republican National Convention. This event was unprecedented, but understandable. At this time, no gridlock here, the black community was about equally divided between Republicans and Democrats. The 1960 presidential election (JFK) changed things.

Aside from the Liberal Arts, the Golden Eagles met a strong core of faculty members in the Pure and Natural Sciences. Mary Townes, and Professors James Lee, Butts, Ezar Totten, C. E. Boulware, Marjorie Brown, and H. H. Riddick taught the “tough” courses in the Pure and Natural Sciences. All of us remember Mary Townes, who sketched notes on the blackboard with her right hand and erased with her left before the class could record her notes. NCCU has honored her with the Mary Townes Science Center. Professor Massey taught German, Professor Iola Horry, French, and Professors John and Wilson taught within the Fine Arts department. Notable English professors were Charles Ray, Minnie Spaulding, and Penny Perry.

The NCC faculty in the Arts and Fine Arts was well-respected and recognized internationally. Director Sam Hill, NCCU Choir and soloist Thurman Matthews (Greensboro) performed on Broadway and on the stage of the Metropolitan Opera in New York City as well. Dr. R.L Jones directed the marching band which was accorded recognition throughout the state. The band members were skilled musicians. Willie Nash evolved as a nationally known artist. The Nash Gallery was known throughout the land. Although Earnie Barnes played football, he later distinguished himself as an internationally known cartoonist for the CBS weekly sitcom, “Good Times.” As noted, high school principals competed for NCC music majors.

Another artist and nationally known leader who is indexed into the national arena is John T. Avent, M.D., a Nashville native who pioneered medicine as an OB/GYN in Rocky Mount for decades. After graduation from NCCU, he attended Meharry Medical School. Avent entered NCC in 1959. On February 1, 1960, four students from N. C. A&T in Greensboro staged a sit-in at a downtown lunch counter. The next day, John Avent and a group of NCC students launched a similar protest in downtown Durham. Whereas Avent and the Durham protesters were arrested, the A&T students escaped punishment. In time, the Durham case was appealed successfully to the U.S. Supreme Court. Thus, a Golden Eagle, John T. Avent, M.D. and the Durham Group are stitched into the legal statutes of The Civil Rights Act of 1964.

The Golden Eagles led Coach H. H. Riddick’s football squad to several conference titles and a CIAA Divisional championship during the era. We remember the heroics of Donald Thomas, Reggie Pryor, Bo Bo Hinton, “Hatch” and the Spauldings. On the flip side, however, the gridiron was dominated by Richard Hicks, quarterback of Rocky Mount’s famed Booker T. Washington. His teammates include Samuel Sullivan, Raymond Nobles, Earl “Thunder” Miller, Joe Grandy, Charlie Cox, Bishop Harris, Ed McMillian, Alfonso Peace, and others. A former NFL star concluded that many of the Golden Eagles and athletes at other HBCs—historically black colleges—were ahead of their time. Riddick’s players, he noted, could have easily qualified for the present NFL.

The male and female Golden Eagles were true athletes. Coach LaVonnia Allison's female athletes lived in on-campus dorms. The men resided in the Howard J. Chidley Hall. They were dispersed throughout the dorm. Like the female athletes, the Chidley players were neither assigned to separate floors nor were they accorded a special diet within the cafeteria. Chidley Hall was a unique experience. It was a moment in time. The "Men of Chidley" knew each other and one another. When I arrived on campus in August 2002 to write the history of NCCU, the news about the planned destruction of Chidley Hall shocked me. Allegedly, the scheduled destruction of Chidley Hall was designed to enrich diversity.

Chidley, B N. Duke, and George Mason were the founders of NCCU. Chidley Hall is culture. It is an institution. It is manhood, leadership, and a symbol of "Truth and Service." When the dorm opened in 1950, it was the most architecturally advanced male dorm on an HBC campus in the South. Howard J. Chidley supervised the construction. He was a Shepard confidant. He was indexed into the International Sunday School Movement and the national Chautauqua organization as well. The record shows that he attended every commencement of the National Religious Training School and Chautauqua (1909–1914) and the later National Training School (1914–1923). He was a prominent fixture throughout the South. There would be no NCCU without Chidley. He saved the school from extinction on several occasions. In time, my columns in the Durham Herald Sun highlighted the crisis. A confidential source revealed that my columns, speeches, and words sparked an interest and galvanized support for a brief review. Chidley was completely renovated. The façade, the front, was retained.

Golden Eagles, here is a lesson in fund-raising. Fund-raising is a process. Had the relationship with Chidley and the Chidley family been maintained and perpetuated, the seeds of the Golden Eagles would be eligible for Chidley scholarships. The "Men of Chidley" welcomed, the Dean of Men, Dean John L. Stewart's suggestion for an open house and the election of a Miss Chidley Hall. This well-respected event attracted the entire community. The Dean awarded prizes for the best decorative and innovative rooms. Ms. Eleanor Gatling, a math major, was elected "Miss Chidley Hall" in 1963. She was revered and well-respected throughout the community. Her academic prowess rivaled that of Lenwood Walker. Walker, a Golden Eagle, graduated from Fayetteville's famed E.E. Smith High School. Walker graduated with a 4.0 average. In essence, he received all A's in all courses for four years. Another E. E. Smith graduate and Golden Eagle, Herma Jean Robinson, was elected Miss Phi Beta Sigma in 1963. Delores Mckenzie reigned as Miss NCC and Marva Roberts was selected as Miss Homecoming. All of the above are models of "The Greatest Generation."

Dean Louise Latham was an academic fixture on campus when the female students arrived in 1959. She often exalted Raleigh's Ligon High School "Little Blues", which, at that time, graduated some of the most academically prepared

students within the state. At that time, Ligon, owing to a lack of diversity, Dudley, Dillard, E. E. Smith, and elsewhere probably failed to visualize themselves as members of “The Talented Tenth.” Thus, the First class assemblies that Dean Latham and Dean Stewart addressed comprised the best students from the best families. The school reflected the words of its founder, James E. Shepard, who often said: “Image is Everything.” At that time, as noted, “NCC was something.” Aside from Ligon High, the names emblazoned on the various T-shirts read: Dudley, Dillard, Robinson, Hillside, Epps, Darden, Penn, J. T. Barber, P. W. Moore, Stephen Lee, Second Ward, Atkins, and others.

The above schools were often named for strong and principled black men. The black principals, teachers, doctors, lawyers, businessmen, ministers, and the “mutual man” were cultural icons within the community. They were recognized as symbols of success. They mirrored a critical mass of intellectualism. The students in the auditorium evolved from this environment. They were focused, and, unlike today, they expected to graduate within four years. Years later, Dean Stewart published an autobiographical account of his years at NCC. The University (NCCU) named a women’s Residence Hall (New Residence) in tribute to Dean Latham. Years later, the building was demolished and replaced with a bookstore and a parking lot. Dean Latham dedicated her life to NCC. It is unfair to attach her name to a parking lot.

As the freshmen, now Golden Eagles, departed B. N. Duke, they ambled by the Hoey Administration Building. I have researched every building on campus. The Hoey Building opened in 1929. The plumbing cost \$5,000. It occupied the office of President Alfonso Elder and Registrar, Francis Eagleson. Hoey housed a post office, a store, and instructional classrooms. The basement had a large floor-length mirror—Look Sharp—and a shoe shine stand. The above was a holdover from the Shepard era. He believed that a man’s shoes reflected his character.

The Golden Eagles should visit Hoey. The floors are uneven. Is the building sinking? The building is too old for a complete renovation. Also, it may be a historical landmark. Also, am I the only Golden Eagle who feels that NCCU needs another symbol as an alternative to the JES black marble statue to depict diversity? A side view of Hoey, one of the oldest buildings on campus, with the names North Carolina Central University emblazoned onto the side is a flawed symbol. The building committee may wish to take a look at Western Carolina University’s (Cullowhee) new official symbol. The new symbol should reflect the universality of the man (JES), the school, and the mission. I have some ideas; please send me yours. Meanwhile, the acquisition of land and a new administration building should be one of three priorities for the Golden Eagles and the national NCCU alumni.

The next stop on the campus tour (1959) was the Albert Turner Law Building. The law school opened around 1939. The law school was a legal strategy by the state to avoid the desegregation of UNC’s law school. Turner pioneered law in North

Carolina. He gave blacks a chance to study law, and, in so doing, he uplifted the indigent, and consoled the wrongfully convicted. He was a contemporary of Thurgood Marshall, the legendary chief legal counsel for the national NAACP. He was revered by Golden Eagles, Frank Balance, John Harmon, and the brilliant legal mind of NCC legal scholars such as Lacy Streeter, Callis Brown, Floyd McKissick, Sr. and James Ferguson.

All of us remember Frank Balance, John Harmon and the other Golden Eagles. Balance evolved as a distinguished state senator. Harmon still practices law in New Bern. A close family member of JES graduated from the law school a few years ago. A list of distinguished law alumni includes LeRoy Johnson, Georgia's first elected black state senator, and Maynard Jackson, the first black Mayor of Atlanta, Georgia. There are scores of other law alumni within the state legislature, state government, and in private practice throughout the nation. Until recently, the present NCCU law school was one of the largest (and best) stand-alone law schools in the South. The school has a large and diverse student enrollment. The law school is well-respected within the state. A U.S. Supreme Court Justice delivered a major address on campus a few years ago. It is unclear why the name of Albert Turner is missing from the new law building. It should be attached. Meanwhile, despite a black law school, 50 years of law, and a city with a plethora of attorneys, a personal injury attorney is often difficult to find.

The tour continued with visits to the dorms of Old Senior, Annie Day, Rush, and McLean. Here is an opportunity to correct some historical inaccuracies. There were three Annie Days. The NCC dorm is named for JES's wife, Annie Day. A daughter and a Granddaughter were later named Annie Day. At various times, all of the women were employed with either the NRTS&C or the NTS. Their names appear frequently in the archival records of the NRTS&C. Annie Day married JES in 1895. Correspondingly, there is no evidence that "JES was one of the richest men in the city or the South in 1911." He failed as an entrepreneur. There is no evidence that he singularly owned a major business during the 1890s, and JES is unlisted in the archival records (and on Mutual's web site) as one of the founders of the now North Carolina Mutual (NCM). The recording, "From the Archives," should be removed from the NCCU telephone directory.

Like Chidley, Annie Day, Rush, and McLean resonated Institutional culture. The ladies' speech, dress, and mannerism mimicked the teaching of famed educator Charlotte Hawkins Brown. The ladies knew each other and one another. A bond developed, which evolved into a friendship that extended beyond graduation. Annie Day was the center for on-campus weekend activities. The dorm was adjacent to the Campus Grill, which was underneath the ground floor of the dining hall. The grill served large juicy hot dogs that were filled with lots of onions and chili and wood-cooked bar-b-que sandwiches. The former county residents and I often joked that the hot dogs and sandwiches rivaled those served through the back door of the Dixie Queen and the James Bar-b-Que house. At that time, no one attached any significance to the above food. "In the

Day,” the parents of the Golden Eagles helped to perfect Bar-B-Queing as a culinary art. Everyone in the county knew, “the Bar-B-Que King,” the legendary “Uncle.”

Remember, outside of the grill, there was a long iron silver laced rail. The Campus Grill and the outside rail were meeting places to exchange hometown news, to renew acquaintances, and to cultivate “Impressions.” Later, “Chances Are,” the group and the “Drifters” would go “Strolling” down to the ground floor of Annie Day to escape the “Heat Wave” and to listen to “Moms Mabley,” and to “Twist and Shout.”

Inez Coleman directed the dining hall. She is remembered as a person of honor and integrity. She lived on-campus, and arose each day around 4:00 a.m. to prepare breakfast for “my students.” Inez Coleman loved her work, and, to a degree, she probably envisioned herself as a surrogate Mother to the students as well. Golden Eagles student employees spoke fondly of her. They recalled her quiet demeanor and that she always appeared impeccably dressed in her neatly starched white uniform. She was forceful, direct, and insisted that the student workers report to class on time. Director Coleman raised her voice only to direct student cafeteria workers named Barfield and Compton. Although a few of you may disagree, the menus were always well-balanced and nutritious. I even enjoyed what many of you popularized as, “wonder meat.” She dedicated her life to NCCU. Yet, the new \$15 Million dollar cafeteria is named Pearson Cafeteria. In fairness, I wish to suggest The Coleman–Pearson Cafeteria. An alternate proposal is the Inez Coleman Cafeteria–Pearson Hall. Again, Inez Coleman dedicated her life to NCC, “my students.” She should be honored with dignity and grace.

Inez Coleman was a contemporary of Ruth Rush. Rush Hall is named in her honor. She is remembered as a true heroine. Her career at NCCU began with the NRTS&C. She was well-respected by JES and Annie Day. As was the case with other career employees, she dedicated her life to NCC. Remember, at this time, there were no minimum wage, social security, and a limited retirement system. Rush and the others tolerated uneven pay. As I researched Rush Hall, I unearthed a shipping label from a High Point Furniture Company, which read: “Ship to Duke’s Negro Dorm.” To the Ladies of the Golden Eagles, did you observe hand-carved designer wooden furniture in the lobby in 1959?

Rush Hall is next to the JES Memorial Library. The library was reportedly the brain-child of Mutual’s Asa T. Spaulding. When the library opened in the early 1950s, it was one of the most architecturally advanced libraries on an HBC campus. More so than any other spot on campus, the library accentuates the “...sloping hills and verdant green.” No such thing anymore. Unfortunately, the images of the sloping hills are gone forever. A high annex now extends in front of the building. A senior architect informed me that, “with a bit more money and ingenuity, the library could have been renovated without the front annex.” Thus,

a reconfiguration would have preserved the “...sloping hills and verdant green.” Well, maybe, the annex was added a generation ago. Today, the Golden Eagles have observed that a large annex in front of the building has desecrated one of the most cherished memories on campus.

The memory of a paucity of books in the JES library on Africa and the African-American experience and historiography convinced me to offer my 30-year career book collection of approximately 1400 books to the JES library. Also, I was deeply pained after an RTP reference librarian indignantly reprimanded two NCCU female students for the late return of books. Later, I observed the books in my home library. Again, I donated (free), 1,400 books to the Suggs African and African-American book collection. Also, at the time of the donation, I pledged to raise the numbered titles to 2,000 so as to give NCCU the largest collection of books with African and African-American titles within the state and possibly the South. A textbook collection with eBooks was pledged as well. Instead of approval and recognition, I received disapproval, indignation, and a kick in the gut. As of the above date, dozens of the books are now missing. Although the books were donated approximately five years ago, a recent audit revealed that about 240 books have yet to be added to the library/archival on-line book collection. There has never been a meeting of the library committee.

The “lost” books include a book of poems by Maya Angelo, and a personally autographed book on Negrophobia by a faculty colleague with whom I have worked for 20 years. A staffer observed that “students use clipboards and the Internet, our students don’t read books anymore.” Also, the NCCU Library/Archives had expressed no interest in the accumulated 30-year personal papers on JES. It is unthinkable for a university to reject the personal papers of its own founder. The above is a teachable moment for the seeds of the Golden Eagles.

The O’Kelly football stadium (now O’Kelly-Riddick) was the site of champions during the time of the Golden Eagles. NCCU has since changed athletic conferences and is now a member of the MEAC instead of the CIAA. NCCU still plays the Aggies; but, instead of archrivals such as the Shaw Bears and the J. C. Smith “Golden Bulls,” the new rivals are Howard University and Florida A&M. O’Kelly field was the site of NCCU’s 100th Centennial graduation. Chancellor Charlie Nelms presided over the program. This was one of the most historic days in the history of the city of Durham. It was a generational day for Eagles, Golden Eagles, and future Eagles. Equally important, the commencement was a Signature event for American higher education. The event celebrated the 100th anniversary of America’s First black state supported 4-year Liberal Arts College. Golden Eagles, we were there! It was a festive occasion, and excitement filled the air; somewhat later, I met Eagles who had attended the National Training School (1914–1923).

Again, here is a teachable moment for you.

As noted elsewhere, the Centennial program lacked vision. Here is what I mean. The Centennial program unfolded like a typical graduation program instead of sacred historical event. My suggestion to the Centennial committee to pen a brief history of the First Commencement went unanswered. Also, before the graduation, the Nelms administration neglected to identify the family heritage of graduates from the National Religious Training School and Chautauqua and the National Training School. They were unrecognized at the graduation exercises. Here was an opportunity to exalt “Eagle Pride” and to expand the Chautauqua Society as well. Again, as noted, fund raising is a process. I was enticed to leave Clemson to write the history of NCCU, to teach, and to be a part of a campaign to raise 3–5 million dollars for the Centennial. Unfortunately, there was no major capital campaign between 1992 and 2002. There was no major organized financial campaign between 2002 and 2012. The Nelms administration missed an opportunity to reconnect with distant alumni and to kick-start a major funding campaign as well. To repeat, fund raising is a process.

There was no discussion of JES, the NRTS&C, or NCC. *It was a typical Commencement. In retrospect, I should have been given an opportunity (as promised) to address the above, to glorify, to magnify, and to challenge the grads to “Truth and Service.”*

It was a historic day. Chancellor Charlie Nelms presided. The main speaker was Tom Joyner, a popular radio DJ. He delivered an inspiring, and well-organized presentation. The speech was well-received. The below comments are intended as a critique of Chancellor Nelms only. Seemingly, inasmuch that this was the 100th Centennial, a speaker who reflected the heritage, struggle, achievements and the dream of JES would have been a more relevant speaker for this historic occasion. A member of the JES family or North Carolina Representative (Dem.) Henry “Mickey” Michaux would have been an excellent choice as a speaker. Rep. Michaux is an excellent speaker. He revealed to me that he has seen the university from, in his words, “Seeds to greatness.” He remembers when there were only three buildings. He is well-acquainted with the JES family. With humility, this author’s Black History Month address, “The Genealogy, the Genius, and the Vision of JES, 1875–1947” would have been an excellent topic. A history of the National Training School and Chautauqua, 1909–1914, would have been useful as well. In “Truth,” the JES family should have received more recognition.

The Nelms administration’s decision to present each graduate with a nonreferenced and undocumented spiral history notebook in tribute to the Centennial was imprudent. History is going to be unkind. Thus, instead of a 350–page scholarly history, the grads—the seeds of the Golden Eagles—received a pictured spiral notebook. Remember, Chancellor Nelms canceled the Shepard History project (The Right Man) as, in his exact words, “not needed.” Thus, the history of a 100-year-old HBC that was commissioned to resurrect NCCU’s image as “a Citadel of Learning” was tossed aside. For the record, the Chancellor

neither asked about the research nor discussed the book with me. The decision to spend \$85, 000 to send the spiral notebook via the U.S. mail to students, alumni, and political power-brokers throughout the land was imprudent. At this time, the American economy was spiraling downward out of control, the U.S. housing market had collapsed, and NCCU had a horrific budget deficit. Undoubtedly, many Golden Eagles received this document. The Right Man (JES) is still in progress. You might help with a letter of support to the new Chancellor.

The local press, the Raleigh News and Observer and the Durham Herald-Sun recorded limited coverage of this event. There were no special editions, extended feature articles or histories of the NRTS&C or the NTS. I penned columns for the Herald-Sun for many years. At that time, the paper selected this author as the scholar to write the history of the NCCU Centennial. Instead, the task was assigned to a senior white male reporter.

The Education Building is next to the O’Kelly football field. It was unnamed in 1959. It is now named the James Taylor Building in honor of Professor Taylor. He appears in the archival records during the early years of the school. He was a confidant of JES and a career professor. The Education Department in 1959 was chaired by Madam and Dr. Rose Butler Brown. The same words that one might use to characterize Rose Butler Brown applies equally to her faculty colleagues who were Marjorie Brown (Math), Mary Townes (Biology), Mary Suggs (Business—no relation to author), Lavonia Allison (Physical Education) and other previously named faculty. Education professor, Octavia Knight is especially remembered by the men of Chidley. During Chidley Hall’s Open–House, which attracted the community, Dr. Knight and her family visited the rooms of the students who were enrolled in her class. This gesture of humanitarianism is remembered and appreciated. The above mentioned faculty women, and others, epitomized intellectualism, Honor, “Truth and Service.” It was rare for a black woman to have an earned Doctorate in 1959. It was a stellar achievement. They were role models and they recognized that their image, speech, and dress would radiate throughout the campus.

The faculty women were strong and iconic symbols of success and achievement. They dedicated their lives to North Carolina College. They were committed to making a difference. There is a need to honor them. Thus, I wish to challenge the ladies of the Golden Eagles to help with the organization of a one–day conference in March of 2015 Women’s History Month,

**Womanhood at NCCU—Scholarship, Honor, Family, and Work
1909–1947**

The Golden Eagles organizational committee will ask Chancellor Saunders-White to preside.

As the Golden Eagles negotiated the streets to the campus, they observed the new education building on Highway 55 East and the McDougald–McLendon Gym on Lawson Street. There has been no extensive internal or external renovation of the gym. It looked the same in October 2013 as it did when the Golden Eagles graduated in 1963. The new education building is appropriately named in honor of North Carolina Rep. Henry Mickey Michaux (D-Durham); he guided the construction bill through the state legislature. In fairness, and in a gesture of intellectual goodwill and humanitarianism, this author proposes that under the name of Henry “Mickey” Michaux, the names of Drs. Rose Butler Brown and Octavia Knight be added. As an alternate, the name of the new college of education might be the Brown-Knight College of Education.

The Willis Commerce Building is next to the JES Library. There is a rumor that a new building is planned. A business curriculum and department of business was always a priority for JES. He experienced serious problems with the recruitment of faculty for the Business College and for other faculty appointments as well. Remember, NCCU was a two-year Industrial–Vocational school until 1925. JES needed people with graduate degrees to teach. Fayetteville State remained a two-year school until about 1939. Elizabeth City, Winston-Salem, and N.C. A&T offered teaching certificates instead of teaching degrees. Thus, JES hired scholars from Pennsylvania, Ohio, New York and elsewhere within the “Yankee” North. JES was warned about his insensitivity to Southern nationalism.

Thus, as you can see, the College of Business is anchored in the National Training School (1914–1923). By World War I (1917), the school had survived an economic bankruptcy. Along with Hampton Institute (Virginia), the NTS was the premier school in the Upper South for the preparation of black accountants, financiers, bankers, insurance, marketing, secretaries, and business administration. The above curriculum was desperately needed because of the meteoric rise of North Carolina Mutual Life Insurance Company, Mechanics and Farmers Bank, and the plethora of businesses on Pettigrew Street. Also, the enactment of the Federal Income Tax law in 1916 and the economic explosion during the post-war years further enriched the school. The need for the NTS and business education was further highlighted by the Black Press, the NAACP, the National Negro Business League (NNBL), and the True Reformers who championed economic independence and racial solidarity in highly publicized campaigns throughout the South.

The most effective advocate for business education was publisher P. B. Young, Sr.’s Norfolk Journal and Guide. He organized a strategy termed, “Forward Together.” Huge cardboard banners decorated Church Street, a one-mile-long black business district—to announce “A Monster Mass Meeting.” At the meeting, Young forcefully challenged the audience to: “Save your money, Start a bank account, and Own your own home.”

JES approved of Young's strategy. JES's friend and confidant, William Gaston Pearson had a Norfolk connection that was affiliated with the movement. He was well-acquainted with the management of the Norfolk bank. Both he and JES revered the Metropolitan Bank, which advertised itself as the "largest Negro Bank in the World." In 1925, Pearson imported the strategy of economic independence, economic enterprise, and racial solidarity to Durham. He organized the largest national bank summit in Durham in the history of the South. Aside from the aforementioned leaders and organizations, the list included Robert Vann (Courier), John Murphy (Afro), Robert Abbott (Defender) and most major business leaders in the Upper South. The major objective was to establish a National Bank, and then to form branches throughout the nation to move "Forward Together." It was a noble idea; but the movement failed.

The point of the above is that a business, and business education is a process. The parentage of the Golden Eagles helped to lay the foundation for business enterprise in Piedmont North Carolina. They survived cold buildings because there was no money for coal. At times, they existed on cheese and hard tack (biscuits) because there was no budget for additional food. There was neither health insurance, nor pensions upon employee retirements. The times were hard, but the families of the Golden Eagles sacrificed, and prayed. Nevertheless, the NTS survived. The people had hope. They were risk takers. They dreamed, and they cultivated a culture. Culture is work—hard work. It is home, family, church, and school. It is a "forward movement." It is a guide; it is ethics, and a barometer of right and wrong. Together, it is a person's Rock and Shield.

Thus, when the Golden Eagles arrived on campus in 1959, many of them had small businesses (i.e. Beauty Salons, Sewing, Lawn Care), and had inculcated their parents' opinions about money, power, and race. As noted, an education is an engine of opportunity. The Golden Eagles, like their parents and the NCC faculty, visualized changes in the biracial system. No one was more sensitive to the impending changes in the biracial system than business professor Mary Suggs (no relation to author); her former students recalled that her opinions mirrored those of Howard University's Law Dean, Thurgood Marshall. "I am not training you to be Negro lawyers," he said, "but lawyers who must be equipped to compete with the best legal minds in America." In business professor Suggs' view, the same applied to accountants, financiers, and bankers. Her students praised her intellect, eloquence, and her ability to inspire and to motivate her students. She was "tough," one former (male) student noted "because she had to be." He rose to become a vice-president in a Fortune 500 corporation.

The Commerce Building is next to the classroom building. The building is now named "The Edmonds Building" in tribute to historian Helen Edmonds. Remember, Dr. Edmonds seconded the Republican Presidential nomination of Dwight David Eisenhower at the Republican Convention in 1956. She is also best known for preaching the N.C. A&T Aggie funeral sermon on the eve of homecoming. Aside from Edmonds, the other history professors were: Earl

Thorpe, Caulbert Jones, George Nixon, James Brewer, and Joseph Taylor. While Edmonds, Thorpe, and Jones were the most popular, all of us remember Jim Brewer who published a pioneering book on, The Confederate Negro. Brewer always had a pipe in his mouth, both inside and outside the classroom. Golden Eagles, remember, “In the day” professors smoked in class? One of the most memorable events of my matriculation occurred in Jones class on Western Civilization. “Caulbert,” as he was affectionately known, favorite book was Will Durant’s, The Age of Faith. Jones loved to debate religion. One day he challenged the class with these words: “I can do anything that God can do.” A hush fell over the class. Then, a shy timid female voice in the rear said: “Mr. Jones, God can make it light and dark.” “Caulbert” stared at his class for a few seconds. He then slowly moved to the wall, and began to cut the light switch on and off. The class roared! “Caulbert,” Thorpe, and Edmonds are remembered fondly by all Eagles. ”

The Edmonds building housed sociology professor Joseph Hines, and political science professors I. Gregory Newton and Wurfield. She was one of the few white female professors within the Liberal Arts.

The school bell is next to the classroom building. Remember, Tim McIntosh, Math major? He “rung dem bells...” on NCC’s campus and was paid \$60 per month. “Ring dem bells on N. C. [C.]’s campus,” was a popular attraction after home football games. Hopefully, the above tradition is still active. Golden Eagles, I suggested that students, faculty, and alumni encircle the campus, join hands, sing the alma mater, and “ring dem bells” on the date that the university was officially chartered. No response. It was a missed opportunity for pride and fund raising.

McIntosh returned to the campus to “ring dem bells” during the Centennial Celebration. Across the street from the Edmonds building are two high-rise 9-story female dorms that were constructed after the Golden Eagles graduated. One dorm is named for Frances Eagleson, director of the Registrar’s Office. We met Director Eagleson in the administration building on our tour of the campus in September 1959. She is remembered as an example of womanhood at NCCU. She was a career employee who dedicated her life to NCCU. She was always impeccably dressed and exhibited dignity, character and humanitarianism. She should be honored as an example of womanhood at NCC along with Annie Day, Ruth Rush, Inez Coleman and others. Upon her retirement from NCC, Director Eagleson donated several folders of archival material on the history of the school, which she had collected for several years. The documents included catalogs from the NRTSC, the NTC, and NCC. The documents were interesting, but less useful to me because they duplicated my personal historical collection. All of the above documents are available in the national archives. Besides, when I arrived on campus to write the history of NCC in 2002, I had a thirty-year collection of archival material on NCC, the Black Press, and an extensive newspaper-clipping file.

Again, with few exceptions, the NCCU archives was unavailable for the research and writing of The Right Man.

The nine-story dormitories obscure the Julius Chambers' Research Center, which is behind the dorms. The dorms also obscure the LeRoy Walker Athletic Complex. This is one of the most modern facilities of all the HBCs in North Carolina. Walker was an award winning athletic coach who trained Olympic champion Lee Quincy Calhoun. There is a recreation room in Chidley Hall named in honor Lee Calhoun. It is unclear to this author why NCCU fails to highlight Lee Quincy Calhoun during the various U.S. Olympics. McLean Hall is located next to the Eagleson dorm. The hall is named for the former North Carolina Governor. Golden Eagles, McLean is where you spent your sophomore year. McLean is an old (ca.1929) dorm. It opened the same year as the administration building and Annie Day Shepard Dorm. McLean, Annie Day and Rush were family dorms. The ladies developed a sense of camaraderie and friendship, which extended for decades after their graduation. Annie Day was built 20 years before Chidley Hall (Men's dorm). When I asked former Chancellor Julius Chambers why it was necessary to replace Chidley before Annie Day, he snapped: somewhat indignantly, "because you fellows tore it up."

Well, we are now at Fayetteville Street. This street has changed dramatically since the Golden Eagles arrived in 1959. Fayetteville Street was once a bright, bustling, and alive business district. No more! Many of you arrived in Durham via Interstate 40, which was only an idea in 1959. Let's relive the moment, and revisit Fayetteville Street from—North to South as a visual arts tour.

One of the most dramatic changes has been the erection of the new east-west freeway. The highway abolished Pettigrew Street (the black business district), White Rock Baptist Church, St. Joseph A.M.E. Church, and created the Jackie Robinson Blvd. Both congregations erected new churches on south Fayetteville Street near NCCU. Whereas White Rock was demolished, the former St. Joseph Church was renovated and renamed the Hayti Cultural Center.

Moving south—

The Sanford Warren Library branch of the Durham public library is still open. The Warren Library is one of the most useful and productive branch libraries in Durham. It functioned as the main library for students of the National Training School (NTS, 1914–1923) and the Durham State Normal School (1923–1925). Both then and now, the library is the center of Black History Month activities in February. During WWII, the congregations of White Rock and St. Joseph A.M.E. competed with each other to see who could read the most books within a specific period. This cultural intellectualism diffused itself into the post-war years, and was captured and internalized by the NCC staff and faculty of N. C. College.

The Campus Inn, which was a popular hangout in 1959, is now a seafood

restaurant. Lincoln Hospital, which is across the street, has a new mission. A Golden Eagle, Dr. James Lewis, directed the Dental Clinic at the Lincoln Hospital for decades. He is still a distinguished member of the Durham Medical Community.

Moving south—

Famed Historian John Hope Franklin's home is still located on Fayetteville Street. Franklin wrote the classic historical book, From Slavery to Freedom while a faculty member at N. C. College in 1945. This is one of the most renowned and respected books on African–America History in the world. It has been translated into at least a dozen languages. Franklin and I often met at his favorite Durham Chinese restaurant to discuss the history of NCCU upon my return to Durham to write the history. Franklin always spoke fondly of NCC. He once remarked: "I feel that a professional historian like yourself was selected to write the history."

Moving south—

We're now at the traffic light at the corner of Fayetteville and Lawson. To my left is a Farrison and Newton Building. It is unclear to this author why the name of English professor, Charles Ray is omitted from this building. His name should be added. All of us remember Professor, William Farrison. He often humorously said: "the publisher gets an A, I get a B and you get a C." When the Golden Eagles arrived in September 1959, the English department was one of the most stellar, academic departments within the state on an HBC campus. The other distinguished faculty members were named Perry, Spalding and Mebane. The Farrison and Newton Building should be encased in red brick to make it blend in with the rest of the campus.

Again, at my distant left, is the new Lathem Bookstore. Moving back toward the traffic light is the new 15 million dollar cafeteria, which eliminated the old senior dorm where ladies of the Golden Eagles spent their senior year. The extensive renovations of B. N. Duke auditorium eliminated the faculty apartments on the corner of Fayetteville and Lawson. The B. N. Duke Auditorium is now beautifully renovated to accommodate larger audiences. All of us fondly remember the monthly men's and women's assembly, the inspirational lectures and the Sunday vesper services, as well. B. N. Duke was one of the founders of NCCU. Across the street from B. N. Duke is a new Ruffin Women's dorm. This is a large dorm that has a capacity to house several hundred women. Unfortunately, however, this dorm is located on a busy four-lane highway with traffic bearing down, north to south at 40-50 mph. The youthful female student must cross this highway several times per day for classes, library and the cafeteria. Behind the new dorm is the Mary Townes Science Center. It is probably the most modern and sophisticated science center of all the HBCUs in North Carolina.

The science center occupies the space that was once Hillside High School. The new Hillside High School is now on south Fayetteville within the Wood Croft School District.

Next, we're now at the Shepherd Presidential House. This house was opened in 1925. At that time, this was one of the most modern private homes within the community. This house was located on a one-lane stretch of dirt road that extended approximately three miles to downtown Durham. With few exceptions, there were few other homes. The Shepard house had electric lights, a bathroom, indoor plumbing and a refrigerator. This was quite an anomaly in 1925. The Shepard House served as my research office for The Right Man,

The Shepard House is now closed. Let's reopen the Shepard House and go about the business of building a great University. Across the street from the Shepard House is the Hoey Administration Building (1929) and a huge black marble iconic statue of JES. There was some controversy about the statue when I arrived on campus in 2002. Apparently, there was a good deal of discussion about the need for an alternate symbol of the university to enhance the image of the university and to enrich the focus of diversity as well. Thus, the university created an alternate symbol, which consisted of a side view of the Hoey Administration Building with the words "North Carolina Central University" emblazed in capital letters.

During the inauguration of Chancellor Debra Saunders-White, the program bulletin featured a picture of the front façade of the Albert Turner Law School Building. There is a need for the Faculty Senate to create a committee to develop an alternate symbol. Also, on the flip side, the university might employ a professional artist to create a new symbol as an alternate to the black marble statue of JES. I wish to suggest a symbol that reflects the history, heritage, culture, and is indicative of the futuristic challenges of "Truth and Service." Granted, as JES often noted, "Image is Everything." One of the best ways to enrich and to enhance diversity is to resurrect the academic image of NCCU as the "best" liberal arts school (HBC) in the South. Chancellor Saunders-White was inaugurated in April 2014; this was a defining moment for NCCU. She is the first permanent female chancellor.

Why is it that the victims must always bear the burden of race? Golden Eagles, America has experienced 50 years of civil rights and affirmative action. Yet, within Eagleland, there is still a feeling of victimization—a feeling of inadequacy about one's own heritage and culture. NCCU, with the exception of Duke, is the only school in North Carolina with such a proud iconic symbol. The statue is TRUTH1 the statue speaks! We welcome boys; we graduate men, who become legends. We admit girls; we graduate women, who are now, a galaxy of stars. (I will define Truth in commentary and review)

Let's move on...

During my year at Harvard, every morning I entered the campus, I passed a huge black statue of John Harvard labeled 1636. At Duke as you entered the campus, there is a large iconic statue of founder James Duke. At the University of

Virginia, there is a huge life-sized statue of Thomas Jefferson and a Rotunda as well. At Clemson University, there is a huge, black marbled statue of Ben Tillman at the entrance of the campus. Do you know what would happen to you if you visited either of the above campuses and insisted that the black marble statue of the founders be removed to enrich diversity? A recent scholarly publication (Wilder) notes that Harvard faculty and members of other Ivy League schools owned slaves.

Meanwhile, one day as I exited the Hoey Administration Building, I observed a tall man in a hard construction hat with a mobile drill in his hand admiring the JES statue. For a few minutes, we engaged each other in a casual conversation about the school. The conversation drifted into casual remarks about the current mole infestation crisis. In response to the construction worker's questions about the crisis, I asked, "what is the source of the infestation, why did this issue pop-up so suddenly?" He stared at me for a few minutes and then with righteous indignation, he snapped: because "you people didn't inspect the buildings every year."

WOW! Let's move on.

The Catholic Church on Highway 55-East, which the Golden Eagles attended during their matriculation, was relocated next to the presidential Shepard House. The relocation was necessary to accommodate the new school of nursing. The move was an amazing fete of engineering technology. The Catholic Church was disassembled and relocated next to the Shepard House. Across the street is the old science building that is now dedicated to Professors Butts and Totten. They dedicated their lives to NCCU. The science building is an excellent iconic example that might be used to enhance diversity. It is a historic building and equally important. This building is a mirror of academic excellence. Along with Mary Townes and Professors Lee, Boulware, Watson, Brown (Marjorie), and Riddick—they collectively symbolized the black Apollo of Science. All Golden Eagles remember the announced meetings in the cafeteria of the E.E. Just (Earnest Everette) Biology Club. The professors were legendary in terms of the development of doctors, dentists, pharmacists, and scientists. The professors, ideals, ambitions, and visions were internalized and assumed ownership of the students' dreams and ambitions.

The Butts and Totten building (ole science) honored two legendary scientists and the faculty within math, physics, and chemistry. Next to the science building is the James Lee Biology Building. This building is named in tribute to one of the most revered and respected biologist and scientist within North Carolina and in the South. The below comments are less about airing dirty linen than a reference to one of the worst crises in NCCU's history. The mold infestation crisis (2002–2005) challenged the academic and financial integrity of the university. This building was closed during the mold infestation crisis. Although the library was severely impacted and closed, there was no organized student protest.

Seemingly, the students understood. The press reported that the crisis cost the state approximately eighty-five million.

Moving on!

The Alfonso Elder Student Union has a multicolored façade. Like the Farrison-Newton Building, the Elder façade should be encased in red brick so as to make the building blend architecturally with the rest of the campus. Next, at the corner of Fayetteville and Cecil Street is an obscure building with a large frontal sign, which reads “Alumni House.” Undoubtedly, the Golden Eagles noticed this sign as they negotiated their way to the NCCU campus. Thus, as you can see, the Golden Eagles, and the national alumni celebrated the Centennial, 100 years of success, achievement, and Glory within one of the most obscure buildings in town. We can and should do better! Remember, JES said: “Image is everything.” As a lay person, I am unfamiliar with building science. Seemingly, however, this building is unsafe. When I visited the building, the walls cracked, and the floors bounced up and down. If the director or a staff member takes a fall, NCCU is going to be challenged to defend itself.

The above should not be misconstrued as criticism of the Saunders-White Administration or the director of Alumni Affairs. Several Eagles and Golden Eagles who have attended other reunions, characterized the Golden Eagles 1963 Reunion as, “one of the best.” Thus, former Director Anita Walton is accorded public recognition.

Understandably, at this point, the Golden Eagles have an expressed concern about my commitment to “Eagle Pride.” I have yet to join the local NCCU alumni chapter. Meanwhile, between 2003--2006, my financial contributions catapulted me into the top ten percent of all individual contributors. An equal amount was budgeted for the Golden Eagles Reunion, but it was withdrawn. The commitment may be honored later. Correspondingly, I donated (free) my 30-year book collection of approximately 1, 400 books with African and African-American titles to the NCCU archives in the library. As of yet, approximately 240 books have yet to be added to the online collection although they have been in the library for over two years. At some point, I will create a textbook collection for the library and donate the Shepard papers as well.

A short distance from the alumni house is the new and famed St. Joseph A.M.E. Church. While many black religious denominations have “United,” the A.M.E. and the A.M.E. Zion churches have remained independent. My family’s historical heritage is the A.M.E. Zion Church. A relative was president of an A.M.E. Zion College during the post-WWI years. My dream has always been to teach at one of the smaller private colleges.

The JES research has greatly enhanced the history and historiography of the A.M.E. church. As you know, Shepard and other founders of the NRTS (1909)

“took off” for the Northeast (Mass) and Midwest to raise money for the school at that time. JES traveled extensively for the school and the International Sunday School Movement between 1909 and 1916. Thus, it was necessary to retrace Shepard’s footsteps to complete the history of the NRTS&C. At times, owing to my corresponding work on the Black Press in the Middle West 1865–1985 (1997), I was able to track Shepherd month-by-month, year-by-year, and, at times, even day-by-day. On one Sunday, while zooming across the Great Plains of South Dakota, I noticed an obscure building in the distance. The sign above the front door read: “A.M.E. 1883.” This building functioned as a church, community center, and a rest stop for pioneers and black soldiers on the Great Plains. The settlers and pioneers were often frozen in place for weeks during the harsh midwestern winters.

The A.M.E. church bulletins, newspapers, and memorabilia were a precious source of information about the South. Equally important, prominent black leaders were often quoted and highlighted. JES was often featured during the era of the NRTS&C and the later NTS. I have copies of extinct black newspapers, which featured JES. A notice in a church bulletin in Denver, Colorado, lead me to a meeting which JES had attended in Cheyenne, Wyoming. There is communication between JES and the Chautauqua societies in the Northeast and the Midwest. There has been no response to numerous letters of inquiries. Chautauqua is indexed into summer school and Distant Learning. The name was adopted by JES to aid funding.

Let’s move on.

A few yards from St. Joseph’s church is the JES Middle School. NCCU historian Freddie Parker’s eldest son is the Band Director. Incidentally, there is a JES Elementary School in Zebulon, North Carolina, which is about 45 minutes east of Raleigh, North Carolina. A few hundred yards, on the left side of the street, is the new William Gaston Pearson Elementary School. This is a magnet school. The school is a tribute to Pearson, who was a JES confidant, and was one of the most prominent Durham businessmen of the era. As noted previously, he deserves a more universal symbol. Again, as noted, there is a need for the JES and the Pearson Global Institute of Education, Business and the Humanities (or Technology).

JES said: “Image is everything.” As noted, the institute is needed to help resurrect and to reestablish NCCU as one of the best business curriculums in the South. The institute would embolden the school as a magnet to attract nationally known published scholars, and research programs to the campus. NCCU needs a group of elite trained academicians and professionals at the sub-cabinet level (Directors, Deans, Chairmen). Simply stated, it is time to strategize how to build from within. NCCU needs critical thinkers, problem solvers, and scholars with vision. NCCU has the potential, but from personal observation and on-campus experience, there are too many wrong people in the right places! There is a lack

of Eagle Pride. To many, NCCU is classified as “a job” instead of a potential career. Golden Eagles, socially, there is a need to change the culture of NCCU. During our matriculation (1959-1963), most, if not all of us experienced academic rudeness, a lack of communication, and what is now termed, “a lack of customer service.” To a degree, things have yet to change. Remember, I donated my 30-year African and African-American book collection of approximately 1,400 books to NCCU. Despite several requests, as of the above date, I have yet to receive a printed total listing, or the proper U.S. tax forms. Also, dozens of the books are already missing from the collection.

Let’s move forward.

Well, we are now in front of the Plaza Apartments. Of course, Golden Eagles remember the Plaza. This is where you partied during the week, on weekends, and during Homecoming.

“Little Eva,” do you remember your sophomore year? You did the “mash potatoes” with James Brown, flirted with Sam and Dave, and went “strolling” with the Coasters. You went “rolling” with Ike and Tina, and danced the “locomotion” with Chuck Berry, the C C Riders, the Sherils, and the “Teenagers.” You exhausted yourself and caught a “Fever.” Nevertheless, you still performed “The Hand Jive” with Little Willie John, Brook Benton, and Gladys Knight, who had arrived earlier on “a midnight train from Georgia.” You missed the last bus to the campus. No problem, “along came John” who returned you to the campus. Then, “and then,” you had to dress for Sunday dinner. Men of Chidley, remember, “In the day,” Sunday dinner at NCC was a fashion show. Dean Latham’s “Ladies” epitomized Charlotte Hawkin Brown’s How to Speak, Act, and Dress. At NCC, Bennett, Lauringburg, and elsewhere, Ladies were selected and tutored as potential wives for Meharry and Howard medical students. Author Paula Giddings captured the art, mind, and the imagination of the “Ladies” of the Golden Eagles. She wrote: no one will determine When and Where I Enter. Right On! Let’s move on.

The Durham Business College and the Bowling Alley that were adjacent to the apartments closed decades ago. The buildings were demolished. The Chicken Hut, which is across the street, still has the best chicken in town. A few yards from the Chicken Hut is the new White Rock Baptist Church. This was one of the first organized churches in Durham after the Civil War. The church was organized in 1866 by Mother Margaret Faucett. Remember, Golden Eagles, you attended regularly the 11:00 a.m. services at the former church on North Fayetteville near the now new Durham Expressway. The church was within walking distance of the campus. At that time, all of you probably remember the Rev. Miles Mark Fisher. He was a nationally known scholar. He authored a classic book titled, Negro Slave Songs. Both then and now, White Rock is a family church. It was home to the Spauldings, Kennedys, Goodloes, and others from NCM and Mutual Savings and Loan.

Golden Eagles, when you visited the church for the first time in the fall of 1959, did you notice that you were welcomed with a high level of dignity, praise, and grace? The roadmap for your attendance and membership was established 50 years earlier. JES preached his trial sermon at White Rock. He was a Deacon in the church. His father, Augustus Shepard, pastored the church from 1890–1900. Students from the NRTS&C, the NTS, and Durham State Normal College regularly attended the church.

White Rock Church and St. Joseph held all-day prayer vigils the day before the school opened in 1910. The above history is encapsulated in Chapter 3 of The Right Man, which is titled, “The History of the National Religious School and Chautauqua, 1909–1914.” Somehow about two pages and a folder on the NRT&C penetrated the locked doors of my home and landed on the campus of NCCU. Also, several folders on wars somehow catapulted themselves from my home onto the NCCU campus as well.

A violation of an author’s copyright is a case for the federal courts. The night before the NRTS&C opened, the congregations at both White Rock and St. Joseph sung this song:

Pass me not O Gentle Savior.

This song is paraphrased to highlight the missing material from my home.

Pass me not O Gentle Savior
Hear my humble cry,
Pray for the violators of copyrighted material,
But do not pass them by.
Savior O Savior
In time justice will be on trial. Also, in time democracy will be on trial.

Well let’s move on—moving south

We are now in front of the new and famed Hillside High School. Remember, this school was formerly across the street from NCCU. Hillside High School opened during the 1997–1998 school year as a magnet school to attract students from the upscale Woodcroft Community. The first principal was NCCU’s legendary football quarterback and Golden Eagle, Richard Hicks. At that time, Hillside was hailed as “the largest and the most expensive high school within the county.” This school opened with a good deal of fanfare, expectations, and hope. Before the opening, a controversy ensued because there was local pressure to change the name of the school—Hillside—to a more generic name. Unfortunately, the opening of Hillside coincided with a depressed economy, the explosive Hip-Hop Movement, and increased personal violence within the city. The hip-hop culture was especially debilitating because it symbolized the acronym of fear—a “feeling

of expectation that appears real.” The movement was perceived as an attack on women at a time when women were struggling for economic parity and social justice. The national press popularized rapper’s income, Afro-centric dress, mannerisms, and violence. The above aggravated and exaggerated the situation. The vulgarity of the music and the absence of an organized response from the local and national leadership impacted rather heavily on youthful African-American women. As a professor, I could see the hurt in their eyes. They were hurt. Seemingly, society had abandoned them. Meanwhile, the white community, already engulfed with FEAR, withdrew its support.

When I arrived in Durham in 2002 to write the history of NCCU, Hillside was engulfed in controversy. The media and some elements within the legal and social community sanctioned the closing of Hillside because of lower scores on standardized tests, low retention, and other social factors. At the time, I was a columnist for the Durham Herald-Sun. I condemned those who rushed to judgment on Hillside. Surprisingly, there were no organized public protests from parents and community leaders. In a highly visualized show of support—had the parents organized and surrounded the school—that would have quickly nullified the situation. Instead the negativism, which surrounded Hillside was allowed to linger.

Again, at that time, the leadership and the public were insensitive to Hillside. Hillside is more than a school; it is one of the most precious institutions in Durham. Institution is culture. It is above us, below us, and it surrounds us. Institutions absorb, receive, synthesize, and generate ethics and values. It reflects beliefs and ideologies of the home, church, and work. Institutions, such as Hillside, Atkins, Epps, Dudley, Dillard, Robinson, Darden, Penn and Booker T. (Rocky Mount) mirrored and projected the values and aspirations of the Middle Class. Golden Eagles, your ancestral heritage, success, and achievements are rooted in Hillside. Your ancestral heritage, and more directly, your parental success are owed to the dedication of teachers at Hillside Park and now teachers at Hillside High. In what is termed the “day”, before World War II and the Great Depression, Hillside graduates matriculated at some of the best and the most prestigious universities in New York, New England, Ohio, Indiana, Michigan and elsewhere throughout the land. Locally, Hillside teachers were among the best—because they had to be. There was strict accountability from colleagues, school administrators, and parents. Accordingly, Golden Eagles, as you can see, the collapse of the Hillside experiment is generational. The failure to transmit the ancestral heritage, and seeds of generations of “Hard Work” along with the students, and the brick and mortar compromised the success of the school.

Golden Eagles the Durham experience is instructive for strategies elsewhere to desegregate. Kansas City Missouri and the federal initiatives “it takes a village to raise a child” and no child left behind mirrored the Durham experience. All of them lacked what is termed truth which is history. History impacts on our daily lives. History is a window through which we might view the past. Without history

all of us would be like amnesiac victims grouping around in the dark searching for our identity. The truth, a Bible, was presented to each graduate at the first commencement in 1912. At that time, the motto was “start at the beginning and be thorough”. The Bible contained everything that the graduate needed for success. It marked the beginning. The lesson both then and now is don’t go where the path may lead, go forward and build a new trail. Instead of going forward and building a new trail, the lost generation detoured and encountered road blocks, twisted curbs and muddy roads. They retreated, they accepted failure as a priority and they became lost before a “dawn without noon”. Our group continued to move forward on a road named destiny and we emerged in front of an anointed God in front of a rising sun. Underneath the sun, were these words: “be strong and courageous”.

The Durham experience was also compromised by the continual dilemma over race. There should have been more community meetings. The press should have been cultivated more and there should have been more parental and PTA involvement. Seemingly, the focus was on integration more than desegregation. Desegregation is the use of the law as an instrument of social change. Integration is the acceptance of desegregation, a colored-blind society. The simultaneous, the rise of the hip-hop culture compromised the above.

Golden Eagles we witnessed the civil rights protest during the 1960s. At that time, a protestor asked: “why is it that we can’t get along?” Other Americans asked, “what is the origin of racism?” I wish to explain!

America is still haunted by the legacy of slavery. Encapsulated within the above are words such as “Negro” (nigger) fear miscegenation and violence. The above words have haunted America for four centuries. Winthrop Jordan (Berkeley) White Over Black: American Attitudes Toward the Negro, 1550-1812, (September 1968) to a degree explains the continuing dilemma of race in America. In the 16th century Europeans knew about the dark continent of Africa. The 16th century English dictionary defined the Negro as a beast, without heirs (descendants), without a God, language, family and uneducable. The women were debased and sex was a casual liaison. The exact opposite of the above was white which were virgin, pure, Christian and god-like. The evolution of the printing press ca.1558 disseminated and popularized the definition of the word Negro throughout Europe. Thus, when the Europeans met the Africans at Jamestown in the 1600s, they had fixed opinions about the Negro. Africa and Negro were inseparable. The Negro was enslaved (1663-1863) in America. After Emancipation, the 16th century Negro definition continues to hunt America. U. B. Phillips, American Negro Slavery, extended and popularized the definition of the Negro. This book was used in America in many schools, black and white from 1903 through the early 1950s. Thus, the black image in the white mind was firmly fixed in the America mind for three centuries as culturally inferior.

Golden Eagles, when we graduated in May 1963, we were only a few weeks removed from the civil rights protest in Birmingham, Alabama. This protest shocked the nation. Again, America asked: “why is it that we can’t get along”. The Birmingham, Alabama protest was fueled by social homogeneity and decades of racial discrimination. In Birmingham and elsewhere in the south, the middle class was subjected to the same level and intensity of discrimination as a farm labor and other non professionals. Unlike Jordan, who studied the origin of racism, Carl Degler’s (Stanford), Neither Black Nor White examined race relations in Brazil and the US. He concluded that race relations in Brazil were more palatable because in Brazil the multto (middle class) was “neither black nor white”. They were a social buffed. Historians have argued that Degler’s theoretical and philosophical opinions were important to the US to solve what was called, “the Negro problem”. Degler argues that the massive influx of workers from South America were welcomed to stimulate the economy and to serve as a social buffer to enhance race relation as well.

Golden Eagles, remember one of the major lessons of Reconstruction (1865–1877) was “eternal vigilance.” Did our generation, the First Generation, unknowingly, communicate to our progeny a sense of complacency after the passage of the 1964 Public Accommodations Act? I think so! Also, as a career professor, I noticed another serious omission. Many Eagles, Golden Eagles, and others have yet to reveal that their families originated from a work environment. Thus, their progeny matured with a sense of entitlement.

Should our generation, the First Generation, and a symbol of what Anchor Tom Brokaw terms, “The Greatest Generation” accept a disproportionate share of responsibility for our displaced youth? Although we planted the seeds with “Industrial Day”, we neglected to evolve a strategy to generate to succeeding youth the need to continue the struggle. Thus, in time, the seeds died, and the fields lay fallow. Whereas, biblical people who were once enslaved, proudly organized historic markers, festivals, and artifacts to measure their progress and greatness, African-Americans—for whatever reason—deem their history to be, in the words of NCCU Chancellor, Charlie Nelms, “not needed”. Other students believe that: “history has no practicality”. A people who seek to forget or to deny their own history compromise their greatness and their own sense of destiny. A people without a history are a people without a future. Carter Woodson, the Father of Black History wrote: an absence of culture is indicative of an inferiority of culture. Would you send your child to a school that debases women (N word and B word) and one that compromises the ethics and academic integrity of their own people?

The Durham and the Hillside Leadership made the same omissions that the leadership in the county made several decades earlier. They used new bricks and mortar to build a new school; then transported the students into this new environment without their culture—their Rock and Shield.

Golden Eagles, a good deal of attention was devoted to Durham. Hillside is a mirror of what happened elsewhere throughout the state and region. In both instances, there should have been more attention to the history and historiography of the times. There was a need for more “Truth and Service.” Truth is the embodiment of cultural identity. Culture is a hinge. It inspires, and motivates and is a mirror of faith, destiny, and identity.

During the early 1990s, the seeds of U.B. Phillips’ Book, American Negro Slavery (1903) were still, too many, an acceptable historical interpretation. This book was used in many schools at all levels from 1903 until the early 1950s. This book defined the “Negro” as a person without culture, ethics, or morality and a person who was incapable of learning. This book projected Negro women as debased and promiscuous. Meanwhile, the hip-hop culture attacked women; thus the record companies and the social media did what 150 years (since 1865) of disfranchisement and enforced segregation failed to do. They helped to derail academic excellence as a strategy for success, business enterprise, and the values inherent in generations of “hard work”. The hip-hop culture refocused our youth’s vision from the future to the contemporary. Golden Eagles, when we arrived on campus in 1959, we were filled with excitement, expectation, and hope. I had faith in the American Dream. How many of our youth believe that they will experience MLK’s Dream of a Beloved Community within their lifetime. Are they going to be willing to teach their children to sing, “We Shall Overcome?” I often lament the black leadership’s inattention to the “Lost” generation. There is no longer any guilt over slavery. No more affirmative action! There is A New World A-Coming! At mid-century, America is going to be a democratic, technocratic, separate but unequal society.

The Hillside High School embodied the concept of an academic level playing field. A level playing field is a noble idea, a theoretical idea, but impractical without the lessons of history. The above education philosophy was rooted in the 1964 Civil Rights Act, which affirmed Affirmative Action. Also, the act included economic opportunity (business loans, and a collaborative platform for equal pay). As I finalize this essay, on Tuesday April 22, 2014, the Supreme Court, in a 6–2 majority vote upheld the University of Michigan’s decision on Affirmative Action, which removes race as criteria for admission. Thus, the current generation of youth has lost one of the most precious assets of the civil rights movement. This is unfortunate! Here’s why!

Golden Eagles when we graduated in 1963 we were optimistic, focused, and imbued with a sense of destiny. We created an “Industrial Day,” and historical markers to mark the way for future generations. Unfortunately, Golden Eagles, we failed to create a strategy to transfer to succeeding generations one of the basic lessons of reconstruction, which is, “Eternal Vigilance”. Thus, this generation is termed “The Lost Generation”. Whereas, our generation had a sense of urgency and knowledge that academic excellence and knowledge was the best formula for success—we have somehow failed to inculcate the above

into our immediate progeny and descendants. Failure was never an option and we were sensitive to the consequences of our actions as well. Our progeny and descendants emerged in a pre-arranged society to which they thought they were entitled. They thought that freedom was free and that they were on the easy-payment plan. They had the “illusion of inclusion.” In time, a severe economic depression and an explosive technology turned their dreams into a “dream deferred”. In time, they defaulted because they lacked the precious social values that are encapsulated in hard work such as character, ethics, morality and manners. Also, they defaulted because they identified with an iconic symbol of “Snoop”, instead of opening the door to the various opportunities that were labeled technology, medicine, and liberal arts. Why?

Golden Eagles Anthony, Isabella, and Pedro arrived in Virginia as free bondsmen in 1619 (see Myne Own Ground). The generation that matured during the 1970s and 80s had more advantages and opportunities than any other people of color in American history. At this time, owing to the euphoria and impact of the civil rights movement and President Lyndon Johnson’s “great society,” the race issue became somewhat indistinguishable. Collectively, this group had advantages and opportunities that previous generations during the past two centuries could only dream about. Yet, they defaulted!

This generation had a chance to make a difference! They were obligated to make a difference! Had this generation collectively adopted P.B. Young’s philosophy of “Forward-Together” and economic independence, they could have doubled the Middle Class, enhanced business enterprise, debunked the image of cultural inferiority, and changed the entire social character in America. Also, they would have energized and empowered the belief that blacks are an alert, progressive, and economically independent people. The success of the above would have blunted efforts to compromise the vote, civil rights, and Affirmative Action.

NCCU, Golden Eagles, and Eagles, it’s time for a change. It is time to stop starting over.

Hillside High is indexed into the collective strategy to expand the Middle Class. Hillside has a glorious history. Hillside students, teachers, faculty, and Alumni pioneered the civil rights movement. As you know, in order for a civil rights movement to advance and sustain itself there must always be a steady infusion of the ideas, values, and an expanded Middle Class to perpetuate the movement. Hillside in Durham has always been in the forefront of the civil rights movement. It is hoped that the Golden Eagles will continue to urge (their) progeny and their descendants to pursue excellence without excuse.

Well, let’s move on—“I am happy in a home without a roof, I am happy with the Truth.”

Moving south—

Golden Eagles, we are now in front of Durham's famous Dillard's Bar-b-Que House; this restaurant has been a Durham fixture for over 60 years. It was a popular eating and meeting place during our matriculation. The restaurant closed several years ago, and in the fall of 2013, the building was demolished.

Moving south—

We are now at Fayetteville Street and the Martin Luther King's parkway. This is an excellent time to project the latest revised account of the Montgomery Bus Boycott. It was less spontaneous than recorded. David Garrow's, Bearing the Cross notes that Rosa Parks had attended a non-violent civil disobedience school in Tennessee. Thus the Montgomery Bus Boycott was planned, organized and less spontaneous as recorded. Rosa Parks was waiting for the right psychological moment and that moment was December 5, 1955. The Bus Boycott signaled the activist phase of the civil rights movement and catapulted and obscured minister named Martin Luther King international prominence. In time, Golden Eagles, as you know, King emerged as the unified force of the Civil Rights Movement. Montgomery shifted the black leadership strategy from separate but equal into a freedom movement. Blacks, whites, Jews, Latino, women, Methodists, bishops and Catholic priest marched together. The strategy shifted to civil rights and the singular strategy of the vote. Many of you joined King for the March on Washington in August 1963. The current strategy of the civil rights movement is still the vote.

Let's return to the campus.

At the reunion breakfast, I met people whom I have not seen in decades. It was a joyous occasion. Later, at the reunion banquet, I observed our new chancellor, Debra Saunders-White for the first time. She announced that NCCU has a \$70 million dollars delayed maintenance budget. She did not elaborate. As I left the hotel on Saturday morning, I felt a deep sense of grief because I recognized that I will be unable to attend future reunions.

Moving North—

Conclusion & Review:

As noted at the reunion breakfast, this is a personal and historical recollection of the history of the Golden Eagles as seen through the eyes of a Golden Eagle and an historian. It is hoped that this document will be valued and appreciated. This document can be expanded to include additional data and pictures. At this point, I have no plans to expand the narrative or to move further with the document. This document was composed in such a way that succeeding classes may use it as well.

Meanwhile, this document is detailed because many of our classmates failed to make the reunion. Thus, from this document they will be able to visualize how the university has changed within the past 50 years. Like many of you, I still feel a sense of pride about “the sloping hills and verdant green.” At some point, hopefully, we can establish a new library and restore “the sloping hills and verdant green.” The other suggestion involves land acquisition, a new administration building, or a new alumni house. The national alumni and the Golden Eagles need a mission aside from the issue from the General Alumni Fund.

I was on campus in October 2010 when NCCU celebrated its 100th anniversary. With the exception of a few posters on the street and balloons, a passerby was unaware that an HBCU was 100-years-old. There was no excitement on campus. There was more excitement during a homecoming weekend and during the annual Aggie-Eagle Classic Football Game then on this occasion. At this time, on the day the university turned 100, I expected the University to “Ring dem bells, Ring dem bells...” all day, but no such thing happened. I suggested to the Centennial Committee to urge the Eagles to encircle the campus to join hands and to sing the alma mater. No response. As I negotiated my way through and around the campus on the official date of the opening of the school, I re-enacted in my mind the first day of class, which I later published as a chapter titled “A History of the National Religious Training School and Chautauqua, 1909–1914” in the forth coming book on The Right Man. (Chapters 1 – 6 – www.hlsuggs.com). The graduation exercise was normal as noted, and this is not a criticism, the speaker was a popular radio DJ. His speech was interesting. Owing to the historic and sacredness of the occasion, I would have selected a member of the Shepard family, a founder, or one of the oldest living members of the school to speak and share the platform. As the ceremony ended, each graduate was presented a spiral undocumented and pictured history of the school instead of a copy of the Holy Bible. JES inaugurated the practice of a Holy Bible to each graduate at the first commencement in 1912. The Bible was intended as a marker, a guide and as a symbol of faith. The Bible contains everything that a student needed for life. I am still pained that the focus for the Centennial shifted from the Bible to a spiral notebook. NCCU past scholars and Alumni, such as Helen Edmonds, Earl Thorpe, James Brewer, Theodore Speigner and others would have objected to this type of document on the anniversary of our 100th anniversary. The document was dedicated to the NCCU archives, which obviously assisted disproportionately in its development and adoption. The document was later mailed to power-brokers within the NCCU legislature, corporate executives, and college presidents throughout the land at a cost of \$85,000. An NCCU Alumnus proudly presented this document to a corporate executive; he returned the document a few days later with these exact words; “is that the best your folks can do down there after a hundred years?” Seemingly, NCCU should close the archives until money is appropriated for a professional archivist or a senior scholar (Ph.D.) to direct the archives.

Aside from the above historical insensitivity, I lament the current controversy over the JES black marble statue. For the record, I support the chancellor's decision to create an alternate symbol. The controversy is owed to the lack of a scholarly history of NCCU. With the exception of Duke University, no other institution in North Carolina has such a statue. The black iconic statue of JES was founded by NC Mutual's Asa Spaulding. A black marble statue is the highest honor that a university can bestow upon its founder. At NCCU the statue is an embodiment of everything that the institution stands for. It is "truth and service". The concept of a black marble statue to honor heroes, Legends and iconic figures existed 2000 years before the birth of Christ. Frank Snowden, Blacks in Antiquity, explains, of all the colors, black attracted the artist in antiquity for the longest period of time. Black is holy. Black symbolizes strength, courage, faith, endurance and destiny. In the case of NCCU, the black iconic statue functions like the America Statue of Liberty. The statue welcomes people who are "tired" and "poor". The statue is boys into men and men into Legends. The statue is girls to women and women into a galaxy of stars. The statue is visionary. It is holistic. It is the "Truth". (I need year of motto of "truth and service" adopted.)

When I was enticed to move to Durham, to write the history, the objective was to raise 3–5 million dollars during the decade of the centennial—no such thing! The mole infestation crisis and a change in administration derailed the momentum and the mission.

Golden Eagles, when we graduated in June 1963, Dr. Alphonso Elder was president. NCCU selected Dr. Debra Saunders-White as the first female chancellor in 2013. At that time, the Durham Herald Sun editorialized "she is going to need a lot of help". The Golden Eagles wishes to offer their support! At the time of her appointment, Chancellor Saunders-White referenced a global perspective for NCCU. A few months ago, she took a trip to China. I disagree. As noted in my Durham newspaper columns, NCCU is less than 30 minutes away from NC State in Raleigh, which is one of the best and largest technological universities in the world. The academic enrichment of NCCU and other HBCs are linked to a strategic strategy of networking with existing of institutions. There are dozens of colleges and universities within the Durham-Piedmont area. I have been vindicated! In March 2014, President Obama visited the campus of North Carolina State University in Raleigh. He designated NC State as "the hub" for technological advancement in the South. Thus, throughout this decade and the next, billions of dollars will flow into NC State in Raleigh.

Golden Eagles, the news media is somewhat insensitive to the TRUTH, history. The media has announced the institute for Liberal Arts, Jazz, and Hip Hop. I disagree. A tax payer funded hip hop institute is going to generate criticism both on and off campus. Remember, hip hop resurrected the 16th century definition of the word "negro" (CJordan), and blasted violence, the debasement of women, demoralization of the family throughout the land. The magnitude of this

propaganda infiltrated every home in the land. Unlike jazz, hip-hop is linked to violence. Granted, music is universal and in fairness many of the artist and musicians, are in the words of one historian, brilliant. Thus, there is a need to separate the brilliance of the movement from the violence within the movement. What do you think would have happened had the hip hop movement blasted white women, Jewish women and native American women as debased? The above women have yet to come to the aid of their sisters. At this time, the failure to defend women is a barometer of the rights and privileges enjoyed by all Americans. As I close this essay in September 2014, the infectious disease of ecola has traumatized America, and to some degree, the world. The aids crises, the resurrection of the Negro, ecola, the debasement of women, and violence, has traumatized the black community and unfortunately, extended, the black image in the white mind. A major concern is the youthful white America which is going to be the power brokers in the state legislature, judges, lawyers and doctors have been imbued with the above perspectives. Remember, JES often said “image is everything”.

Golden Eagles, it was good to see you at the reunion. Best wishes and hopefully I will see you at the 55th anniversary. NCCU has a lot of potential. I remain loyal, dedicated and I will continue to support “truth and service”.

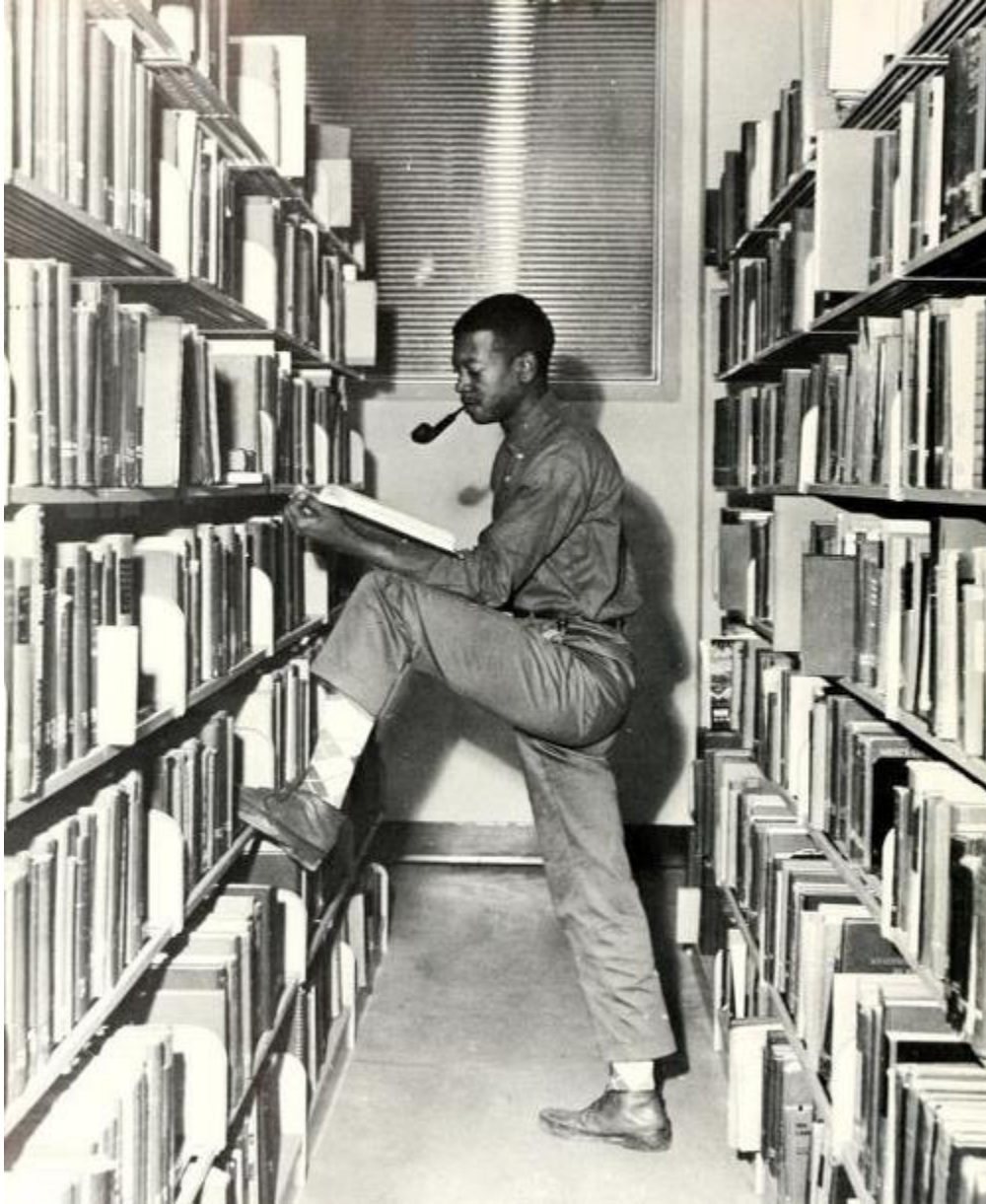
To the anchors of NBC news who coined the term, “the greatest generation” many thanks and best wishes. Good night Chet, good night David, good night John, good night Tom, good night Brian, and best wishes to all of you.

Sincerely,

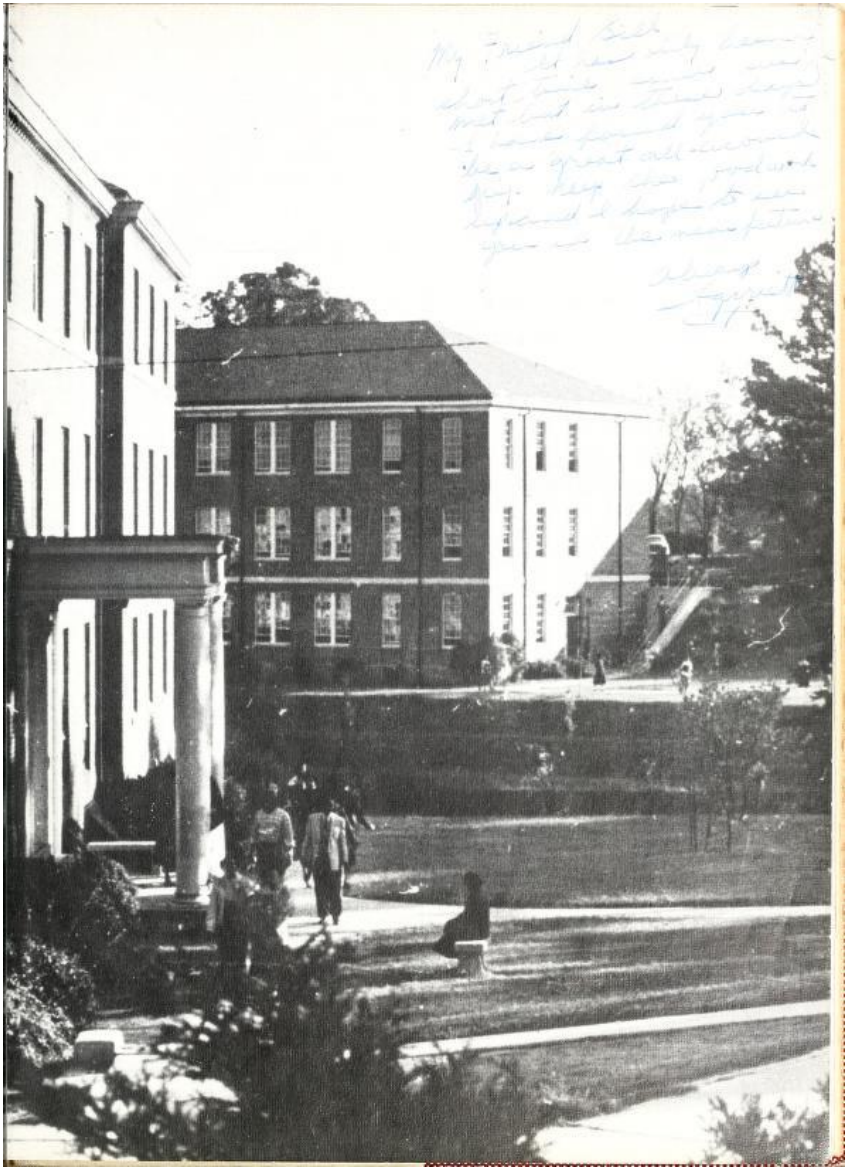
Henry Lewis Suggs, PhD (UVa.)
Emeritus Professor of American History (Clemson, Ret. NCCU)

Let’s say bygones–be–bygones. Let’s go about the business of building a great university.

Golden Eagles, you know the words and the tune, what a mighty God we serve (louder) what a mighty God we serve, angels bow before Him but “the other America ignores Him”, what a mighty God we serve, . . .



Editor of the NCCU Campus Echo, 1962



A photo of the NCCU campus in 1960