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The UMOJA Festival
AFAM Graduate Assistant Opens An African Handmade Commodities Store.

The story was featured in an article that appeared in the August 14, 2010 edition of the Johnson City Press, “UMOJA Unity Festival Gets into Gear,” by Matthew Madison.

As people began filling the streets of downtown JC Friday for the 14th annual UMOJA Festival, vendor Nana Cole was ready to greet festival goers with a smile and showcase handcrafted goods from his home in Ghana.

While JC has been his 2nd home since 1999, the ETSU graduate student had never been to the festival before Friday. “While UMOJA has been going on, I haven’t been an active participant and I felt I couldn’t be passive any longer, and it would be a good opportunity to showcase my shop,” he said. In the coming weeks, Cole will be opening TropicXotic, a store specializing in selling interior decorations and other hand-made products from his native country, at 3100 North Roan St.

AFAM Lecture Series 2010:

On February 18, 2010, Dr. Karen Kornweibel, Professor of English, spoke on “American Literature Enriched by African American Writers.” Dr. Kornweibel teaches African American literature.

On February 23, 2010, Dr. Dorothy Drinkard-Hawkshawe, Director of the AFAM Program, spoke on “James L. Farmer, Jr. and His Role in the Civil Rights Movement.”


Umoja Cont. on Page 7
Dr. Elwood Watson, a professor of history who teaches various courses in the AFAM Program, received one of the Arts and Sciences’ teaching awards for 2010.

Dr. Mel Page, a professor of history who teaches African studies, has announced his plan to retire on July 11, 2011. However, he has requested a post-retirement assignment for one course per semester for three to four years. He agrees to teach History 3720, which is History of Africa, as part of his assignment for a couple of years or until the History Department hires a faculty member who can teach African history.

Professor Marcia Songer, who teaches African Literature in the Literature and Language Department, has also announced her plan to retire in December 2010.

Further, Dr. Marian Whitson, who taught in the Department of Criminal Justice and Criminology, retired in 2009.

Justice Older than the Law: The Life of Dovey Johnson Roundtree

(Katie McCabe and Dovey Johnson Roundtree. Jackson, Mississippi: University Press of Mississippi, 2009, 259 pp.)

History comes alive as the story of Dovey Johnson Roundtree’s journey, from her youth in Charlotte, North Carolina to adulthood in Washington, D.C., exposes the evils of racism and sexism. More significantly, her journey reveals, through dedication, determination, and faith, how the American dream of liberty, equality, and justice for all came closer to reality during her lifetime.

Dovey Mae, as she was lovingly called by her family, and Katie McCabe began work on this biography in 1995; and it explores Dovey Mae’s role in opening doors in the military for women, particularly black women; challenging segregation on interstate buses; defending black clients in the all-white judicial system of Washington, D.C.; and protecting children through her legal work and position as an ordained minister in the A.M.E. Church.

Dovey Mae’s childhood in Charlotte, North Carolina shaped her future. She was raised in the A.M.E. Church. Her father, James Eliot Johnson, taught Sunday school at East Stonewall A.M.E Zion Church, where her Grandfather Graham was the pastor. Her mother, Lela Bryant Johnson, sang in the choir. Her father died when Dovey Mae was only four. Her mother, who was stricken with grief, took Dovey Mae and her sisters to live with their maternal grandparents. Grandmother Rachel had been born ten years after the Civil War. Her first husband, Lela Bryant Johnson’s father, had been killed by the Klan; and Grandmother Rachel had been seriously injured while trying to avoid being raped by a white man who had been an overseer on the plantation where her father had worked. Thus, Dovey Mae’s grandmother understood the pain of being black and female in the United States; but she was not bitter. She worked with her second husband, Pastor Graham, in the church and she taught Dovey Mae and her siblings the power of God. These lessons sustained Dovey Mae for the rest of her life.

The one thing from which Grandmother Rachel could not protect Dovey Mae was Jim Crow. At age six or seven Dovey Mae, traveling with her grandmother, faced segregation on city transportation for the first time. It would not be the last time. When Dovey Mae sat in one of the front seats reserved for whites, the driver shouted an obscenity at her. There were only two choices that Grandmother Rachel saw: Move to the back of the bus or leave the bus. Grandmother Rachel and Dovey Mae took the latter action; and they walked to town. This incident had a lasting impact on young Dovey Mae, and her life’s work in the Civil Rights Movement was greatly influenced by it.

Grandmother Rachel made lye soap, locust beer, and medical potions. She also helped her husband operate a store in town, and accomplished much more, although she had only a third-grade education. However, she encouraged her grandchildren to get a good education; and they did. Beatrice, Dovey Mae’s
oldest sister, attended Winston-Salem Teachers College and Dovey Mae wanted to attend Spelman—although it was considered a school for the wealthy and privileged. Where would Dovey Mae get the money? The cost to attend Spelman was eight times higher than the cost to attend Winston-Salem. Her Grandmother Rachel worried not just about the money but also about Dovey Mae’s safety in Atlanta, Georgia, where Klan activity in the 1920s and 1930s was very high. The solution to both concerns came when the family was informed that a trusted former employer, Mrs. Hurley, would be moving to Atlanta and she needed help with her housework. It was the opportunity for Dovey Mae to work and save money for her Spelman expenses and her Grandmother Rachel would feel comfortable knowing that Dovey Mae would be living in a safe house.

After working for two years to save money, Dovey Mae was admitted to Spelman. The good news was followed by a change in Mrs. Hurley’s attitude towards Dovey Mae. She became envious and revealed her racist attitudes that had been hidden. Inwardly, she believed that black people did not need a college education. When Dovey Mae started attending Spelman, Mrs. Hurley hardly spoke to Dovey Mae; and when she did, it was with contempt. Dovey Mae learned to “wear a mask” in order to hide her heaviness (p. 22). Finally, Mrs. Hurley falsely accused Dovey Mae of stealing, which led to Dovey Mae’s temporary imprisonment. She was bailed out with the help of one of her professors at Spelman, Mary Mae Neptune who, with Grandmother Rachel and Mary McLeod Bethune, became one of the three most influential women in Dovey Mae’s life.

During her stay at Spelman, Dovey Mae, while riding a segregated bus to school, met her future husband, William (Bill) Roundtree, who attended Morehouse College. They dated for a while; but after graduation there was a break in their romantic relationship.

After graduating from Spelman, Dovey Mae had bills to pay. With the help of Professor Neptune, she had borrowed money to pay for her studies at Spelman. Therefore, she could not immediately enter medical school, which had been her goal even before she began her education at Spelman. She took a teaching position near Charlotte for a short time; but it paid too little to save for medical school, pay old bills, and help her family, which included two sisters who were then in college. She made the decision to move to Washington, D.C., where she thought there might be greater job opportunities because on June 25, 1941, President Roosevelt issued Executive Order 8802, which banned employment discrimination in defense industries. In Washington, Dovey Mae looked up Mary McLeod Bethune, who was Grandmother Rachel’s friend. How they became friends is unknown; but as a little girl, Dovey Mae met Mrs. Bethune through her grandmother. Dovey Mae hoped that Mrs. Bethune would help her get a job in a defense industry. Instead, Mrs. Bethune had other plans for Dovey Mae. For a time Dovey Mae helped Mrs. Bethune in her work as president of the Council of Negro Women. While working with Mrs. Bethune, Dovey Mae witnessed communications between Mrs. Eleanor Roosevelt and Mrs. Bethune. Included in their conversations was talk about the service of women in the military—white and black women. On one occasion, in the fall of 1941, while Mrs. Roosevelt was visiting Mrs. Bethune, Dovey Mae met Mrs. Roosevelt. After the Japanese attack on Pearl Harbor, an earlier idea to admit women into the armed forces was finally embraced by Congress. The Women’s Army Auxiliary Corps (WAAC) was organized; and thanks to the influence of Mary McLeod
Bethune and Eleanor Roosevelt, black women would be allowed to enlist as well as train to become officers. Following several failed attempts to file her application of admission, Dovey Mae was permitted to enlist in the WAAC on June 20, 1942. On her trip to the training camp at Des Moines, Iowa, she encountered segregation in transportation—even on the military bus that took her and others to the camp, where black and white enlistees were separated. She was one of forty black women who had been accepted to train to be an officer in the WAAC. She became a third officer, which is equivalent to an army 2nd lieutenant, and she was one of the first women to wear the WAAC uniform.

In spite of the fact that Iowa was a desegregated state, Jim Crow plagued the Army experience, from segregated mess hall tables and barracks, separate gas masks and first-aid supplies, to separate officers’ clubs and separate hours for the use of the camp’s swimming pool. When one white commander objected to whites and blacks dining together in an off-base hotel restaurant, Dovey Mae, with the help of Mary McLeod Bethune, protested. She exhibited great courage, for she could have been dismissed from the military for insubordination. She probably was not dismissed because of Mrs. Bethune’s connection with Mrs. Roosevelt. Dovey Mae had little support from her peers for her protest against segregation in the military. Her peers were afraid of losing what they had—a job, recognition, and a chance of promotion even in a segregated unit.

One bright spot during her time in the military was her reconnection with her old boyfriend, Bill Roundtree. He, too, had joined the Army during World War II and he was stationed overseas.

With the help of Mrs. Bethune and her connections, Dovey Mae continued to fight segregation on the Des Moines Army Base. To stop her, she was moved to southern states (Georgia, Florida, the Carolinas, and Texas). She used these southern assignments to recruit black women, many of whom had negative ideas about the WAAC. Dovey Mae used the church to help deflate some of the rumors about the WAAC, such as the sexual exploitation of women. However, the rumor about segregation could not be denied. It existed in spite of protest against it. While traveling through the South on assignment, Dovey Mae was segregated on buses in spite of the fact that she wore her military uniform. When she refused to give her front seat to a white soldier and sit in the back of the bus in Miami, Florida, she was forced off the bus. This was very humiliating; and it was this incident, coupled with many others that would later cause her to decide against going to medical school and to go to law school instead. She was determined to bring an end to segregation. In June 1943, the Army shut down black recruitment and called all 14 black women from the field, back to Des Moines for ‘urgent personnel work’ (p. 67).

One month later, in July 1943, the WAAC was given full military status and it became the new Women’s Army Corps (p.67). Officers in WAAC reenlisted as officers in the Women’s Army Corps (WAC). Dovey Mae now became a captain.

One week after taking the new oath, the new commandant announced that the integrated training regiment would be abolished. Captain Dovey Johnson took a leadership role in opposing this action and she threatened to resign if the colonel in charge insisted on separate regiments and training for white and black WAC members. Segregation conflicted with the “Four Freedoms,” she insisted. Others on base stood in silence as she protested alone. Four days later the colonel revoked the Jim Crow plan (p. 71). After her protest, Captain Dovey Johnson was again sent
into the field to recruit in the South, as well as in the North. Her Grandmother Rachel, Mrs. Mary McLeod Bethune, and Professor Neptune had instilled in her the idea that America was worth fighting for. During World War II, 90,780 women served in the WAC. Of this number, 6,500 were black women (p. 72). Captain Dovey Johnson was one of the very first to wear the uniform and she helped to recruit many of the other women who served, in addition to fighting segregation at the risk of losing her own military status.

After World War II, the courtship with Bill Roundtree was rekindled. At the same time, through Mrs. Bethune, Captain Dovey Johnson continued to fight for racial equality by joining with Walter White, head of the NAACP, and A. Philip Randolph, organizer of the Brotherhood of Sleeping Car Porters, to promote the passage of a permanent Fair Employment Practices Commission (FEPC). Captain Dovey Johnson traveled to the West Coast to stimulate support for the measure. She met racism there also, particularly in Los Angeles. While working for a permanent FEPC, Captain Johnson met Pauli Murray, who insisted that the “answer for black people lay in the law” (p. 84). Murray’s remark probably also affected Johnson’s decision to enter law school. Both women had contempt for ‘spineless accommodationists’ (p. 86).

In the meanwhile, Captain Dovey Johnson struggled with the idea of a marriage and a career too; but on Christmas Eve, Bill and Dovey were married in Chicago in 1946. The marriage was short-lived. They were moving in different directions. Bill reenlisted in the Army. Dovey pursued a legal career after her temporary work with the FEPC ended. Dovey entered the male-dominated Howard University Law School at age 33 in 1947 (p. 90).

At Howard University Dovey Johnson Roundtree studied under great professors, such as James Madison Nebrit, Jr., George E. C. Hayes, Joseph Waddy, Howard Jenkins, Charles Quick, Herbert O. Reid, James A. Washington, and Frank Reeves. Along with Thurgood Marshall, these men became part of the 1954 Brown v. Board of Education case. But it was James Nebrit who made Roundtree a lawyer (p. 92).

When her mother and grandmother traveled to Washington, D.C. to attend Roundtree’s graduation, they were forced to stand the entire ten hours on the train, even though there were empty seats in the white section of the train—but there were no available seats in the black section, where they were required to sit. Attorney Roundtree, who was admitted to the D.C. Bar on April 21, 1951 (p. 116), sued The Southern Railway Company for breach of contract and the pain inflicted on her mother and grandmother who had “reserved tickets” that guaranteed them a seat. The case was heard in 1951, and the company settled with the family that received several hundred dollars. With this case, Attorney Roundtree had joined the legal movement to end segregation in America--A movement which had made great progress while she was still in law school. The Irene Morgan case (1947), the Ada Lois Sipuel case (1948), the Herman M. Sweatt case (1950), and the George McLaurin case (1950) are among the major cases that paved the way to the end of segregation in the United States (p. 107). The book provides good summaries of these cases.

At about the same time that the Brown v. Board of Education case was being argued, Attorney Dovey Johnson Roundtree was making a contribution to the legal battle that eventually brought an end to segregation with the 1952 Sarah
Louise Keys case that involved another WAC who, like Dovey, had experienced the humiliation of segregation on a bus while she was in military garb. In spite of the Supreme Court’s ruling in the 1954 Brown decision, a few months later the ICC handed down its decision in the Keys case and proclaimed that Keys’s rights had not been violated and the defendant’s complaint against the bus company was dismissed (p. 147). It was an unbelievable negative decision, but Attorney Roundtree and her law partner did not give up and finally a favorable decision was handed down by the ICC (pp. 152-153). However, enforcement of the favorable ruling was something else. The Keys decision was followed by Rosa Parks’ resistance to segregated busing in Montgomery; and the Keys decision, along with the Boynton case (1960), inspired the Freedom Ride of 1961 which tested the enforcement of the rulings that ended segregation on buses and facilities in terminals involved in interstate commerce. Thus, Roundtree and her law partner, Julius Robertson, played a significant role in the legal battles of the Civil Rights Movement (p. 155).

Attorney Roundtree was involved in many other cases, such as murder cases and family-related cases, that not only brought personal recognition, but her victories helped to erase much of the negative image that many white judges and attorneys had of black lawyers. Among her cases of recognition were the John Pledger case (pp. 167-175) and the Ray Crump case (pp. 188-216). These cases had an emotional effect on Roundtree, like none of the others. Of the Ray Crump case, she said: “His case, more than any other, was the one that defined my very essence as a lawyer, and that caused me, ultimately, to move beyond the law” (p. 188). The new direction was the ministry.

Usually, Dovey’s monumental decisions were made in consultation with her family, particularly her grandmother. However, she was, at first, reluctant to discuss this decision with her grandmother because she, like many people, had reservations about female ministers. Dovey discussed it with her mother, who approved. Then, with great anxiety, she approached her grandmother. After momentary silence, her grandmother responded, “Do what God wants and do not worry about what other people say” (p.166). With the blessings of her mother and grandmother, Dovey entered Howard University’s School of Theology. She was ordained an Itinerant Deacon in the A.M.E. Church on November 30, 1961, at Campbell A.M.E. Church in Washington, D.C. Two years later, she was ordained as an Itinerant Elder (p. 181).

_Justice Older than the Law_ is an excellent book on race relations and the Civil Rights Movement in the United States. These themes are brilliantly interwoven with the life journey of Dovey Johnson Roundtree, who was in her 90s when this book was published in 2009. This first-person narrative is well organized, informative, and inspirational. It is highly recommended for all who want a deeper understanding of the roles of the church and religion, court decisions and the law, and women and the military in the Civil Rights Movement. Reverend Roundtree’s voice is unforgettable and the written word by freelance writer, Katie McCabe, is remarkable. This book is a must-read.
He said he was using the UMOJA as a way to bring some of his home to the people of Johnson City. To have a festival in the city that showcases multiple cultures is extremely special, according to Cole. “I think it is a good feeling to have something like this,” he said.

Cole just wishes the festival was held more than once a year. “You see people you’ve never seen before. You see people you haven’t seen in a while and try to make new friends, while we try to do business too,” he said. UMOJA is Swahili for “unity” and Cole says it’s nice to have a festival that focuses on diversity. “It’s all a part of unity, living in one accord. This is the same world. It’s the same circle, the same Earth, the same blood, the same water. We’re all the same,” he said. The festival’s 14th year marks its first time in downtown Johnson City from its previous location at Freedom Hall; Cole said the location change is probably for the best. “I think downtown is nice and a good feeling, I’m feeling it and I’m coming back next year.” Crystal Miller has been attending the festival for about six years and, like Cole, is in favor of the festival’s new location downtown. “I actually like downtown better because everything is spread out a little bit more and easier to get around; I like it better,” she said. Miller believes the location change will shine some light on the downtown area, while also giving people the chance to spread out.

Currently, Nana Cole, the AFAM Graduate Assistant for Dr. Dorothy Drinkard-Hawkshawe, has opened his TropicXotic business at 3100 North Roan Street, Suite 1A. Lovers of art and enthusiasts of African history and treasures are in for a treat, as Africa’s wealth of skill and craftsmanship is put on display. Nana Cole plans to complete his Master of Science in Engineering Technology and a Graduate Certificate in Entrepreneurial Leadership in the fall of 2010. Check his www.TropicXotic.com Web site for more on Africa and African commodities.

Below are some images from the store.

The painting on the left, now part of TropicXotic logo, translates into “Father show me the way” and the one on the right translates into “It’s the father that giveth.” Both are oil on canvas by artist Azey of Kumasi-Ashanti, Ghana.
Katheryne V. Moore: An AFAM Student Remembered

Katheryne V. Moore (1942-2009) was one of AFAM’s most outstanding students. Because she loved the idea of learning, she spent most of her life pursuing it. Before coming to ETSU, she conducted her undergraduate work at Shaw University and received a doctorate of theology from Emmanuel Bible College and Seminary.

She was proficient in journalism, history, religion, and education. Moreover, she used her knowledge and spiritual leadership skills to improve her community, her country, and the world. Her service included work with women’s groups in Bristol, Tennessee, where she attended and served Lee Street Baptist Church in many capacities.

Among her many achievements as an AFAM student at ETSU was her role in the founding of the African Diaspora Society (ADS) for students who want to learn more about Africa and people of African descent throughout the Americas. She served as vice president and secretary of the organization after first serving as its communications officer. As a result of her humanitarian work for Africa, Dr. Moore was able to bring Pastor Zipporah Kimani of Kenya to ETSU in June of 2007. Pastor Kimani discussed the need for orphanages in her country, where the HIV/AIDS epidemic has left countless children to fend for themselves after the deaths of their parents. After Pastor Kimani’s visit, ADS began a campaign to raise funds for Kenyan orphanages.

While at ETSU, Dr. Moore was on the Dean’s List, and she used her skills in journalism to pen articles for the AFAM Newsletter and other papers on campus. One of her articles for the AFAM Newsletter was “Rev. Fred L. Shuttlesworth: Man with a Mission.” The article is reprinted in this newsletter in recognition of Dr. Moore’s work and skills.

Dr. Moore is survived by four children, eight grandchildren, four brothers, and four sisters, along with many nieces, nephews, cousins, and other relatives and friends.

For all who had the privilege of knowing her, Dr. Moore was an inspiration and friend. She was a mother who taught her children the joy of learning, a humanitarian who showed the world the beauty of giving, and a leader who demonstrated the benefits of using one’s skills to make the world a better place. She is greatly missed, and her memory will be forever cherished.
Boom! I could almost hear the explosion of dynamite as Rev. Shuttlesworth described the destruction of his Birmingham, Alabama home in 1956. On Christmas Eve, racists chiseled a hole in the side of his house and placed sixteen sticks of dynamite where the head of his bed fits against the wall. His house was blown to smithereens; but he was not injured, although he had been in the bed at the time.

As I sat there listening to Rev. Shuttlesworth, I had a flashback of myself as a young civil rights activist at Shaw University, in Raleigh, North Carolina, in January 1960. While standing outside my dormitory at midnight in the snow after receiving a bomb threat, I experienced the trauma created by hate. A few minutes earlier, a telephone threat of a school bombing had come from an anti-civil rights advocate. He warned that my dormitory, Estee Hall, would be blown up at midnight. I and fellow students waited outside for hours, but the explosion never came. Rev. Shuttlesworth was not as lucky. Nevertheless, the bombing of his home did not deter his civil rights efforts. The day after the bombing of his house, and in the wake of Alabama outlawing the NAACP, he organized the Alabama Christian Movement for Civil Rights.

In reference to the political arena, Rev. Shuttlesworth said: “Bush’s ‘dead or alive’ mandate may have been all right in the Old West, but it is not worth a dime now.”

On slavery, Rev. Shuttlesworth stated that Southern white people intended for slavery to continue forever. I suppose this accounts for the fact that in old plantation wills, plantation owners bequeathed their slaves to as many as five generations of future heirs.

Rev. Shuttlesworth has devoted his life to the struggle to achieve justice and equality for all people. He, along with Dr. Martin Luther King, Jr., Rev. Ralph David Abernathy, and other ministers were co-founders of the Southern Christian Leadership Conference (SCLC). He also served as a member of the National Board for the Congress of Racial Equality (CORE), and many other civil rights organizations.

Now, at the age of eighty-five, Rev. Shuttlesworth is still going strong. He travels extensively to lecture for the cause of human justice. His voice is still strong, and his message very profound. During his recent lecture at East Tennessee State University, he referred to himself as a lawyer without a portfolio because, as of 1965, he had filed more cases in federal court than anyone prior to his time. Moreover, he had more convictions than he could keep track of. He received five convictions as a consequence of his participation in the Freedom Rides of 1961 and five convictions as a result of his role in the sit-ins that swept the country in 1960. Strangely enough, he never actually sat at a lunch counter for the purpose of desegregating the facility; but his influence on the demonstrators and his support of their activities caused legal authorities to file trumped-up charges against him as part of their efforts to crush the sit-in movement.
Rev. Shuttlesworth’s efforts were, indeed, significant; and they have been widely recognized. Among the many recognitions of his work are honorary degrees: the President’s Citizen Award, bestowed by President William Jefferson Clinton, and an 8½-foot bronze statue of him in front of the Birmingham Civil Rights Institute.

Although he has spent most of his life fighting for civil rights, Fred Shuttlesworth is and has always been, by profession, a pastor. In his ETSU lecture, he said that the best type of preacher is one who can preach on Sunday and picket on Monday. He revealed his major role as a preacher of the Gospel when he said, “The first civil rights conference was held thousands of years ago. It took place way out in the wilderness. It was recorded on a tablet of stone. It was held between God and Moses.” He also stated that, “our spiritual skies are too low, and that is why we are always crashing into each other. We don’t climb to the heights of God’s mercy, love, and grace.”

He continued, “No matter how long oppression has been in the world, there has always been someone to cry out. We now depend on young people to do what we elders have done, but who will be strong enough, and who will be brave enough to fight for freedom in the ‘Land of the Free and the Home of the Brave’ tomorrow?”

Later, as I shared some of my civil rights experiences of the sixties with Rev. Shuttlesworth, I asked him, “Who will cry out for us if young people refuse? He replied, “You! You are to cry out.” I told him that I had paid my dues when I was part of the young generation, years ago. I told him that I had been through the fire, and that I was no longer young. His answer to me was, “Stop making excuses.” There was nothing else I could say for I knew that he was right. The responsibility to address injustices is not restricted to any age group. We all have a job to do, regardless of age, because injustices and hatred still exist. On January 2, 2007, I visited Raleigh, North Carolina, where I had attended Shaw University when I was a teenager. I was amazed at how little things had changed. While at the North Carolina Museum of Art, I came face to face with blatant racism similar to what I had faced while a student at Shaw, years ago. An elderly white man refused to ride the elevator with me, simply because of the color of my skin. This incident made me realize that although we have made much progress in our mission to create a color-blind society, much is yet to be done.

Katheryne Moore was an AFAM minor, with a major in journalism. She was also an associate pastor of the Lee Street Baptist Church in Bristol. She died in 2009. This article is reprinted in memory of her.
One of the distinguished graduates who will serve on the panel is George Nichols. He, with five other students, was a member of the first freshman class of black students who were admitted to ETSU in 1958. According to Nichols, four of the black students were from Johnson City, and two were from Kingsport. Mr. Nichols has led a highly successful and professional life since he graduated. He will share his experiences at ETSU as well as his professional accomplishments with the ETSU community on January 25. Mr. Nichols recently confided, “This will be the first time that I have returned to the campus since my graduation in 1962.” We are excited about the return of all the panelists who will discuss their achievements as ETSU students and graduates.

The panel discussion is open to the public. There is no admission fee, and a reception will follow the formal program. The event begins at 7:00 p.m. in the Culp Auditorium; and it promises to be an outstanding centennial celebration.