



The Black Family and Community as Contributors to Increased Academic Achievement: The Ethnographical and Historical Case of the Archer Family From 1647-2017

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The Black Family and Community as Contributors to Increased Academic Achievement: The
Ethnographical and Historical Case of the Archer Family from 1647-2017

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A Thesis in the Field of Anthropology and Archaeology
for the Degree of Master of Liberal Arts in Extension Studies

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Abstract

The Black Family and Community as Contributors to Increased Academic Achievement: The Ethnographical and Historical Case of the Archer Family from 1647-2017, is a study that focuses on John Archer (1647-1718), who was one of the first freedman in the colony of Virginia about one hundred years prior to the American Revolution and two hundred years before the signing of the Emancipation Proclamation (Heinegg, 1994). He is the patriarch of descendants with a distinguished military and academic history dating back to the American Revolutionary War. In recent years, one of his descendants, Lieutenant Colonel Lee Archer, was the recipient of the Congressional Medal of Honor and the Presidential Medal of Freedom (Lee Archer, 1)). John Archer and his descendants lived through some of the most tumultuous times in American history and managed to achieve educational levels that were above average for the time in which they lived. In this study, the researcher constructed educational biographies of ten generations beginning with John Archer, 1647-1718; Thomas Archer, 1687-1761; John Archer, 1715-1791; Benjamin Archer, 1855-1954; Levi Archer, Sr., 1790-after 1837; Levi Archer, Jr., 1807-1855; Nancy Archer, 1857-1954; Noby Mary Archer-Lilly, 1892-1957; Esther Louvinia (Archer-Lilly)Tripp, 1927-2010 and Melvin Isadore (Archer-Lilly) Douglass, 1948-present, to see why/how certain external factors within the family and community helped to shape the lives of ten generations of members of the Archer family.

The researcher interviewed members of the Archer family, personal friends, and professional associates, as well as black historians who offered additional insight on the biographies of the ten people included in the educational research. In addition, the researcher reviewed and analyzed pertinent written material that related to the ten people in this study.

Included in these written materials were life histories (autobiography, letters and obituaries), historical data and fictional writings.

More importantly, the three major elements that related to the literacy of the subjects were: (1) tradition, (2) external factors, and (3) good fortune.

The researcher found that in each instance certain traditions played a major role in the lives of the subject under investigation. All of the subjects received and handed down certain beliefs, legends, and customs from generation to generation. The traditional values that were passed on were: piety, thrift, respect for education, and race pride.

The researcher also found several external factors in the family: the family's history of manumission; the history of family literacy; the family's worth as it related to property; the family's size; the strong parental figures, and the family's attitude toward and support of learning. These factors contributed to the academic achievement of each person.

Furthermore, the researcher found several factors within the community that were equally important to the subject under investigation: public and private learning institutions, religious institutions, and educational climate of the communities at the time.

Also of major importance, the researcher found that good fortune played a role in the academic achievement of the individuals in this research report. In other words, they were at the right place at the right time.

This analysis enabled the researcher to identify some of the positive factors that contributed to black academic achievement. By completing the study, the researcher hopes the findings will enable schools and other social agencies to identify and isolate factors in students that contribute to increased academic achievement, so that these factors can be used to help low

academic achievers reach their fullest academic potential. In addition, the researcher aims to give a broader, more holistic picture of our larger society.

Thomas says: Jesus said, "If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."

Gospel of Thomas

Each generation must determine the meaning of a committed life. Each must acknowledge and understand its family history, its culture, its traditions, and its values. Each must recognize that, without the knowledge of these, the essence of being alive and connected to something greater than oneself, is lost. Existence becomes meaningless and void of substance, and what Ecclesiastes calls "vanity of vanities."

Melvin Isadore Douglass

Dedicated to My Mother,
Esther Louvinia (Archer-Lilly) Tripp,
1927-2010

Acknowledgments

In order to complete a project of this type, I had to depend on the use of the qualitative interview approach to probe for details into the lives of the subjects under investigation. The qualitative interview approach allowed for an opportunity to explore the voices and experiences of the subjects. It was important to capture the essence of the subjects in their entirety to gain a clear and holistic picture into their lives.

Using the above research method, the researcher relied upon information from members of the Archer family, which he was grateful to receive. Among the contributors were: Sarah Lee (Archer-Lilly) Tripp, Esther Louvinia (Archer-Lilly) Tripp, Ella Louise (Archer-Lilly) Tripp, Angeline (Archer-Lilly) Tripp, Archibald Anthony (Archer-Lilly) Tripp, William (Archer-Lilly) Brown III, Dixie Beatrice (Archer-Lilly) Jones, Eloise (Archer-Lilly) Lightfoot and Isadore Douglass. The information gathered from these sanitized narratives was helpful. However, the story of the subjects' lives lies only partly in human memory. The researcher was fortunate to find several repositories of documents, (obituaries, newspapers, books, letters, pictures, and internet sources) that provided revealing windows on their lives, in the Schomburg Center for Research in Black Culture, the Widener Library at Harvard and the East Hampton Library. As a result of the aforementioned, the researcher discovered, in the end, a story that began with people searching for a fresh start in a new world.

Even with the aid of the above people interviewed and historical materials gathered, the researcher is greatly indebted to many scholars, who might gain some satisfaction from being recognized in this limited study. Each of them can be certain that their aid, in the

development of the study focusing on the Archer family herein, was important to the researcher. The researcher owes particular gratitude to the following individuals for their generous and valuable assistance: Dr. Jayasinhji Jhala, an amiable anthropologist, who permitted the researcher to do a documentary film on the Archer family in his class entitled: Anthropology of Exploration and Discovery at Harvard in 2014; Dr. Evan Kleiman, who taught Graduate Research Methods and Scholarly Writing in Anthropology at Harvard and encouraged the researcher to write a proposal for the study on the Archer family; Dr. James Morris, who served as a research adviser for students in the field of anthropology and made insightful comments regarding ways to enhance the researcher's proposal while working tirelessly to find a research director for the development of the study from proposal to thesis; Dr. Gordon Teskey, a scholar extraordinaire, who went above and beyond the call of duty to make sure that the study was done by offering himself to serve as research director, providing painstaking editing while also giving the researcher advice and encouragement; and Dr. Gay Bullock, who served as a consultant that cheerfully and gratuitously helped the researcher assemble materials for the study and served as a proofreader. The researcher appreciates her for providing him support and inspiration every step of the way.

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Chapter I.

Introduction

Those who have no record of what their forebears have accomplished lose the inspiration which comes from the teaching of biography and history.

Carter G. Woodson, Ph.D.
Harvard Class of 1915

In the spring of 2017, Stillman College, a historically black liberal arts school of higher education, located in Tuscaloosa, Alabama, and founded in 1876, will have a new chairman of the board of trustees. Rumor has it, among various members of the board, that the new chairman will be a descendant of the Archer family - Melvin Isadore (Archer-Lilly) Douglass.

The preparation necessary to take advantage of this golden opportunity was not achieved in a day, a week, or a year. Some would say, it was 370 years in the making with the arrival of an important figure in the history of Virginia and the United States of America. This study is about how he (John Archer) and his descendants laid the foundation for future generations to achieve academic distinction.

This study starts with John Archer (born 1647), who gained his freedom one hundred years before the American Revolutionary War of 1776, and two hundred years prior to the Emancipation Proclamation of 1865. It reveals a deliberate continuity of effort regarding education and personal achievement. This study shows how the individuals under investigation struggled with racism in a manner that was appropriate given the times in which they lived. Furthermore, it demonstrates how each generation built on the successes of the one before it.

This study also illustrates the frustrations African Americans (including the Archer family) experienced as a result of slavery, Jim Crow Segregation, and years of benign neglect. In spite of what

some might think, the frustrations did not only impact the poor and semi-educated. It impacted the lives of these who were affluent and well-educated.

This study does not try to idealize any one individual, because all of the subjects had strengths and weaknesses; nor does it suggest that the Archer family is unique to this social milieu, because there are other prominent African American families struggling to actualize the American dream.

I wish to note that this study only focuses on one branch of the Archer family, with emphasis on ten individuals who tried to find their place in a nation filled with educational, economical, social, and political complexities. This study of John Archer (born 1647), and nine generations of his descendants, unfolds with an understanding of the theoretical framework of the research.

The Research Problem

Although the United States government benefited greatly from at least four hundred years of institutional slavery, it is not willing to accept responsibility for the degradation of the black family or provide genuine reparations for it. In fact, there has been displacement of blame as well as a concerted effort to indict the black family and label it as dysfunctional.

The indoctrination of slavery was an extensive initiative upheld by government policy and church doctrine. The two most powerful institutions went about systematically influencing the actions and mindset of the people to accept slavery. The sheer mechanism of slavery sought to increase the free labor population without being compelled to adhere to the mores that afforded non-slaves. The slave family unit was in a constant state of flux because men, women, and offspring were often sold off never to be united again. Ultimately, the impact of matriarchal and patriarchal lineages diminished solidarity and personal identity. This cruel act of inhumanity brought about a crisis in the black family that exists to this very day.

The deliberate manipulation of blacks as subhuman was far reaching. Although the physical act of owning a person was abolished, the social constraints of slavery were not. There was a persistent fight for equal rights as documented in the early civil rights movement. In 1909, W.E.B. DuBois contended that the Negro problem was caused by deculturalization and social control. This meant that any vestige of African culture was erased. DuBois encouraged members of the black family to take charge of current environmental conditions that existed in their homes and communities. He placed emphasis on the role of the family to remove any obstacles that would prevent family members from achieving success in the American social order. (DuBois, 153) In 1939, E. Franklin Frazier was among the first to write a comprehensive study which

focused on the black family through various stages of history, beginning with colonial slavery through migration from southern rural areas to northern cities. He concluded that in spite of slavery and Jim Crowism, the black family had made strides by adapting to the social and conventional values of the dominant culture. (Frazier, 359-360) However, the twin evils of slavery and Jim Crowism continued to retard social, political, educational, and economic growth which crippled the development of the black family. In 1951, the aforementioned sociologist authored the *Black Bourgeoisie*, which explored America's black upper class's social patterns and family structure. He examined the adaptation of blacks to white standards of conservatism. Frazier postulated "that the old black middle class that had emerged after the Civil War, which maintained strong cultural traditions and community values, had evolved into a complacent, insular group." He goes on to say that "...[B]ecause of their social isolation and lack of a cultural tradition, the members of the black bourgeoisie in the United States seemed to be in the process of becoming nobody." Frazier's exposé on the black middle class told the true story of when modeling the best of the dominant group, blacks were not afforded full entrée in society. His acknowledgement of a black middle class and lack of opportunity, awakened the consciousness of civil rights leaders and others of the 1960s. (Green,1)

Some civil rights leaders voiced their disappointment regarding the inhumane treatment of blacks in America. Among them was Martin Luther King, Jr., who said:

When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the inalienable rights of life, liberty and the pursuit of

happiness. It is obvious today that America has defaulted on her promise insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” (King, I Have a Dream).

King’s speech and the Civil Rights Movement ushered in demands to push to the top of the United States political agenda, realistic ways to eradicate social pathologies that gnawed away at the very fabric of the black family, in particular, and the black community, in general. The Movement’s demands were acknowledged by the administrations of John F. Kennedy and Lyndon B. Johnson, which prompted conversation, confrontation, and investigation into the subject of the black family, which most Americans preferred not to discuss.

As a result of the pressure placed on the government due to continued inequalities in academic achievement between black and white students, the Johnson administration moved forward to conduct a study on the black family in America. Poor academic performance among blacks brought about resurgence in the interest of the Moynihan Report. The Moynihan Report is a pseudonym for *The Negro Family: The Case for National Action* authored by the Assistant Secretary of Labor for the United States, Daniel Patrick Moynihan in 1965. The report concluded that the socioeconomic condition of blacks was largely due to the deterioration of the black family unit. It was purported that the increase in black, single mothers as heads of households contributed more to the ghetto culture than unemployment. The report was a call to action to release the federal government from subsidizing the income of poor black families by dwindling welfare programs, because the programs were thought to merely aid in the disintegration of the black family structure. (*The Negro Family*, 1)

Since the family is thought to be an educational system in itself, the deficient condition of the black family is alleged to be the cause of academic stagnation of black children. From an ethnographic and historic perspective, this study will examine the academic history of one family to determine if environmental factors, such as family and community, are predominant factors associated with academic success.

The view that the black family structure is deficient and dysfunctional has directed attention away from public schools that are underfunded and poorly staffed, and communities that lack resources and support systems. Under the best of circumstances, these institutions are important supplements to learning; however, sole blame has been placed on the black family. There are many other factors associated with the black community that condition academic achievement.

I anticipate that this study of a particular black family, one that was academically successful in the long run throughout many generations, will reveal information that will add to the work of Daniel P. Moynihan and others. The Archer family lineage is one of great accomplishment. It is documented that John Archer, the patriarch of the family, was a freedman in America about one hundred years prior to the American Revolution, and two hundred years before the signing of the Emancipation Proclamation. (Archer family, 1) His descendants were patriots with a proud military history that dates back to the American Revolutionary War (See Appendix A). Furthermore, among John Archer's descendants was Tuskegee Airman Lieutenant Colonel Lee Andrew Archer (1919-2010), who was the recipient of the Congressional Medal of Honor, the Presidential Medal of Freedom, the Legion of Honor, Chevalier (France) Distinguished Flying Cross, Meritorious Service Medal and Air Medal with 18 Clusters (Lee

Archer, 1). The patriarch's descendants were prosperous enough to reside in a mansion in the South and to conduct their lives in the manner of affluent and cultured whites. Their educational level was above average for the time in which they lived.

My ethnographic and historical research began with the question: How and why did a black family from 1647 to the present, attain prominence and academic success? Most of the literature on the black family has focused on negative factors. The Moynihan Report blamed the lack of academic and social progress on the collapse of the nuclear family in the lower class and diminished the impact of slavery and segregation. I constructed educational biographies of John Archer (1647-1718), who was one of the first freedman in the colony of Virginia (Heinegg, 37), and nine generations of his descendants: Thomas Archer, 1687-1761; John Archer, 1715-1791; Benjamin Archer, 1755-1830; Levi Archer, Sr., 1790- after 1837; Levi Archer, Jr., 1807-1855; Nancy Archer, 1857-1954; Mary Archer-Lilly, 1892-1957; and Esther Louvinia (Archer-Lilly) Tripp, 1927-2010 and the present author, Melvin Isadore (Archer-Lilly) Douglass, 1948-present. As a result of this research, I was able to identify positive factors that contributed to academic achievement, such as family values, sense of community, and educational environment.

In conducting this study, it has been my hope that its findings will help schools and other social agencies identify factors in students that contribute to academic achievement, so that these factors can be used to help low achievers reach their fullest academic potential. I also hope to give a broader and more holistic picture of American society over time, especially with regard to two great social forces: education and race.

Definition of Terms

Educational biography:

...An educational biography is a portrayal of an individual life history focusing on the experience of education—the experience resulting from the deliberate, systematic, and sustained efforts of others to transmit or evoke knowledge, attitudes, values, skills, and sensibilities, as well as the experience involved in the subject’s own deliberate, systematic, and sustained efforts to acquire knowledge, attitudes, values, skills, and sensibilities. (Cremin, Notes Toward a Theory).

Background of the Problem

The perspective of supposing the black family structure as deficient and dysfunctional has directed attention away from other possible causes for lack of increased academic achievement. The genesis of blacks lagging behind academically can be attributed to the disabling period of slavery through the dark days of Jim Crow segregation, followed by the paralyzing policy of benign neglect.

During slavery, most blacks in the South could not read or write because of the enforcement of Slave Codes that made teaching Mulatto, Indian and indentured slaves illegal. The Slave Codes came as a result of planters observing firsthand the effects education had on the mindset and behavior of blacks. Planters feared the insurrection of a Bible toting Nat Turner and the fiery abolitionist rhetoric of Frederick Douglass. Planters realized educated blacks would cripple the economy of the South and cause a major social dilemma throughout the region. However, the Slave Codes were eradicated when the 16th President of the United

States, Abraham Lincoln, abolished slavery with the signing of the Emancipation Proclamation of 1863. (Lamm, 1) When President Lincoln freed southern slaves, new challenges were brought to bear. One of the main challenges was providing educational opportunities for blacks, so that they could fully participate in American democracy. In order to meet this challenge, the Freedmen's Bureau was established in 1865 by the United States Congress. The bureau helped four million former slaves acquire some kind of training and education until 1872. (Freedmen's Bureau, 1)

In a period of seven years, the Freedmen's Bureau established many schools throughout the South. These schools were placed in black communities and combined basic educational instruction with ethical practices to enhance respectable living. The bureau's instantly created schools served the purpose of providing just enough education for blacks to survive and make the transition from slavery to freedom, but these schools failed to render the same level of educational instruction and support services as schools established for white students during the periods of Reconstruction and Jim Crow segregation. (Freedmen's Bureau, 1).

Some members of the white establishment considered black educational institutions substandard. For instance, William Edward Burghardt DuBois studied at Fisk University, a black institution of higher education, and received the Bachelor of Arts degree 1888. He was one of five commencement orators. In the fall of 1888, DuBois entered Harvard College as a junior, because the admissions committee did not recognize Fisk to be at the same academic level as Harvard. (DuBois, 125).

The concern that education afforded black students was not on par with white students continued to be the topic of discussion and social action over decades, because segregationists did not want black educational opportunities to be commensurate with that of whites. Furthermore, they feared that blacks would compete for better paying jobs and eventually level the playing field. However, the concern was finally addressed in the courts. After a long string of legal battles for educational equality in publicly funded schools, the tide began to turn for black students. In 1954, the United States Supreme Court ruled against the concept of separate but equal in public education. With this ruling in place, many thought that the dilemma regarding quality education for blacks would be solved and that the problem of the black-white achievement gap would be eliminated forever. Nothing could be further from the truth. Instead of solving the problem of substandard education for black students with the imposition of school integration, the United States Supreme Court's ruling opened the door for a whole range of other problems, such as academic tracking and special education classifications, which were often used to hamper black academic progress. (Brown v. Board of Education, 1)

During the 1960s, civil rights organizations pointed out to the Kennedy and, later, Johnson administrations, that many of the problems in the black community stemmed from the lack of education. This lack of education spawned poverty, which led to social pathologies, such as increased crime, high student dropout rates, and mass unemployment. The civil rights groups blamed, to a large degree, the government policy of benign neglect for these horrible conditions. They understood that the government's attitude or policy of noninterference or neglect of the black problem would have a more beneficial effect

economically than the government assuming responsibility. The government's refusal to take responsibility for black social pathologies climaxed when it produced a study that put the blame of black academic achievement solely on the shoulders of the black family and what appeared to be its lack of traditional structure. (Hill, 76)

Based on the aforementioned background of the problem, black academic achievement had less to do with the structure of the black family and more to do with a systematic attempt to maintain the status quo by relegating blacks to the lower realm of the socio-economic class and using education as the instrument of social enforcement. The notion of using education as a means of social enforcement began in the seventeenth century and forged its way into the twenty-first century. Over a span of four hundred years, many blacks have gone from no educational opportunities to inadequate educational opportunities.

As a result, the United States Department of Education has placed at the top of its agenda the issue of black academic achievement, because to ignore the problem any longer threatens America's future as a world leader. On account of this concern, and the golden anniversary of the Moynihan Report, the conversation about the role of the black family, as it relates to black academic achievement, is again at the forefront of academic research.

Over the past fifty years, much has been written in current periodicals, texts, scholarly journals, and research studies pertaining to the black family in the United States (See Appendix C). However, not all of this literature portrays the black family in a positive fashion. A great deal of this literature concerns itself with the deficit status of the black family as an external

factor associated with increased academic achievement. An example can be found in the studies written by Banfield, Glazer, and Moynihan.

Edward C. Banfield, in his text, *The Unheavenly City*, stated that for the most part there is no problem of race prejudice in the United States, but rather a problem of class. He says that the sooner blacks realize that the primary factor inhibiting their achievements lies in their cultural configuration (which includes the family), not in race prejudice, the better off blacks will be. (Ballard, 51)

Banfield believes that the crux of the problem exists in the lower-classes being now-oriented rather than future-oriented. Banfield offers a number of possible solutions. For instance, one solution for underachieving “lower-class” pupils in the secondary school is to allow them to leave school at age fourteen. He also proposes that “lower-class” pupils be removed from dysfunctional families. (Ballard, 51)

Moynihan states that the social stress the black family experiences comes as a direct result of the degeneration of its structure. According to L. Alex Swam, Daniel P. Moynihan, in his published study, *The Negro Family: The Case for National Action*, made two important and clarifying points:

- 1) Black children by and large are growing up in homes where the father is not present;
- 2) The absence of fathers in the black families leads to mediocre academic accomplishments by their children and a great deal of delinquency. (Swam, 18)

Glazer and Moynihan, according to Robert B. Hill, in his text, *The Strengths of Black Families*, reinforce Frazier’s statement in regard to the black family. Hill states:

Despite the absence of data in Frazier's works indicating that 'disorganized' patterns are characteristic of the majority of low-income blacks, social scientists, such as Glazer and Moynihan, continue to portray low-income black family life as 'typically' disorganized, pathological, and disintegrating. (Hill, 1)

However, Rainwater and Yancy defend the findings of the Moynihan study, according to John H. Scanzoni, *The Black Family in Modern Society*. (1) Apparently, Rainwater and Yancy feel that Moynihan was only validating Frazier's findings regarding the harmful effects of economic deprivation upon certain segments of the black community. They contend that members of the press, of the government, and all the Civil Rights Movement, construed the Moynihan study to mean that the problems confronting the black community lie within the structural arrangement of the black family. Lee Rainwater and William L. Yancy conclude that Moynihan suggests that the "Negro problem" might be solved if the "inherent feebleness" of the black family could be rectified. (Scanzoni, 1)

Kay Hymowitz also appears to come to the defense of the Moynihan Report. She makes a compelling argument in "The Black Family: 40 Years of Lies, Rejecting the Moynihan Report." Hymowitz perceived the report to be prophetic in that it foretold the rise in the number of black female heads of households and all of the "tangled pathology" associated with it. She seemed quite disgusted with the fact that the controversy prompted a narrow look backward instead of a broad look forward to the nearly seventy percent of black children born to black female head of households forty years later. Hymowitz argues this dilemma could have been avoided if the detractors had vision. It was thought that once discriminatory practices were outlawed and job opportunities were made more available, blacks would be able to make significant progress in

the same manner as poor immigrants had. Hymowitz revels in the thought that the lesson of the Moynihan report is being considered by ghetto dwellers, who are empowered to make the change the government could not. (1)

Daniel Geary in the text, *Beyond Civil Rights: The Moynihan Report and Its Legacy*, illustrates a renewed interest in the report that goes beyond the halls of ivy into the halls of the United States Congress. From the tenor of his study, Geary maintains that the perceived dysfunctionality of the black family is woven into the current political arena by “Neo-Moynihanists.” The “Neo-Moynihanists” are conservatives who embrace the idea that the black family is the cause of its plight and need to exercise discipline, morality, and self-help to get out of its stagnant predicament. (1-2)

In spite of the available studies of the black family, with intent to discover why/how they do not succeed academically, findings are neither conclusive nor convincing. The purpose of this investigation is to approach this question differently, that is, a biographical case study of ten generations of the Archer family.

Research Method

Subject

After a thorough investigation of the educational backgrounds of the ten people named in this study, I sought to identify some of the external factors (such as family and community) contributing to their academic achievement.

Instrument

Data questions were created for this study. The data questions helped to generate educational biographies for the people under investigation for the purpose of establishing parallels and eliciting common factors.

Important Questions for Which This Study Seeks Answers

Some of the questions used for this study were developed using the Ellen C. Lagemann study, "A Generation of Women: Studies in Educational Biography," as a framework for analyzing the individuals under investigation.

As a guide to producing several educational biographies, the researcher posed the following data questions because of the information available on each person's life:

1. Who was this person?
2. Where did this person come from?
3. What did this person do?
4. How did this person see herself or himself?
5. How was this person seen by others?

However, I have also included a few questions of personal concern:

1. What were the factors contributing to the academic achievements of each person?
2. What was the family composition?
3. Who was the most influential person identified by the person being studied?
4. What was the educational preparation?
5. What was the economic status of the family?

6. What kinds of jobs did the person hold while in pursuit of higher education?
7. Were there any individuals outside of the immediate family who played a major role in the development of the individuals in the study?
8. Were there any outside institutions which played a major role in the educational development of the individuals in the study?

Walter S. Monroe and Max D. Englehart stated:

Historical studies frequently contribute to the understanding of present institutions and practices. Historical findings may be as significant as those resulting from surveys and experiments. It is probable that many current absurdities in education would not be extant if the educators to blame for them had heeded the lessons of the past. (Monroe & Englehart, 159)

In evaluating the association between history and education, a research manual notes:

There is need to consider events of the past in order to profit from mistakes or give direction to future planning. It is good to sort out facts and pertinent events in chronological order in the form of a recorded document. These data may give excellent assistance in tracing trends or prior actions which have bearing on the present. This is to say that a record of events in the development of some aspects of education may serve well in planning for the future. (McGrath, Jelinek & Wochner, 77)

Some educators acknowledge that an understanding of history helps the educator assess educational movements. For example, Fred N. Kerlinger contends:

Obviously, historical research is important in education. Outside of the intrinsic interest of history, it is necessary to know and understand educational

accomplishments and developments of the past in order to gain a perspective of present and possibly future directions. (Kerlinger, 698)

The researcher hopes that the above comments by the authorities in the field of educational research show justification for historical studies in education.

Procedure

This is an ethnographical, historical, and genealogical study of a black family. I needed to incorporate all of these disciplines in the study because it traced a family ten generations, 1647 to 2017. I studied the academic success of the Archer family from 1647 to 2017 because they have achieved academic success despite slavery and segregation. I gathered oral histories and interviews from select members of the Archer family who recollected and provided supporting documentation (e.g. photographs, military records, artifacts and church and tax records) beginning with John Archer (1647-1718) and ending with Melvin Isadore (Archer-Lilly) Douglass, 1948-present, personal friends, and professional associates. In addition, I used the following in construction of the ten educational biographies: autobiographies, diaries, letters, obituaries, newspapers, statements from family members living, and statements from friends, etc. I used the following procedures to collect data: (1) I gathered information from memorabilia (family picture albums, family bibles) supplied by Archer family; (2) I interviewed select members of the Archer family, personal friends and professional associates. In addition, I interviewed historians who offered additional insight on the ten people under study; and (3) I reviewed and analyzed many pertinent materials that relate to the ten people in this study. Included were life histories (autobiographies, diaries, letters and obituaries), historical data, and

fictional writings that contributed to an understanding of the subjects under investigation. After completing the data collection I wrote the educational biographies of the ten individuals in the study.

Design

I used the Ellen Condliffe Lagemann Study as a framework to help develop procedures for treating the data. Ellen C. Lagemann is the author of “A Generation of Women: Studies in Educational Biography” (Ph.D. Dissertation, Columbia University, 1978). This concept of educational biographies was developed by Lawrence Cremin and explained in *Public Education* (1979) and *Traditions of American Education* (1977).

Research Limitations

The limitations of this research are due to the fact that it is an ethnographical, historical, and genealogical study. Some of the persons in this study may include blacks of partial or full slave descendants, I had some difficulty tracing the line of kinship beyond John Archer (1647) because many slaves were listed in public records by their first names, like Jno or “...My Negro man Jeff.” (Bond, 11)

Other limitations of this study are associated with oral history. Oral history is based on word of mouth. It may be a challenge to find documents to substantiate or validate information. Even though oral history will be used in this study, where possible I have checked it with any available written documentation.

In spite of some research limitations, this study chronicles three hundred seventy years of history by providing a revelatory glimpse of an African American family. (See Appendix B)

Chapter II.

From Slavery to Freedom

John “Jno” Archer
Great⁷ Grandfather
(ca. 1647 - 1718)

The story begins with Portugal embarking on one of the most elaborate maritime and commercial enterprises the world has ever witnessed, as it related to the exploration and exploitation of people living on the West Coast of Africa, in general, and the land of Angola, in particular. In spite of Portugal’s intentions and actions that led to the enslavement of African people in the Americas, these Angolans, and their descendants, to some extent, developed, became liberated and eventually contributed to a nation.

The Portuguese Empire was the first European country to engage in the transatlantic African slave trade that brought human cargo from Africa to America for the purpose of supplying cheap labour for plantation and domestic services. According to “My Slave Ancestors” by Professor Henry Louis Gates,

The slave trade from Angola to the New World began the 16th century and continued (illegally) until 1860. It is estimated that, incredibly, there were more than five million slaves who came to the Western Hemisphere from Angola; more than half to Brazil. Far fewer.., came to the U.S. But, the percentage from Angola was comparatively high. In fact, according to the Transatlantic Slave Trade Database of the 388,000 Africans who landed in the various parts in North America over the entire course of the slave trade, 24 percent, or 93,000 of them, came from Angola.” (1)

These claims are supported by Sheila Walker, a researcher in cultural anthropology, who studied the transatlantic African slave trade as it related to Angolans during the 17th century. She stated:

In 1644, most of the 6,900 slaves bought came from Angola. From 17th century to the early 19th century, many Angolans were brought as slaves to the United States. Angolan slaves may have been the first Africans to arrive in the Thirteen Colonies... These Angolan slaves were Mbundu and Bakongo, who spoke Kimbundu and Kikongo languages respectively. Many of these slaves were literate. (Angolan Americans, 1)

According to Archibald Andrews Marks in "The Angolan Connection and Slavery in Virginia," the following applies to slavery in the English colonies: Archibald Andrews Marks in "The Angolan Connection and Slavery in Virginia" stated: "In addition to many Angolan slaves being brought to the Thirteen Colonies in North America, Angolans were the first Africans brought to Virginia in the 1600s. They were part of a complex scheme established by Portugal in Africa to capture, transport and supply slave labour to the Thirteen Colonies in the Americas."(3)

One Angolan caught up in this elaborate system of exploitation was an eight-year-old boy. He was captured and exchanged for goods, such as, textiles, copper, guns, knives, and drink (wine, brandy or rum). This child, along with his fellow countrymen and women, were herded like cattle towards the coffin ships for the arduous journey across the Atlantic to Virginia. Due to the harshness of the trip, many Angolans aboard the "coffin" ship would never see land again. It is hard to imagine the horrors experienced and emotional state of these captives huddled in the bottom of the vessel. Furthermore, it seems impossible to fathom what thoughts lingered in the

mind of this boy called “Jno,” who would become the patriarch of the remarkable Archer family.
(Tripp, Esther)

When John Archer was a little boy, about eight years old, he was captured in Angola and brought to the English Colonies in North America by persons engaging in the African Slave trade. He became the property of Colonel Obedience Robins. It was the Robins family that gave him his name John (or Jno), according to Paul Heinegg, author of *Free African Americans of North Carolina and Virginia* (7). Later, he took on the surname of Archer, which may have been his wife’s last name. This was highly possible since some of the Archers moved from England to Ireland because of oppression and the lack of opportunity. (Tripp, Esther)

The family’s surname (Archer) derived from the old Norman French L’Archer, or professional ‘bowman’. The name was first recorded in 1166 in Wiltshire, England. Her surname appeared to be interwoven within the majestic tapestry which contains the history of Britain. The name is found on the Battle Abbey Rolls and later it appeared in the *Rotundi Oblitus et Finibus*, a census of England taken by King John about the year 1210, to determine which of his nobles he could rely on for support. He later signed the Magna Carta in 1214. Richard and Nicholas Archer appeared on this census. The Archer family motto is *Sola bona quae honesta*, which translated means ‘Those things only which are good are noble.’ In the 1700’s, many members of the Archer family emigrated from England to the eastern and southern sections of the United States to seek wealth.
(Archer Surname)

John Archer (born 1647) was an Angola born indentured servant or slave, who worked in the household with Irish servants of Grace Robins and Colonel Obedience Robins. The latter was a member of the Virginia House of Burgesses, the Governor's Council, and the Commander of Accomack County, Virginia's first court. John was freed by Grace after her husband died in 1662 and he became one of the first Africans freed in Northampton County, Virginia. (Heinegg, 6) His freedom came, as mentioned earlier, about one hundred years prior to the signing of the Declaration of Independence on July 4, 1776, and two hundred years before the signing of the Emancipation Proclamation on January 1, 1863. Once John was freed, he married Grace Robins' Irish maid, whose name is unknown. (Owens, 1) It was not uncommon for freed black males to marry white females. "Most (free African American) families were the descendants of white servant women who had children by slaves or free African Americans," Heinegg contended. (Heinegg, Free African Search, 1) John and his wife, were wed in Virginia before the Virginia Assembly prohibited interracial marriages in 1691. (Heinegg, Search 1-3) Furthermore, John's wife was Irish and was not considered "pure" white by the standards of White Anglo Saxon Protestants, according to Richard Alba, *Blurring the Color Line*. (35)

John and his wife were semi-literate. He incorporated a vocabulary of standard English as a result of his experiences in Colonel Robins' household. He was exposed to books, conversation, and trappings of culture. All that he saw and heard was passed on to his only child, Thomas. (Heinegg, 37)

Thomas Archer
(1686/87 - 1761)
Great⁶ Grandfather

Thomas Archer was born on February 28, 1686/87 to John Archer (born 1647) and the former Irish female servant of Grace and Obedience Robins in Virginia.. When he came of age, his father, John, bound him to work in order to learn a trade. Thomas' parents seemed to have taken great interest in his skills development and wanted their son to be successful in the New World. A substantial number of children at the time, of both races, had little or no formal schooling, due to the fact that they were needed to work on the farm (or the plantation in the case blacks). Therefore, most of them learned from their parents and older siblings. Male children, if they were lucky enough, served as an apprentices and were, taught a trade by master craftsmen. As part of their apprenticeship, the boys would be provided food, clothing and taught to read and write. (Davidson and Batchelor, 135). Thomas Archer served as an apprentice to Major John Robins until Thomas reached twenty years of age on February 28, 1707/08. After he completed his apprenticeship in Northampton County, Thomas and his family moved to Bertie County, North Carolina. There, he was listed as a laborer and purchased two hundred acres not far from Chinkapin Neck for "the sum of one whole year's work already paid" on May 1, 1744. Thomas also bought 340 acres for 100 pounds in Hertford County, near the Bertie County border in 1750. He was taxed as a "free mulatto" with his wife, Mary (Mildred) Smith, and children: Mary (born 1712), John (born 1715), Ann (born 1719), Thomas, Jr. (born 1730), William (born 1732), Baker (born 1734), Abel (born 1736), Armstrong (born 1736), Hancock (born 1738) and Jacob (born 1745). Armstrong Archer was a colonial soldier and fought with Captain Benjamin Lane's Edgecombe County Militia in the 1750's. Armstrong's young brother (Hancock Archer) received

from his father a deed of gift for three hundred forty acres in Bertie County on March 29, 1755.

(Heinegg, 37-38)

John Archer
(1715-1791)
Great⁵ Grandfather

John Archer was born in 1715. His parents were Thomas Archer, Sr. (born 1686/87) and Mary (Mildred) Smith (born 1697). According to family oral history, his place of birth was Virginia. John (born 1715), married a “free mulatto,” Frances. Their union produced six children: Ann (born 1744), Jeremiah (born 1747), Ezekiel (born 1750), Zachariah (born 1750) John, Jr. (born 1753) and Caleb (born 1747). They instilled in their children the drive for personal achievement and the sense of duty to family and country that became the hallmark of the Archer family ever since. Caleb Archer was head of a Hertford County household of five “free mulattoes” in 1790 and nine persons in 1800. He received twenty-six pounds for service in the American Revolution from November 10, 1777 to August 10, 1778. Caleb also appointed James Carraway, a Cumberland County attorney, to receive his payments for services in the Continental Army line in 1778 and 1779. (Heinegg, 39)

John Archer, Jr. (born 1753), was the head of a Halifax County household of nine free mulattoes in 1790, and five people and a white woman in 1810. He died on December 4, 1817, when his six children (Polly, Reddick, Johnathan, Norfleet, Penny and David) were mentioned in the will of his brother Zachariah, who left one hundred fifty acres and a “mansion” to his wife Joanna and his brother John and Jeremiah. John’s son, Norfleet (born 1785), was ordered bound to Elijah Wilkins to be an apprentice blacksmith on February 16, 1801. John’s daughter, Polly, charged Jesse Brooks with “begetting her bastard child” in a Halifax County court on February 20, 1800. (Heinegg, 40)

Benjamin Archer
(1755-1830)
Great⁴ Grandfather

Benjamin Archer was born in 1755 in Virginia. Benjamin's parents were John (born 1715) and Frances Archer. His parents taught him to read, write, and maintain family values. At the age of 27, he took up residence in Hampshire County, Virginia. Benjamin's spouse is unknown. Nevertheless, he was the father of two sons: Levi Archer, Sr. (born 1790) and Joseph William Archer, Sr. (born 1787). Cartal Lee Maitland contends in his research on Benjamin. (1)

When Benjamin reached the age of sixty-four, his residence was Washington County, Tennessee, where he died at age seventy-five years of age, leaving behind an impressive military record. (Maitland, Benjamin 1)

At nineteen, he had served in Dunmore's War under Captain McMachen. The following year, he was enlisted a sergeant in the Colonial Army. In 1777, Benjamin fought in the American Revolutionary War under Major Taylor's Company, 9th Virginia Regiment commanded by Colonel John Gibson. For military service, he was given a land grant award established for Revolutionary War Veterans. The amount of land granted to an individual was determined according to military rank at the time of discharge. According to military records, Benjamin also fought in the War of 1812 in the Virginia Militia. (Maitland, Benjamin 2)

Levi Archer, Sr.
(1790- after 1837)
Great³ Grandfather

Levi Archer, Sr. was born in 1790 and his birth place was Virginia. Levi's father was Benjamin Archer (born 1777). His mother was unknown. His father maintained a continuity of effort regarding the transmission of educational skills and values to the next generation. He had one sibling, Joseph W. Archer, Sr. (born 1787), who married Mary Ann Beals (born 1808) and sired Thomas "Tommy" Archer (born 1835). Joseph fought in the War of 1812 in Captain Henry McCray's Company, owned a large farm on Hairetown Road near Old Route 81st and joined the Boones Creek Church of Christ. He died at seventy-nine years of age and was buried in the Archer family cemetery in Jonesborough, Washington County, Tennessee in 1866. (Maitland, Joseph 1) In his will, Joseph stated the following:

- Funeral cost and debts be paid out of his estate.
- His wife, Mary Ann, receive all the property in the house and his son, Elijah, to support her in the fashion she was accustomed.
- Elijah was to have his farmhouse.
- His other children, Silas, William, Joseph, Jr., Jonathan and Nancy, to have their full share in land and money.
- All profits from the mineral in the mine he owned with Joseph A. Conley were given to Elijah and shared with his siblings. (Joseph Archer's Will 1)

From the records that exist on Levi, he did not do as well as his brother in some areas. However, Levi and Joseph appeared to be close. In 1818, Levi married Rachel Archer and

Joseph was a witness to the union. (Tennessee State Marriages, 164) He and his wife lived in Sullivan, Tennessee, in 1837. They paid taxes in this community, according to Tennessee, Early Tax List Records, 1783-1895. Levi and Rachel had a son. His name was Levi, Jr. (Hines, 5)

Levi Archer, Sr. had relatives who settled in North Carolina and, later, Tennessee. They distinguished themselves in the military and in the United States Postal Service respectively. One person of note was Jacob Archer (born 1745).

Jacob (born 1745) was head of a Hertford County, North Carolina, household with eight freed persons in 1790. Later, he moved his family to Sumner County, Tennessee. Jacob's wife was called Sarah. He was the father of several children and three of them (Josiah, Hezekiah and Jacob, Jr.) were mentioned in his will along with other unnamed offspring. (Heinegg, 40) As freedmen, Jacob, and other Archer patriots, may or may not have been aware that they embraced the sentiments of an American Revolutionary (Patrick Henry), who exclaimed: "I know not what cause others may take; but as for me, Give Me Liberty or Give Me Death!" (Davidson and Batchelor, 172) With the spirit of revolution in the air, Jacob join the Continental Army. (Pierce, 20)

When Jacob enlisted, he seemingly knew that going to war with England would demand great courage, hardship and sacrifice on the part of the Patriots. Without a doubt, Jacob understood the spirit behind what Tom Paine, author of "The Crisis," meant when he wrote:

These are the times that try men's Souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands now, deserves the love and the thanks of men and women. (Davidson and Batchelor, 182)

This act of patriotism was his way of saying that he too was part of America and had full right to her freedoms.

Another member of the Archer Family was Thomas Archer (born 1776) head of a household in Orange County, North Carolina in 1820. He was married to a freedwoman and was the parent of four children: Jesse, Moses, Sally and Nancy. (Heinegg, 42) Thomas, like some of the other Archer men, was identified as an American Revolutionary War soldier. He joined the army as a teenager and fought until the war ended in 1791. (Heinegg, 5)

Other Archers that resided in Tennessee received United States appointments to the post of United States Postmaster in the 1800s. Among these who got the United States appointments were: James Archer, Campbell, Tennessee, appointed in 1858; Thomas Archer, Tipton, Tennessee, appointed in 1860; Sampson Archer, Campbell, Tennessee, appointed 1871; Francis Archer, Tipton, Tennessee, 1872; and Jefferson Archer, Tipton, Tennessee, in 1878. (All Professional and Organizational Directories Results for Archers, 1-2)

This list of Archers appointed to the United State Postmaster position were descendants of John Archer (born 1647), who were passing for white. This claim can be made based on a family reunion photo that was taken on a farm in Tennessee showing the vast majority of Archers, who could be visually identified as white. In addition, the claim can be supported by the recorded frequency of marriages between mulatto male descendants of John Archer (born 1647) and white women. Finally, the claim can be substantiated by a genealogical researcher and the testimony of a “white” male relative of the aforementioned United States Postmasters, which seem to provide enough evidence to support Archer family kinship. According to an Archer family researcher and genealogist Barry W. Archer, it was not uncommon for a person to be

listed on census reports as mulatto; but, they would profess to be “white” the instant the circumstance permitted them to pass. This scenario appears to be the case for many Archer family members in Tennessee. Furthermore, an article on John Archer appeared in the New York Times on January 8, 2004. (Archer, 1) It was written by Mitchell Owens, a white man and native of Tennessee. In the article, Owens tells of his amazement to discover that he descended from a former slave John Archer (born 1647). Owens stated:

Mr. Heinegg’s research offers evidence that most free African American and biracial families resulted not from a master and slave... but from a white woman and an African man: slave, freed slave, or indentured servant...If any branch of your family has been in America since the seventeenth or eighteenth centuries, it is highly likely you will find an African and an American Indian. (Archer, 1)

Levi Archer, Jr.
Great² Grandfather
(1807 - 1866)

Levi Archer, Jr., a mulatto, was born in 1807 near the Carolina shore. He finally settled in Belvidere, North Carolina. His beginnings are difficult to establish since major documents have been lost. However, Levi was the son of Levi Archer, Sr. (born 1790) and Rachel Archer. (Hines, 1) According to the Marriage License Record of Washington County, Tennessee, women who signed the marriage certificate seemed to use their maiden name. Rachel used the last name Archer. This may indicate that Levi and Rachel may have been relatives (cousins). Levi, Jr. was eleven at the time of the wedding. (Tennessee State Marriages, 164)

According to his great granddaughter, Esther Louvinia (Archer-Lilly) Tripp, Levi was proud of the fact that he could identify family members who fought in the American Revolutionary War and Civil War. (See Appendix A) Among those who served in the Revolutionary Army Continental lines were: Armstrong Archer (born 1736), Caleb Archer (born 1747), Thomas Archer (born 1776), Evan Archer (born 1754), Benjamin Archer (born 1750/55), and Jacob Archer (born 1730). (Tripp, Esther)

Evan was sixty-nine years of age when he filed for a Revolutionary War pension in Hertford County court on September 27, 1823. Evan stated that he enlisted in Portsmouth, Virginia, and served for eighteen months until January 1782. He was listed as a Revolutionary War pensioner in a report to Congress, according to Clark, State Records of the North Carolina, xxii:571. (Heinegg, 41)

Keeping the family's tradition of military service alive, Levi served in the 28th United States Colored Infantry in 1864 and attained the rank of sergeant, according to the United States, Colored Troops Military Service Records, 1861-1865. (1) His son, George Thomas Archer (born 1839), even served in Lincoln's Union Army during the Civil War and died while in the military. George, a member of the United States Colored Troops, was assigned to Company E and the 35th Regiment Infantry. He enlisted in New Bern, North Carolina, in 1839 at the age of 25. George was on active duty for the three years and attained the rank of private. According to information in the "Company Descriptive Book," he was a mulatto, light complexion, grey eyes, dark hair, and 5 feet 7 inches tall. While serving under the command of Captain Crofts, George developed a case of chronic rheumatism and was admitted into the Government Hospital No. 5 in Jacksonville, Florida. There, he died on August 18, 1864. His final statement papers were forwarded to the Adjunct General's Office in Washington, D.C., according to remarks written explaining the cause of death by P. Rector. (1) George was one of the 40,000 African American casualties of the Civil War. (Henry Louis Gates, Jr., "African Americans: Many Rivers to Cross," 2013)

Due to the fact that Levi lived in the rural South, he received little formal education. Nevertheless, Levi had mastered the fundamental skills of reading and writing. In addition, he acquired a trade that allowed him to work a variety of manual labor jobs. (Tripp, Esther)

Eventually, Levi met and married Lucinda Flood (born 1823) of Belvidere, North Carolina. His wife was the daughter of Hester Flood and the relative of Sally Flood (born 1824), Betsey Flood (born 1822), Preston Flood (born 1843) and Bolin Flood (born 1825). Levi was Lucinda's senior by sixteen years. The couple had nine children: George T. Archer (born 1839),

Sylvester Archer (born 1841), West Archer (born 1841), Mary Elizabeth Archer (born 1843), Assirah S. Archer (born 1848), Bartemus Archer (born 1853), F.A. Archer (born 1852), Paul Archer (born 1856) and Nancy Archer (born 1855). (Roach, 1) Levi's wife, Lucinda, was associated with the Blackfoot Confederacy. As a result, he was able to live among this indigenous group and rise to the position of chieftain. Levi was bestowed this honor knowing that the Blackfoot were renowned warriors and masters of living with the environment. (Tripp, Esther)

Levi often prayed that "Na'pi," the Creation God of the ancient Blackfoot tribes, would watch over and protect the people against outside encroachment. (Tripp, Esther) Levi Archer, Jr. had relatives who settled in North Carolina and, later, Tennessee. In both places, they distinguished themselves in the military and United States Postal Service.

Lucinda (Flood) Archer
Great² Grandmother
(ca. 1823 – after 1883)

Lucinda (Flood) Archer, a mulatto with freedwoman status, was born about 1823 in Belvidere, North Carolina. Her mother was Hester Flood (born 1800), a descendent of free born Africans. (1880 United States Federal Census) Lucinda's father might have been connected to the Blackfoot Confederacy.

According to her granddaughter, Lucinda was fully literate having been taught by private tutors, Her level of formal schooling is unknown. (Tripp, Esther)

As a result of education, hard work and common sense, Lucinda had purchased 100 acres of land in Chapanoke, North Carolina. She brought this land for fifty cents an acre. This land remained in her family for three generations. (Tripp, Esther)

Lucinda married Levi Archer, Jr. (born 1807), who was the son of Levi Archer, Sr. (born 1790) and Rachel Archer. The union between Lucinda and Levi produced eight children. It is worth noting that some documents classified the children of Lucinda and Levi as mulatto. (Tripp, Esther and Daily, 1)

After Lucinda's husband died, she went to live with her daughter Mary (age 36) and her granddaughters: Sopronie (age 7) and Lucinda (age 3) in 1883. (1880 United States Federal Census) Lucinda's son, Bartemus (age 29) lived for a while with a relative, J.R. Archer (born 1831), who resided in Sumner County, Tennessee, before moving back to North Carolina. J.R. Archer was the descendent of Jacob Archer (born 1745), who was the son of Thomas Archer (born 1686/87) and grandson of John Archer (born 1647). Jacob moved his family from Hertford County, North Carolina to Sumner County, Tennessee in 1807. (Tripp, Esther and Heinegg, 40)

Bartemus married Milicent M. Melton (born 1858). They had seven children: Wesley (born 1876), Mary E. (born 1878), Josephus (born 1880), Charles E. (born 1884) , Claudia (born 1888), Lucy R. (born 1893) and Flossie N. (born 1896). (Archer Family 1)

Some of Lucinda's other relatives were: Levi (born 1872), Neppie (born 1875), Elijah (born 1877) and Lavinia (born 1880). The aforementioned might be Lucinda's nephews and nieces. (Phillips, 1)

Chapter III.

Archer, Lilly Union Changes in Pedigree

Nancy Archer
Great¹ Grandmother
(ca. 1857 - 1954)

Nancy Archer, a mulatto, was born about 1857 in Belvidere, North Carolina. Later, she lived in Harrellsville, Hertford, North Carolina. Her mother was, Lucinda Archer, a wealthy property owner and housewife. Nancy's father, Levi Archer Jr., was a chief in the Blackfoot Confederacy. (Archer, Nancy, 1)

Nancy, like her mother, was quite literate. Thanks to private tutors, she developed an interest in science. Her love for science would become very useful in later years when she decided to choose a career as a midwife, her level of education beyond home schooling and private tutoring has not been determined. (Tripp, Esther)

When Nancy was a teenager, the family farm was raided by a band of white men. During the raid, Nancy and Lucinda were raped by the men. As a result of the rapes, Nancy had a daughter named Lillie or Lila. (Lightfoot, Eloise) Her daughter grew up sometimes being mistaken for white. According to one family story, Lillie was walking in town accompanied by a brown skin male. A group of white men saw the couple and approached them in a threatening manner and inquired as to why a "nigger" was with a white woman. Lillie saved the man from bodily harm by exclaiming: "I am colored." However, she did not like being bi-racial. Lillie felt she was not accepted in certain quarters of the black or white communities because of deep seated prejudice. If Lillie could gain acceptance in one of the communities, she preferred the

white due to the fact that it had influence and power. This preference was revealed in statements she would sometimes make to family members, Lillie would say: “I wish I could remove this colored blood from my body,” recalled her niece Esther Louvinia (Archer-Lilly) Tripp. She would eventually move away and live for a while with the white family of the man who raped her mother. (Lightfoot, Eloise) On January 19, 1919, Lillie married Willie Thos Harris in North Hampton, North Carolina. She was twenty years old and he was twenty-five. According to the North Carolina Marriage Collection from 1741 to 2004, Willie was a white male. The couple had children, one named Shelton. Lillie lived to be nearly 100 years old, recalled her grandniece Eloise (Archer- Lilly) Lightfoot.

Nancy’s life took a new direction when she was introduced to Wilson Lilly (born 1839), a man with an interesting background. Wilson’s father was a Spanish Moor with an olive complexion and black wavy hair and his mother was a White Anglo-Saxon Protestant, whose descendants came to North America in search of a better life in the 1600s. Nancy later married Wilson after a three year courtship in 1882. In spite of the fact that he was about forty years of age and Nancy was twenty-five, his bride’s family approved of the wedding for three major reasons:

1. Nancy already had a child (Lillie or Lila) as a result of a rape,
2. Wilson came from a respected and prominent European American family with land wealth and political influence, and
3. He was older and financially stable. (Tripp, Esther)

Shortly after their marriage, Wilson and Nancy took part in the 1880 United Federal Census Report States. In the report, they were identified as “white.” At the time, Wilson and

Nancy appeared to be living with his mother, Polly (born 1811), and Nancy's relative (Angelila Archer) who was three years old. (Lilly, Polly 1) The couple parented nine children: Noby Mary, Sarah, Christener, Lila, Wilson (Goldfield), Sheffield, Ella, Tutsi and Timothy, according to the 1900 United States Federal Census. Their son Timothy was born on July 4, 1895 and died June 4, 1980. He was eighty-five years old. Timothy was plagued with health issues because he was gassed in the trenches during his service in the United States Army during World War I. (Tripp, Esther)

Several years before his death, Timothy (Archer) Lilly, his nephew Forest Sheffield (Archer) Lilly (born 1914) and grandnephew Archibald Anthony (Archer-Lilly) Tripp (born 1941) went on a trip to visit relatives in the South. They asked Archibald to drive the car. Forest sat in the front seat on the passenger side and Timothy sat in the rear seat of the car. Halfway into the trip, a white highway patrolman spotted the car with a young black man as the driver and did not see the others. The patrolman signaled to the driver to pull over to the side of the road. He approached the car with a hostile attitude that could only be interpreted as trouble and accused the driver of speeding, which was not the case. However, the patrolman had a change of heart when he looked into the car and saw what appeared to be two white men. Because he thought Archibald was a chauffeur, the patrolman let him off with a \$125.00 speeding ticket. (Tripp, Archibald)

In spite of being able to pass for white, Timothy and Forest did not object to being identified as African American. To illustrate that they were proud to be of African descent, both individuals married women with brown complexions. Timothy married Nellie and Forest married Rudy. (Tripp, Archibald)

Nancy and Wilson's daughter, Ella, married and gave birth to two children: Forrest (born 1914) and Dixie (born 1918). The latter married the Reverend James Lightfoot, a founder of High Rock Missionary Baptist Church, in 1936. Dixie and James had six children. The children matriculated at Morgan State College, now Morgan State University, in Maryland. The couple had two sons, who entered the ministry. (Tripp, Esther) Dixie and James were not the first unions between Lilly and Lightfoot families. In 1761, Edmund Fleming Lilly (born 1720) of North Carolina married Mary Sarah Lightfoot of Virginia. They had four children: Henry (ca. 1759), Edmund (born 1761), Armistead Armiger (born 1763), William (born 1765) and Betsy (born 1787). Edmund was married two other times. His wives were Sara Dumas (m. 1750) and Elizabeth Billingsly (m. 1806). (Cullemer, Edmund Lilly)

The chronicles of this branch of the Lilly family tree is complex and seems to suggest that there was another Henry Lilly (ca. 1830), who took part on the Confederate side in Civil War. On September 20, 1865, Henry filed for an executive pardon, according to a Confederate Application for Presidential Pardons, 1865-1867. He received the requested pardon from Andrew Johnson, the fourteenth President, on May 29, 1865. However, Henry had to agree to conditions of the U.S. Pardons Under Amnesty Proclamations, 1865-1869: (1) take the oath prescribed in the Proclamation of the President; (2) avoid the acquisition of slaves or slave labor; (3) pay all cost associated with proceedings instituted; and (4) forfeit any property that has been sold by decree of the court upholding confiscation law. (U.S. Pardons Under Amnesty Proclamations, 1865-1869)

Nancy was seemingly impressed with both Wilson and Polly's lineages which included English gentlemen, planters and soldiers. (See Appendix C) Furthermore, she was touched by

Polly's personal story dealing with racism among members of her own family. When Nancy Archer married Wilson Lilly, the Archer family began an affiliation with White Anglo-Saxon Protestants whose history in North America commenced with John Lilly I (born 1601).

Chapter IV.

Depression Blues and Years of Struggle

Noby Mary (Archer) Lilly
Grandmother
(ca. 1892 – 1957)

Noby Mary (Archer) Lilly was born about 1892 in Chaperone, North Carolina according to the 1910 United States Federal Census . When Noby came of age, she preferred to be called Mary. Her name (Noby) is a Latin variant of the name Noble. Her name falls in an African American category and it has not appeared in the United Stated of America popularity statistics for the past hundred years according to quickbabynames.com. Her mother was Nancy Archer, a community midwife. Mary's father was Wilson Lilly, a farmer and, later, a quartermaster in the Colored Infantry of the United States Army. She was one of nine children. (Tripp, Esther)

Mary was taught to read and write by her parents prior to entering the racially segregated school system in North Carolina. She did not spend a lot of time in the classroom, partly due to the fact that there was no classroom near her home and it was dangerous for a young African American woman to walk deserted country roads alone. Even though Mary never completed her formal education, she received private tutoring. Mary had a love for learning. She would often peruse and read literature that promoted the positive images of African Americans, such as “The Negro Digest,” “Tan,” “Jet,” and “Ebony” magazines. Mary took great pride that an African American, John H. Johnson, was the publisher. This proud woman was often thrilled by the jazz trumpet of Louis Armstrong and the blues sound of Bessie Smith. During the Harlem Renaissance, she enjoyed the literary works of novelist Zora Neale Hurston and poet Langston

Hughes. (Tripp, Sarah Lee) Mary particularly liked Hughes' poem, "My People," because it expressed black pride:

The night is beautiful,
So the faces of my people.
The stars are beautiful
So the eyes of my people.
Beautiful, also, is the sun.
Beautiful, also, are the souls
of my people.

Frequently, her older children and, later, grandchildren were assigned the task of reading to her while Mary braided her silky, long, black hair that fell to her waist. She also had a fondness for Old Country music. She would square dance to one of her favorite country songs, "Kwan Liga," by Hank Williams. The song's lyrics tell about a wooden Indian who fell in love with an Indian maiden in an antique store. (Kaw Liga, 1) It lamented:

Poor ol Kaw-liga, he never got a kiss,
Poor ol Kaw-liga, he don't know what he missed,
Is it any wonder that his face is red?
Kaw-liga, that poor ol' wooden head.

Living in the deep South under the system of Jim Crow segregation, Mary was determined to maintain a certain social position for the sake of financial security and stability. Mary was part of North Carolina's mulatto bourgeoisie even though she did not see herself in that manner. It was a bourgeoisie not only based on family history, land ownership, and skin

color but on access to education, exempli gratia formal schooling, or informal tutoring. She was not willing to compromise certain family social and economic gains that allow her family to stand head and shoulders with most white Americans. For instance, in 1900, the federal census report stated that there was nation wide a 10.7 percent illiteracy rate, a 46.5 percent homeownership rate and a two percent illegitimate birth rate. During that same period, the report showed that there was among African Americans a 44.5 percent illiteracy rate, a 20.3 percent homeownership rate and a 25 percent illegitimacy rate. From these findings certain assumptions could be made. The first, that African American families lagged behind the nation in several categories. The second, that the Archer family, based on their history, had emerged above the average African American family in the United States and was more in alignment with the majority population. (DuBois, 151-152)

At the age of sixteen, the young woman was as lovely in mind as she was in beauty and Mary married Oscar Alexander, who was seventeen years old. The marriage took place on October 26, 1908 in Hertford County. They were married by George D. Newby and the nuptial was witnessed by H.A. Faulk and Peter Williams, according to North Carolina Marriage Records, 1741-2011, of Oscar Alexander. Her husband was born in 1891 and his birthplace was Greensboro Ward I, Guilford, North Carolina. He was the son of T.B. Alexander (born 1863) and Cornelia Alexander (born 1875), according to the 1900 United States Federal Census. Eventually, Oscar became a teacher in a one room schoolhouse. Her husband had two siblings: Arthur (born 1890) and Floyd (born 1896). The entire Alexander family had a history of literacy dating back to the early 1800s. The young couple had three children: Emily, Pearl and Earl. However, Mary's nuclear family chain was broken when Oscar was killed working to earn extra

money on the railroad. (Tripp, Sarah Lee) According to Larry Tye's book, *Rising from the Rails: Pullman Porters and the Making of the Black Middle Class*, working on the railroad was a hazardous occupation. Yet, it attracted African American men from many walks of life, including school teachers, because of the pay and travel. (Tye, 44)

A few years later, Mary met and eventually married Eugene Tripp (1891 – 1956) of Eton, North Carolina. Her second husband was the son of Angeline Dillard, a housewife, and George Tripp, Sr., a sharecropper, and one of fourteen children. (Hightower, 1) Mary's husband did not come from a background of privilege that was often associated with elite African American families, like the Archers and the Alexanders, who acquired early in the family's history education, social position and land. Her husband was a descendant of Africans, who were enslaved in the deep South. It appears, Mary's husband had a great grandfather, George W. Tripp (born 1805), who was a mulatto and fugitive slave from Leake, Mississippi in 1860, according to the 1860 U.S. Federal Census- Slave Schedules. George fled Mississippi which was the largest producer of cotton in the country. (Henry Louis Gates, Jr., "African Americans: Many Rivers to Cross," 2013)

Facing poverty and the lack of opportunities on every side during the Great Depression, Mary and Eugene moved the family to Camden, New Jersey and eventually Harlem, New York. But even up North, the effects of the Great Depression of the 1930's put millions of Americans out of work and on breadlines. (Tripp, Esther) A popular song, "Brother, Can You Spare a Dime?" composed by E.Y. Harburg and Jay Gorney captured the hard times and hopelessness of the American people: (Davidson and Batchelor, 598)

They used to tell me I was building a dream

And so I followed the mob.

When there was earth to plow,

or guns to bear

I was always there

Right on the job

Once I built a railroad, I made it run,

Made it race against time.

Once I built a railroad,

Now it's done.

Brother, can you spare a dime?

Once I built a tower up to the sun,

Brick and rivet and lime.

Once I built a tower,

Now it's done.

Brother, can you spare a dime?

Mary's husband had a difficult time finding a job and the family suffered. At one point, her husband set up a sidewalk stand and sold apples to support the family. However, things changed for the better with the promise of the New Deal, which was designed to provide help for the jobless. In spite of the Depression, the family continued to grow. They had eight children from this union: William Lee, Sarah Lee, Redil Maria and Rudil Ruth (twins), Ella Louise, Esther Louvinia, Archibald Melvin, and Angeline. (1930 United States Federal Census) Mary

raised her children to believe in God and embrace the teachings of the Roman Catholic Church. She felt that a solid religious background would help them focus on what was important in life. Their children earned high school diplomas. Some of them went to nursing school and one attended college. William Lee became a New York City Police Officer; Archibald Marvin became a student at Polytechnic Institute of Brooklyn, member of the United States Air Force and fought in the Korean War in 1950 to 1953; Esther Louvinia became a pediatric nurse and community activist; and Angeline became a geriatric nurse. Earl, from a prior marriage, became a senior supervisor for the Newark Department of Public Works. (Tripp, Esther) Mary and Eugene had twenty-three grandchildren. Out of that number, twenty-three graduated from high school, fourteen attended college, and one attended Columbia and Harvard Universities. Among the great grandchildren are educators, lawyers, journalists, social workers, corrections officers, physicians, business executives, a Federal Bureau of Investigation (FBI) agent and a graduate of Smith College and Spelman College.

Mary was a caring wife, mother and grandmother. Her devotion to family was revealed through her care for her granddaughters, Barbara and June, and grandson, Archibald. In a personal reflection by Archibald Anthony (Archer-Lilly) Tripp (born 1941), he stated:

“I am the son of Redal Maria (Archer-Lilly) Tripp and Dr. Richard Clark. I was sent to live with my grandparents, Mary (Archer) Lilly and Eugene Tripp, when my mother became seriously ill and had to be hospitalized. While living with them, I was taught to clean floors, cook, iron, and sew. I was also made to attend school daily and church every Sunday. If I decided not to follow directions, I would be tapped with the magic broomstick by my grandmother. This broomstick truly had magic powers because

it could instantly transform negative behavior into positive behavior with one touch. I remember grandmother being very strict with all the children, especially her daughters. However, I also remember that she had a heart of gold.” (Tripp, Archibald- Letter)

Until the day she died, Mary had high hopes and expectations for all family members. She would not accept anything short of one’s best efforts.

Esther Louvinia (Archer-Lilly) Tripp
Mother
(1927 – 2010)

Esther Louvinia (Archer-Lilly) Tripp was born on October 16, 1927 in Camden, New Jersey. Her mother was Noby Mary (Archer) Lilly, a housewife, and Esther's father was Eugene Tripp, a stevedore and a member Benevolent Protective Order of the Elks of the World (B.P.O.E.W), which was primarily an African American organization fashioned after the Benevolent Protective Order of the Elks (B.P.O.E) in 1898. (Cook Obituary) Her family moved to Harlem, New York, when she was a year old. The dwelling they lived in was at 373 130th Street. It was a white limestone apartment house. She grew up during the Great Depression, which started in 1930 and ended in the middle 1940's. Esther saw her family suffer economically. (Tripp, Esther) In her words: "We were very poor." Esther also replied: "If a poem could reflect this period of my life, it would be the one written by Langston Hughes. The poem is "Mother to Son" reads:

Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the Floor--Bare.
But all the time
I've been a-climbin' on,
And reachin' landin's,
And turnin' corners,

And sometimes goin' in the dark

Where there ain't been no light. (67)

Esther graduated from Public School 105; Junior High School 136; and Food and Trade Vocational High School. (Cook Obituary) In 1944, she received a high school diploma with special honors in French and dietetics. While in high school, Esther demonstrated a social consciousness that took courage and cost her a badly needed job. According to Esther, most of the stores on 125th Street in Harlem were white owned and operated. They did not employ blacks. Because of this, Adam Clayton Powell, Jr., a pastor at Abyssinian Baptist Church and a member of the United States House of Representatives, launched a boycott against the stores that did not have fair hiring policies. His slogan was “Buy where you can work.” Powell’s public campaign to force stores to hire black workers was successful. As a result, Esther and her girlfriend, who was of an almond complexion, applied for a job at Blumstein’s Department Store. The store was across the street from the Apollo Theater. Both young women were hired; however, Esther was placed in the front of the store as a cashier because of her near white complexion. Esther’s girlfriend was placed out of public view and put in the stockroom. Esther was outraged by this obvious act of prejudice. In protest, she resigned the next day. Due to the incident, Esther joined the National Association for the Advancement of Colored People (NAACP) to fight discrimination. Years later, her son (Melvin) became a life member, a branch president and chairman of the NAACP New York State Conference Education Committee. Because Esther had excellent grades, she dreamed of attending Pratt Institute in Brooklyn. However, Esther’s father would not support the dream emotionally or financially. She recalled, “My father felt that there was no need for a woman to go to college because she was only going

to get married and raise a family. His thinking was old fashioned when it came to a woman's place." Esther loved her father, but she never forgave him for deferring her dream to attain a college education. (Tripp, Esther) In spite of her father's attitude about women getting a good education, she was determined to further her scope of knowledge and escape the reality of oppression that was to be ever present in the lives of urban African Americans. Esther clearly understood the social and economic problems facing women with and without an education. This was reflected by her frequent reading and recitation of the poem, "Sadie and Maud," (Poetry Foundation) by Gwendolyn Brooks:

Maud went to college
Sadie stayed home.
Sadie scraped life
with a fine toothed comb.

She didn't leave a tangle in
Her comb found every strand
Sadie was one of the livingest chits
In all the land.

Sadie bore two babies
Under her maiden name.
Maud and Ma and Papa
Nearly died of shame.

When Sadie said her last so-long

Her girls struck out from home.

(Sadie left as heritage

Her fine -toothed comb.)

Maud, who went to college,

Is a thin brown mouse.

She is living all alone

In this old house. (1)

Later, Esther entered Metropolitan School of Nursing and Infants. The school was located on 57th street in Manhattan, New York. She spent two years at Metropolitan School of Nursing and Infants. After Esther completed the full time nursing program in 1958, she started working at Saint Luke's Hospital. The hospital was located on 113th Street and Broadway. Esther also worked at New York Hospital on 68th Street and York Avenue, and Roosevelt Hospital on 59th Street and 10th Avenue. At Roosevelt, she was the first African American nurse assigned to the pediatric ward. (Cook Obituary)

Before pursuing a career in nursing, Esther married Isadore Douglass, an entrepreneur in the clothing industry, minister of sacred music and bibliophile. Her husband was the son of the Reverend Augustus "Gus" and Rachel (Taylor) Douglass from South Carolina. The wedding took place in the apartment of Esther's older sister and brother-in-law, Sarah Lee (Archer-Lilly) Tripp and Frank Belle on February 2, 1947. Out of the union two children were born: Melvin Isadore (author of this study) and Arnethia Louise. Unfortunately, the marriage between Esther

and Isadore ended in divorce several years later. In spite of this, they remained friends and worked hard to provide for their children. (Tripp, Esther) Esther's former marriage united the Archer and Douglass families, which had slightly different histories. The Archer family had a history of being freedmen dating back to the 1600's, and a record of distinguished military service, land ownership and literacy. The Douglass family gained their freedom in the 1800's, owned small farms, and served in the spiritual and cultural tradition of the African Methodist Episcopal Zion Church. Esther's future and that of her children were inextricably linked, in one way or another, to the narrative of achievements and events surrounding the saga of the Douglasses from South Carolina. (See Appendix D)

A few years after the divorce from Isadore, Esther met and married Charles Augustus Stallings, a talented young man who rose to the rank of first class petty officer in the United States Navy and a native of North Carolina. He was born on June 19, 1927 in Chowan County. His parents were Llewellyn Stallings and Rosa Bembery. (1930 United States Federal Census) From this marriage, she gave birth to three daughters: Renee, Elease and Michelle. Her marriage to Charles was not a happy one. She found him to be an inadequate provider and abusive. In spite of Esther's efforts to salvage the marriage, she filed for divorce once again. (Tripp, Esther) After two failed marriages, Esther was jaded and reluctant to get emotionally involved again. However, Samuel Cook, a supervisor at the Young Men's Christian Association (YMCA) in lower Manhattan and chairman of the trustee board at United Community Church of God in Queens, New York, pursued her relentlessly and helped to heal her emotional wounds. On January 3, 1967, they were married. (Cook Obituary)

As a demonstration of their commitment to each other, the couple decided to have the last three girls surname legally changed from Stallings to Cook. Esther and Samuel purchased the beautiful sand colored, brick, fourteen room house located at 108-38 167th Street in Jamaica, New York. They took great pride in this house because it was the largest and grandest in the neighborhood. In this house, Esther and Samuel raised seven children. The last two children, Frankie and Rudy, were adopted. (Cook Obituary)

Esther was a faithful member of United Community Church of God. She served as a Sunday school teacher, a member on the usher board and a member of the gospel choir. At Sunday service, she would be deeply moved while singing "Peace Be Still" by Reverend James Cleveland: (Lyricsmode.com)

Master, the tempest is raging
The billows are tossing high
The sky is o'er shadowed
with blackness
No shelter or help is nigh.

Carest Thou not that we perish?
How canst Thou lie asleep
When each moment so madly
is threatening
A grave in the angry deep?

The winds and the waves shall
obey my will, peace be still
Whether the wrath of the storm-tossed sea
Or demons or men or whatever it be.
No water can swallow the ship
Where lies.

The Master of ocean earth and skies
They shall sweetly obey my will
Peace be still, peace be still
They all shall sweetly obey my
will, peace, peace be still. (1)

Esther had a passion for learning about the Bible. As a result, she soon discovered that Jean-Marc de La Sablière was right when he said: “Il est difficile de vaincre ses passions, et impossible de les satisfaire.” (It is difficult to master your passions and impossible to satisfy them.) She enrolled in the Bethel Bible Institute in Queens and received a diploma in Christian studies. (Cook Obituary) Esther was an amateur Bible scholar. She had a particular fondness for the Book of Psalms and her favorite verse was Psalm 23: “The Lord is my shepherd, I shall not want...” As a result of her biblical knowledge, Esther was appointed superintendent of the Sunday school. Esther’s passion to foster education went beyond the confines of the church; she was the founder and director of an early childhood education program in Jamaica, New York. Not only did Esther enjoy learning, she enjoyed traveling through Europe studying languages

and history. In 1996, Esther, her daughter, Renee, and grandson, Ayinde, journeyed to England, France and Switzerland. (Cook Obituary)

Esther regretted not having the opportunity to attend college and she wanted her children, especially the girls, to achieve this goal. To prepare her children for college, she surrounded them with books and created a family library in the living room. Esther shared the belief of American educators Horace Mann who said: “A house without books is like a room without windows. No man [woman] has a right to bring up his children without surrounding them with books, if he [she] has the means to buy them.” (Mann, Brainyquote) Esther brought her children a set of encyclopedias on a monthly payment plan because she could not afford to pay for the books in one installment at that time. Through Esther’s hard work and sacrifice, all of her children went to college. Esther made it possible for three (Melvin, Elease and Michelle) to attend Tuskegee University, one (Arnethia) to attend State University of New York at Old Westbury and one (Renee) to attend York College, City University of New York.

Esther was success oriented. She put a very strong emphasis on education as a means of attaining upward mobility and social acceptance. At times, her children could not comprehend her drive to succeed. However, it became clear to them as adults. Her son (Melvin) wrote:

I could not always understand my mother’s reasons for doing certain things. In my view she was a very complex individual, who seemed to be influenced by experiences and events that took place during the tender years of her emotional and social development. However, I understood she wanted to preserve some of the important values, traditions and history of two prominent families, the Archers and the Lillys. (Douglass, A New Consciousness, 2)

While Esther's son was attending Tuskegee, he wrote an open letter to his mother that was published in a book, *A New Consciousness*, containing prose and poetry. He wrote:

Dear Mama:

I trust this discourse of my love, will be a lift to your spirit if it has been lowered by the pains and discords of life, and serve as a reinforcement to your soul if it is aloft.

My dearest love, please forgive me for not writing this letter sooner. I have been so overburdened with worldly issues, that I have disregarded the one issue that takes precedence over all others, and that is the issue of how much I love you.

Mama, the quill that I hold in my hand that sketches out salutations from my heart into the written word has been hampered only by the inadequacies of a mortal man to interpret his innermost feelings. Mama, I dare not put words of emptiness into the contents of this letter, for that which I dread more than the wrath of Muse, a thousand fold, is the loss of your favor.

I've had the pleasure of being under your spiritual guidance for what seems like a brief moment and in that short span of time the sweetness of your undying love has brought warmth to my heart, and mama, that which I hold dearest in you I can see clearer in your absence, as one can see the flickering fire from a candle in a room where there is an absence of light.

My dearest love, I have to close now, for night is casting her veil of darkness over the city, and she makes it difficult for me to see the lines on the paper in front of me. For there is little, if any, daylight shining through the windows of my apartment. So, dearest, nature herself demands that I conclude this letter.

Respectfully,
Mel (5)

After reading her son's letter, Esther quoted Luc de Clapiers, Marquis de Vauvenargues: "Les grandes pensées Viennent du Coeur." (The greatest thoughts come from the heart.)

On Esther's seventy-fifth birthday, she received a citation from the New York State Assembly for her outstanding community service. Esther also received a letter of thanks from the 52nd Governor of New York, Mario Cuomo. Posthumously, she was graced with an award named in her honor by the Metropolitan College of New York. The first recipient of the Esther Louvinia Tripp Humanitarian Award was Lorna Hawthorne, philanthropist and co-founder of the Golden Krust Company with over 120 restaurants nationwide in 2015. (Phenomenal Women Program, 15)

A lot of Esther's goals were realized and her accomplishments acknowledged because of the unwavering support of her spouse of over thirty years, Samuel Cook. Esther died in 2010. She was 82. She was buried beside her husband. (Cook Obituary)

Chapter V.

Born Above the Scratch Line

Melvin Isadore (Archer-Lilly) Douglass
(1948 – Present)

I now bring this family narrative up to myself and will speak in the first person. I was born Melvin Isadore Douglass in Harlem, New York, on July 21, 1948 to Isadore Douglass, a minister, entrepreneur and philanthropist, and Esther Louvinia (Archer-Lilly) Tripp, a nurse and community activist, according to Who's Who in America. Both of my parents were education-conscious. I inherited a world of black, middle class privilege and values because of the hard work and sacrifice of my ancestors both black and white. They provided me with certain advantages, educational opportunities, financial stability, and social mobility. In some ways, I was born above the so-called "scratch line."

The scratch line is the demarcation that marks the start of something, often a competition of sorts. It is supposed to provide all of the competitors with the same advantage. Operating below the scratch line can mean lost opportunities for many individuals. My lineage provided me with a head start, a good foundation, and a more than adequate environment that made it possible for me to succeed. My birth created quite a stir among members of the Archer and Lilly families, because my rich dark hue was considered a novelty and folks came from far and nigh. Some came out of curiosity and others came to celebrate the baby whose complexion had a resemblance to the Angolan patriarch. (Tripp, Esther)

Regarding my parents: “My father had many qualities. He was cheerful, open, honest, sensible, independent of mind, and innately dignified; whereas, my mother possessed a cool judgment and a powerful mind with a practical bent.” My mother’s lineage linked me to members of the Lilly family who signed a 1776 Daughters of the American Revolution petition of protest against the Church of England and John Archer, who was one of the first Africans freed in Northampton County, Virginia, in 1677.

Even though my birthplace was Harlem and I spent some early years there, I grew up in the Bedford-Stuyvesant section of Brooklyn, New York. There I attended Public School 54, Junior High School 228, and Bushwick High School. During my formative academic years, I was tremendously influenced by an uncle and mentor, William Brown, who had been married to my aunt, Angeline (Archer-Lilly) Tripp, and a dear friend of my parents. My uncle was a great advocate for education and was constantly encouraging me to pursue college. He set the standard I one day hoped to reach. I saw the Stuyvesant High School graduate (1950's) as a role model and always in pursuit of higher education. For instance, William earned a Bachelor of Science in Biochemistry (1957) from City College of New York; a Master of Arts in Psychology (1962) and a Master of Arts in Sociology (1967) from New York University. My uncle also was a Doctor of Philosophy candidate in Sociology of Human Relations at the aforementioned institution. William taught at Horace Mann Preparatory School in Riverdale, New York, and a course at Harvard University in Cambridge, Massachusetts. Furthermore, he published two books of poetry. (Brown Obituary) In addition, William urged me to approach education in the same manner as "privileged" kids. In other words, "Attend the best schools, compete for recognition and good grades, and, finally, do not take no for answer." Another person that helped

shape my inner world and attitude about education, to an extent almost impossible to envision in the world of today's youth because of so many external distractions, was my father. My penchant for reading was influenced by him. As soon as I could read in a rudimentary fashion, I amused myself with books from the family library. In a sense, I modeled my father in many ways.

My father loved reading books on topics, such as political science, history, sociology, philosophy and theology. His interest in theology was the impetus to hire private tutors to teach him the fundamentals of Latin, Greek and Hebrew in order to get a better understanding of the subject matter. As a lover and collector of books, my father was proud of the fact that he purchased the complete set of the Harvard Classics and that he read each book in the collection.(Douglass, Isadore) Years later, he would give his library to me.

My father collected and read most of the books written by Dr. W.E.B. DuBois, who was a graduate of Harvard. He grew especially fond of the *The Souls of Black Folk* (1903) because it portrayed the genius of African Americans. My father was so impressed by the book that he made a special visit to Cambridge, Massachusetts, in order to see the prestigious university where Dr. DuBois studied. While visiting Harvard University, he attended one of the free public lectures on religion that was sponsored by the Lowell Institute. In a real sense, my father strongly believed in the concept behind the Latin phrase: "Ipsa scientia potestas est." (Knowledge itself is power.)

I followed my uncle's advice and my father's teaching almost to the letter. While in high school, I earned the titles of New York City Public School Athletic League Champion (indoor/outdoor) and Eastern States Champion (outdoor). I ran on the one mile relay team, which include Arthur Rose, William Jones and Royal Fisher, according to Jack Smith in article entitled

“Bushwick Out to Eradicate Bad Showing” published in the “New York Daily News” on April 13, 1967. It was at Bushwick that I felt the sting of bigotry and racism. My white female guidance counselor strongly recommended that I not apply for college and, instead, join the army during the height of the Vietnam crisis. In spite of the fact, I was a smart, amiable young man and a good athlete. I immediately went home and shared the guidance counselor's negative advice with my parents. The next day, my mother, who was not a docile person, accompanied me to school and gave the guidance counselor a piece of her mind. Shortly after that intervention, I applied and received many acceptance letters to college.

During the summer vacation from high school, I ran with the New York Pioneer Track and Field Club. I was coached by Joseph James Yancy, Jr. The latter also served as the head coach of the Jamaican Olympic team in 1948, 1952 and 1956. (Yancey, 1). Among my teammates were two men who later became Olympic athletes: Vincent Matthews and John Carlos. Vincent won two gold medals at the 1968 Summer Olympics and 1972 Summer Olympics. (Matthews, 1). John won a bronze medal at the 1968 Summer Olympics.(Carlos, 1). I admired Vincent and John for their outstanding performances on the track and for showing me how to use track and field to get a free college education. In the late 1960s, Vincent and John provided me with an important informal political education. They taught me that the African American athlete had a responsibility to speak out against injustice as it related to civil and human rights and that it was acceptable to be a non-violent social activist while in school. Vincent and John also taught me, through their actions, that sometimes something is so dear it calls for making the ultimate career sacrifice. Several things that I learned from them, I wrote about in an article published under the title: “The Plight of the Black Athlete.” (See Appendix F)

As a result of my athletic prowess, I was recruited to run track for Grambling State University by Coach Lee Calhoun, who won a gold medal in the 110 meter hurdles at the Melbourne (1956) and the Rome (1960) Olympic Games. (Calhoun, 1). I was needed to run the 400 meter leg of the sprint medley relay that Coach Calhoun wanted to assemble for the purpose of breaking the National Collegiate Athletic Association (NCAA) Record. I did not attend the university because I was offered a full track scholarship to attend Vincennes University. While on scholarship, I lettered in track and field at Vincennes University. As a freshman, I ran the indoor 70 yard dash in 7.2 seconds which was 3/10 of a second off the world record set by Mel Pender. The track meet was held at Southern Illinois University. With this accomplishment to my credit, I was ranked nationally. Furthermore, I was a contributing member of the team that won the Indiana Little State Championships (outdoors) in 1969 and 1970.

All of the members of the foursome from high school received athletic scholarships: Arthur went to Bradley University, William went to Kentucky State University, Royal and I went to Vincennes University. Ironically, three out of the four (Arthur, Royal and I) pledged Omega Psi Phi Fraternity during our undergraduate years. The fraternity was founded on November 17, 1911 by Howard University students: Edgar A. Love, Oscar J. Cooper, Frank Coleman and their university adviser, Dr. Ernest E. Just, who was a graduate of Dartmouth College (B.S.) and University of Chicago (Ph.D.). Its four cardinal principles are manhood, scholarship, perseverance and uplift. Omega Psi Phi is the first black male fraternity established at a black university (Omega Psi Phi, 1). The fraternity fostered the values that I was taught at home.

At Tuskegee, I was talented enough to be a member of the foursome that won the Alabama State University Southwestern Athletic Conference Outdoor 440 Relay Championship in 1971. (The League, 1)

I earned my associate's degree from Vincennes University in 1970; my bachelor's degree from Tuskegee University in 1973; my master's degree from Morgan State University in 1975, and another master's degree from New York University in 1977. I also received a master's degree from Columbia University in 1978 and a doctorate degree from the same institution in 1981. My dissertation was entitled *The Black Family as a Matrix of Achievement: The Historical Case of Dr. William Montague Cobb*. (The League, 1) The abstract for the study is as follows:

The Black Family As a Matrix of Achievement: The Historical Case of Dr. William Montague Cobb is a historical study that focuses on Dr. William Montague Cobb and members of his family spanning several generations, to see why/how certain factors within this family helped to mold or shape the life of a key figure in the Black organizational movement.

(Douglass, *The Black Family*) I continued to have an interest in the subject for over thirty-six years. Initially, my research focused on Dr. Cobb and his family's background. Years later, my research interest centered around Dr. Cobb's pioneering work as a physical anthropologist. In 2014, I wrote a term paper for a course (Introduction to Social Anthropology) at Harvard. The research paper was entitled: "Dr. William Montague Cobb: An Anthropological Exemplar." (See Appendix F) It was submitted to *The Boulé Journal* for publication and appeared in the journal in 2015. (Douglass, Cobb) I stated in the introduction:

Anthropological studies of the 1800s contributed to the dehumanization of Africans and their descendants. The work of early anthropologists helped to ease

the moral conscientious of the colonialist and those who continued to perpetuate the doctrine of slavery through Jim Crow. Since then, Africans and their descendants have had to combat the perceptions of inferiority. To this fact, William Montague Cobb spent his life repudiating these perceptions as a student, physical anthropologist and human rights activist.

Cobb grew up during Jim Crow. The laws of the time limited the social, economic and educational potential of Africans and their descendants. They reinforced the negative notions and encouraged subjugation. However, Cobb was able to soar academically in the face of racial discrimination. He was a “student” of Franz Boas who recognized the damage caused by the lie of scientific racism. He was empowered to take up the fight for “racial vindication” (Drake, 1980). and Cobb became the first African American Physical Anthropologist.

Dr. Cobb proved that intelligence is not solely in the domain of one particular ethnic group. He used physical anthropology in order to collect data to prove this point. His work helped to establish a foundation in which the Civil Rights Movement could be built. (5)

While attending Columbia University on a full academic scholarship, I was elected to the prestigious Kappa Delta Pi Honor Society and, later, Golden Key International Honour Society. In addition, my outstanding academic performance qualified me for membership into Phi Alpha Theta History Honor Society. My postdoctoral work earned me certificates in Urban School Leadership and Improving Schools: The Art of Leadership from Harvard Graduate School of Education in 2003 and 2007 respectively. (The League, 1) My thoughts regarding the first

experience at Harvard were reflected in an essay, “Harvard On My Mind”, written as an assignment for the urban education course. (Douglass, Harvard) I wrote:

The fast pace world that I live in often prevents me from taking a moment to reflect on experiences that help to add meaning to my life. However, it has slowed down long enough for me to record a few thoughts regarding how Harvard’s National Institute for Urban School Leaders impacted me personally and professionally.

I did not know what to expect when I arrived at Harvard for the first time. However, I received some indication from the inscription, which appeared above the gates that lead to the famous Harvard Yard. The inscription read: “Open Ye The Gates That The Righteousness Nation Which Keepeth The Truth May Enter In.”

As I reflected on these words, I realized that I was in the midst of something almost sacred. I realized that the scholars that walked the “yard,” prior to me attending Harvard, had left a lasting impression on the institution. I could feel their presence as I stood in awe of the legacy left behind and their triumph over racism and illiteracy. I felt the presence of Dr. W.E.B. DuBois, the first African American to receive a Ph.D. from Harvard in 1895, particularly. I tried to imagine what he went through as a student in an environment that clearly catered to the majority population.

After letting my imagination entertain this notion, I felt a sense of pride in the fact that a member of my ethnic group paved the way and laid the foundation for me to study at Harvard. I also felt a need to rededicate myself to the pursuit of scholarship and to improving the conditions of my fellow citizens.

My rejuvenation of devotion to the teaching profession was supported and encouraged by knowledgeable Harvard professors. Just to name a few, I was inspired and challenged by Professors Pedro Noguera's and Ronald Ferguson's lectures on the achievement gap between Black and White students. I received great insight from Professors Evangeline Stefanakis' lecture on Multiple Intelligence's Resources.

After these dynamic presentations, I left the Harvard Graduate School of Education exhausted yet exhilarated. Furthermore, I left the school armed with valuable knowledge that will enable me to promote best practice among educators and excellence among students.

I have enjoyed these few moments of reflection on what the Harvard experiences meant to me as I go about the task of educating students. This reflection has inspired me to leave all who read this with the thoughts of a notable ancient educator's response to the importance of being learned. Diogenes Laertius was right when he wrote: Aristotle was asked how much educated Men [women] were superior to the uneducated: "As much," he said, "as the living are to the dead."

In addition, I was awarded two highly coveted research study grants. The first grant from The Gilder Lehrman Institute of American History provided me with the unique opportunity to study at Clare College, Cambridge University, England, in 2007. (The League, 1) At Clare College, I studied American History, particularly the Civil Rights Movement, and Post-World War Two Southern American Political History. I was exposed to distinguished scholars in the fields, such as Dr. Anthony John “Tony” Badger. Dr. Badger was the Paul Mellon Professor of American History at Cambridge and Master of Clare College in 2007. (Badger, 1) When I attended the Clare College, Dr. Badger was working on the biography of United States Senator Albert Arnold Gore, Sr. and communicating with his son, Albert Gore, Vice President of the United States of America. My classmates and I were informed that Dr. Badger was the person responsible for introducing the subject to the History Department at Cambridge. To my recollection, Dr. Badger shared how a faculty member received the idea of American Studies being taught at the college. He said: “One faculty member in the department declared that American Studies was not a proper subject to be taught to an English gentleman.” I concluded from the professor’s objectionable remarks, he was not among those who taught me during my stay at Cambridge.

The second grant from the Goethe-Institut in Germany, enabled me to study the German education system abroad in 2008. “ I was also selected as a Japan Fulbright Memorial Scholar in 2008, which allowed me to be a member of a distinguished delegation studying Japanese culture and educational institutions. Finally, I received a research study grant from the National Endowment for the Humanities Summer Institute on ‘The Role of Slavery in the Rise of New England Commerce, Industry and Culture to 1860.’ This purposeful research and study was

accomplished with the cooperation of Brown University and the Rhode Island Historical Society in 2009.” (The League, 1) In later years, I entered a Master of Liberal Arts degree program in anthropology at Harvard University. Referring to my earlier scholarship, Dr. William Montague Cobb, a Distinguished University Professor Emeritus at the College of Medicine of Howard University and a pioneering 20th-Century physical anthropologist , once said, “Melvin’s academic accomplishments bring to mind the schoolmaster in Goldsmith’s ‘The Deserted Village’: (The League, 1)

And still they gazed, and
still the wonder grew
that one small head could
carry all he knew.

After acquiring an education, I returned to New York and joined, what Professor George Herbert Palmer of Harvard referred to as “a consecrated brotherhood,” the teaching profession. My expertise was in the areas of kindergarten through twelfth grade education, urban education, organizational administration and supervision, curriculum and instruction, United States History and government, and African American Life and development.

“In the June 30th, 2009 issue of the Daily Challenge, I was described as “one of America's most profound, insightful, engaging, sensitive and accomplished secondary school instructional leaders on the scene today.” (The League, 1) Throughout the years, I served as a regular contributor for the daily newspaper, writing columns on topics such as the “Curriculum of the Oppressed,” “An Imposed Culture of Humiliation,” “Urban Education in Crisis,” and “Pride, Prejudice and Performance”. (See Appendix F)

I retired after thirty years as an educational administrator in the South Huntington Union Free School District. I was the first person of African descent to be employed in an administrative capacity. Under my leadership a lot was accomplished. A team of dedicated educators and I assisted the district in narrowing the black-white achievement gap. We were successful in accomplishing this by having all stakeholders, such as students, parents and faculty, work as partners in teaching and learning. I established a proven track record of academic excellence as a leader. This was evident by the fact that student performance on standardized assessments was among the highest on Long Island and in New York State. Upon my retirement, Suffolk County Executive Steve Levy paid me a tremendous compliment. Levy remarked: “Melvin has devoted himself to the highest traditions in service and leadership. It is of paramount importance to Melvin that students receive the necessary tools of education and guidance to ensure that they reach their maximum potential as they advance through the educational community.” (See Appendix F) My influence extended beyond the realm of student outcomes, I had an impact on teacher performance. A Social Studies teacher, Mr. Farrell, wrote: (Farrell, Jim- Letter)

Dear Dr. Douglass,

I wanted to properly thank you for all of your guidance and advice during my tenure at Stimson (Middle School). I’m not being overly dramatic when I say that I feel as though I had an angel on my shoulder these past 9 years in you. I never felt nervous or any hesitation in approaching you with a problem or concern. If I had an idea or lesson that I wanted to try I knew you were in my corner.

My future aspirations and ideas as an administrator will hold many of the principles that I learned from you; loyalty, hard work and professionalism. My father always told me that a person will always have certain individuals in their life who make a lasting impression on them. I feel blessed by having you as one of those individuals and thank you.

Your friend,
Jim Farrell

In addition to my professional experiences in the South Huntington School District, I was employed as a Senior Research Scientist at Touro College Graduate School of Education. In addition, I served as an adjunct assistant professor of education at New York Institute of Technology (NYIT) School of Graduate Education. At the NYIT graduate school, my professional activity included serving on the advisory committee to develop the Doctor of Education in the field of Leadership, Technology and Policy. (The League, 1) While teaching at NYIT, my study, Famous Black Men of Harvard: An Investigation of Their Origins and Achievements, 1869-1926, was selected for presentation at a symposium held at the University of Oxford in England. (The League, 2) The lecture took place in the student union and many were in attendance for this auspicious occasion. I started the lecture reciting a poem I wrote to accompany the study entitled: "Harvard Men." (See Appendix G) I also held other college teaching positions. (See Appendix F)

My public and professional service has varied. In 2015, I was elected to the Board of Trustees of Stillman College, which is a historically black institution of higher education, located

in Tuscaloosa, Alabama. The four year liberal arts college was founded by the Presbyterian Church in 1875. In 2011, I was elected to the Board of Trustees of Metropolitan College of New York (MCNY) and, later, appointed Chairperson of the Academic Affairs Committee becoming the first African American to hold the position. While at MCNY, I was the first sitting trustee to establish an endowment in his name. (MCNY Commencement Program of 2016) In that same year, I was chosen to be on the National Endowment for the Humanities Seminars and Institutes Review Panel headquartered in Washington, D.C. My role on this national review panel was to recommend awards to leading colleges and universities applying for research grants in the humanities. Ironically, I had to review a grant application from the African American Studies Department at Harvard University.

In 2010, I was nominated to New York State Cultural Education Trust Board by New York State Senate Majority Leader, Pedro Espada, Jr. and President Pro Tempore of the New York State Senate, Malcolm A. Smith. I was appointed by Governor David A. Paterson, who served as the 55th Governor of the New York State and the first African American to hold the position in New York State History and I maintained the position under Governor Andrew Cuomo's administration. The Cultural Education Trust Board oversees New York State libraries (including universities), museums, archives, and public television.(Archon Melvin Douglass Appointed) In addition, I served as a member of the Historical Manuscript Peer Review Committee for the Journal of the National Medical Association. Last, but not least, I was co-founder of the Professor Hobart S. Jarrett Lecture, which is sponsored by Alpha Sigma Boulé and the Arthur A. Schomburg Center for Research in Black Culture. (The League, 2) The lecture

is in remembrance of the life and work of the namesake, which was known for the following accomplishments. (Douglass, Jarrett) I wrote:

It is with great honor and privilege that I write the tribute for Archon Jarrett on behalf of his widow, Gladys Jarrett. His legacy is a living testament to the ideals of Sigma Pi Phi Fraternity.

Professor Emeritus Hobart S. Jarrett was a fervent champion of both civil rights and higher learning. His significant contributions to these two causes have greatly benefited several generations of students and profoundly influenced his colleagues.

Born in Arlington, Texas, Professor Jarrett received a bachelor's degree in English from Wiley College in 1936. At Wiley College, Jarrett was on the infamous debate team that won the matchup with University of Southern California and is the premise for the acclaimed movie "The Great Debaters". He earned a master's degree in English from Syracuse University in 1937, and received a Ph.D. in English from Syracuse University in 1954.

In 1937, he joined the faculty of Langston University, where he eventually became chairman of the English and Modern Language Department. From 1949 to 1961, he taught at Bennett College in North Carolina. Afterward, he was appointed to the faculty of Brooklyn College, where he taught for twenty-five years and was the first African-American scholar to achieve the rank of full professor in the English Department.

Professor Jarrett's twin passions—for teaching and for human rights—have been manifest throughout his career. In the late 1950s he was influential in equal-rights negotiations with southern restaurants and department stores. He was a life member of the NAACP and a founding member of the Chairman's Leadership Group.

As chairman of the Committee on Educational Opportunity at Brooklyn College, Professor Jarrett was instrumental in achieving the admission of the first significant number of black and Puerto Rican students to the school in the 1960s. In 1973, he was one of seventeen City University of New York faculty members to be honored for excellence in teaching. He was an integral part of the committee that developed the Master of Arts in Liberal Studies program in 1981. At his retirement in 1986, Professor Jarrett was lauded by his colleagues as an outstanding scholar.

Professor Jarrett was active in such professional organizations as the College Language Association, the Shakespeare Association of America, and the National Council of Teachers of English. He has published and presented many scholarly papers on Shakespeare, seventeenth-century literature and society, African-American authors, and the status of the English language. Professor Jarrett has also authored volume two of *The History of Sigma Pi Phi Fraternity: First of the African-American Greek Letter Fraternities* in 1995.

For his dedication to higher education, his long-standing devotion to Brooklyn College, and his invaluable work for equal rights, Brooklyn College honored Hobart S. Jarrett with the Presidential Medal in 1999.

Dr. Jarrett's memorial service was held at The Riverside Church in New York City. Among the noted speakers were: Dr. James A. Forbes, Jr., senior minister; Dr. John Hope Franklin, historian; Dr. Charles C. Teamer, Sr., Grand Sire Archon; Mr. Khephra Burns, Grand Grapter; and Dr. Syl Lorenzo Shannon, senior minister, United Presbyterian Church of Plainfield.

“[I] held a board position on the United Service Organization (USO) of Metropolitan New York. The USO is a nonprofit organization that provides programs, services and live entertainment to United States troops and their families. As a member of the board of directors of the USO, I along with colleague, David A. Bythewood, spearheaded a campaign to recognize the many contributions of the legendary Tuskegee Airmen during World War II and former First Lady Eleanor Roosevelt (posthumously). The event took place in 2006. It marked the first time the USO of Metropolitan New York held a special event honoring their distinguished service to this nation. [I] also served as educational liaison to former United States Congressman, Alton R. Waldon, Jr., who was the first African American elected to the House of Representatives in the history of Queens County. Furthermore, [I] have been a member of the renowned Principals’ Center National Advisory Board at the Harvard Graduate School of Education.” (The League, 2)

While serving as an NAACP leader, I attempted to curtail the soaring use of crack in New York City and started a one man campaign to inform city youngsters about the horrors connected with the cheap, cocaine-based drug that was increasing the city’s murder rate in 1986. Under the campaign millions of self-generated pamphlets, flyers, T-shirts and buttons promoting the mantra “Don’t Use Crack; Stay on Track” were distributed in playgrounds, schools, and community centers and churches throughout the five boroughs. (Neugebauer, Crack , 2) My involvement in the arena of public service can be attributed to my family: “My parents imparted the concept of noblesse oblige. In other words, they taught me to act with generosity and nobility towards the underserved and less privileged.”

Not only did I try to be civic-minded, but I attempted to be a scholar. As a social historian in the field of African American life and history, I have written numerous articles, which were published in Afro-Americans in New York Life and History, the Journal of the American Medical Association, the Journal of the National Medical Association, Crisis Magazine, and authored an Afro-American history treatise entitled *Black Winners: A History of Spingarn Medalists, 1915-1983*. (See Appendix F) This book was placed on the New York City Board of Education's approved book list. On January 28, 1983, William Neugebauer of the "New York Daily News" wrote an article entitled "Spingarn Medalists Make Black History." In the article, he notes the importance of the research to American history. Neugebauer also stated: "Nobody's certain of course, but the way he's going [Melvin] Douglass might one day himself become a Spingarn Medalist."

My poems have appeared in the *Calendar of Black Children*, which was produced by the National Black Child Development Institute in Washington, D.C. and archived in national magazines and newspapers. The poem "I'm Somebody" captured the essence of the calendar's intent to increase the cognitive, emotional, physical and social development of children of African descent. In addition, I composed two songs that celebrate African American luminaries: "Carter G. Woodson" and "Thanks, Dr. King...Thanks, Mrs. King". With regard to the tribute to Carter G. Woodson, Dr. Henry Louis Gates, Jr., one of the most powerful academic voices in America, proclaimed "It's wonderful! I hope to hear loud and proud voices singing it during Black History Month". (The League, 2 and Gates, Henry Louis- Letter) The aforementioned song was reviewed by Clem Richardson of the New York Daily News in 2006. In his article entitled "Sing Praises of Black Historian," he wrote:

A few mornings ago, a local radio station catering to the hip-hop generation offered free concert tickets to the first caller who could answer this question: What year was the Rev. Martin Luther King Jr. slain and in what city? My surprise at how long it took for anyone to call in was replaced with shock at the first few responses. One caller with a girlish voice thought he died in Atlanta in February. The answer is April 4, 1968, in Memphis. I thought of those calls as the nation began its annual Black History Month observances this week. I'm one of those who always panned the observance, and for good reason: any history made in this country is American history, and whatever hyphen you put before it - Japanese, Italian, Native, Irish - you need more than a month to tell it. Those callers changed my mind. To quote historian Carter G. Woodson: "Those who have no record of what their forebearers have accomplished lose the inspiration which comes from the teaching of biography and history."

"The folks who didn't know about Memphis in 1968 need to know why it's sad that they didn't. Teacher and historian Melvin Douglass of Bedford-Stuyvesant, Brooklyn, thinks Woodson, known as the father of Black History Month, doesn't get his due. "People never mention Woodson," said Douglass. "He's the one who started it all, but you never hear him mentioned during Black History Month."

Woodson (1875-1950) was born in New Canton, Va., the son of dirt-poor freed slaves. Unable to attend school because he was working on the family farm and in West Virginia coal mines to help support his siblings, Woodson was 27 when he got his high school diploma. He would go on to get a degree in literature

from Berea College in Kentucky, a master's from the University of Chicago and study at the Sorbonne in Paris before earning a doctorate in history from Harvard. Woodson would go on to do groundbreaking research and writing in black history. Douglass pointed out that Woodson's "The Mis-Education of the Negro" (1933) is still required reading in most colleges. "His impact on the study of African-American history was incredible," Douglass said. "The people he trained included John Hope Franklin and Benjamin Mayes, noted historians in their own right." He set the standard for all that came after him.

He also started Negro History Week in 1926, which President Jimmy Carter in 1976 would expand to Black History Month. (An historical note: Woodson allegedly chose February because it was the month slaves learned the 13th Amendment to the Constitution had been signed in January.) Douglass, 55, the oldest child and only son of Isadore and Esther Douglass, was born in Harlem and grew up with his four sisters in Bedford-Stuyvesant, Brooklyn. He holds a bachelor's degree from Tuskegee University, master's degrees from Morgan State and New York Universities, a doctorate from Columbia University and did post-doctoral work at Harvard, where he sits on the national advisory board for the school of education. Douglass is a director of curriculum in the South Huntington Union Free School District on Long Island, and adjunct assistant professor of education at Brooklyn. Douglass decided to honor Woodson with a poem, which he took two or three years to write. When he showed it to his mentor, Dr. Gerald Deas of Downstate Medical Center, Deas suggested it be put to music. "That

seemed like a proper way to honor Woodson," Douglass said. A friend of Deas' got him in touch with Frank Metis, a legendary arranger who has written scores and arrangements for everyone from rocker Meatloaf to Stephen Sondheim. Metis did the vocal score for the Broadway show "Sweeney Todd" and the arrangement of Dave Brubeck's classic jazz song "Take Five." Working over the phone, Metis set Douglass' poem to music free of charge. A German Jew who fled the Nazis, Metis, 80, said he was happy to do the work. "I've always been very sympathetic to the victims of all types of discrimination," he said. Their collaboration will debut at the Walt Whitman High School Performing Arts Center in Huntington, L.I., at 7 p.m. on Feb. 16, performed by the Stimson Middle School Chorus with Andrea Orlando directing and Metis conducting. The Silas Wood School also will perform a play on Woodson's life, written by teachers Dr. Gay Bullock and Dr. Tracy Hudson, that night. Douglass also has made the song available free to anyone who wants to perform it.

The lyrics to Douglass' song, "Carter Woodson, Father of Black History Month": 1. Doctor Woodson was born many years ago, The hardships he faced few will ever know, But he was determined to learn all he can, Became a great scholar, a wonderful man. (chorus) Chorus: Carter Woodson, Carter Woodson, Thy name be raised. Carter Woodson, Carter Woodson, Thy name be praised. He gave his whole life to humanity, His goal was for all of us to be free. 2. Doctor Woodson, a black man, was filled with pride, Resolved he would stand up and never hide. Devoted his time and energy, To teach us all about Black History.

(chorus) 3. His efforts were praised and his work was cheered, And by all who know him he was revered. Now ignorance fades with each passing day, It was this good man who helped pave the way. (chorus)

“Due to my educational and social contributions, I received numerous awards.” (See Appendix F) They include the Vincennes University Alumni Citation Award, State University of New York at Farmingdale Distinguished Service Award, Journal of the National Medical Association Excellence Award, the NAACP Black History Makers Award, Dowling College Master Teacher Award, Council of Administrators and Supervisors Outstanding Leadership in Education Award, and the Jefferson Award, which was sponsored by the American Institute for Public Service and WNYW-Fox Television. (The League, 2) In 2016, a coveted award was bestowed upon me at the Metropolitan College of New York Commencement Ceremony held in the Jacob Javits Center. I was granted an honorary Doctor of Humane Letters (D.H.L.) degree from the college for "...deep professional dedication to education,..commitment to MCNY as a member of faculty and then as a trustee, including...establishment of the Dr. Melvin Isadore Douglass Fund for Urban Education...." according to President Vinton Thompson, who earned his A.B. ('69) from Harvard College and Ph.D. ('74) from University of Chicago. (MCNY Commencement Program of 2016)

Upon hearing about the aforementioned award being bestowed on me congratulatory email remarks came from the following: Seymour James, Attorney-in-Chief of the Legal Aid Society in New York City, stated: “Congratulations on this well-deserved honor. It's an appropriate tribute to your many accomplishments and your distinguished career. You are the embodiment of an Archon (member of Sigma Pi Phi) and an example for all of us. (James,

Seymour-Email) Finally, Huntington D. Lambert, Dean of the Division of Continuing Education and University Extension at Harvard, proclaimed: “Mel, This is wonderful. Congratulations.” (Lambert, Huntington-Email)

My service awards made it possible for me to be cited in several distinguished publications. I am listed in Outstanding Young Men of America (1983), Who’s Who in the East (22nd and 23rd editions), Who’s Who in America (46th, 57th, 60th, 61st, and 62nd editions), Who's Who in Education (3rd, 4th, 6th, and 8th editions), Who’s Who Among Black Americans (5th and 6th editions), Who’s Who Among America’s Teachers (7th, 8th, 9th, and 10th editions), Who’s Who in the World (22nd, 23rd, 24th editions) and Black American Colleges and Universities (1994 Ed.). This volume lists me as one of Tuskegee University’s “Notable Alumni”. (The League, 2)

The numerous recognitions are evidence of my determination to follow the advice of Dr. Benjamin E. Mays, mentor to Dr. Martin Luther King, Jr., one of many people I admired and communicated with. Mays said: “Every man ...is born into the world to do something unique and something distinctive and if he ... does not do it, it will never be done.” (Mays, Brainyquote) I took this to heart coupled with the adage: “To whom much is given, much is required.”(Luke, 12: 48) I continue to work diligently on behalf of the underserved.

The acknowledgments from professional associations and in major publications made me a prime candidate for executive level considerations in prestigious institutions. In 2014, I was approached by Dr. Eugene H. Webb, Chairman Emeritus and Co-Founder of Webb and Brooker Real Estate Company, a member of the President’s Advisory Council at Teachers College, Columbia University, a former member of the Board of Trustees for Cambridge College in Massachusetts and a former member of the Board of Trustees for Miles College and Stillman

College, and was asked to apply for the position of President of Stillman College in Alabama. I said to a close friend: “Dr. Webb told me to submit a letter of interest to Mr. Tracy L. Rosser, chairman of the board of trustees, and he (Dr. Webb) would follow up with a call. Shortly after, I voiced with a sense of pride: “Dr. Webb, a man with two honorary doctorate degrees and an impressive career in business, thought enough about me to give an endorsement for a college presidency. The gesture meant a lot to me.” Several years later, he supported my candidacy for chairman of the trustee board of Stillman.

In 2010, I was appointed to the History and Archives Committee for the Grand Boulé of Sigma Pi Phi Fraternity by Grand Sire Archon Rodney J. Reed. This was a great honor for me, because the Sigma Pi Phi (or the Boulé) is the most prestigious and oldest black Greek lettered fraternity in the nation. It was founded in 1904 by Henry M. Minton, M.D., Algernon B. Jackson, M.D., Edwin C. Howard, M.D., Richard J. Warrick, D.D.S., Robert J. Abele, M.D., and Eugene T. Hinson, M.D. When the fraternity was established, it was meant to attract only men who had graduated from schools of higher education and meant to be a blend of the best of Phi Beta Kappa and Yale's Skull and Bone. Therefore, membership in the fraternity is highly exclusive and only extremely accomplished college and university bred professional men are invited into the fold, which includes Dr. W.E.B. DuBois, historical scholar; Dr. William Montague Cobb, physical anthropologist; Dr. Martin Luther King, Jr., civil right leader; Vernon Jordan, lawyer and adviser to President Bill Clinton; Lawrence Douglass Wilder, Former Governor of Virginia; David Dinkins, former mayor of New York City; and Kenneth Chenault, president of American Express. (Sigma Pi Phi Founders, 1) As a member of Sigma Pi Phi Fraternity (Boulé), I was introduced to my cousin and fraternity brother, Lieutenant Colonel Lee Andrew Archer, Jr., who

was a graduate of New York University and a United States fighter pilot in the African American unit which became known as the Tuskegee Airmen.

While on the committee, I worked with a distinguished group of historical scholars. One of the scholars was John Whittington Franklin, director of partnerships and international programs at the Smithsonian Institute, author of *My Life and Era: The Autobiography of Buck Colbert Franklin* and son of prolific historical scholar and Harvard graduate – Dr. John Hope Franklin. (Global Peace Foundation, 1) I was introduced to John Whittington Franklin’s father, at a memorial service for Dr. Hobart Jarrett at Riverside Church in New York City. My former advisor, Reverend Dr. James Forbes, Jr., gave the eulogy. In 2016, I was appointed to the Growth and Expansion Committee by Grand Sire Archon Wesley Coleman.

I also hold memberships in a few “old boy’s clubs”: the Brooklyn Guardsmen, the Comus Club of Brooklyn, and the Reveille Club of New York. (The League, 2) In an unpublished article showcasing African American high society, I shared the elements of membership and fellowship in the top all male clubs. The article entitled “A Brief History of Elite Black Male Clubs in New York City, 1922-1963” revealed the following:

New York City has a number of private clubs for men, but there are only a few exclusive clubs that were established to cater to the social needs of accomplished African American males. Among these clubs are the Comus Club, the Reveille Club, the Guardsmen and the Fellas.

The Comus Club has been around since 1922. It caters to the old guard and the club has strict membership requirements. Getting invited to join the Comus Club is not so much about how much money you can put out, but more

who you are and who you know. The club limits its membership to seventy and it owns a beautiful four story brownstone in Brooklyn, New York, for the entertainment and enjoyment of its members. The club is widely recognized for its invitation only Christmas ball, which attracts 1600 of the most prominent African Americans in the city.

The Reveille club was founded in 1932 by former military officers. It has a limited membership that will not exceed thirty-five. The club's purpose is to bring together persons of good moral character with similar intellectual and social aspirations. Its motto is "Friendships are exacting and their permanency is attest of their strength." Members have included Dr. Louis T. Wright, Clifford L. Alexander, Jr. and Hon. David Dinkins. The Reveille Club hosts a spring black tie gala every year. At this grand event, an exceptional African American is honored for service. Some of the past honorees were: Congressman Adam Clayton Powell, Jr. (1940), Dr. Kenneth Clark (1946), Roy Wilkins (1948), Dr. Ralph Bunche (1949), Judge William Hastie (1950), Judge Thurgood Marshall (1951), A. Philip Randolph (1956), Reverend Gardiner Taylor (1960), Ralph Ellison (1968), Dr. Samuel DeWitt Proctor (1973), Earl G. Graves (1974), Hon. David N. Dinkins (1986), Billy E. Taylor (1989) and Governor David Paterson (2012).

Founded in 1933, the Guardsmen organization was established in Brooklyn, New York. Its founders were graduates of Lincoln and Morgan State Universities. The Guardsman's purpose is to create a social club for African American men, who share common interests, aspirations and taste. Its unique

characteristics are the club's "weekends", which include fun activities at upscale hangout spots all over the world for members and their quests. Because of the elegant style in which the "weekends" are held, the organization is sometimes referred to as "the black man's country club". The club keeps its fees and member list of thirty under tight wraps. However, it includes members like former governor of Virginia Lawrence Douglas Wilder and president of Hampton University William Harvey. As a result of the nature of the club, it has quickly spread to seventeen other cities in the United States and has formed the National Association of Guardsmen.

The Fellas was established in 1963, it is the youngest of the elite social clubs for African American males in New York. Even though the club's membership is small, about thirty, the Fellas is pretty exclusive. Its members include numerous Harvard graduates, who desire to strengthen their collegial ties. The Fellas hold two major events yearly, one the scholarship luncheon and the other is a Christmas Season Holiday Dinner Dance.

Though membership is restricted to men of accomplishment, these clubs offer a legacy policy for admission. However, others looking to get in must be recommended by a current member. Many African American males of distinction understand that there is not a shortage of individuals hoping to be invited into one of the elite clubs, because the clubs provide them with the opportunity to rub elbows and network on a superior social level. (1)

Finally, I followed the religious path previously forged by my father and great grandfather, Reverend Isaac S. Taylor, and entered the Baptist ministry. As an ordained Baptist minister, I was called to serve as an associate minister to the Reverend Dr. James C. Kelly, Sr. at Calvary Baptist Church in Jamaica, New York. Dr. Kelly was my spiritual mentor and, later, founder of New Jerusalem Baptist Church of Jamaica in 1988. (The League, 2) At Calvary, I met Katrina Lassiter, a graduate of Hampton University (B.S.) and Hunter College (M.S.), out of the union Kayla (Archer-Lilly) Douglass was born in 2000. During my ministry, I published numerous articles slanted in favor of a liberation theology and delivered sermons in some of the most respected pulpits in New York. Among them were: Crossroad Baptist Church, Hollis Presbyterian Church, Springfield Gardens United Methodist Church, First Baptist Church of Deer Park, Durham African Methodist Episcopal Zion Church, Bethel African Methodist Episcopal Church and United Community Church of God. One of the sermons, I delivered was entitled “The Least Among Us Can Serve.”

As a Baptist minister, I strongly embrace the Black Church's long tradition of liberation theology and racial reconciliation that was notably embodied in the movement led by the Reverend Dr. Martin Luther King, Jr. Over the years, I developed a profound interest in the ministry of America's most celebrated civil rights leader. While attending Harvard University, Dr. King's activist social gospel and Gandhi's nonviolent direct action were the catalyst for my research in Professor Macdonald's class on “Anthropology of Human Rights.” The research paper, Dr. Martin Luther King, Jr.'s Pilgrimage from Civil Rights to Human Rights, depicted the evolution of one of the most influential leaders of the 20th century. I wrote:

King was a product of his environment. He grew up in the midst of a racially charged environment that existed in the United States, but more so throughout the south. It was an environment that did not yield any recognition of humanity to African American people. The Jim Crow system oppressed and made African Americans inferior in station. This environment influenced King to do something significant with his life in order to change the status quo.

King grappled with the professional choices that were available to African American males at the time, particularly those who were well educated. The primary occupations for African American males who went to college were the law, medicine, teaching, and the ministry. The most independent of the four occupations was the ministry. In order to be an advocate for his people, King needed to be independent. The only organization that had autonomy from the European American power structure was the African American church. As a minister, King would be able to sustain himself and his family.

King had his concerns about putting his life and that of his family at risk, but he understood that he, like Jesus, was dedicated to a mission. King saw his own mission as saving all of humanity. The fulfillment of this mission was the motivation that kept King going forward until his death. King was convinced he was placed on earth to do God's will. Some affiliates wanted to use more drastic measures to foster change more rapidly. King rejected the idea and reiterated the movement he led was Christian based and nonviolent all the way.

King was a very complex man. He was the scholar, the spiritual leader, the advocate for civil rights and the champion for human rights. King went through a number of transformations and most likely was at the pinnacle of his development when his life was extinguished. He had evolved from civil rights leader to human rights leader. As a human rights leader, his nonviolent direct action against the Vietnam War added to the movement and made human rights paramount. King knew with the broader issue of human rights, civil rights would be inclusive.

An English saying referring to a person who lacks character goes, “He has no bottom and he has no breadth.” This did not apply to Dr. King. King had bottom, which meant he had substance, and he had breadth, which meant he had enormous influence. Therefore, when King addressed a subject like the Vietnam War and how it violated universal human rights, people took notice. The people responded in large numbers forcing the United States government to abandon the way in which it handled foreign policy in regard to the Vietnam War.

King believed that America must beat its swords into plowshares and study war no more. In order for America to be great socially, economically and politically, he felt that America should not conduct itself as the police force of the world. America should be humanitarian.

King’s nonviolent direct action is the template that has been used by numerous special interest groups who are oppressed throughout the world. It brings attention to the pain and suffering of groups that are being oppressed and shame to the oppressor. With this form of engagement, change is unavoidable.

People are forced to change if the influence that is exerted either comes directly or indirectly.

Later, this research paper was published in the Boulé Journal under a different title. (See Appendix F)

Like Dr. King, I had concerns about some white Christian churches continuing religious propaganda that is not theologically sound and using the Curse of Ham for the purpose of promoting racism. In a class entitled: "Introduction to the Bible in the Humanities and the Arts", which was taught by Professor Gordon Teskey of Harvard, I wrote a research paper on the interpretation of Noah's Curse of Canaan. In the conclusion, I stated:

It is the belief of this researcher that the findings in Genesis 9:20-27 has been, for the most part, misinterpreted by certain Whites in order to maintain a degree of pro white supremacy. Therefore, due to the available biblical evidence, the researcher supposes that the pro white supremacy interpretation of the aforementioned passage is nothing more than a fraud. Evidence to support this idea comes from David M. Goldenberg, a historian who spent more than a decade examining mention of blacks in Jewish literature as far back as the seventh century. His research uncovered the notion that a misinterpretation of Hebrew and Semitic languages led to the myth that the word "Ham" is synonymous with "dark, black or heat. ... [Goldenberg] concludes that in biblical and post-biblical Judaism there are no anti-black or racist sentiments, a finding that some scholars dispute. He also contends that the notion of black inferiority developed later, as blacks were enslaved across cultures. His findings, he said, dovetail with those of other scholars who have not found anti-black sentiment in ancient Greece, Rome or Arabia" (Lee, 2003)

David Goldenberg's study entitled: *The Curse of Ham* (2003) shows an ancient connection between blackness and slavery. He also reveals how Black skin color and servitude over the course of history became enshrined in mainstream Western culture as a result of some White Christian churches' interpretation of religious propaganda associated with the Curse of Ham. Goldenberg demonstrates this using Nicolas Paillot de Montabert, 19th century painter and theorist, poem:

White is the symbol of Divinity or God;

Black is the symbol of the evil spirit or the demon.

White is the symbol of light . . .

Black is the symbol of darkness and darkness expresses all evils.

White is the emblem of harmony;

Black is the emblem of chaos.

White signifies supreme beauty;

Black ugliness.

White signifies perfection;

Black signifies vice.

White is the symbol of innocence;

Black, that of guilt, sin, and moral degradation.

White, a positive color, indicates happiness;

Black, a negative color, indicates misfortune (p.2).

The poem fosters anything White as positive and anything Black as negative. Goldenberg shows “The Curse” had created a campaign to perpetuate the foundation myth by poisoning other aspects of the American racial divide.

Furthermore, the passage of Noah’s curse implies that God made a mistake and he intended for the White man to have dominion over his Black brother. This notion of White domination and superiority is in direct contradiction to what appears in the Book of Genesis, chapter 1, verse 26. It reads: “And God said, ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’” Therefore, if God made man in His image, as the scripture suggests, then Martin Luther King, Jr. was right when he said: “Every human life is a reflection of divinity, and ... every act of injustice mars and defaces the image of God in man.” (izquotes.com).

On January 17, 2014, I gave the keynote address at a Dr. Martin Luther King Day program presented by the Supreme Court of the State of New York Queens County and the Macon B. Allen Black Bar Association. My subject was, “Can Any Good Thing Come Out of Nazareth? or Can a Symbolic Nazareth Produce a King?” After the speech, I received a standing ovation from all in attendance at the courthouse on Sutphin Boulevard, Jamaica, New York. In addition, I received special thanks from the Honorable Janice A. Taylor, Justice Supreme Court of the State of New York and the Honorable Randall T. Eng, Presiding Judge, Supreme Court, Appellate Division, Second Department. (King Program Pamphlet)

My goal in life is embodied in a proverb: "Risk more than others think is safe. Care more than others think is wise. Dream more than others think is practical. Expect more than others think is possible." (Bissell, Thomas Claude, 1)

Chapter VI.

Conclusion

Every generation should build on the successes of the previous one. American families, like the Rockefellers and the Kennedys, have become household names and are living examples of how the work of one generation can thrust the next generation upward and forward. For African American families, this was no small feat. The rise of African American families to prominence, such as the families of Dr. Martin Luther King, Jr. and Horace Julian Bond, is evidence of the generational commitment to having one generation do better than the next. Prior generation's efforts have paved the way for future generations to reap the benefits.

This study was about an African American family named Archer, who because of prior generations' successes, the current generation is able to stand shoulder to shoulder with other prominent American families. The successes of this African American family were woven together by recurring family values and traditions that made it possible for generations to be born into a spiritually, culturally, and educationally rich environment. By encouraging and ensuring generational achievement, the family supported individual desires to be "somebody" and be a contributing member of society. Because each generation systematically worked to build on the previous generation's success, the Archer family members were born with a slight advantage.

This advantage comes as a consequence of specific historical forces that were intertwined to develop individuals of achievement. Among these early historical forces that impacted the lives of certain members of the Archer family were: (1) a history of family literacy prior to the American Civil War, (2) a freeborn status during the slave era, (3) a connection to the lineage of the slave master or a prominent white family, (4) a position as house servant or skilled labor

during slavery, (5) a degree of wealth and property, (6) a strong and encouraging family system, and (7) a community with institutions that fostered cultural and educational growth. The Archer family seems to understand the purpose of education as expressed by Dr. W.E.B. DuBois: “Education is that whole system of human training within and without the schoolhouse walls, which molds and develops men.” (DuBois, Brainyquote)

The Archer’s attained some degree of educational stature, which was not afforded to many people before the American Civil War, because they were exposed to books early on. As servants, and later freedmen, the Archers developed basic reading and writing skills. They used education (formal or informal) as a means to attain social status and community recognition. To some extent, they appeared to be better educated and informed than the average person, black or white, living during that period.

The Archer family focused on generational successes. It began with John Archer (born 1647) simply because he was the patriarch of the family in the New World. In a real sense, the Archer family was “lucky” to have had the patriarch freed by Grace Robins during the start of the slave era. This act of compassion made it possible for family members to establish a prominent place in America and reap certain benefits, such as getting married, entering legal contracts and buying land.

The Archer family appeared to have been in relationships (or unions) with individuals at, or above, their social station. For instance when Nancy Archer married Wilson Lilly, the status of the family was elevated because the latter had an impressive White Anglo-Saxon Protestant pedigree, which provided privilege in certain social circles. Apparently, their involvement had something to do with securing a certain level of family stability and financial security.

John Archer's position in the Robin's household exposed him to an array of educational and cultural experiences that he would not have received if assigned to the field. His experiences made it easier for him to transition from slavery to freedom. John's position as a house servant also helped him to become familiar with the mores of white society.

The Archer family revealed a common thread, which was concern for financial security. Each person demonstrated a desire to strive for upward mobility within his, or her, community. They used the purchase of property to establish an economic foothold and wealth while attempting to climb the social ladder. For example, Thomas Archer (born 1686/87) bought a total of 540 acres of land, which made others view him as a successful businessman.

The Archer family members and their mates shared similar roots, which contributed to strong family ties. The families had connections to Africa, Europe and the southeastern part of the United States of America. These connections, to some degree, provided them with common cultural and social experiences that seem to have impacted their lives.

In certain cases, the Archer's religious values seem to permeate the lives of individuals. Religion was used as an instrument to teach reading, writing and ethics. For example, the Rome Catholic Church was a major influence on the Archer family in the early 1900s. This religious institution was also employed as a vehicle to elevate the family and provide them with a certain measure of privilege and respectability in the black and white communities.

The Archer family utilized what was available to them to survive in a racially hostile environment. Their strategy to foster attitudes, values, and traditions that promoted social mobility through the acquisition of property and education was, in my humble opinion, nothing

short of impressive. The Archer's systematic approach to achieving success within the American social milieu made it possible for John Archer's descendants to succeed against the odds.

Appendix A

Military Service of Family Members

I. American Revolutionary War

Jacob Archer (born 1730) – Continental Army

Armstrong Archer (born 1736) - Continental Army

Caleb Archer (born 1747) – Continental Army

Thomas Archer (born before 1776) – Continental Army

Evan Archer (born 1754) – Continental Army

Benjamin Archer (born 1750/55) – Continental Army

II. War of 1812

Joseph W. Archer (born 1787) – Virginia Militia in Captain Henry McCray's Company. He was discharged by the surgeon on January 14, 1814.

Benjamin Archer (born 1755) – Virginia Militia enlisted at age of 57

III. American Civil War

Sergeant Levi Archer (born 1807) – U.S. Colored Infantry

Private George Archer (born 1839) – U.S. Colored Infantry

Private Wilson Lilly (born 1839) – U.S. Colored Infantry

Private Henry Lilly (ca. 1830) – Confederate Army

Private Gabriel Lilly (born 1811 or 1820) – Confederate Army

IV. World War I

Private Timothy Lilly (born 1895) – U.S. Army

V. Korean War

Airman First Class Archibald Melvin (Archer-Lilly) Tripp (born 1929) – U.S. Air Force – Calverton National Cemetery in 1985

VI. World War 2

Lieutenant Colonel Lee Andrew Archer (born 1919) U.S. Air Force (Tuskegee Airman) – Arlington Cemetery in 2010

Private James Lilly (born 1919) – U.S. Army

Private Olden Lilly (born 1920) – U.S. Army

Private Jaushal Lilly (born 1920) – U.S. Army

VII. Cold War

Private Archibald Anthony (Archer-Lilly) Tripp (born 1941) – U.S. Army Parachute Infantry (Airborne Division)

Appendix B

Archer Family

Born	Maternal (Mother) Lineage
1647 (unknown)	John Archer- Great ⁷ Grandparents ethnic white Irish female servant of Grace Robins
1686/87 1697 (unknown)	Thomas Archer- Great ⁶ Grandparents Mary (Mildred) Smith (died) Nancy Wiggins
1715 (unknown)	John Archer- Great ⁵ Grandparents Frances
1755 (unknown)	Benjamin Archer- Great ⁴ Grandparents spouse unknown
1790 (unknown)	Levi Archer, Sr. -Great ³ Grandparents Rachel
1807 1823	Levi Archer, Jr.-Great ² Grandparents Lucinda Flood
1855 1839	Nancy Archer-Great ¹ Grandparents Wilson Lilly
1892 1891 1891	Noby Mary (Archer) Lilly-Grandparents Oscar Alexander (died) Eugene Tripp
1927 1925	Esther Louvinia (Archer-Lilly) Tripp-Parents Isadore Douglass
1948	Melvin Isadore (Archer-Lilly) Douglass-son

Appendix C

Lilly Family

Born	Maternal (mother) Lineage
1604 1627	John Lilly I – Great ⁹ Grandparents Mary Moulson
1640 1640	John Lilly II – Great ⁸ Grandparents Dorothy Wade
1669 1672 1672 1686	John Lilly III – Great ⁷ Grandparents Elizabeth Mary Billups Dorothy Bluff (mother of Edmund Lilly I) Jane Chrisman
1704 1705	Edmund Lilly I – Great ⁶ Grandparents Ann Flippen
1728 1730	Edmund Lilly II – Great ⁵ Grandparents Sarah Dumas
1751 Unknown	Nathaniel Lilly I – Great ⁴ Grandparents Elizabeth
1778 1783	Nathaniel (Nathan) Lilly II – Great ³ Grandparents Sarah Cooper
1811 Unknown	Polly (Mary) Lilly – Great ² Grandparents (White Anglo-Saxon Protestant) Cromwell Felton (Spanish Moor)
1839 1855	Wilson Lilly – Great ¹ Grandparents Nancy Archer
1892 1891	Noby Mary (Archer) Lilly – Grandparents Eugene Tripp
1927 1925	Esther Louvina (Archer-Lilly) Tripp – Parents Isadore Douglass
1948	Melvin Isadore (Archer-Lilly) Douglass - son

Appendix D

Douglass Family, et al.

Born	Paternal (Father) Lineage
1840	Simpson Douglass-Great ² grandparents
1840	Harriet
1860	John LeGrand Douglass-Great ¹ Grandparents
(unknown)	Milty Daily
1874	Lula Anderson
1885	Augustus Douglass, Sr.-Grandparents
1895	Rachel Taylor
1925	Isadore Douglass-Parents
1927	Esther Louvinia (Archer-Lilly) Tripp
1948	Melvin Isadore (Archer-Lilly) Douglass-son

Dillard and Tripp Families

Born	Maternal (Mother) Lineage
1797	Mary (or Mury) Dillard
1795	Henry Cross
1817	Benjamin Dillard (lived to be 103 years old)
1852	Prisilla Parker (Angeline Dillard's parents)*
1805	George W. Tripp-Great ² grandparents
(unknown)	spouse unknown
1865	George Tripp-Great ¹ Grandparents
(unknown)	Angeline (or Adelina) Dillard *
1891	Eugene Tripp-Grandparents
1892	Noby Mary (Archer) Lilly
1927	Esther Louvinia (Archer-Lilly) Tripp-Parents
1925	Isadore Douglass

1948 Melvin Isadore (Archer-Lilly) Douglass-son

Taylor Family

Born Paternal (Father) Lineage

1830 Isaac Taylor-Great² Grandparents
(unknown) Rena

1858 Isaac S. Taylor-Great¹ Grandparents
(unknown) Lula A.

1890 Rachel Taylor-Grandparents
1885 Augustus Douglass, Sr.

1925 Isadore (Taylor) Douglass-Parents
1927 Esther Louvinia (Archer-Lilly) Tripp

1948 Melvin Isadore (Archer-Lilly) Douglass-son

Appendix E

DR. WILLIAM MONTAGUE COBB

*An Anthropological Exemplar**

by

Melvin I. Douglass

Introduction

Anthropological studies of the 1800s contributed to the dehumanization of Africans and their descendants. The work of early anthropologists helped to ease the moral conscientious of the colonialist and those who continued to perpetuate the doctrine of slavery through Jim Crow. Since then, Africans and their descendants have had to combat the perceptions of inferiority. To this fact, William Montague Cobb spent his life repudiating these perceptions as a student, physical anthropologist and human rights activist.

Cobb grew up during Jim Crow. The laws of the time limited the social, economic and educational potential of Africans and their descendants. They reinforced the negative notions and encouraged subjugation. However, Cobb was able to soar academically in the face of racial discrimination. He was a “student” of Franz Boas who recognized the damage caused by the lie of scientific racism. He was empowered to take up the fight for “racial vindication” (Drake, 1980). and Cobb became the first African American Physical Anthropologist.

Cobb proved that intelligence is not solely in the domain of one particular ethnic group. He used physical anthropology in order to collect data to prove this point. His work helped to establish a foundation in which the Civil Rights Movement could be built.

The purpose of this research is to explore the ways in which Cobb fought racist dogma coming out of the established anthropological academy by revealing his intellectual prowess, use of physical anthropology, and collegial associations.

Slavery in America

Between the early 1500s and late 1800s more than 12 million slaves were transported to the New World. However, only approximately 10.7 million survived the arduous journey that was the Middle Passage. Of that number, less than 400,000 slaves were bought and sold in United States territory. For nearly 400 hundred years, slaves endured subhuman treatment that included harsh labor conditions, forced procreation and deprived intellectual development.

Slavery began in United States territory in 1619 when Africans were sold to slave owners in the Jamestown, Virginia settlement for the purpose of farming tobacco. Immediately, the free labor structure encompassed other agricultural economic ventures, like rice, cotton, sugar and indigo plantations. Field slaves, like those on cotton plantations, did the most physically taxing work. They were required to work approximately 18 hour days regardless of weather patterns and pick nearly 300 pounds per day (“Facts About Slave Trade,” n.d.) . To put it in perspective, a typical small cotton ball weighs 2 grams and a large one may weigh up to 6 grams which is evident of the labor intensity (Goodman, B. & Monks, C.D., n.d.). In addition to the strenuous physical work, field slaves were permitted few breaks for food or water. The food they did receive was rationed and lacked sufficient nutrients. Thus, field slaves were often sickly and had shorter life spans.

By the 1800s, the human condition worsened for slaves. Frederick Douglass (1881) recalled in his autobiography, *Narrative of the Life of Frederick Douglass*, “I was broken in body, soul, and spirit. My natural elasticity was crushed, my intellect languished, the disposition to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery

closed in upon me; and behold a man transformed into a brute!" Douglass, like most slaves, was made to feel like an animal or something other than human who lacked intelligence.

The subhuman status of slaves did not lend itself to the benefits of nurturing that comes from family. "Slavery not only inhibited family formation but made stable, secure family life difficult if not impossible" (Williams, n.d.). Slaves were forced into acts of procreation without the benefit of matrimony because slave owners thought it best to increase their wealth by breeding slaves in the manner of breeding mules, horses or cows as a means of circumventing purchase costs. The practice of breeding slaves was destructive to the family because slaves were not able to choose a mate. That choice was at the discretion of the slave owner. The male slave often lived on a different plantation from the female slave and his offspring. In addition, female slaves were forced into birthing offspring from different male slaves. It was the slave owner's way of genetically engineering the best possible slave. They began breeding female slaves in their mid to late teens until about age 40. On average, a female slave woman bore a child every two years ("Facts About Slave Trade," n.d.). Breeding practices enabled the United States to maintain a high level of production of slaves. By the latter part of the 1800s, the United States was raising 5th generation slaves, which meant the culture of slaves in the United States had become far removed from their African heritage ("Facts about Slave Trade," n.d.).

The forcible act of slave procreation was problematic for most participants. However, it became more of a problem when slaves were introduced to the Christian religious doctrine because many of them felt that not only were they living in a sort of hell on earth, but their souls would be damned to hell after death. In a real sense, slaves believed that they would suffer in the

here and now and in the hereafter too. Sometimes, slave's values greatly conflicted with what was being required of them. Often, this set the climate for rebellion.

Slaves were deprived intellectual development for fear of rebellion. It was thought ignorance of slaves was necessary to ensure the security of the slaveholders ("Slave Education," n.d.). Literate slaves, like Nat Turner, Denmark Vesey and Gabriel Prosser, had learned to use the Christian indoctrination against the establishment of slavery. Their rebellions were signs of the implementation of black liberation theology in the United States ("James H. Cone," n.d.).

The association of the Old Testament gave power to the slaves in a way the slave owners had not considered. Learning how God liberated the Hebrews from bondage in Egypt gave rise to notions of freedom to slaves because slaves began to put themselves in the position of the oppressed, the Hebrews, and slave owners in the position of the oppressor, the pharaoh. Slave owners feared the spirit of liberation would become contagious. It was surmised that the education of slaves enhanced communication and organization to rebel. Slave owners had to contain the problem ("James H. Cone," n.d.).

Some slave owners thought learning to read the Bible was fundamental to the performance of certain jobs on the plantation and mind control. They actually believed teaching slaves to read would not have the same effect as teaching a white child to read. Because slave owners were convinced blacks were genetically inferior intellectually, they had little concern that learning to read would develop their minds. However, this notion was soon dispelled by enacting stricter laws in 1740 prohibiting anyone from teaching a slave to read or write and a slave who knew how to read or write could no longer demonstrate their ability without facing harm. In

1836, North Carolina went so far as to take away public education rights afforded to free descendants of slaves (“Facts About Slave Trade,” n.d.).

Slave owners and beneficiaries of slavery went to work systematically to re-indoctrinate white people in order to maintain the hierarchal structure of slavery. The theme of the indoctrination was focused on a white supremacy platform. The idea was to have white people believe they were better than slaves and freedmen leaving little interaction and collaboration.

Anthropology and Slavery

Anthropological studies of the 1800s contributed to the dehumanization of slaves and their descendants. It was the primary goal of proponents of slavery to retain political power that would enable them to maintain the institution. Science aided in the defense of the institution of slavery from Christian opponents and abolitionists.

“The science of anthropology is the study of races, cultures, languages and the evolution of human species....Tensions between investigating the universalism or particularism of the human condition, and between calibrating difference in relative terms or in terms of a hierarchy have been responsible for shaping much of this science that politicians, journalist, philanthropists, and even Supreme Court justices have routinely used in the rather messy and contradictory processes of race making in America” (Baker, L. D., n.d.).

Thus, the concept of race and the science of anthropology are inextricably intertwined. The racial constructs that defined slavery gave direction to the growth and development of anthropology as a legitimate science. In the early development of this discipline, Africans were distinguished

from Europeans using terms that were religious based. It was a difference between being “heathen and Christian,” “saved and unsaved,” and “savage and civilized (Baker, L. D., n.d.).

By the 19th century the seed - idea of race- was planted for the purpose of cultivating a mindset that made it permissible for whites to own slaves because they possessed characteristics of an inferior being. Some of the early proponents of this were the following:

Leading Anthropological Ideologies of 1700s

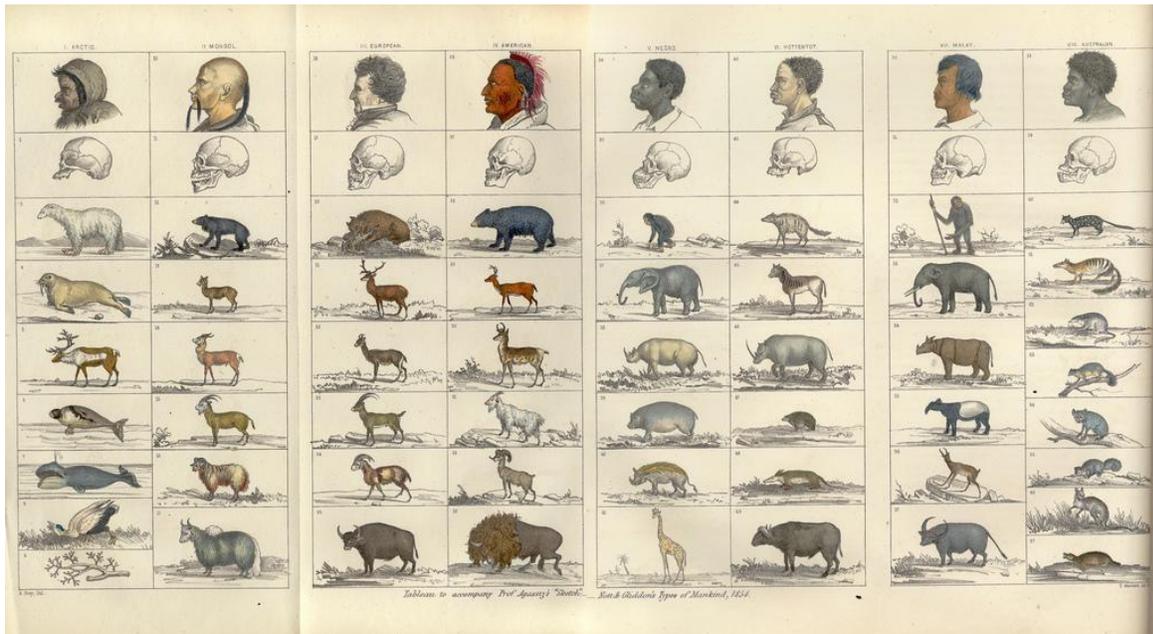
Carl Linnaeus, a Swedish naturalist, wrote *Systema Naturae*. His work was used as evidence to “differentiate between various types of people scientifically”. Linnaeus contended that whites were “governed by laws” whereas Africans were “governed by caprice”. His contention placed European society at the top of civilization due to their Christian beliefs associated with their practices (Baker, L. D., n.d.).

Johann Blumenbach posited all other humans “degenerated from Caucasians” who he believed were the “most handsome and becoming type” (Baker, L. D., n.d.). In his book, *On the Natural Varieties of Mankind*, Blumenbach determined that there were four distinct and unequal human categories. He sorted humans into the categories of Caucasian, Mongolian, Ethiopian, and American and later he added Malayan (Baker, L. D., n.d.).

Leading Anthropological Ideologies of 1800s

The work of Josiah Nott and George Gliddon fueled racist views. Their book, *Types of Mankind*, depicted humans as originating from separate species.

Illustration of Types of Mankind



The work of Nott and Gliddon was so derogatory that black intellectuals of the time including Frederick Douglass and Joseph-Ant nor Firmin countered with arguments of equality amongst human characteristics. Frederick Douglass argued...

By making the enslaved a character fit only for slavery, [slave owners] excused themselves for refusing to make the slave a freeman. ...For let it be once granted that the human race are of multitudinous origin, naturally different in their moral, physical, and intellectual capacities... a chance is left for slavery as a necessary institution. ... There is no doubt that Messrs, Nott, Gliddon, Morton, Smith and Agassiz were duly constituted by our slavery propagating statesmen (Baker, L. D., n.d.).

Joseph-Ant nor Firmin argued the impossibility of humans developing from separate species based on cross breeding. If the species were from separate origins it would be impossible for a white human and black human to produce offspring together. He said "All men are endowed

with the same qualities and the faults, without distinction of color or anatomical form. The races are equal” (Baker, L. D., n.d.). Science was helping to create the myth that white people were linked to an Aryan race.

Charles Darwin’s theory of natural selection and survival of the fittest became the foundation for theories on evolution. He was cognizant of the flaws in the concept of human race. He attributed variations to sexual selection brought on by the need for survival inherent in all species. Darwin’s theory went against the grain of thought of the time and took time to take hold because social elites in America wanted to maintain economic, social, educational and political authority over non-whites (Biondi & Rickards, 2002).

Leading Anthropological Ideologies of 1900s

Franz Boas became known as the Father of Anthropology for his work challenging the static concepts of race. He found that all human differences were primarily influenced by environment not ethnicity or race. The human variety is the result of external factors not biological determinate like family or ancestors. He let it be known that when held to scientific standards the concept of race has no merit.

He was skeptical of theories of culture or civilization that ranked and order objects and race from low to high and from simple to complex. ...He was a critic of comparative method which compared different groups and races within the rubrics of savage, barbarian, and civilized. ...Boas believed that the objects people made, the languages they spoke, and the gods they worship contributed to unique cultures that have a specific history and view of the world (Baker, L. D., n.d.).

The work of Boas gave intellectual credibility and thus power to opponents of racialist science. He concluded after studying skeletal anatomy that the cranial shape and size was highly malleable depending on environmental factors attributed to health and nutrition. His claims challenged racial anthropologists who postulated head size to be a trait of race and head size was associated with the level of intelligence of a person. The school of thought of the time was the larger the skull, the bigger the brain; therefore, the more intelligent the person. Boas proved the variations in human behavior were not determined by a biological predisposition, but are influenced by cultural differences acquired through learning, food and health care. Boas conceptualized cultural difference as central to variations in behavior between human groups.

Among Boas's main contribution to anthropological thought was his rejection of the then popular evolutionary approaches to the study of culture, which saw all societies progressing through a set of hierarchic technological and cultural stages, with western European culture at the summit. Boas argued that culture developed historically through the interactions of groups of people and the diffusion of ideas, and that subsequently there was no process towards continuously "higher" cultural forms. This insight led Boas to reject the "stage"-based organization of ethnological museums, instead preferring to order items on display based on the affinity and proximity of the cultural group in question. Boas also introduced the ideology of cultural relativism which holds that cultures cannot be objectively ranked as higher or lower, or better or more correct, but that all humans see the world through the

lens of their own culture, and judge it accordingly to their own culturally acquired norms (Lewis, 2001).

Boas research influenced many notable African American scholars, such as Booker T. Washington, W.E.B. DuBois, Carter G. Woodson, Alain L. Locke, Charles S. Johnson and Zora Neal Hurston, who were actively involved with solving “the race problem” and challenging widespread notions of African American inferiority. In addition, he assisted many of them with obtaining employment and grants to further ethnographic interest (Lewis, 2001).

In 1906, Boas was invited to address the graduating class at a historically black institution called Atlanta University. He told the audience that the African and their descendants had contributed a fair share “to the development of human culture”. Furthermore, Boas addressed the political and economic markets in West Africa. “If, therefore, it is claimed that your race is doomed to economic inferiority, you may confidently look to the home of your ancestors and say, that you have set out to recover for the colored people the strength that was theirs before they set foot on this continent “ (Lewis, 2001).

After Boas’s commencement address the Atlanta University student body, DuBois wrote:

“Franz Boas...said to a graduating class: You need not be ashamed of your African past; and then he recounted the history of the black kingdoms south of the Sahara for thousands of years. I was too astonished to speak. All of this I had never heard and I came then and afterwards to realize how the silence and neglect of science

[anthropology] can let truth utterly disappear or even be unconsciously distorted”
(Lewis, 2001).

Intellectual Prowess of William Montague Cobb

By the time Cobb began his studies fallacies about the biological concept of race were deeply ingrained in the social strata of America and guiding many of the social, economic, and political attitudes and policies. Descendants of European Americans were thought to have a higher capacity for intellectual occupations while descendants of African Americans were relegated to menial jobs requiring limited skills. Even though there had been African Americans who demonstrated expertise across many fields of endeavor, their exceptionalism was attributed to having trace amounts of European ancestry.

There was no doubt Cobb had the intellectual capacity to learn. His formal training is evidence of that. Cobb went on to graduate from Paul Laurence Dunbar High School (diploma) in 1921 and Amherst College (A.B. degree) in 1925, Howard University (M.D. degree) in 1929, and Case Western Reserve University (Ph.D. degree) in 1932. He became the first African American physical anthropologist (Rankin-Hill & Blakey, 1994).

Cobb worked at the Smithsonian Institution under the watchful eye of Ales Hrdicka. Hrdicka was a prominent figure in the field of physical anthropology during this period, who “believed in the intellectual superiority of men over women and Anglo-Saxon Americans over blacks and immigrants. He described Cobb as possessing the vitality of a “hybrid.” A hybrid was someone who had been genetically improved through generations of crossbreeding. This meant Cobb possessed the good physical and intellectual qualities of

his white, black and Indian ancestry. Hrdicka was assured that Cobb had the mental, physical and emotional wherewithal to survive the rigors of higher education.

The same year Boas started teaching and conducting research in the field of anthropology at Columbia University refuting the ideology of biological racism, William Montague Cobb was born to Alexine Montague and William Elmer Cobb in 1904. At an early age, he was fascinated with pictures of human variation. As Cobb grew up, he experienced racism and segregation first hand. Cobb realized that certain physical characteristics prevented him from attending the primary school nearest to his home. Years later, he would discover “that, in his own society, the rich variation in human anatomy that had so pleased him was the basis for differentiating human worth, opportunity, and life experiences” (Rankin-Hill & Blakey, 1994).

William Montague Cobb, Physical Anthropologist's Quest for Truth

Cobb came to the realization early on that if he was to improve his social position he would have to work to improve the social condition of black people. He would have to add to the body of scholarship that contradicted “scientific racism” (Lewis, 2001) and prove racial equality.

While at Case Western Reserve University, Cobb trained under T. Wingate Todd who was one of the leading physical anthropologists in America. In the 1930s, Todd appeared to display a certain amount of empathy for the social conditions of African Americans. He stated in an address given before the Association of Negro Life and History, entitled “The Folly of Complacency,” that “anthropology can be hammered into an instrument for solving our most pressing problems of population, race or social status. But,

if it is not hammered with the greatest care and skill it may turn out to be a dangerous weapon wounding alike him who wields it and the victims on whom it is applied.”

Furthermore, Todd’s research revealed no racial differences between the developments of black and white brains. He attributed the slow growth in the brain-case of an unspecified number of African American children to “a misadventure due to defective growth in childhood induced by unsatisfactory circumstances of life...” (Rankin-Hill & Blakey, 1994).

With the help of Todd, Cobb began to study the skull where the braincase connects to the face and jaw. His research led him to study over 3,300 human skulls in the Hamann-Todd collection and 1,500 skulls in the collection housed at Washington University in St. Louis. Cobb realized that the number of body parts of African Americans was insufficient and set out to gather as many body parts and histories to go with it from African Americans as possible for future generations to study while a professor at Howard University. He develop a “graphic method of teaching and learning anatomy for students to draw outlines of the human figure with the skeleton in it according to canon of proportions and draw in all the structures uncovered as the dissection proceeds” (Rankin-Hill & Blakey, 1994). Cobb was sure this indoctrination would be vital to the longevity of the profession.

When asked about having a “Black Alumni Day,” Cobb’s response reveals the direction from which he has past and the way he is going. He stressed to students that there is a “constant explosion of new knowledge, but there is no new wisdom” and “we must be one world or none” (Rankin-Hill & Blakey, 1994). He instilled in his students that there is more “harm in throwing up barriers to communication which is exactly what separatist idea

and activity does” (Rankin-Hill & Blakey, 1994). Cobb worked diligently for more than 40 years at Howard University reconditioning students from the effects of racist brainwashing (Rankin-Hill & Blakey, 1994).

In 1939, Cobb published a paper describing African Americans “as a population of Afro-Euro-Indian interbreeding hybrids. He argued that slavery, by selecting for the strongest and most adaptable, had enhanced their physical strength and mental abilities” (Baker, L. D., n.d.). This was Cobb’s way of using the tool of racism to combat the ideology. Cobb emphasized that in light of the socioeconomic and demographic factors obstructing African Americans their achievements should be seen as extraordinary. Cobb stated African Americans were measured against the “humanness and efficiency of Western European civilization [which was] predicated on oppression, exploitation and conquests” (Rankin-Hill & Blakey, 1994). He was convinced African Americans were held back because they were not allowed to participate fully in American society to gain “competence in management of the complexities” (Rankin-Hill & Blakey, 1994). Cobb predicted that as African Americans gain footing in all aspects of American society attempts to rid American society of African Americans will be fruitless. Cobb worked to show how the lives of all Americans [and the world] are inextricably intertwined and reliant on one another.

Cobb’s work helped to establish a foundation in which the Civil Rights Movement could be built. He wanted the laboratory he created to be the center for child development research. He planned for studies in this area reflected his philosophy on scholarship and activism. Cobb purported “science’s function to discover the best means by which the child

may realize his full capacities for development...and the function of the national economy to make the means accessible” (Watkins, R.J., 2007). For Cobb, racial anatomy studies were linked to child development research as part of his duty to promote racial equality. It was significant to Cobb’s research that development is determined not only by biological innateness, but also environmental factors. Cobb stressed a child’s physical development reflected social circumstances that impacted school performance, quality of life in adulthood and health (Watkins, R.J., 2007).

William Montague Cobb’s Collegial Associations

Cobb had it all. By white standards, he was aesthetically pleasing to look at with wavy textured hair and light skin complexion that made white people feel comfortable around him. At the time, there were notions of distinct characteristics of the black race. The dark skinned people bore the heavy burden of racism because their complexion was a constant reminder of superiority-inferiority complexities of the social order. When people set eyes upon Cobb, they did not think he came with the same limitations of darker brethren. Therefore, Cobb was afforded many opportunities. He distinguished himself by being socially responsible as well as an intellectual activist. He made calculated social moves that would afford him a platform to continue disproving the merits of racial discrimination and segregation. Cobb used organizations like the NAACP as a vehicle to push his agenda. Across the country there were unified movements using Cobb’s work as the catalyst. This became part of the foundation for the Civil Rights Movement. Cobb played an active role in the NAACP as president and board of director member, the National Urban League, Association for the Study of Negro Life and History and editor of

the Journal of the National Medical Association to ensure there was continuity in the message and action taken place across the country.

Conclusion

Slave owners believed they could acquire a perfect slave specimen through breeding that was stronger and smarter. This idea was heavily debated for centuries. As a result of breeding, a whole new group was created that was neither European nor African (DuBois, 2006). William Montague Cobb was a descendent of cross breeding, which means he had Afro-Euro-Indian mixture. If it were possible, then he was a perfect human specimen. He was intellectually exceptional, aesthetically handsome, physically fit, and socially responsible. As the first African American physical anthropologist, he took up the fight for “racial vindication” (Drake, 1980) while at Howard University Medical School and as national president of the board of directors of the NAACP teaching that there is only one human race. His activism laid the foundation for the Civil Rights Movement.

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Research in Biocultural Anthropology. *American Anthropologist*. (Essay) March 2007

Williams, Heather A. "How Slavery Affected African American Families." *Freedom's Story*, TeacherServe©. National Humanities Center. Retrieved from <http://nationalhumanitiescenter.org/tserve/freedom/1609-1865/essays/aafamilies.html>

*as appeared in *Boule Journal*

Appendix F

Curriculum Vitae Melvin I. Douglass, Ed.D., L.H.D.

EDUCATION

MASTER OF LIBERAL ARTS
Candidate (All But Thesis)
Harvard University
Expected completion 2017

Social Anthropology

DOCTOR OF EDUCATION
Columbia University 1981

Family & Community Education/
Social Studies

MASTER OF EDUCATION
Columbia University 1978

Curriculum & Teaching

MASTER OF ARTS
New York University 1977

Organization Administration
Supervision

MASTER OF SCIENCE
Morgan State University 1975

Urban Elementary Education

BACHELOR OF SCIENCE
Tuskegee Institute 1973

Early Childhood & Elementary
Education

ASSOCIATE OF SCIENCE
Vincennes University 1970

Early Childhood Education

Honorary Degree
DOCTOR OF HUMANE LETTERS
Metropolitan College of New York 2016

POSTDOCTORAL STUDY

CERTIFICATE
National Endowment for the Humanities
Summer Institute
Brown University, 2009

Role of Slavery in New England

CERTIFICATE
Transatlantic Outreach Program
Goethe Institut
Germany, 2008

Germany History and Culture

CERTIFICATE
Gilder Lehrman Institute of American History
Clare College
Cambridge University, England, 2007

American History Post World War II

CERTIFICATE
The Principals' Center
School of Education
Harvard University 2003, 2007

Leadership

Urban School Leadership
Improving Schools: The Art of Graduate

EMPLOYMENT HISTORY

YOUiversity Bound, LLC
Brooklyn, New York

POSITION: PRESIDENT and CEO 2014-Present
DUTIES: Spearhead rapid profitable growth, create and execute growth strategies, develop a strong management team, acquire and integrate complementary businesses, negotiate strategic alliances to build visibility, support the development of complementary products and services, and directly manage senior executives who oversee employees, students with internships and volunteers.

COLLEGE TEACHING EXPERIENCE
TOURO COLLEGE SCHOOL OF EDUCATION
Lander Center for Educational Research
Graduate Division
New York, New York

POSITION: SENIOR RESEARCH SCIENTIST 2011-2014
DUTIES: Evaluate specific school policies, procedures, and practices for ensuring equitable educational opportunities for all students, assist districts and schools in developing individual service plans to ensure equitable access to high quality education for all students, monitor instructional and managerial processes as individual service plans are being implemented

NEW YORK INSTITUTE OF TECHNOLOGY

Graduate Division

Old Westbury, New York

POSITION: ADJUNCT ASSISTANT PROFESSOR 2009-2014

DUTIES: Present various research methodologies employed in educational research and social sciences, instruct course on Educational Research and Evaluation. Professional activities include serving on the advisory committee for the Doctor of Education Degree in Leadership, Technology and Policy.

HARVARD GRADUATE SCHOOL OF EDUCATION

The Principals' Center

Cambridge, Massachusetts

POSITION: PRINCIPAL FACILITATOR Summer, 2007

DUTIES: Assist with training principals in the early years of their careers by providing professional development for improved leadership skills in the course Improving Schools: The Art of Leadership; provide strategies and guidance on how to establish priorities and build a base of support; help participants explore ways to manage change, implement curriculum innovation, and seek successful models for school improvement.

BROOKLYN COLLEGE GRADUATE SCHOOL OF EDUCATION

Brooklyn, New York

POSITION: ADJUNCT ASSISTANT PROFESSOR 2000 - 2009

DUTIES: Present original research papers on some of the practical and theoretical aspects of education, instruct graduate courses on Multicultural Education, Urban Education, and Perspectives on Education.

METROPOLITAN COLLEGE OF NEW YORK

AUDREY COHEN SCHOOL OF HUMAN SERVICES

New York, New York

POSITION: ADJUNCT ASSISTANT PROFESSOR OF SOCIAL SCIENCE 1999-2005

DUTIES: Present original research papers on some of the practical and theoretical aspects of human services, instruct undergraduate course on Community Psychology, Theories of Learning and Cognitive Development, and Promoting Empowerment Through Community Liaison, counsel students regarding academic progress.

LONG ISLAND INSTITUTE OF PROFESSIONAL STUDIES

Smithtown, New York

POSITION: INSTRUCTOR OF EDUCATION 1998 – 2009

DUTIES: Present original research papers on some of the practical and theoretical aspects of classroom supervision, instruct graduate school education course on The Teacher and Classroom Supervision, and Getting in Touch with Kids, counsel students regarding academic progress.

COLLEGE OF NEW ROCHELLE
School of New Resources
Bronx, New York

POSITION: ADJUNCT INSTRUCTOR OF SOCIOLOGY AND AFRICAN
AMERICAN STUDIES 1993 –2004

DUTIES: Present original research papers on African American life and
development, instruct advance course on Sociology of the Family, Topic in Social Science of the
Black Family, Research Methods of Family History, Ways of Knowing Social Science and Black
Antiquity: A Study of Ancient Africa, counsel students regarding academic progress.

JOHN JAY COLLEGE OF CRIMINAL JUSTICE
New York, New York

POSITION: ADJUNCT INSTRUCTOR OF SOCIOLOGY AND AFRICAN
STUDIES 1988-1989

DUTIES: Present original research papers on African American life and
development, instruct undergraduate course on Problems of the Black Ghetto and Theory and
Ideology of Black Revolution, counsel students in regard to academic progress.

SUPERVISORY EXPERIENCE

SOUTH HUNTINGTON UFSD
Huntington Station, New York

POSITION: CHAIRPERSON OF STUDIES SOCIAL DEPARTMENT 1988-2011
CHAIRPERSON ENGLISH AND ESL DEPARTMENTS 1989–1999
CHAIRPERSON OF TECHNOLOGY DEPARTMENT 2010-2011

DUTIES: Assist in the planning, administration, supervision and leadership of all
phases of the specific departmental program for grades 6 through 8.

DEPARTMENT OF JUVENILE JUSTICE
City of New York
Spofford Juvenile Center
Bronx, New York

POSITION: OMBUDSMAN 1985-1988

DUTIES: Serve as advocate for inmates to protect their rights by conducting
and supervising investigations as a result of complaints lodged
against the Department and its officials, supervise staff, perform
general administrative functions.

POSITION: LOWER SCHOOL ADMINISTRATOR 1984-1985
DUTIES: Develop curricula, perform teacher training, and manage daily operations of the Secondary School.

BECK MEMORIAL DAY CARE CENTER
Bronx, New York

POSITION: ADMINISTRATIVE DIRECTOR 1983-1984
DUTIES: Develop curricula and fund raising activities, perform teaching training, supervise fiscal officer, supervise staff, manage daily operations of the Center, conduct research relevant to cognitive and effective child development.

CITY UNIVERSITY OF NEW YORK
New York, New York

POSITION: HEAD TRACK AND FIELD COACH 1981-1983
DUTIES: Train college athletes in various techniques related to track and field.

AMISTAD CHILD DAY CARE CENTER
Jamaica, New York

POSITION: SCHOOL AGE PROGRAM DIRECTOR 1976-1977
DUTIES: Coordinate after-school educational program during school months develop curricula and fund raising activities, conduct staff training. and full-time cultural/educational program during summer months,

PUBLIC SCHOOL 401-X
Bronx, New York

POSITION: DEAN OF STUDENTS/FIFTH GRADE TEACHER 1973-1975
DUTIES: Counsel students in regard to academic progress and behavior, instruct fifth grade class.

QUEENSBORO SOCIETY FOR THE PREVENTION
OF CRUELTY TO CHILDREN, INC.
Jamaica, New York

POSITION: CHILDCARE WORKER (part-time) 1973-1975
DUTIES: Counsel youths (ages 10 to 17) and supervise their activities.

PARTICIPATION in CONFERENCES and COLLOQUIA

Conference Coordinator: Intellectual Entrepreneurship: The Business of Schools,
YOUiversity Bound in collaboration with Metropolitan College
of New York, 2015

Founder/Organizer: Phenomenal Women of Power Breakfast, Metropolitan
College of New York, 2015

Key Note Speaker: Dr. Martin Luther King Day Program, Supreme Court
of the State of New York Queens County, 2014

Presenter: Private Schools with a Public Mission, Parent/Community
Symposium, Manhattan Country School, 2012

Conference Coordinator: Improving Student Performance Through Equity Assistance,
Touro College School of Education, Graduate Division
Lander Center for Educational Research, 2011.

Presenter: Educational Disparity and Minority Youth, A
Symposium presented by Quinnipiac University School of Law
and Yale Law School, 2011.

Founder/Organizer: Hobart S. Jarrett Lecture Schomburg Center for Research in
Black Culture and Alpha Sigma Boule, 2010

Key Note Speaker: “Diversity – To Be or Not To Be: Should that be the
question?” Educational Symposium, Dowling College, 2010.

Presenter: Famous Black Men of Harvard: An Investigation of Their
Origins and Achievements, 1869-1926, St. Anne’s College,
University of Oxford, England, 2005.

- Founder/Consultant: “Here’s A Tip... Writing is Hip!” Program initiative adopted by Eastern Shore Chapter of The Links, Inc. and implemented in South Huntington and Brentwood School Districts, 2003- 2005.
- Presenter: “Strategies and Techniques to Close the Black/White Achievement Gap” Education Summit sponsored by Eastern Shore Chapter of The Links, Inc., 2001.
- Presenter: Educational Opportunities in Administration/The Real World, Minority Careers in Education Exposition, 1991-2000.
- Conference Coordinator: The Black Church: Is it an Agent for Educational, Political and Social Change in the ‘80s? Afro-American Studies Department of York College and NAACP, 1988.
- Conference Coordinator: Ways to Help Afro-American Youth Survive and Succeed, Afro-American Studies Department of York College and NAACP 1986.
- Conference Coordinator: Crisis in the Black Family and Community: A National Concern, Afro-American Studies Department of York College and NAACP, 1986.

NEW YORK STATE LICENSES

- School District Administrator (Permanent)
- School Administration and Supervision (Permanent)
- Social Studies 7 – 12 (Permanent)
- Nursery, Kindergarten & Grade 1 – 6 (Permanent)

HONOR SOCIETIES

- Kappa Delta Pi Honor Society in Education (inducted Columbia University, 1978)
- Phi Alpha Theta History Honor Society (inducted York College, 2007)
- Golden Key International Honour Society (inducted Columbia University, 2009)

SCHOLARSHIPS, FELLOWSHIPS and GRANTS

Athletic Scholarship for Track and Field, Vincennes University, 1968

Graduate Scholarship, Columbia University, 1978

Yale/Berkeley Scholarship Grant, Yale Divinity School, 1980 (declined)

Research Study Grant, Gilder Lehrman Institute of American History, Clare College, Cambridge University, England, 2007

Fellowship, Goethe Institut Transatlantic Outreach Program, Germany, 2008

Scholarship, Japan Fulbright Memorial Fund, 2008

Research Study Grant, National Endowment for the Humanities Summer Institute on

“The Role of Slavery in the Rise of New England Commerce, Industry and

Culture to 1860” at Brown University, 2009

CITATIONS

Service Award, presented by Morgan State College Athletic Department, 1973

Columbia University Recognition, passed Ed.D. Oral Examination with Distinction, 1980

Citation for Community Service from NYS Governor Mario Cuomo, 1986

Citation Award from NYC Mayor Edward Koch, 1986

Citation of Honor from Queens Borough President Claire Shulman, 1986

Service Award, presented by New York City Transit Branch NAACP, 1986

Jefferson Award, sponsored by American Institute for Public Service and WNYW-Fox Television, 1987

Omega Man of the Year Award, presented by Nu Omicron Chapter, 1987

Civil Rights Award, presented by New York City Transit Branch NAACP, 1988

City Council Citation Award from NYC Councilman Archie Spigner, 1988

State of New York Legislative Resolution from Senator Alton R. Waldon, Jr., 1991

Alumni Faculty Citation Award, presented by Vincennes University, 1991

Pacemaker Paddle Award, presented by Vincennes University, 1991

Distinguished Service Award, presented by State University of New York at Farmingdale, 1994

Service Award, presented by Wyandanch Memorial High School, 1994

Award of Appreciation, presented by African American Issues on Long Island
Planning for Progress, 1997

Town of Huntington Certificate of Recognition, presented by members of the Town Board of the
Town of Huntington, 1998

New York State Assembly Citation from Assemblyman William Scarborough, 1999

Service Award, presented by Eastern Shore Chapter of The Links Inc., 2001

Henry M. Minton Fellow Award, presented by the Boule Foundation, 2002

Certificate of Special Recognition, presented by Congressman Steve Israel, 2003

Proclamation, presented by Legislator Allan Binder, 2003

Certificate of Excellence, presented by Journal of the National Medical Association, 2003

Certificate of Appreciation, from Suffolk County Human Rights Commission, 2004

Certificate of Special Recognition, presented by Oxford Round Table, University of Oxford,
England, 2005

Black History Maker Award, presented by Huntington Branch NAACP, 2006

Certificate of Appreciation, from Suffolk County Executive Steve Levy, 2006

Certificate of Recognition, from Islip Town Board, 2006

Certificate of Recognition, from Town of Huntington Supervisor Frank P. Petrone, 2006

Citation Award, from New York State Senator Carl L. Marcellino, 2006

Certificate of Merit, from New York State Assemblyman James Conte, 2006

Certificate of Special Recognition as Black History Maker, from Congressman Steve Israel, 2006

Citation of Appreciation, from The Principals' Center at the Harvard Graduate School of Education, 2007

Man of the Year Award, presented by One Hundred Black Men of Long Island, Inc., 2007

Certificate of Appreciation, from Long Island Black Educators Association, 2008

Elevated to "Worshipful Brother" Status, by M.W. Bernard L. Holley, 33rd degree, Grand Master, Most Worshipful Prince Hall Grand Lodge of State of New York, 2008.

Coronated an Honorary 33rd Degree, by The United Supreme Council, AASR, PHA, Northern Jurisdiction, 2008

Certificate of Recognition for Exceptional Scholarship and Service to community and New York State, from South Huntington UFSD, 2010

Master Teacher Award, presented by Dowling College, 2010

Outstanding Leadership in Education, presented by Council of Administrators and Supervisors, 2011

South Huntington School District Appreciation for Faithful Service Award, 2011

Alpha Sigma Boulè of Sigma Pi Phi Fraternity Service Award, 2014

Leadership and Philanthropy Award, presented by Metropolitan College of New York, 2014

Dr. Melvin Isadore Douglass Scholarship for Urban Education Endowment Fund, established by Metropolitan College of New York, 2014

Certificate of appreciation, from Manhattan Borough president gale A. Brewer, 2015

Citation award, from New York State Senator Bill Perkins, 2015

City Council Citation Award, from NYC Councilwoman Inez Dickens, 2015

City Council Citation Award, from NYC Councilman Jumaane D. Williams, 2015

Certificate of Merit, from New York State Assemblyman Chad Lupinacci, 2015

Men Who Mentor Award, presented by New York Black Publisher, Inc. and MetroPlus Health Plan, 2015

LISTED IN PUBLICATIONS

Outstanding Young Men of America 1983

Who's Who Among Black Americans 1988-90 (5th Ed.)

Who's Who in the East 1989-90 (22nd Ed.)

Who's Who in America 1990-91; 2003 (46th Ed.); (57th Ed.); (60th Ed.); (61st Ed.) and (62nd Ed.)

Black American Colleges and Universities, "Notable Alumni", Tuskegee (1994 Ed.)

Who's Who in American Education 1994-95; 2004-2005 (4th Ed.), (6th Ed.) and (8th Ed.)

Directory of American Scholars (10th Ed.)

Who's Who Among America's Teachers 2002 (7th Ed.); (8th Ed.); (9th Ed.) and (10th Ed.)

Who's Who in the World (22nd Ed.); (23rd Ed.) and (24th Ed.)

AFFILIATIONS

Professional:

National Education Association, 1973-

National Black Child Development Institute, 1982-

American Federation of School Administrators, 1988-2011

Council of Administrators and Supervisors, 1988-2011

South Huntington Chairmen's Association, 1988-2011

Long Island Council for Social Studies, 2000-2011

Association for Supervision and Curriculum Development, 2001-2011

The Association for the Study of African American Life and History, 2006-

American Historical Association, 2006-

Organization of American Historians, 2006-

National Society for the Study of Education, 2006-2008

American Society of Composers, Authors and Publishers, 2006-

American Education Research Association, 2007-

The New York Council for History Education, 2007-

American Academy of Religion, 2008-

General:

Basileus, Nu Omicron Chapter of Omega Psi Phi Fraternity, 1986-1988

Chairperson, Anti-Drug Committee, Metropolitan Council of NAACP Branches, 1986-1989

Chairperson, Scholarship Committee, Lebanon Lodge #54 Free and Accepted Masons, 2006-

Chairperson, Scholarship Committee, C.W. Post College Chapter of Phi Delta Kappa Professional Fraternity, 1999-2000

Chairperson and Co-founder, Professor Hobart S. Jarrett Lecture, Alpha Sigma Boulé, Sigma Pi Phi Fraternity and Schomburg Center for Research in Black Culture, 2006-

Chairperson and co-Founder, Sag Harbor Summer Soirée (scholarship fundraiser), Alpha Sigma Boulé, 2009-Chairperson, Board of Directors, Alpha Sigma Boulé Foundation, 2011-

Co-Chairperson, Education Committee, New York City Black Leadership Council, 1987-1988

Co-Chairperson, Youth Committee, Partners of the Americas, 2004-2008

Co-Chairperson, Education Committee, New York State Conference of NAACP, 1986-1989

Consultant, Jamaica East/West Adolescent Pregnancy Prevention Consortium, 1986-1990

Educational Liaison, United States Congressman Alton R. Waldon, Jr., 1985-1986

Educational Liaison, New York State Senator Alton R. Waldon, Jr., 1991- 2000

Founder and President Jamaica Track Club, 1973-2000

Member, Scholarship Committee, Crown Heights Lions Club, 1999-2001

Member, Community Advisory Board, The City of New York Department of Correction, The Queens House of Detention for Men, 1991-1994

Member, Board of Directors, St. Albans Chamber of Commerce, 1986-1990 (Vice President, 1987-1989)

Member, Board of Directors, Afrikan Poetry Theatre, 1998-2010

Member, Board of Directors, New York City Transit Branch, NAACP, 1984-199 (President, 1984-1989)

Member, Community Advisory Board, Public School 40, Queens, 1992-1997

Member, Board of Directors, Long Island Tuskegee Alumni Association, 1986-1990 (Vice President, 1987-1989)

Member, Board of Directors, Nu Omicron Chapter of Omega Psi Phi Early Childhood Learning Center, 1984-2014

Member, Board of Directors, Queens Council on the Arts, 1983-1986

Member, Board of Directors, Black Experimental Theater, 1982-2006

Member, Board of Directors, The United Black Men of Queens County, Inc., 1986-1990

Member, Board of Directors, One Hundred Black Men of Long Island, Inc., 2004-2008

Member, Board of Directors, Dance Explosion, 1987-1997

Member, Board of Directors, Long Island Child and Family Development Services, Inc., 2004

Member, Area Policy Board No. 12, Sub Unit 2, 1987-1997

Member, Queens Advisory Board, New York Urban League, 1988-1994

Member, Historical Manuscript Peer Review Committee, Journal of the National Medical Association, 2003-2008

Member, Advisory Board, Gerald W. Deas Professorship, State University of New York, Downstate Medical Center, 2002-

Member, Cave-Whiteman Scholarship Committee, Alpha Sigma Boule, 2003- (Chairperson, 2007)

Member, National Advisory Board, The Principals' Center, Harvard Graduate School of Education, 2004-2007

Member, Board of Directors, USO of Metropolitan New York, 2005-2006

Member, Royal Arch Masons Scholarship Committee, Prince Hall Masonry State of New York and Jurisdiction, 2007-2010

Member, Community Board Unit 12, City of New York, Borough of Queens, 2007-2012

Member, Committee on Masonic Education, Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons Of the State of New York, 2008-2010

Member, Advisory Planning Board, New York Institute of Technology, Doctor of Education Degree Program in Leadership, Technology and Policy, 2009-2011

Member, Board of Directors, Comus Club of Brooklyn, 2010-2012

Member, Advisory Board, New York State Cultural Education Trust, 2010-2013

Member, Advisory Board, Manhattan Country School, 2012-2015

Member, History and Archives Committee, Grand Boulé, Sigma Pi Phi Fraternity, 2010-2012

Member, Historical Archives Committee, National Association of Guardsmen, Inc., 2012-2015

Member, Board of Directors, Prince Hall Housing Development Fund Corporation, 2012-2015

Public Policy Advisor, New York State Assemblyman William Scarborough, Chairman of the Committee on Children and Families, 2005-2010

Secretary, General Conference of Grand Chapters Holy Royal Arch Masons Eastern Alliance, 2008-2009

Editorial Staff and Feature Writer, The Prince Hall Sentinel (The official periodical of Prince Hall Masonry), 2008-2009

Chaplain, Lebanon Lodge No. 54, Free and Accepted Masons, PHA, 2005-2010

High Priest, Royal Eagle Chapter No. 27, Holy Royal Arch Masons, Most Excellent Prince Hall Grand Chapter of State of New York, 2008-2009

Member, National Endowment for the Humanities Seminars and Institutes review Panel, Headquarters, Washington, D.C., 2011

Member, Board of Trustees, Metropolitan College of New York, 2011- (Chairperson,

Academic Affair Committee of MCNY to provide leadership and ensure academic excellence throughout the College)

Appointments Educational:

Member, Board of Trustees, Stillman College in Tuscaloosa, Alabama, 2015

Member, advisory Board, New York Institute of Technology School of Education, 2015-

Member, Advisory Board, Gerald W. Deas Professorship, State University of New York, Downstate Medical Center, 2002-

Member, National Advisory Board, The Principals' Center, Harvard Graduate School of Education, 2004-2007

Member, Advisory Planning Board, New York Institute of Technology, Doctor of Education Degree Program in Leadership, Technology and Policy, 2009-2011

Member, Advisory Board, New York State Cultural Education Trust, 2010-2013

Member, National Endowment for the Humanities Seminars and Institutes review Panel, Headquarters, Washington, D.C., 2011

Member, Board of Trustees, Metropolitan College of New York, 2011- (Chairperson, Academic Affair Committee of MCNY to provide leadership and ensure academic excellence throughout the College)

RELIGIOUS AND SOCIAL

Riverside Church of New York

Life Member NAACP

One Hundred Black Men of Long Island

Brooklyn Guardsmen

Comus Club of Brooklyn

Reveille Club of New York

Lions Club International

The Princeton Club of New York

Village Club of Sands Point

Sag Harbor Golf Club

FRATERNAL

Omega Psi Phi Fraternity

Phi Delta Kappa Professional Fraternity

Sigma Pi Phi Fraternity (Boulé)

Prince Hall Masonry (33rd degree, class of 2008)

Ancient Egyptian Arabic Order of Nobles of the Mystic Shrine, PHA

The Phylaxis Society (Masonic History Research Organization)

ATHLETIC EXPERIENCE

(High School)

1967 - P.S.A.L. Indoor 1 mile Relay Champion

1967 - P.S.A.L. Outdoor 1 mile Relay Champion

1967 - Eastern States Outdoor 1 mile Relay Champion

1967 - MVP Bushwick High School

(College)

1968 - Track Scholarship Vincennes University, Indiana

1969 - Ranked 3rd in N.C.A.A. & N.J.C.A.A. Indoor 70 yd. Dash

(ran 7.2 which was 3/10 of a second off world record set by Mel Pender)

1969 - Member of Indiana Little State Championship Team (Outdoor)

1970 - Member of Indiana Little State Championship Team (Outdoor)

1971 - Alabama State Southwestern Athletic Conference Outdoor 440 Relay
Champion

Coaching Experience:

- 1973-1974 Assistant Men's Track Coach – Morgan State University
- 1974-1988 Head Women's Track Coach – Jamaica Track Club (A.A.U.)
- 1981-1982 Head Women's Track Coach – Hunter College, NY
- 1982-1983 Head Men's and Women's Track Coach – York College, NY
- 1988-2000 Head Boys' Track Coach – Stimson Middle School

PUBLICATIONS

Books and Monographs:

- Douglass, M.I. The Black Family as a Matrix of Achievement: The Historical Case of Dr. William Montague Cobb. Ed.D. dissertation, Teacher's College, Columbia University, 1981.
- Douglass, M.I. Black Winners: A History of Spingarn Medalists, 1915-1983. New York: Theo. Gaus, Ltd., 1984. (Book received favorable review from William Neugebauer of the New York Daily News on January 28, 1983.)
- Douglass, M.I. Famous Black Men of Harvard: An Investigation of Their Origins and Achievements, 1869-1926. (spiral bound text. ca. 150 pp.) Presented at University of Oxford, England. 27 July 2005.
- Douglass, M.I. The Black Family and Community as Contributors to Academic Achievement: The Ethnographical and Historical Case of the Archer Family from 1647-2017. A.L.M. Thesis, Harvard University, expected 2017.
- Douglass, M.I. Born Above the Scratch: A Memoir. (work in progress)
- Douglass, M.I. Reville Club: The History of a Elite Organization for Black Men (work in progress)

Articles in Periodicals:

- Douglass, M.I. "A Tribute to Dr. Charles Harris Wesley, 33"
The Prince Hall Sentinel 37 (Winter, 1987): 6.
- Douglass, M.I. "W.E.B. DuBois: A Mason Who Gave to Humankind"
The Prince Hall Sentinel 38 (Spring, 1988): 28-29
- Douglass, M.I. "Masons Remember Dr. Patterson: U.N.C.F. Founder"
The Prince Hall Sentinel 38 (Fall, 1988): 12
- Douglass, M.I. "Adam Clayton Powell: Preacher, Councilman, Congressman, and
Mason" The Prince Hall Sentinel 38 (Winter, 1988): 12
- Douglass, M.I. "Carter Godwin Woodson: A Biography (Part I)"
The Prince Hall Sentinel (Spring, 1990): 11, 14, 15, 16.
- Douglass, M.I. "Carter Godwin Woodson: A Biography (Part II)"
The Prince Hall Sentinel 40 (Summer, 1990): 21-23
- Douglass, M.I. "William Montague Cobb: The Principal Historian of
Afro-Americans in Medicine" The Crisis (January, 1991):
30-31, 40
- Douglass, M.I. "William Montague Cobb" Journal of the American Medical
Association (May, 1991): 2259
- Douglass, M.I. "Brother Lawrence Douglass Wilder: First Black Governor
of Virginia" The Prince Hall Sentinel 41 (Fall, Winter, 1991):
11-12
- Douglass, M.I. "The Legacy of William Montague Cobb, M.D., Ph.D. 1904-1990"
Journal of the National Medical Association 84
(October, 1992): 885-887
- Douglass, M.I. "Dr. Louis Tompkins Wright: The First Black Police Surgeon of New
York" Afro-Americans in New York Life and History 17 (January, 1993):
57-64.
- Douglass, M.I. "Brother Benjamin L. Hooks Retires as NAACP Head" The Prince
Hall Sentinel 43 (Spring, 1993): 13-14

- Douglass, M.I. “First Black Recipient of New York State Medical Society Award: Gerald W. Deas, M.D., M.P.H.” *Journal of the National Medical Association* 88 (November, 1996): 745-748
- Douglass, M.I. “In Memoriam: Dr. Aubre de Lambert Maynard” *Journal of the National Medical Association* 92 (April, 2000): 209
- Douglass, M.I. “Carter Woodson’s Philosophy Remains a Guiding Touchstone” *The Boule’ Journal* 68 (Spring, 2004): 39
- Douglass, M.I. “Tribute to an Outstanding New York African American Educator: Dr. Adelaide L. Sanford” *Afro-Americans in New York Life and History* 29 (July, 2005): 83-85
- Douglass, M.I. “Joseph Alphonso Walkes, Jr. 33°: Principal Historian of Prince Hall Masonry 1933-2006” *The Prince Hall Sentinel* 47 (Summer, 2008): 4, 5, 29,30. [also in *The Phylaxis* 36 (4th Quarter 2009): 14-16.]
- Douglass, M.I. “Hon. Alton Ronald Waldon, Jr. : The First Black Congressman of Queens County” *The Prince Hall Sentinel* 47 (Summer, 2008): 22, 23, 27,28.
- Douglass, M.I. “Past Grand Master Daniel W. Simmons: An Architect for Social Equality” *The Prince Hall Sentinel* 47 (Summer, 2008): 24, 25, 28.
- Douglass, M.I. “The Audaciousness to Lead: Illustrious Solomon Wallace, 33°, Sovereign Grand Commander” *The Phylaxis* 37 (4th Quarter 2010): 10-12.
- Douglass, M.I. “Back-to-School Notes: Cultivating Intrinsic Values in Students” *The Boule Journal* 74 (Winter, 2010): 17-18.
- Douglass, M.I. “Give Poor Kids What Rich Kids Pay For: Closing the Poor/Rich Achievement Gap” *The Boulé Journal* 77 (Spring, 2013): 16-19.
- Douglass, M.I. “Archon Martin Luther King Jr.’s Pilgrimage from Civil Rights to Human Rights” *The Boulé Journal* 77 (Winter, 2013): 3-8.
- Douglass, M.I. “Archon William Montague Cobb: Exemplary Physical Anthropologist” *The Boulé Journal* 79 (Spring, 2015):5-10.

Articles in Newspapers:

- Douglass, M.I. “Is the Role of the Black Church changing?”

- New York Amsterdam News, 25 April 1981, pp. 61, 62.
- Douglass, M.I. “Dr. Martin Luther King, Jr.: An Apostle of Peace”
The Black American, 12 April 1984, p. 18.
- Douglass, M.I. “Carter G. Woodson—Father of Black History Month”
The Black American, 23 February 1984, p. 24, 38.
- Douglass, M.I. “Dr. D.H. Williams: Black Pioneer in Medicine”
The Black American, 12 July 1984, p. 13.
- Douglass, M.I. “Medgar Wiley Evers: A Leader to Remember” New York
Voice, 14 July 1984, p. 17. (also in The Black American, 7 June
1984, p. 17)
- Douglass, M.I. “Black Colleges an Important Contribution” New York
Amsterdam News, 13 July 1985, p.33.
- Douglass, M.I. “Why Johnny Can’t Read?” New York Amsterdam News,
1 March 1986, p. 13.
- Douglass, M.I., Dunston J.G. “Why a Black College?” New York Amsterdam News,
27 September 1986, p. 13. (the same article appears under the
title “Why Choose an Historically Black College?” New York
Voice, 27 September 1986. p. 5)
- Douglass, M.I. “Is Television Harmful to Children?” New York Voice,
10 January 1987, p. 5.
- Douglass, M.I. “Who Will Stand Up for Me...?” New York Voice, 23 May 1987, pp.
5, 7.
- Douglass, M.I. “Four Great Pioneers in Black History” New York Amsterdam
News, 7 February 1987, p.29. (the same article appears under the
title “Pioneers in Black History” New York Voice, 14 February
1987, p. 5)
- Douglass, M.I. “Blacks and Jews: Less Talk, More Action” New York Voice,
28 March 1987, p. 5
- Douglass, M.I. “Race Prejudice: A Destructive Force” New York Voice,

2 May 1987, pp. 5,7.

- Douglass, M.I. “We’ve Got Some Difficult Days Ahead” (Part I) New York Voice, 11 July 1987, p.5.
- Douglass, M.I. “We’ve Got Some Difficult Days Ahead” (Part II) New York Voice, 18 July 1987, p.5.
- Douglass, M.I. “Blacks at Harvard” New York Voice, 8 August 1987, pp. 5,7.
- Douglass, M.I. “Plight of the Black Student Athlete” New York Voice, 15 August 1987, p. 9.
- Douglass, M.I. “Employment Problems Among Black Man” New York Voice, 19 September 1987, p. 5.
- Douglass, M.I. “The Impact of AIDS on Blacks” New York Voice, 24 October 1987, p. 5.
- Douglass, M.I. “Making a Case for Multicultural Education” New York Amsterdam News, 5 January 1991, p. 13.
- Douglass, M.I. “Preparing Blacks for Corporate America” New York Amsterdam News, 5 June 1993, pp. 13,40.
- Douglass, M.I. “Dr. Gerald W. Deas: More Than Pills” New York Amsterdam News, 24 February 1995, p. 23.
- Douglass, M.I. “Schools Aren’t Hip” Daily Challenge, 25 August 2004, p. 4.
- Douglass, M.I. “Path to Student Success” Daily Challenge, 16 September 2004, p. 4.
- Douglass, M.I. “Why Do We Have Stealth Teachers?” Daily Challenge, 23 September 2004, p. 4.
- Douglass, M.I. “Dr. Charles Richard Drew: The True Story” Daily Challenge, 4 October 2004, pp.4, 5.
- Douglass, M.I. “Why the Black-White Achievement Gap?” Daily Challenge, 12 October 2004, p. 4.

- Douglass, M.I. “Conspiracy to Destroy Black Boys” Daily Challenge, 20 October 2004, p. 4.
- Douglass, M.I. “Student Test and Stress” Daily Challenge, 22 October 2004, p. 4.
- Douglass, M.I. “Transforming Leader” Daily Challenge, 27 October 2004, p. 4.
- Douglass, M.I. “Dr. Adelaide L. Sanford: First Black Female Vice Chancellor” Daily Challenge, 8, November 2004, pp. 4,5.
- Douglass, M.I. “Is Ebonics Dumbing Down Students?” Daily Challenge, 17 November 2004, p.5.
- Douglass, M.I. “Black Students in an Imposing Culture of Humiliation” Daily Challenge, 2 December 2004, p. 4.
- Douglass, M.I. “Power of Love in the Classroom” Daily Challenge, 10 January 2005, p. 4.
- Douglass, M.I. “Are Poverty and the Projects an Excuse for Failure?” Daily Challenge, 26 January 2005, p. 6.
- Douglass, M.I. “Curriculum of the Oppressed” Daily Challenge, 21 March 2005, pp. 4, 5.
- Douglass, M.I. “Temporary Revolutionary” Daily Challenge, 11 April 2005, p.5.
- Douglass, M.I. “A Tribute to Professor Emeritus: Hobart S. Jarrett, 1915-2005” Daily Challenge, 10 June 2005, pp. 4, 5. [the same article appears under the title “In Memoriam-Archon Hobart S. Jarrett” The Boulè Journal 69 (Winter, 2005): 58-59]
- Douglass, M.I. “Oxford Lecture Provides Roadmap for Black Male Achievement” Daily Challenge, 13 September 2005, pp. 4, 5.
- Douglass, M.I. “What Do White Teachers Think About Multicultural Education?” Daily Challenge, 25 September 2005, p. 5.
- Douglass, M.I. “Bush’s Educational Policy a National Disaster” Daily Challenge, 5 October 2005, p. 5.
- Douglass, M.I. “Judge Constance Baker Motley: Mrs. Civil Rights” Daily Challenge, 7 October 2005, p. 5.

- Douglass, M.I. “Race Matters in Education” Daily Challenge, 21 October 2005, p.4.
- Douglass, M.I. “Rosa Parks: A Profile of Courage” Daily Challenge, 31 October 2005, p.4.
- Douglass, M.I. “Nation’s Report Card Reveals Blacks Lagging” Daily Challenge, 9 December 2005, p.4.
- Douglass, M.I. “Urban Education in Crisis” Daily Challenge, 17 May 2006, p.4.
- Douglass, M.I. “Why I Teach History” Daily Challenge, 22 June 2006, p.4.
- Douglass, M.I. “Tribute to Dr. Paul Smith: Preacher, Teacher and Activist” Daily Challenge, 13 July 2006, p.4.
- Douglass, M.I. “Richard T. Greene, Sr.: A Banker Who Invested in People” Daily Challenge, 15 August 2006, p.4. [the edited version of the same article appears in *The Archonum* Vol. 4 No. 3 (Fall, 2006):5]
- Douglass, M.I. “Pride, Prejudice and Performance” Daily Challenge, 15 September 2006, p.4.
- Douglass, M.I. “Mentoring New Teachers” (Part I) Daily Challenge, 27 October 2006, pp.4,5.
- Douglass, M.I. “Mentoring New Teachers” (Part II) Daily Challenge, 30 October 2006, p. 5.
- Douglass, M.I. “Mis-Education of the American Student” Daily Challenge, 24 November 2006, p.4.
- Douglass, M.I. “Past Grand Master Daniel W. Simmons: An Architect for Social Equality” Daily Challenge, 30 March 2007, p.4.
- Douglass, M.I. “Is the Single-Sex School Model Effective?” Daily Challenge, 15 May 2007, pp.4, 5.
- Douglass, M.I. “A Lesson in Civil Rights at Cambridge” Daily Challenge, 10 January 2008, p.6.
- Douglass, M.I. “Joseph A. Walkes. Jr. 33^o: Principal Historian of Prince Hall Masonry, 1933-2006” Daily Challenge, 23 January 2008, pp.5, 6.

- Douglass, M.I. “Hon. Alton Ronald Waldon, Jr.: The First Black Congressman of Queens County” Daily Challenge, 6 March 2008, pp.4, 5.
- Douglass, M.I. “Is Germany Among the Educational Leaders?” Daily Challenge, 8 January 2009, pp.4, 5.
- Douglass, M.I. “Has Japan Discovered the Secret to Improving Test Scores?” Daily Challenge, 12 January 2009, p.4.
- Douglass, M.I. “Scottish Rite Makes History” Daily Challenge, 22-25 May 2009, p.4.
- Douglass, M.I. “The Least Among Us Can Serve” Daily Challenge, 11 March 2010, pp.4-5.
- Douglass, M.I. “Is Edubabble Confusing Parents?” The Culvert Chronicles, 2-8 September, 2010, p.13.

Short Poems:

- Douglass, M.I. “I’m Somebody” Dawn Magazine (July 1981): 18. (the same poem appeared in Calendar of Black Children Washington, D.C.: National Black Child Development Institute, 1985.)
- Douglass, M.I. “Dr. Woodson: A Son of Omega” The Omegan. 1 August 1986. p. 12.
- Douglass, M.I. “Father to Son” Calendar of Black Children Washington, D.C.: National Black Child Development Institute, 1987. (Reprinted in 2000 for the Commemorative Calendar.)
- Douglass, M.I. “Healing” Calendar of Black Children Washington, D.C.: National Black Child Development institute, 2002.
- Douglass, M.I. “Carter G. Woodson” Daily Challenge, 10 February 2005, p.5.
- Douglass, M.I. “What is Love?” Daily Challenge, 14 February 2005, p.6.
- Douglass, M.I. “Marian Anderson” Daily Challenge, 14 March 2005, p.6.
- Douglass, M.I. “Who Happen to be Black” Daily Challenge, 13 September 2005, p.4.
- Douglass, M.I. “Blues” Daily Challenge, 5 October 2005, p.5.
- Douglass, M.I. “Fit for a King” Daily Challenge, 13 January 2006, p.5.

Douglass, M.I. "Ode to Joseph A. Walkes, Jr." *The Phylaxis*, 36 (4th Quarter 2009): 14.

Douglass, M.I. "Beware of a Cool Cat" *Daily Challenge*, 12 May 2010, p.5.

Douglass, M.I. "Sag Harbor's Ebony Side" *Daily Challenge*, 3-5 December 2010, p.5.

Musical Compositions:

Douglass, M.I. "Carter G. Woodson Song" New York: Frank Metis Music (ASCAP), 2006

Douglass, M.I., Metis, F. "Thanks, Dr. King... Thanks, Mrs. King" New York: Frank Metis Music (ASCAP), 2006

Miscellaneous Writings:

Douglass, M.I. "There is More to Coaching Than Meets the Eye" *Starting Line Track and Field for Young Athletes*, 7 (Spring 1977): 2.

Douglass, M.I. Introduction to *Ten Little Niggers* (a book about negative depictions of Blacks in some American literature), by Gerald W. Deas, New York: St. Albans Printing Co., 1981.

Douglass, M.I. "Why do Black Youths Use Crack?" Privately printed by N.A.A.C.P. New York City, 4 pp., 1986. (video tape on the same subject produced by Group W. Westinghouse in 1986.)

Participation on Doctoral Dissertation Committees:

Wright, Lizette M. *African American Male College Students' Attitudes Toward Teaching as a Profession*, Ed.D. dissertation, Dowling College, 2011. Chair: Stephanie Tatum, Ph.D. Committee Member: Melvin Douglass, Ed.D.

Bullock, Gay *An Examination of the Professional Development of Experienced Principals and Aspiring Principals in Long Island, New York Public Schools*, St. John's University, 2012. Chair: Jonathan Hughes, Ph.D. Committee Member: Melvin Douglass, Ed.D.

Appendix G

Famous Black Men of Harvard

Listen closely

Ladies and Gentlemen

I am going to tell

Of famous Harvard men.

Harvard men

Who happen to be Black

But refuse to let color

Keep them back.

Listen closely

This story is overdue

FAMOUS BLACK MEN OF HARVARD

Are part of history too. (2)

Following the poem, I explained the nature of the research:

This study is about fourteen famous black men of Harvard: George Lewis Ruffin, Richard Theodore Greener, Archibald Henry Grimke, Robert Heberton Terrell, Clement Garnett Morgan, William Edward Burghardt Dubois, William Monroe Trotter, William Augustus Hinton, Alain Leroy Locke, Benjamin Griffith Brawley, Carter Godwin Woodson, Louis Tompkins Wright, Mordecai Wyatt Johnson and Countee Porter Cullen.

These Harvard men had certain intellectual gifts. They came from various parts of the United States, such as Massachusetts, Ohio, South Carolina, Kansas, Pennsylvania, Georgia and Virginia. The Harvard men in this study distinguished themselves as Scholars as well as outstanding members of the black community. These Harvardians saw themselves as agents for social change. However, they were seen by some Whites and some Black as agitators.

The Harvard Man in this study came from various backgrounds. Some of them belong to families where they were the only child, such as W.E.B. Dubois, Alain L. Locke, Mordecai W. Johnson and Countee P. Cullen. Others were part of family units that consisted of no more than three children. However George L. Ruffin and Carter G. Woodson came from families that consisted of 8 or more children. (See table 1).

Table 1

Occupations of Parents and Family Size of Subjects

Name of Subjects Under Investigation	Occupations of Father__	Occupations of Mother__	Number of Children (including subjects) In Family_____
George L. Ruffin	N.A.	N.A.	8
Richard T. Greener	N.A.	N.A.	N.A.
Archibald H. Grimke	Plantation Owner	Domestic	3
Robert H. Terrell	White House Messenger	Housewife	N.A.
Clement G. Morgan	N.A.	N.A.	N.A.
William E.B. DuBois	Merchant & Preacher	Domestic	1
William H. Trotter	Recorder of Deeds	Housewife	2
William H. Hinton	N.A.	N.A.	N.A.
Alain L. Locke	Lawyer	School Teacher	1
Benjamin G. Brawley	College President Minister	Housewife	3
Carter G. Woodson	Carpenter	Housewife	9
Louis T. Wright	Physician & Minister	School Teacher	2
Mordecai W. Johnson	Minister	Seamstress	1
Countee P. Cullen	Minister	Housewife	1

N.A. – Information Not Available

The Harvard men in this study were greatly influenced by certain members of the family. Many of them attributed their love for learning to their parents. The Harvardian parents, for the most part, were literate and appeared to possess an above average level of education. Furthermore, some of their parents were college graduates.

As a result of the educational background of their parents, the Harvard men were raised in households where there was a certain level of economic security. In many cases, their family's standard of living was above that of the average Black family in America. (See tables 1 and 2) Due to this fact, most of the Harvard men did not have to work their way through school. They depended upon support from their parents and scholarships to finance their education. However, Carter G. Woodson was not as fortunate and had to work as a miner and as a teacher while attending school.

Table 2

Occupational Distribution of Fathers and Mothers

Occupation	Father	Mother
Professional	6	2
Proprietor	-	-
Clerical	2	-
Skilled	1	1
Semi-skilled	-	-
Domestic Service	-	2
Farm Owner	1	-
Farm laborer	-	-
Laborer	-	-
Housewife	-	5
Occupation Unknown	4	4
	<hr/>	
Total	14	14

Apart from the support of their families, these Harvard men received help from others. Some of them received assistance from religious leaders and educators. For example, W.E.B. DuBois received special guidance from his minister (Reverend C. C. Painter) and his

high school principal (Frank Hosmer). The latter advised DuBois to take college preparatory courses while in high school.

In addition, all of these Harvard men benefited from outside institutions. They were recipients of good primary and secondary school education. Most of the schools were predominantly White and located in the North. (See table 3). Some of these Harvard men benefited from the existence of the Black church. Among them were: Benjamin G. Brawley, Mordecai W. Johnson and Countee P. Cullen.

Table 3

Schools Attended by Subjects Before Entering Harvard

Name of Subjects Under Investigation	Racial Composition and Geographic Location of Schools (elementary, secondary and college) Attended Before Entering Harvard
George L. Ruffin	P/W -N- Massachusetts - Chapman Hall School
Richard T. Greener	P/W -N - Massachusetts. - Grammar School at Cambridge
Archibald H. Grimke	P/B - S - South Carolina - Morris Street School
Robert H. Terrell	P/B - N-Pennsylvania.- Lincoln University
Clement G. Morgan	P/B -N - District of Columbia- Public School
William E.B. DuBois	P/W -N - Massachusetts- Lawrence Academy in Groton
	P/W -N- Massachusetts - Boston Latin School
William M. Trotter	P/W- N- Massachusetts -Great Barrington Public School
	P/W -N- Massachusetts- Great Barrington High School
William A. Hinton	P/B - S- Tennessee- Fisk University

Alain L. Locke	P/W- N -Massachusetts - Hyde Park H.S.
Benjamin G. Brawley	P/W- M - Kansas -Private & Public School
Carter G. Woodson	P/W- N - Pennsylvania - The Ethical Culture School P/W- N - Delaware. - Central H.S. P/W- N -Pennsylvania - Philadelphia School of Pedagogy
Louis T. Wright	P/B- S -Georgia. -Morehouse College P/W- N -Illinois - University of Chicago
Mordecai W. Johnson	P/B- S -Virginia. -Douglass H.S. P/W-S -Kentucky -Berea College P/W- N - Illinois - University of Chicago
Countee P. Cullen	P/B- S - Georgia - Clark University P/B- S -Tennessee - Academy of Roger Williams University P/B- S - Tennessee - Howe Institute P/B- S - Georgia -Morehouse College P/W- N - Illinois - University of Chicago P/W- N- New York - Rochester Theological Seminary P/W- N - New York -DeWitt Clinton H.S. P/W- N -New York -New York University
Key	M- Midwest S- South N- North P/B- Predominately Black P/W- Predominately White

The Harvard men in this study appeared to have received support for career ambitions from family members. Their family's support seemed to have been manifested from the beginning and was by no means atypical. Furthermore, their families were

representatives of Black life in America during that time period.

Appendix H

Family Crest: Lilly



Appendix I

Lilly Family Biographies

John Lilly I
(1604-1644)
Great¹⁰ Grandfather

Nancy Archer's mother-in-law (Polly) had a gentry's lineage. Polly Lilly's White Anglo-Saxon great⁶grandfather, John Lilly (born 1604), left from England for the colonies in about 1637. He sailed on the ship Elizabeth. John married Mary Moulson (born 1627) prior to leaving England. In 1642, he patented to get 350 acres of land in Gloucester County. John received a land grant for settling in Virginia with his wife and servants. (Cullemer, John Lilly I) Later, he was appointed "Viewer of Tobacco Crop". In 1644, John died at 40 years of age. Shortly after his death, John's wife married Edmund Chisman, who was the stepfather to his children John (the orphan) or Lilly II (born 1640), Samuel Lilly and Mary Lilly. (Notes for John Lilly I)

John Lilly II
(1640-1667)
Great⁹ Grandfather

John Lilly II was born four years before his father died in Virginia. He married Dorothy Wade, who was the daughter of Armingher Wade (English gentleman), grand-daughter of William Wade (an English politician and a former student of the Honourable Society of Gray's Inn) and great-granddaughter of Armagil Wade (an English parliamentarian and a graduate of Magdalen College, Oxford University). (Cullemer, John Lilly II) In addition, Dorothy Wade's great-

grandmother was Alice Pattern (born 1515), who was the sister of William Pattern. The latter was an author, historical scholar and government official during the reigns of King Edward VI and Queen Elizabeth I. (Wade 1)

John patented for 234 acres of land in Gloucester County in 1682. He and his wife had three children: John III (born 1669), Mary and Elizabeth. (Cullemer, John Lilly II)

John Lilly III
(1669-1732)
Great⁷ Grandfather

John Lilly III was born in 1669. He was baptized on August 3rd of the same year in Charles Parish, York County, Virginia. John married three times. His first wife was Jane Chisman (born 1686). John's second wife was Dorothy Bluff (born 1672). Out of this union, he and Dorothy had nine children: Elizabeth (born 1683), Mary (born 1690) John IV (born 1690), Armingier (born 1692), Edmund I (born 1704), Robert (born 1696), Thomas (born 1698), William (born 1700) and Dorothy (born 1702). His third wife was Elizabeth Billups (born 1672). They had a daughter named Margaret (born 1700). John died at age 63 in Gloucester, Virginia. (Cullemer, John Lilly III)

Edmund Lilly I
(1704-1759)
Great⁶ Grandfather

Edmund Lilly I was born in Goochland County. He married Ann Flippen (born 1704). Edmund and Ann had six children: Edmund II (born 1728), John (born 1738), Armingier (born

1730), William (born 1732 or 1734), Mary Ann (born 1738), Thomas (born 1740) and Robert (born 1742). (Cullemer, Virginia Records of Edmund Lilly and Family)

Edmund and Ann attended a church that was located in Dover, Goochland County, Virginia. This church was not far from their plantation. It was associated with a school established for the purpose of providing a “gentleman’s education” for the sons of white rich planters. Edmund, it is speculated, sent his son, Robert, to the school about the same time that Peter Jefferson and Jane Randolph sent their son, Thomas Jefferson (born 1743). The speculation rest on the following factual information:

1. Thomas Jefferson was sent to Dover to study Latin, Greek and French at nine years old
2. He was one year younger than Robert (born 1742)
3. There were church records of early marriages and children of the Lilly family
4. The school at Dover was the closest place that provided an education for rich White planters’ sons. According to a researcher, the Lillys had more money than the Jefferson’s but the latter had more political clout.
5. The Lillys and the Jeffersons knew the person running the school for boys. His name was Reverend William Douglass. (Cullemer, Virginia 6)

For a while, the Lillys and the Jeffersons appeared to cross paths. For example, Gabriel Lilly was hired as the overseer of the Jefferson Plantation at Monticello. His duties were to supervise slaves, who were assigned to digging canals for mills and constructing Shadwell toll mills. Gabriel was cruel to slaves and beat them frequently. (Lilly, Gabriel)

Edmund Lilly II
(1728-1815)
Great⁵ Grandfather

Edmund Lilly II was born on December 1, 1728 in Louisa County, Virginia. He died at 87 years old in Montgomery County, North Carolina. Edmund was married to Sarah Dumas (born 1730), who was the daughter of Benjamin Dumas and Frances Clark. His second wife was Mary Sarah Lightfoot (born 1761) and Edmund's third wife was Elizabeth Billingsley. The latter was the daughter of Sias Billingsley and Elizabeth Wilson of North Carolina. In 1753, Edmund received thousands of acres of land from his father-in-law, Benjamin Dumas. (Cullemer, Edmund Lilly II)

Edmund's newly acquired land was part of an original land grant given by King George III of England. As a result, he became the largest slave owner in Montgomery County, North Carolina during the latter part of the 1700's. It is believed Edmund bought his first slave with cash earned from selling deerskins. Many of Edmund's slaves are buried near his grave site. In the Old Lilly Cemetery located in Montgomery County, a monument was erected to honor Edmund by the Daughters of the American Revolution (DAR). The inscription reads: "Edmund Lilly 1728-1815, Revolutionary Patriot, Baptist Preacher, Planter, and Miller." He was recognized by the organization for his service as a Juror in 1777. As stated on the inscription of the monument, Edmund was a Baptist preacher in the Rocky River Baptist Church. According to a genealogist, "Edmund Lilly, besides being an ardent patriot was a deeply pious man, and at some time in his life embraced the Baptist faith and entered the ministry. Few details of his life are known but legend says he was a man of education, culture, and wealth. His children

intermarried with other prominent colonial families and the name Lilly had come to be a synonym of honor and learning.” Edmund had three wives and many children: James Pleasant (born 1780), Frances (born 1750), John (born 1753), Robert (born 1760), Armistad (born 1763), Henry (born 1760), Edmund (born 1761), William (born 1765), Betsy (born 1787), Sarah (born 1862), Mary (born 1806), Elizabeth (born 1808), and Nathaniel I (born 1751). (Cullemer, Edmund Lilly II)

Nathaniel Lilly I
(1751-1782)
Great⁴ Grandfather

Nathaniel Lilly I was born in 1751. His parents were Edmund Lilly II (born 1728) and Sarah Dumas (born 1730). He married Elizabeth. On March 28, 1780, Nathaniel entered 50 acres of land into the records of deeds in Montgomery County, North Carolina. His land joined that of Edmund Lilly II. Nathaniel and Elizabeth had two sons: Armistad (born 1774/1775) and Nathaniel II (born 1778). Armistad lived next door to his father, Edmund Lilly II, with his wife and three young children. His daughters were under the age of ten. Armistad held membership in the Baptist Church and served as one of the delegates from the Rocky River Baptist Church. He attended a meeting with Sandy Creek Baptist Association in 1809 and 1811, according to the historical records of the association. On August 29, 1817, Reverend Armistad Lilly performed to wedding of “Mr. Wm (William) Lilly, of Fayetteville, to Miss Eliza M. Winfield, daughter of Edward Winfield, Esq., of Anson County.” His brother, Nathaniel Lilly II lived with his mother, Elizabeth, after the death of Edmund Lilly II. Nathaniel II, later, married and sired children. (Cullemer, Family of Nathaniel Lilly of North Carolina)

Nathaniel Lilly II
(1778-1866)
Great³ Grandfather

Nathaniel (Nathan) Lilly II was born in 1778 and resided in Up River, Perquimans, North Carolina. He was married to Sarah Cooper (born 1783). Nathaniel and Sarah left few records. (Cullemer, Family of Nathaniel Lilly of North Carolina) However, based on the documents that are available on them the following logical conclusions can be drawn. Nathaniel and Sarah were the parents of several children. Among the children were: Polly (born 1811), Daniel (born 1812), Caleb (born 1815), Peggy (born 1815), Moses (born 1820) and Isaac (born 1832). (Jadaflick, 1) All of them grew up on a farm in Perquimans. According to the 1840 United States Federal Census, Nathaniel owned six slaves. In 1880, their granddaughter, Charlottee Lilly, was living in the household. Charlottee was born in 1850 and was classified as “Black.” She had four children: Rhoda (born 1873), Margaret (born 1875), Malitela (born 1878) and Alice (born 1879). Charlottee’s daughter, Margaret married James Lilly, a mulatto. They were the parents of nine children, according to the 1880 United States Federal Census.

Nathaniel’s son, Moses, was a farm laborer and his wife, Louiann, was responsible for keeping house and caring for their son McClenie (born 1864). (1880 United States Federal Census) His other male child was Caleb, whose occupation was farming. Caleb married Sally Overton and they were the parents of Fannie, Sarah and Nathan (born 1864). (Tinlizzy, 1) Caleb fought in the United States Civil War and was given the rank of private. He was assigned to the 18th Regiment, Pennsylvania Cavalry 163rd Volunteers, Company E. (U.S. Civil War Soldiers, 1861-1865) In spite of the fact that his father (Nathaniel) included slaves as personal property,

Caleb went to war to free them. He died at the age of 102 from “old age and cancer”, according to North Carolina, Death Certificates, 1909-1975 for Caleb Lilly.

Nathaniel also had a daughter Polly (Mary) Lilly. Polly’s background information is a little sketchy probably due to her association with Cromwell Felton, a person of Spanish Moor ancestry. It seems Polly’s family, some of whom were slave owners, made every attempt to disown and remove her from family records, family history, family genealogy and legal documents over the past 200 years; because she dared to fall in love and have six children with a man not of her ethnic group.

Polly Lilly
(1811-1918)
Great² Grandmother

Polly was born about 1811 in Perquimans, North Carolina to Nathaniel and Sarah Lilly. She became the common law wife of Cromwell Felton. Polly and Cromwell never married because of the state’s strict law against miscegenation (interbreeding of races). In spite of this, she stayed with him until his death. They were the parents of six children: Clarinda, or Clara, (born 1837), Wilson (born 1839), Benjamin F. (born 1850), Raynor (born 1843), Leander (born 1845), and Caleb (born 1851). (Overview of Polly Mary Lilly, 1) Polly seems to have been fond of her brother, Caleb (born 1815), because she named her youngest son after him. On the other hand, Polly’s brother named two of his children in honor of their parents: Nathaniel II (born 1778) and Sarah (born 1783).

Polly lived to be 107 years old. During her later years, Polly’s livelihood was maintained by a pension, according to the 1890 Federal Census. She died on November 30, 1918 in

Parkville, Perquimans, North Carolina. (Polly Mary Lilly, Death Indexes, 1) Her only daughter Clarinda passed for a “white” woman and married Whitman Lilly, a “white” male, and moved from North Carolina to Washington, Norfolk, Virginia. Clarinda and Whitman had a child named Rosia F. Lilly (born 1854), who married a white man by the name of George Hickman. (1870 United States Federal Census) They were the parents of Emmett (born 1877) and Harry (born 1879), according to the 1880 United States Federal Census.

Polly’s eldest son, Wilson, was born in Perquimans, N.C. He worked as a farmer. During the American Civil War, Wilson fought on the side of the Union. He was a member of the United States Colored Infantry, Company K and 37th Regiment. Wilson attained the rank of private and serviced for six months from April 1865 to September 1865, according to the Eleventh Census of the United States, surviving soldiers, sailors, marines and widows, etc. His military service hinted that he did not favor the preservation of the system of slavery in the south and agreed with Abraham Lincoln’s opposition to slavery spreading to the United States territory in the West. Wilson served as a quartermaster in the army. His duties included military transportation, military construction and providing horses (and, later, mules and dogs) to the troops. (Tripp, Esther)

Polly’s son, Benjamin was a brick mason. He married Harriet Ann Winslow on January 11, 1877 in Belvidere, Perquimans County, North Carolina. (Death Certificate for Benjamin F. Lilly) His wife was the daughter of Cromwell Winslow (born 1822) and Penninah Robbins (born 1832). Cromwell was once a slave, but Penninah was a freedwoman prior to the American Civil War in 1865. They purchased 84 acres in Perquimans County for \$1,000 dollars on

February 4, 1871. (Tiaunaousley, 1) Benjamin and Harriet had four children: Eleanor (born 1881), John (born 1886), Joseph (born 1890) and Esther Lucinda (born 1877), according to Felton family members. (Felton, 1) His family lived in the county commonly referred to as “Lilly Town.” He died on January 6, 1924. According to the death certificate, Benjamin was 70 years old.

Polly’s third son, Raynor, was born in Perquimans, North Carolina. At 20 years old, he enlisted in the 38th United States Colored Infantry, Company B. His enlistment location was in Virginia. Upon joining the army, Raynor was given the rank of private. His military history was based on the United States Colored Troops Military Service Records, 1861-1865.

It appears; Polly Lilly (born 1811) was related to Gabriel Lilly (born 1811 or 1821) of Columbia County, North Carolina. Gabriel served in the Confederate Army, according to Confederate records. He married Narcissis Sutton in 1846. Their youngest son was John Franklin Lilly (born 1856). The latter married Arminta Wiggins. The couple parented eight children, which included Samuel Lilly (born 1877), according to a article on Gabriel R. Lilly by historian Montannie. (1)

Samuel became a United States Deputy Marshal assigned to North Carolina. According to the Officer Down Memorial Page 1791 – 2009, “Deputy Marshal Lilly and Officer Leon George, of the Wilmington, North Carolina Police Department were shot and killed after being ambushed at about 1900 hours at approximately 15 miles from Wilmington. The two were returning from a liquor still raid when they were attacked as they crossed a creek. Both officers and Officer George’s dog were shot at close range and killed. Four suspects were apprehended.

Two of them were father and son and was executed for the murders on the same day. Deputy Marshal Lilly had been with the agency for seven years and was survived by his wife [Novella E.] and three children [Ora, Lynster and Novella A.]”, declared a report entitled: “U.S. Deputy Marshal Samuel Lilly Killed in the Line of Duty.” (1)

Another account of the incident was published in a North Carolina newspaper on August 14, 1924. The article was entitled “Negro Says Stewart Admit Killing George and Lilly.” According to newspaper source, C.W. Stewart and his son [Elmer Stewart] murdered Detective Leon George and United States Deputy Marshal Samuel Lilly. It also stated: “Amos Wallace, the negro, whose testimony featured the hearing, said that on the night of the murder, between 10:00 and 11:00, the senior Stewart came to his house and told him he had killed Leon George and Mr. Lilly. The negro testified that the elder Stewart claimed to have done all the shooting that he killed Mr. George first and then killed Mr. Lilly, stating that his son Elmer drove the car.” Stewart returned to Wallace’s house again and asked for Hoyt Kennedy, the latter later giving Stewart up to the sheriff. (Hundley, 2)

Lilly family legend claims that the newspaper account of the incident was a huge current event story in North Carolina. Many people in the State were outraged including the family of Wilson Lilly. (Tripp, Sarah Lee)

Polly’s Pedigree

According to documents, Polly Lilly’s pedigree was never connected to the same family lineage as Eli Lilly. Colonel Eli Lilly was a soldier, pharmaceutical, chemist, industrialist, entrepreneur and founder of Eli Lilly and Company. Eli Lilly was born the son of

Gustavo's and Esther Lilly in Baltimore, Maryland, on July 8, 1838. He was raised in a Methodist household that embraced the anti-slavery concept. His family views caused them to move from Maryland, a slave state, to Indiana. He was a graduate of Indiana Asbury University (now DePauw University) and his major was pharmacology studies. Eli joined the Lincoln's Union Army during the American Civil War and was captured in Alabama. After the war, he bought a 1200 acre cotton plantation in Mississippi. His plantation was a failure. As a result, Eli returned to Indiana and started the Eli and Company, which was a pharmaceutical business. His company was profitable and he was considered very wealthy by 1898. Eli passed the company on to his son, Josiah, who attempted to keep the company under family control until 1953. Eli Lilly and Company, according to Forbes (2007), is worth 17 billion dollars and is a large charitable benefactor. (Eli Lilly, 1)

That being said, Polly's pedigree was nothing short of impressive and her family history was equally fascinating. After the several generation, Polly's family surname changed over the course of time. It was DeLisle (1066-1344), Lysley (1344-1577), and Lilly (1577-Present). (See Appendix ?) The Lillys were among the descendants of the Castle of Lillie in Normandy, France, who came to England with William the Conqueror in 1066 A.D. Due to the Lilly's loyalty and valuable service, the monarch presented them with a large estate and a coat of arms. (See Appendix H) Historian Charles L. McGranaghan author of " DeLisle to Lillie" supports the aforementioned claim. He stated: "The research shows that two DeLisle knights, Count Jean DeLisle and Count Robert DeLisle, were officers under William of Normandy at the Battle of Hastings in 1066 and the fighting in England after the battle until 1070. The two DeLisle knights were from the Castle at Lillie in Normandy. One of the DeLisle knights was

rewarded for his military duty with a royal land grant and title in Yorkshire; the other was given a land title in one of the islands between France and England." Robert was the ancestor of the American Lillys. (McGranaghan, 1)

Polly's great⁴ granduncle, Reverend Robert Lilly (born 1720), was an activist Baptist minister in West Virginia. Her granduncle and his wife, Mary Frances Moody (born 1792), lived on a 200 acre farm in Albemarle County in 1776. They bought the land for 32 pounds and 10 shillings. Four years later, Polly's granduncle sold the land for a huge profit that came to 3,000 pounds, or \$9,000 dollars. (Robert Lilly, 2) At that time, they were considered to be wealthy. Her granduncle and grandaunt had children: Judith (born 1760), Mary Polly (born 1766), Nancy (born 1768), Edmund (born 1769), Robert, Jr. (Born 1772), Thomas, (born 1772), Jane (born 1774), Thomas Edmund (bon 1781), Frances Katherine (born 1782), and William (born 1788). (Robert Lilly, 1) Polly's granduncle Reverend Robert Lilly, and her grandaunt, Mary Frances Moody, were buried in the Flat Top Baptist Church Cemetery and a monument with a custom engraved plaque was erected in front of the church to pay tribute to them. The inscription read: "This stone marks their last resting place. Let their descendants be worthy of a noble ancestry." (Martin, 1)

Polly's family performed some kind of public service because several members were listed in the Daughters of the American Revolution (DAR) Patriot Index Lists. (Cullemer, Virginia Records of Edmund Lilly) Among the persons listed by the DAR were Reverend Robert D. Lilly (born 1720) and his wife, Mary Frances Moody (born 1792), for public service in Virginia. (Cullemer, Records of Robert Lilly, 6) Other documents reveal the following:

Armingier (ca. 1726), was a patriot who sold goods to the Colonial Army and a signer of a 1776 DAR petition to halt the persecution of the Baptist by the Church of England. Polly's great-grandfather Edmund Lilly II (born 1728) and great-granduncle William Lilly (born 1732) signatures also appeared on the petition. (Cullemer, Records of Robert Lilly, 6) Armingier, Edmund and William were the sons of Edmund Lilly I (born 1704) and Ann Flippen (born 1703), who purchased 400 acres of land in Virginia on August 20, 1745, and the grandsons of John Lilly III (born 1669) and Dorothy Billups (born 1672). (Cullumber, "Virginia Land and Court Records of Edmund Lilly," 4-5)

Finally, Polly Lilly was the great⁴ granddaughter of John Lilly II (born 1640) and Dorothy Wade (born 1640). Dorothy was the great² granddaughter of Thomas De La Wade (born 1490) and Dau Comyn (born 1490). The latter's father, Alexander Comyn, appears to be on the list of the illegitimate children sired by James Stewart 1st Earl of Buchan and his mistress, Margaret Murray. Alexander was later legitimized by a royal charter issued in 1488-1489. (James Stewart, 1st, 1)

Appendix J

Douglass Family Biographies

The Douglass family's origins "reach back into Scottish history to an ancient tribe known as the Picts" (Douglass Surname, 1), who were a mysterious warrior people of ancient Britain. (Mark Picts, 1)

"The family's distinguished history and name dates back to early times. Some claim the name (Douglass) derived from a knight of A.D. 770. The Knight was loyal to King Solvathius of Scotland. He aided the King in a great battle against Donwald Bain, King of the West Isles, and won. King Solvathius demonstrated his appreciation by granting the Knight the land of Clydesdale. Others claim the name was originally derived from Thebaldus, a Flemming, who was granted the lands of Douglass water." (Douglass Surname, 1)

In the Scottish Gaelic language the name Douglass was written as Dudhglas, which means "black steam". (Douglass Surname, 1) During this early period, only a few Scottish families had a motto. The Douglass family did and their motto was *Jamais arriere* ("Never behind"), according to the House of Names. com.

Starting in the 17th century, the Douglasses emigrated from Scotland to flee hardships. They journeyed to various parts of North America looking to forge a new life, setting in the coast colonies. (Douglass Surname, 1)

The Douglasses' who settled in South Carolina owned plantations and slaves. John Douglass, A.B. Douglass, William Douglass and James Douglass owned slaves in Chester

County, South Carolina. John and William also owned slaves in Fairfield County. One year prior to the United States Civil War, the Douglass family had 113 slaves. Alexander Douglass owned a total of 80 slaves, which included 45 males and 35 females. John Simonton (also called J.S.) Douglass possessed 23 slaves, among them were 13 males and 10 females. James Douglass owned 10 slaves, which included 7 males and 3 females. (1860 U.S. Federal Census - Slave Schedules)

South Carolina was once called “Negro Country” because it had more slaves than whites, (Henry Louis Gates, Jr., “African Americans: Many Rivers to Cross,” 2013) The family plantation was located in a place called Douglass, Fairfield County, South Carolina. (1860 United States Federal Census – Slave Schedules) Among the enslaved Africans on the plantation owned by the Douglass family was my great³ grandmother, who was most likely a descendant of people from Gambia, or Angola, since South Carolina planters had a preference regarding the ethnicity of the slaves used on their plantations. Slaves brought from these regions were good rice farmers. Henry Lauren, a merchant, wrote: "The slaves from the River Gambia are preferr'd to all others with us [here in Carolina] save the Gold Coast... next to them the Windward Coast are preferr'd to Angolas." (The African Slave Trade)

Moreover, Johann Martin Bolzcius supported Lauren's claims in his book entitled: An Account on Life in the Carolinas in 1750 . He wrote: "The best Negroes came from the Gold Coast in Africa, namely Gambia and Angolo." The primary reason the planters sought slaves from the region was that they had experience growing rice because the crop was a major source of food since 1500 B.C. (South Carolina)

The story associated with family legend is that one of the male members of the planter's family had a relationship with the woman in question produced a child, who was called Simpson Douglass. This account conjured up interest because "very few families descended from white slave owners who had children by slaves, perhaps as low as 1% of the total" (Heinegg, 1). The definitive evidence to support the genealogical connection between the child (Simpson) and the slave master's family has not surfaced at this time, because, the courthouse that kept the records was destroyed many years ago. DNA evidence may shed some light on the matter.

Rev. Simpson Douglass
Great² Grandfather
(ca. 1840 – ca. 1910)

Simpson Douglass, a man of hazy origin, was born in about 1840 probably in Fairfield County. He lived his entire adult life in Columbia, Richland, South Carolina. Simpson was a mulatto. (1880 United States Federal Census) His father might have been Scottish and Simpson's mother was African.

According to family oral history, Simpson had natural intelligence and the ability to comprehend complex concepts. Because of the lack of opportunity, he did not learn to read and write until late in life. Deeply religious, Simpson was often immersed in reading the stories of the Bible. He particularly enjoyed the Old Testament. (Douglass, Isadore)

Simpson was a man who pulled himself up by his bootstraps and was a fascinating example of the power of ambition. Simpson's occupation was farming and, eventually, he owned his own farm. However, Simpson never passed up the chance to preach the gospel. Like many of the Southern rural preachers of the era, he was not formally educated. Simpson undoubtedly got

the "calling" and dedicated his life to God's work on earth. In some of his sermons, he talked about the wickedness of slavery. (Douglass, Isadore)

Simpson met and married a woman named Harriet, a mulatto. They were the parents of Josephine (born 1877), Fair (born 1862), John LeGrand (born 1863) and Augustus "Gus" (born 1861), according to the 1880 United States Federal Census. Simpson and Harriet tried to protect their children from the emotional scars created by racism. They attempted to teach them the values of love of God, education and hard work.

In spite of all the hardship African Americans faced during that period, Simpson never lost hope in the ability of his people to rise above their social station and compete with other ethnic groups from more privileged backgrounds. He believed in the old Geechee proverb that was later published in the "Southern Workman" in November 1905. (Devine and Kellogg, 492) The proverb stated: "It rains, and every man feels it someday." This saying means that, "Fortune changes. You may have something today, I tomorrow," recalled Simpson's great grandson, Reverend Isadore Douglass.

Rev. John LeGrand Douglass
Great¹ Grandfather
(ca. 1863/64 – after 1906)

John LeGrand Douglass was born circa 1863 or 1864 in Columbia, Richland, South Carolina. His parents were Simpson, who was a farmer, and Harriet, a housewife. (1880 United States Federal Census) He came from a family that had freedman status at least one generation before many other African Americans were granted their freedom through the Emancipation

Proclamation issued by United States President Abraham Lincoln on January 1, 1863, during the American Civil War. (Davidson and Batchelor, 401)

John grew up during the slave era and the period known as the “Black Reconstruction.” This period followed the Civil War and lasted for twenty years (1860 – 1880). The Black Reconstruction Era offered John and other African Americans the opportunity to receive an education and own property. John learned to read and write as a young man. He would often spend long hours reading the Bible. As the young man became sufficiently literate, he taught himself theology from borrowed books. Later, John was converted to Christianity and became a member of the African Methodist Episcopal Zion Church (AME Zion) and, later, rose to the position of deacon. Soon after, he was called to the lay ministry like his forefather. (Douglass, Isadore) This AME Zion church organization was founded by Bishop James Varick in 1801. (A.M.E. Zion, 1)

John met and married a young woman by the name of Milty Dailty. The exact number of children from this union is unknown. However, John and Milty were the parents of at least two. They named their children Matthew (born 1863) and Augustus (born 1884). Milty died and, later, he married Lula Anderson (born 1874) of South Carolina. They had eight children. Among them were: John, Jr. (born 1892), Lily “Lillie” (born 1895), Emily (born 1896), Charles (born 1899), Willie (born 1902), Marion (born 1904), Thomas (born 1906), and Hattie (born 1908). (Overview of John Douglass, 1) John took it upon himself to teach his children how to read and write. He also taught them to observe certain religious practices, such as regularly attending Sunday school, church services and memorizing scriptures. (Douglass, Isadore)

John was not only a good Christian, husband and father. He was also a good businessman. During his lifetime, he managed to earn enough money to acquire a large section of land (50 acres) in Columbia, Richard, South Carolina that was rich in lumber. John shared Mark Twain's sentiment about land. Twain wrote: "Buy land, they're not making it anymore." (Twain, Brainyquote) Due to John's ambition and values, the property remains in the possession of family members to this very day. Even though John labored hard to provide a future for his family, he would remind them of what Jesus Christ said: "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'" (Matthew 4:4)

Rev. Augustus "Gus" Douglass, Sr.
Grandfather
(1884 – 1952)

Augustus "Gus" Douglass was born December 24, 1884 in Sumter, South Carolina and was delivered by Anna Hall, a midwife. He was the son of John LeGrand (born 1863), a property owner and lay minister, and Milty Dailty, a housewife. Both parents were native South Carolinians. (Standard Certificate of Birth Sumter City-County Health Department Sumter, South Carolina)

Gus, like many African Americans who lived in the south during this period, suffered at the hands of segregationist and the repressive system of Jim Crowism. He was forced to use racially segregated public facilities. Gus was also forced to attend a racially segregated school. He completed the eighth grade. (Douglass, Isadore) During his lifetime, the average level of educational attainment for African Americans throughout the United States of America was roughly fifth grade. The median education of those living in the South was even lower.

Furthermore, Southern whites did not fare much better educationally, according to Dr. Andrew Billingsley in *Black Families in White America*. (117)

Before Gus entered school he was taught to read and write by his father, who believed in maintaining the family's tradition of literacy. His father often used the Bible and other religious materials to help lay the foundation to establish moralitas, manners, character and proper behavior. (Douglass, Isadore)

Under the guidance and influence of his father, Gus was baptized into the Christian faith and joined the ranks of Bethel A.M.E. Zion Church in South Carolina. He, like his father, rose to the position of deacon and, later, lay minister. (Douglass, Isadore)

When Gus became an adult he left the comfort and protection of his parents' home to work as a sharecropper on a four horse farm in Wedgefield, South Carolina. Because this type of labor did not suit him, he gave up sharecropping and moved to Sumter, South Carolina. Once, Gus resided at 778 West Liberty Street and 213 West Baslatte Street. Both residences were located in Sumter, South Carolina. There, Gus was employed as a manager of keys and grounds at one of the "colored" schools, according to a Standard Certificate of Birth Sumter City- County Health Department Sumter, South Carolina, which was issued on the 24th day of June 1952.

In the meantime, Gus (born 1885) met and married Rachel Taylor (born 1895) of Spring Hill, Sumter, South Carolina. Rachel was the daughter of Reverend Isaac S. Taylor (born 1858), a prominent Baptist minister, and Lula A. Taylor (born 1879), a housewife. Her parents married in 1877 and had six children: Ezra (born 1883), Syrus (born 1887), Samuel (born 1890), Captain D. (born 1893), Laura (born 1900) and Rachel (born 1895), according to the 1900 United States

Federal Census. Rachel's father was a charismatic and respected preacher known for the gift of oratory. Furthermore, he held the pastorate at St. Marks Baptist Church in Columbia, South Carolina and served in that position for over sixteen years. In 1921, her father was invited to speak at the Colonic Creek Union (a Baptist Conference), which held session at the Pine Grove Baptist Church near Estover, South Carolina, on July 30th and 31st. The event was covered by, "The Southern Indicator," an African American newspaper out of Columbia, South Carolina. The newspaper reporter wrote: "Sunday morning you could see people coming in cars, buggies, wagons and on foot until every space in the church was filled and the others had to remain on the yard. The missionary sermon was preached by Rev. Isaac S. Taylor of Columbia, S.C., from John 4:35. The scripture states in its total context the following:

My food", said Jesus, "is to do the work of him who sent me and to finish his work. Do you not say, 'Four months more and then the harvest? I tell you, open your eyes and look at the fields! They are ripe for harvest. Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together. Thus the saying 'One sows and another reaps' is true. I sent you to reap what you have not worked for. Another have done the hard work, and you have reaped the benefits of their labor.

According to H.J. Ryal (or Royal), the reporter, "The sermon was an able one and we felt that the spirit of the Lord was upon the man." As a result, the collections were abundant and proceeds went to Morris College. (Ryal, 38) The historically black college was established by the Baptist Educational and Missionary Convention of South Carolina in 1908. Morris was initially a

school that provided three levels of education for African American students, which included the primary level, secondary level and college. Its first president was Dr. Edward M. Brawley. He served in that position from 1908 to 1912. Under, his administration the school's motto became "Intrare Libris, Dispartire Servire" ("Enter to Learn , Depart to Serve"). The First degree was conferred in 1915. (Morris College, 1). Due to this rich history, Reverend Taylor was happy to raise money for the college because he had a deep appreciation for education and its life changing abilities. (Douglass, Isadore)

On August 2, 1921, Rachel's relative (Reverend H.M. Taylor) was asked to preach at the Ebenezer Baptist Union, which convened at the Mount Pilgrim Baptist Church in Killian, South Carolina. The church was filled to capacity. Reverend Taylor's sermon was from Numbers 10:29. (The Southern Indicator) The scripture read:

Now, Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place about which the Lord said, 'I will give it to you.' Come with us and we will treat you well, for the Lord has promised good things to Israel.

This young couple (Gus and Rachel) had seven children: Henry, Augustus "Gus" , Jr., Viola, Rosa, Isadore (my father), Rosalle, and Elizabeth. (1930 United States Federal Census) Isadore is an English name which means "exclusive gift." However, it is sometimes spelled Isidore. This spelling has Greek origins and means "gift of [the goddess] Isis." (Isidore, 1)

The elder Gus and Rachel saw to it that all of their children could read and write. They taught them before they entered school. As a son of the swift growing south, the elder Gus admired the work Booker T. Washington was doing at Tuskegee Institute in Alabama and guided

his children's development using Washington's principles. He would say: "Associate yourself with people of good quality, for it is better to be alone than in bad company" and "If you want to lift yourself up, lift up someone else." (Washington, B. T., Brainyquote)

The elder Gus died in 1952 before he could meet his grandchildren (Melvin and Arnethia) from New York. He was buried in Wedgefield alongside Rachel, who died in 1948. She was only 55 years old. (Douglass, Isadore)

Rev. Isadore Douglass
Father
(1923 – 1988)

Isadore Douglass was born on January 6, 1923 in Sumter, South Carolina. He was one of seven children born to Augustus "Gus" and Rachel (Taylor) Douglass, who were natives of the state. (1930 United States Federal Census) His father was a deacon and, later, lay minister in the Bethel A.M.E. Zion Church. In addition, Isadore's father was employed as a manager of keys and grounds at one of the "colored" schools in Sumter. His mother was a housewife.

Isadore, like other family members before him, grew up under the repressive system of Jim Crowism. By the time Isadore was 4 years old, he could read. He was taught by his parents. Furthermore, Isadore received religious instruction. He was forced to attend racially segregated schools in his home town. Isadore was a good student, but he left school after the 6th grade to work on a farm to help support the family. However, the young boy had intellectual ambitions and professional aspirations. Isadore eventually completed high school. While in school, he learned a trade to become a tailor and, later, Isadore used his trade to start a small business cleaning and tailoring clothes. (Douglass, Isadore)

Isadore left the dusty plantation mindset of the segregated south because he observed the three evils of southern society: hatred, poverty and injustice. He also left the south because as a young man, he felt enclosed in a racist cage. In view of this fact, Isadore found personal meaning in the poem, Paul Laurence Dunbar's, "Sympathy": (America Negro Poetry, 13)

I know why the caged bird sings, ah me,
When his wing is bruised and his bosom sore,
When he beats his bars and he would be free;
It is not a carol of joy or glee,
But a prayer that he sends from
his heart's deep core,
But a plea, that upward to Heaven he flings-
I know why the caged bird sings!

During a moment of reflection many years later, Isadore said: "As a young man, I saw southern society put on the balance scale of justice and it was found wanting." (Douglass, Isadore) Therefore, in 1943, Isadore migrated north to escape the oppression in the south to seek opportunity, and to enjoy the educational stimulation provided by Howard University in Washington, D.C.

Howard University is a historically black school of higher education that was founded in 1867, shortly after the American Civil War by The First Congregational Society of Washington, D.C. (Howard, 1) While in Washington, Isadore dreamed of enrolling at Howard University to study music, but his dream was derailed due to a lack of money for tuition. However, he took full

advantage of the rich cultural and intellectual environment that a university town offered.

(Douglass, Isadore)

During the early stages of the World War II, on June 1, 1943, Isadore enlisted for service as a private in the United States Army, reported to Fort Myer in Virginia. Isadore was given the rank of private. His term of enlistment read as follows: "Enlistment of the duration of the war or other emergency, plus six months, subject to the discretion of the President or otherwise according to law," as claimed by the United States World War II Army Enlistment Records, 1938-1946.

Once in Washington, he was employed by the United States Pentagon. Isadore was responsible for shipping furniture and other equipment. In 1945, he left Washington and went to Harlem, New York. Isadore's decision not to stay in Washington, D.C., and pursue an education at Howard was a missed opportunity. (Douglass Obituary) The young man believed that he would return one day to fulfill a dream but suspected he probably would not. Somehow, Isadore knew that his decision to leave Washington was final and life altering. (Douglass, Isadore) He felt a kinship with the speaker of Robert Frost's "The Road Not Taken" (Lathem, 105)

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

The took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence;
Two roads diverged in a wood, and I-
I took the one less traveled by,
And that has made all the difference.

Shortly after arriving in Harlem, Isadore joined the Mother A.M.E. Zion Church. The pastor of this church was Reverend Benjamin C. Robeson, who was the brother of Paul Robeson. Eventually, Isadore became friends with Benjamin and Paul. During his stay at Mother A.M.E. Zion Church, he became a member of the choir and Men's Fellowship. It was there that he developed a deep interest in classical and spiritual music. (Douglass, Isadore) In addition, Isadore took a profound interest in the church's history. He frequently shared with others that the

church he attended was founded in 1796 by free African Americans who refused to be ministered by white “Christian” slave masters, and that Sojourner Truth, Harriet Tubman and Frederick Douglass (previously known as Frederick Augustus Washington Bailey) played an important role in the development of this religious institution. (A.M.E. Zion, 1)

In spite of Isadore’s fascination for the church’s history, his passion was performing with the choir. Once, he performed in a church sponsored Easter Holiday Show held at Radio City Music Hall in New York City. This event inspired him to study music, particularly classical, more seriously. Eventually, Isadore would leave the Mother A.M.E. Zion Church to follow in the footsteps of his maternal grandfather, Reverend Isaac S. Taylor, by entering the Baptist ministry. During the transition from Methodist to Baptist, Isadore's desire to study classical and sacred music never waned. (Douglass, Isadore)

Isadore took a few music lessons at Juilliard School of Music in Manhattan, New York. Although he remained at Juilliard for a short period of time, Isadore’s experiences there opened up his mind to new types of music. (Douglass, Isadore) The Juilliard experience convinced him of the need for formal education beyond high school and strengthen his resolve to promote a Harvard education for me, which would be acquired many years later. In 2012, I enrolled in the Master of Liberal Arts degree program at Harvard. While at Harvard, I had to take a class taught by Professor Evan Kleiman entitled: Graduate Research Methods and Scholarly Writing in the Social Sciences - Anthropology and Psychology. Professor Kleiman lectured on unethical practices in scientific research and cited, as an example, the Tuskegee Syphilis Study. The

mention of the study brought back memories for me. I was a senior at Tuskegee Institute when the study was discontinued. I expressed the following reaction to the study in class:

In 1972, the discovery of the methods used to collect scientific data rocked the campus and filled it with rage. The rage was fueled by disbelief that the United States Public Health Service would permit people to be treated in such a horrible and inhumane manner, all in the name of science. Furthermore, the rage appeared to have touched the very core of the souls of those associated with Tuskegee and seemed to be ripping those souls asunder with no signs, in sight, of repairing or healing their faith in the American scientific community.

Isadore had many interests that extended beyond the realm of music. Isadore worked most of his adult life as an entrepreneur in the clothing industry and a minister of sacred music. In his spare time, he wrote poetry on what it meant to be black in America:
(Douglass Obituary)

One man is born black,
And the other born white.
One man will struggle all day
And almost through the night.

One man is going to die young,
And the other from old age.
One man will always know
A special kind of rage.

This poem reflects Isadore's sadness over his lack of fulfillment and his keen sense of race. In many ways, he was someone who took pride in his ethnic group. Isadore would often discuss the contributions that African Americans made to the United States of America. (Douglass, Isadore) His racial pride helped him in developing an interest in the work of Dr. Ralph Bunche, a Harvard Ph.D. in political science and a tireless fighter for human rights at home and abroad. It also caused him to adopt Bunche's notion that contended: "The Negro must develop... a consciousness of class interest and purpose, and must strive for an alliance with the white working classes in a common struggle for economic and political equality and justice." (Urquhart, 57) He frequently attended public meetings in Harlem. There, Isadore heard speeches by Malcolm X, Paul Robeson, and Reverend Adam Clayton Powell, Jr. In the early 1960's, he went to Convent Avenue Baptist Church to hear the Reverend Dr. Martin Luther King, Jr. deliver a sermon. Later, Isadore would travel to Washington, D.C., to witness Dr. King deliver the famous "I Have a Dream" speech. (Douglass, Isadore) Years after he participated in the March on Washington, Isadore reflected on the period and the movement using the words from the novel, *A Tale of Two Cities*, by Charles Dickens:

It was the best of times,
it was the worst of times.
It was the age of wisdom,
it was the age of foolishness...
it was the season of light,
it was the season of darkness.

It was the spring of hope,
it was the winter of despair. (1)

Isadore contended that the 1960s was a period that offered great promise and great discord. It offered great promise because African Americans were making progress in the area of civil rights. It offered great discord because African Americans were victims of unimaginable brutality and violence for merely trying to exercise their constitutional rights. He said: " It appeared that a segment of white America wanted me, and others that look like me, to be what Ralph Ellison called: 'The Invisible Man'. Some whites may not have wished me to be invisible physically but I believe they wanted me socially invisible. I guess what I'm saying is a segment of white American refused to see me as a complete person with depth." (Douglass, Isadore)

In 1980, he expressed delight and pride when informed that I had completed a doctoral dissertation on the life of Dr. William Montague Cobb, who was an anthropologist, medical scholar and civil rights leader, which is housed in the Columbia University library.

Isadore did not limit his pride to immediate family members, he took pride in the achievements of extended family members, who were professionally and academically accomplished. For example, his cousin, Robert Lee Douglass, was a former Baltimore City Council member from 1967 to 1974, a Maryland State Senator from 1974 to 1982, a graduate of Morgan State University with a Bachelor of Science degree in mathematics and a graduate of Johns Hopkins University with a Bachelor of Science degree in electrical engineering. (Kelly, 1) Even though the cousins never had a chance to meet, in

later years, fate would bring their sons (Melvin and Loren) in contact with one another at a Sigma Pi Phi Fraternity event on Long Island. It was at that event Isadore's son discovered kinship ties to Loren R. Douglass during casual conversation. (Douglass, Loren) Freely, Loren shared family and personal history:

My family roots are in Douglass, Fairfield County South Carolina.

Later, the family moved to Baltimore, Maryland. It was there, I was born. My father was involved in politics. In a sense, I followed my father's path academically and attended Johns Hopkins University and received a Bachelor's degree in electrical engineering. Later, I earned a Master's degree in finance from Wharton School of Business of the University of Pennsylvania and another Master's degree in economics and international law from Johns Hopkins. At this time, I work for a Fortune 500 Company in New York.

The chance meeting brought two accomplished branches of the Douglass family in contact with one another. It also helped to re-establish a strong family connection. Isadore met and wed Esther Louvinia (Archer-Lilly) Tripp, a nurse, from Harlem. They had two children from this union, a boy, Melvin Isadore, and a girl, Arnetia Louise. The couple was delighted that both children earned college degrees. (Tripp, Esther) Shortly before he died, Isadore was awarded an honorary Doctor of Divinity degree from James W. Teamer School of Religion in Charlotte, North Carolina. A month before receiving the honor, Isadore told a Crossroads Baptist Church audience that he was humbled by the honor.

In 1988, Isadore died. His funeral was held on April 28th at Calvary Baptist Church on 111-10 Guy Brewer Boulevard in Jamaica, New York. The Reverend Dr. James C. Kelly, pastor, gave the eulogy. As his son, I delivered some family remarks and recited a poem of mine that was published in the Calendar of Black Children (1987) entitled “Father to Son”:

When I was a lad of three
I sat upon my father’s knee.
He spoke these words of wisdom to me
BE A MAN OF DIGNITY.

I’m no longer a lad of three
and I don’t sit upon my father’s knee.
But the words of wisdom
he spoke to me
WILL LAST FOR ETERNITY.

For when my son is a lad of three
I will sit him upon my knee
and speak to him of his legacy
using words my father spoke to me
BE A MAN OF DIGNITY.

Throughout Isadore’s life, he had been deeply inspired to be a Renaissance man, who was well-read, well-spoken, well-traveled, well-dressed and well-balanced.

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