

DURHAM, NORTH CAROLINA



And yet – in fact you need only draw a single thread at any point you choose out of the fabric of life and the run will make a pathway across the whole, and down that wider pathway each of the other threads will become successively visible, one by one.

– Heimito von Doderer, *DIE DÄIMONEN*



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



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200 BCE

The 95th Olympics introduce *pankration* for boys, and the winner was Phaidimos of Troas.¹

In what is now [North Carolina](#), people were building earthwork mounds for ceremonial and religious purposes.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



1. When calculating dates by Olympiads, remember that what is being described is a repetition of the 1st event — so what we would now term the 2d such event is on the list as the 1st.

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1,000 CE

There appears to have been some population shifting from southwestward, possibly caused by hostile conflict with Iroquoians. During this Late Woodland period there was widespread adoption of horticulture in southern New England. The Wampanoag who were encountered by the European intrusives of the 16th and early 17th centuries were in this phase of their culture.



NEW ENGLAND

During the Late Prehistoric tradition, several cultures arose in different parts of [Ohio](#). People lived in large villages surrounded by a stockade wall. Sometimes they built their villages on a plateau overlooking a river. They grew different plants in their gardens. Maize and beans became the most important foods (squash, another important plant, had been being grown since the Late Archaic).

In what is now [North Carolina](#), people of the Mississippian culture in what we describe as the Piedmont region, were continuing to construct earthwork mounds or add onto existing ones. In the five to seven centuries preceding the initial European contacts, this Mississippian culture would produce large, complex cities and maintain farflung regional trading networks.



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CHANGE IS ETERNITY, STASIS A FIGMENT



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1499

At about this point [John Cabot](#) disappears from the record, perhaps lost at sea.

A Spanish expedition under the command of Alonso de Ojeda explored Colombia's Caribbean coast. On the basis of Arawak rumors about the Muisca, who allegedly were showering their lake-dwelling gods with gold dust, Ojeda would be inventing the enduring white mythology known as "El Dorado," native City of Gold.

At this point the native tribes of [North Carolina](#) included the Bear River Indians, Cape Fear Indians, Catawba, Cheraw, Cherokee, Chowanoc, Machapunga, Moratok, Natchez, Occaneechi, Saponi, Shakori, Tuscarora, and Waccamaw.

DO I HAVE YOUR ATTENTION? GOOD.

DO I HAVE YOUR ATTENTION? GOOD.

Durham, North Carolina

"Stack of the Artist of Kouroo" Project

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1521

June 24, Monday (Old Style): The 1st recorded Spanish expedition reached the [Carolina](#) coast, probably near Winyah Bay. (During this year Francisco de Gordillo and Quexos were in general exploring the Atlantic coast of North America to Cape Hatteras off North Carolina.)

CHARLESTON

According to Quattlebaum's THE LAND CALLED CHICORA, initially the Chicora headman at Georgetown Bay sent 50 men to the visiting ships to deliver gifts of skins, little pearls, and a bit of silver, and then provided guides to help the Spaniards cross the bay and explore the countryside. At the end of the month Captain Francisco de Gordillo and another captain cut crosses into trees as a way of taking possession of the land in the name of their king. When they had 140 Chicorans being entertained aboard ship, the Spaniards would consider that they had taken up their allotment of Chicoran slaves, and sail for [Hispaniola](#). Lucás Vasquéz de Ayllon would order that the captives be returned, but he took one, whom he gave the name Francisco Chicora, with him to Spain to meet the historians Oviedo and Peter Martyr. (The French would also explore the coast of [Carolina](#). Captain Jean Ribaut and crew would put down anchor at what is now Port Royal, which the Spaniards had called Santa Elena. Two native guides for Ribaut and his lieutenant René de Laudonniere would offer to take the Frenchmen "to see the greatest Lord of this country whom they called Chiquola.")

NEVER READ AHEAD! TO APPRECIATE JUNE 24TH, 1521 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST).

THE TASK OF THE HISTORIAN IS TO CREATE HINDSIGHT WHILE INTERCEPTING ANY ILLUSION OF FORESIGHT. NOTHING A HUMAN CAN SEE IS EVER TO BE SEEN THROUGH THE EYE OF GOD.

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1524

Early May: [Giovanni da Verrazano](#) (or, Verazzano, or, Verrazzano) of Firenzi departed from [Newport](#) harbor in *La Dauphine* to proceed with his agenda for discovering for King Francis I of France a Northwest Passage the great markets of civilized Cathay.



First he explored the [Carolina](#) coast and noticed that he didn't seem to be getting any closer to [China](#). Then he turned northward.

We may hope that he had sense enough to take away from the Narragansett Bay with him some of the luscious *Prunus maritima* that he had observed — as a spot of our beach plum jam would have tasted real nice,

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while these guys were getting frustrated, sailing around in those frosty northern ocean passages:



There are no records of further visits of Europeans to the [Rhode Island](#) region until the charting of the coast by [Captain John Smith](#) in 1614.

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**

CHANGE IS ETERNITY, STASIS A FIGMENT

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1526

November: There is something we need to bear in mind about our term “settler,” which has for so long been a code designation for people who are privileged to be inheritors due to the white color of their skins. The thing we need to bear in mind is that in this month of this year there were some 500 Spaniards under Francisco Gordillo, a skipper for Lucás Vasquéz de Ayllon, with some 100 black slaves, at Cape Fear, forming the 1st “settlement” on the lands that would someday be included within the United States of America. Their settlement was called San Miguel de Gualdape, and it was located on the Pee Dee River, probably near Winyah Bay at what is now Georgetown, [South Carolina](#). They’d been there since August, and during this month of November, since the whites were being decimated by a sickness, the black slaves of the settlement were able to enter into an alliance with the local tribe of red Americans (*Chicora* or *Shakori* or *Chiquola*) and stage a successful revolt.

CHARLESTON





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Approximately 150 of the 500 whites managed to make their way back to [Hispaniola](#), leaving these approximately 100 blacks to become (disregarding for the moment, as is unfortunately conventional, native American settlers who had been on this continent already for some 10,000 to 20,000 years) our first permanent “settlers.”



Which is to say, when General [Andrew Jackson](#) would be down in Georgia and [Florida](#) attempting to exterminate “Seminole” of mixed red and black origins who had found refuge in the swamps a dozen or so generations later, it is plausible that the persons whom he was attempting to exterminate were in actuality a people whom we ought to be honoring as the legitimate descendants of our “first settlers”! Had these 100 persons been white, there would now be an extensive shelflist honoring them in every bookstore in our grand nation. They’d be part of the perennial Search For The Blue-Eyed Indian. But no, they were black, and so they are ignored. I will quote from the presumptuous just-so story as it is told by Kevin Mulroy in 1993 in his *FREEDOM ON THE BORDER: THE SEMINOLE MAROONS IN FLORIDA, THE INDIAN TERRITORY, COAHUILA, AND TEXAS* (Lubbock TX: Texas Tech UP, pages 10-11):

At the very time the Seminole band were establishing a separate political identity in Florida, therefore, their neighbors were treating Africans favorably. The Spaniards welcomed runaways from southern plantations, gave them their freedom, and asked for little in return save for their cooperation in repelling elements hostile to both parties. The way these Europeans treated their African associates well may have made an impression upon the Seminoles. The Spaniards allowed Africans to live apart, own arms and property, travel at will, choose their own leaders, organize into military companies under black officers, and generally control their own destinies. Several of the Mose men even had wives in the nearby Indian villages. A separate, armed settlement of free blacks, which enjoyed the full support of the adjacent Spanish residents, had been established just outside St. Augustine, the two communities being joined in a mutually beneficial alliance based primarily upon their joint opposition to British expansionism. It seems probable that the early Seminoles would have been aware of these developments and that their initial perceptions helped determine the course of their own relations with blacks.... Attracted by the semitropical climate, sparse white settlement, and chronic political instability of Florida, ... runaways continued to cross the border in ever-increasing numbers. They seemingly founded maroon communities and sought military and trading alliances with the nearby Seminole villages. Africans became associated with the Seminoles in the late eighteenth century in two other ways: by capture from plantations and by purchase from whites or from other Native Americans. Those blacks also would come to reside in the adjacent Florida maroon communities. Though it cannot be pinpointed with any degree of accuracy, the ethnogenesis of the Seminole maroons took place during the late eighteenth or early nineteenth century. The true beginnings of this ethnic group date from the time its individual members were



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forced to accept common values and interests to counter the threat of domination and reenslavement. The group's members would have come together as a people primarily for survival and then to pursue mutual goals. Ethnicity would have acted as a structural principle long before their society emerged clearly as an ethnic group. Whether runaways, captives, or slaves to the Seminoles, these blacks preferred to live beyond the pale and ally with Europeans and Native Americans rather than remain enslaved on Southern plantations. Of major significance to their ethnohistory, the maroons' early and close association with the Seminoles would contribute strongly to the development of their identity. Yet these people would go on to establish a culture and history of their own and in so doing define themselves, and be defined by others, as a separate and distinct entity.

The above is not based upon historic evidence. It is based only on the known fact that later there were dusky skins in the area, combined with a.) the standard white-racist presumption that white people are innovative whereas dark people are obviously merely imitative, and with b.) the standard white-racist presumption that these 100 black men who had set themselves free would continue in a native context to be classified as escaped slaves rather than becoming a tribe of "Indian warriors" in their own right, and with c.) the standard white-racist presumption that free darkies are obviously mere escapees. This sort of account can stand only on the basis of presumption. The presumption involved is the idea that since this is the only available explanation, it must be true regardless of lack of research into confirming evidences.

But the above presumptuousness is not all that is available. Also available is a demographic model which, beginning with 100 black males in this 1526 timeframe, assuming a 20-year reproductive cycle and assuming that these old-world blacks would have had great survival potential when set suddenly in the midst of a native red population being decimated by its first contact with old-world diseases such as smallpox, becomes the genetic equivalent² of 105 black individuals in the 1546 timeframe, becomes the genetic equivalent of 110 black individuals in the 1566 timeframe, becomes the genetic equivalent of 116 black individuals in the 1586 timeframe, becomes the genetic equivalent of 122 black individuals in the 1606 timeframe, becomes the genetic equivalent of 128 black individuals in the 1626 timeframe, becomes the genetic equivalent of 135 black individuals in the 1646 timeframe, becomes the genetic equivalent of 143 black individuals in the 1666 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 171 black individuals in the 1686 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 200 black individuals in the 1706 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 250 black individuals in the 1726 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 350 black individuals in the 1746 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 450 black individuals in the 1746 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 550 black individuals in the 1746 timeframe, attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 750 black individuals in the 1746 timeframe, and attracts recruitments from slave populations and becomes the cultural core of the genetic equivalent of 1,000 black individuals in the 1826 timeframe.

THE PROBLEM IS THAT THE HISTORIAN TYPICALLY SUPPOSES NOW TO

2. For simplicity I am counting in terms of the equivalent of persons of 100% African heredity. In actuality these figures, of say 200 black individuals in the 1706 timeframe, would have amounted actually to something like 50 fully African persons, 200 half-African and half-American persons, and 100 quarter-African and three-quarter-American persons, for a total influenced population of perhaps 350 mingled-heredity individuals rather than 200 unmingled-heredity individuals. Thus, when we get to the year 1826, after some 15 generations or so of New-World interbreeding with reds and with whites, instead of a population of 1,000 genetic Africans we would see what we actually do see: a Florida native population of thousands upon thousands of "maroons" of varying complexions known collectively as "Seminoles" and "Black Seminoles."



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BE THE WHY OF THEN. THE REALITY IS VERY MUCH TO THE CONTRARY,
FOR NOW IS NOT THE WHY OF THEN: INSTEAD, THEN WAS THE HOW OF
NOW. ANOTHER WAY TO SAY THIS IS THAT HISTORIANS WHO
ANTICIPATE OFFEND AGAINST REALITY. A HISTORY WRITTEN IN THE
LIGHT OF SUBSEQUENT EVENTS AMOUNTS TO SPURIOUS MAKE-
BELIEVE. TO DO A GOOD JOB OF RECORDING HISTORY, ONE MUST
BECOME IGNORANT (OR FEIGN IGNORANCE) OF EVERYTHING THAT WE
NOW KNOW TO HAVE FOLLOWED.

WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF

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1540

On a trek north from Florida in search of gold, Hernando de Sotó may have reached as far as the [North Carolina](#) lowcountry.



“HISTORICAL PERSPECTIVE” BEING A VIEW FROM A PARTICULAR POINT IN TIME (JUST AS THE PERSPECTIVE IN A PAINTING IS A VIEW FROM A PARTICULAR POINT IN SPACE), TO “LOOK AT THE COURSE OF HISTORY MORE GENERALLY” WOULD BE TO SACRIFICE PERSPECTIVE ALTOGETHER. THIS IS FANTASY-LAND, YOU’RE FOOLING YOURSELF. THERE CANNOT BE ANY SUCH THINGIE, AS SUCH A PERSPECTIVE.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT



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1562

The French established a trading post in [South Carolina](#) and erected a monument in Florida. This 1st French attempt at a settlement was made on Parris Island, by Jean Ribaut. They named their fort Charlesfort — it would fail within a year. Similar French attempts to settle in Florida would bring about a bloody Spanish massacre and an equally bloody French reprisal.

**YOUR GARDEN-VARIETY ACADEMIC HISTORIAN INVITES YOU TO CLIMB
ABOARD A HOVERING TIME MACHINE TO SKIM IN METATIME BACK
ACROSS THE GEOLOGY OF OUR PAST TIMESLICES, WHILE OFFERING UP
A GARDEN VARIETY OF COGENT ASSESSMENTS OF OUR PROGRESSION.
WHAT A LOAD OF CRAP! YOU SHOULD REFUSE THIS HELICOPTERISH
OVERVIEW OF THE HISTORICAL PAST, FOR IN THE REAL WORLD THINGS
HAPPEN ONLY AS THEY HAPPEN. WHAT THIS SORT WRITES AMOUNTS,
LIKE MERE “SCIENCE FICTION,” MERELY TO “HISTORY FICTION”:
IT’S NOT WORTH YOUR ATTENTION.**

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT



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1567

A Spanish expedition led by Juan Pardo built Fort San Juan at Joara, a Mississippian culture regional chiefdom near present-day Morganton in the western region of what is now [North Carolina](#).

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**

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1568

Spring: In the interior mountains of what is now [North Carolina](#), local American natives killed all the Spanish soldiers and burned 6 forts they had been constructing in the interior, including Fort San Juan.

NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE



1574

May 30, Sunday (Old Style): At the Château de Vincennes, the death of King Charles IX of France (born June 27, 1550, ruler since 1560). Despite his tuberculosis he had reached the age of 24:



He would be best known as the man who had been in charge at the time of one of France's shames, the horrific St. Bartholomew's Day Massacre of its [Huguenot](#) citizens. (His name seems to have been perpetuated in the names of two states of the United States of America, [North Carolina](#) and [South Carolina](#).)

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This man had been born Charles Maximilian, third son of King Henry II of France and Catherine de' Medici in the royal chateau of Saint-Germain-en-Laye. Immediately upon birth he became Duke of Orléans, succeeding his older brother Louis, his father's 2d son, who had recently died in infancy. He had visited England and been made a Knight of the Order of the Garter at St George's, Windsor, along with Francis Russell, 2nd Earl of Bedford, and Sir Henry Sidney. His father had died in 1559, followed in December 1560 by his eldest brother, King Francis II (1544-1560). The 10-year-old immediately had been proclaimed monarch and, on May 15, 1561, consecrated in the cathedral at Reims as King of France. His government had been dominated by his mother, Catherine de' Medici, who at first was acting as regent for her young son. Antoine of Bourbon, himself in line for the French throne, and husband to Queen Joan III of Navarre, had been appointed lieutenant-general of France. The [Huguenots](#), French adherents of Calvinism, had a considerable following among the nobility, while their enemies, later organized into the [Catholic](#) League, were led by a cadet branch of the House of Lorraine, the House of Guise. Catherine, though nominally [Catholic](#), had attempted to steer a middle course between the two factions, maximizing royal power by minimizing damage. The factions had been engaged in hostilities even before Charles's accession: a group of [Huguenot](#) nobles at Amboise had tried to abduct King Francis II and arrest the [Catholic](#) leaders — Francis, Duke of Guise and his brother, the Cardinal of Lorraine. This failed attempt had been followed by spasms of Protestant image-shattering and [Catholic](#) reprisal. The regent had attempted to foster reconciliation at the colloquy at Poissy and, after that failed, had in the Edict of Saint-Germain during January 1562 made several concessions to the [Huguenots](#), but open war had begun after some retainers of the House of Guise —taking revenge for the abduction attempt by Amboise— had at Vassy killed several [Huguenot](#) worshipers. Louis of Bourbon, Prince of Conde, brother to the lieutenant-general and the suspected architect of the Amboise conspiracy, was already prepared for war, and seized Vassy as the occasion, assuming the mantle of a protector of Protestantism. He had begun to seize and garrison strategic towns along the Loire. In response, the monarchy revoked concessions it had granted to the [Huguenots](#). After the military leaders of both sides had been either killed or captured in battles at Rouen, Dreux, and Orléans, the regent had mediated a truce and in 1563 had issued the Edict of Amboise. This war had been followed by four years of an uneasy "armed peace," during which Catherine had attempted to unite the factions by means of a successful effort to recapture Le Havre from the English. After this victory, during August 1563, Charles had declared his legal majority, formally bringing his mother's regency to an end. Nevertheless Catherine had, being Catherine and a de' Medici, continued to play a principal role in politics and often prevailed over her son. During March 1564, the King and his mother had set out from Fontainebleau on a tour of this war-torn kingdom. Their tour had spanned two years and taken them through Bar, Lyon, Salon (where they had visited Nostradamus, Carcassonne), Toulouse (where the King and his younger brother Henry had been confirmed), Bayonne, La Rochelle, and Moulins. During this trip Charles IX had issued the Edict of Roussillon that standardized January 1st throughout France, as the initial day of a new year. War had again broke out in 1567 after reports of iconoclasm in Flanders prompted Charles to support [Catholics](#) there. [Huguenots](#), fearing a [Catholic](#) attack, had attempted to abduct the King at Meaux, seized various cities and massacring [Catholics](#) at Nîmes. After a defeat of the [Huguenots](#) at the battle of Saint-Denis had produced the death of their royal commander-in-chief, the short war had ended in the truce of 1568. However, the significant privileges granted to Protestants were widely opposed, leading to their cancellation and the resumption of war, and this time the Dutch Republic, England, and Navarra had intervened on the Protestant side while Spain, Tuscany, and the Pope had intervened on the side of the [Catholics](#). Finally, the royal debt and the King's desire to seek a peaceful solution had led during August 1570 to another truce, again making concessions to the [Huguenots](#). On November 26, 1570, Charles had gotten married with Elisabeth of Austria, who produced a daughter, Marie Elisabeth of Valois (1572-1578). During 1573, Charles had fathered an illegitimate son, Charles, Duke of Angoulême, upon his mistress, Marie Touchet. After the truce, the King had increasingly came under the influence of Admiral Gaspard de Coligny, who during the war had succeeded the fallen Prince of Condé as leader of the [Huguenots](#). The Queen Mother had become increasingly fearful of Coligny's unchecked power, especially since the Admiral was pursuing an alliance with England and the Dutch. Coligny was also hated by Henry, Duke of Guise, who accused the Admiral of having ordered the salinizing of the body of his father in 1562 during the siege of Orléans. During the peace settlement, a marriage was arranged between Charles's sister Margaret and Henry of Bourbon, heir to the throne of Navarre and one of the leading [Huguenots](#). Many [Huguenots](#) nobles, including Admiral de Coligny, had thronged into Paris for the wedding, which was planned for August 18th. On August 22d there had been a failed attempt on Coligny's



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life and the city had been thrown into a condition of apprehension, as both visiting [Huguenots](#) and local Parisian [Catholics](#) were in fear of attack by the other side. In this situation, in the early morning of August 24th, the Duke of Guise had avenged his father by murdering Coligny in his lodgings. As Coligny's body was thrown into the street, Parisians had mutilated it and then begun a full-scale massacre of [Huguenots](#), a massacre which lasted fully five days. Henry of Navarre managed to avoid death only by converting to [Catholicism](#). Over the next few weeks the disorder had spread to various cities across France. In total, up to 10,000 [Huguenots](#) were killed in Paris and the provinces. Though the massacres severely weakened [Huguenot](#) power, it also reignited war, which only ceased after the Edict of Boulogne in 1573 had granted [Huguenots](#) amnesty and limited religious freedom. However, in this final year of Charles's reign there was a failed [Huguenot](#) coup at Saint-Germain and successful [Huguenot](#) uprisings in Normandy, Poitou, and the Rhône valley, setting the stage for another round of war. Having witnessed the horrors of a massacre he had neither approved of nor predicted, the King's fragile mental and physical constitution drastically weakened. His moods swung from boasting about the extremity of the massacre to exclamations that the screams of the murdered [Huguenots](#) kept ringing in his ears. Frantically, he blamed himself — "What blood shed! What murders! he cried to his nurse. What evil council I have followed! O my God, forgive me... I am lost! I am lost!" He also blamed his mother — "Who but you is the cause of all of this? God's blood, you are the cause of it all!" Queen Mother Catherine responded that she had a lunatic for a son. His physical condition, which seems to have been tubercular, deteriorated to the point where, by Spring 1574, his hoarse coughing was producing blood. These hemorrhages grew more acute. On the final day of his life, May 30th, he embraced his brother Henry of Navarre and went "Brother, you are losing a good friend. Had I believed all that I was told, you would not be alive. But I always loved you ... I trust you alone to look after my wife and daughter. Pray God for me. Farewell." As his younger brother, Henry, Duke of Anjou had recently been elected King of Poland and was away from France, Catherine resumed her regency until his return from Poland.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



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March 25, Wednesday (New Year's Day, Old Style): [Queen Elizabeth](#) of England granted a charter to [Walter Raleigh](#) to search and discover "remote and heathen lands." In this year he would found the colony of Roanoke on an island off the coast of what has become [North Carolina](#).

READ THE FULL TEXT

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT



NEVER READ AHEAD! TO APPRECIATE MARCH 25TH, 1584 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST). THE USUAL WAY TO WRITE THIS IS TO REFER TO "THE UNSUCCESSFUL COLONY OF ROANOKE," BUT NOTE, IT ISN'T UNSUCCESSFUL, YET — IT IS ONLY UNSUCCESSFUL AT THIS POINT IF WE HAVE ALLOWED OURSELVES TO GET AHEAD OF OURSELVES.

April 27, Monday (Old Style): Philip Amadas and Arthur Barlowe departed on a journey to the Virginia coast of the New World sponsored by [Walter Raleigh](#). They would reach the [North Carolina](#) coast near Roanoke Island on July 13, 1584, claim the island, and return to England during September.

July 13, Monday (Old Style): Philip Amadas and Arthur Barlowe arrived on the Virginia coast of the New World in their expedition sponsored by [Walter Raleigh](#) (the entire coast was then considered to be Virginia; nowadays we would say that what they were sighting the was coast of [North Carolina](#)).

September: Having stood on the soil of [North Carolina](#)'s Roanoke Island while perpetrating their little ceremony of ownership in the name of [Queen Elizabeth](#) and [Walter Raleigh](#), Philip Amadas and Arthur Barlowe headed back toward England.



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1585

[Walter Raleigh](#) became Sir Walter. His fleet of 7 vessels under Sir Richard Grenville and Ralph Lane, with 108 men, reached [North Carolina](#)'s Roanoke Island on the Virginia coast in June (he had also sent a fleet to South America). With the expedition was [Thomas Hariot](#), who in 1588 would publish an account of Virginia in which

A

Chronological TABLE

*Of the most remarkable passages in that part of
America, known to us by the name of NEW-
ENGLAND.*

Anno Dom.

1585. *Nova Albion* discovered by Sir *Francis Drake*,
and by him so Named.

1585. *April 9.* Sir *Richard Greenevile* was sent by Sir
Walter Rawleigh with a Fleet of Seven Sail to *Virginia*,
and was stiled the General of *Virginia*.

he would comment on its many exotic plants and animals (he had assisted in the design of the ships and was serving as Sir Walter's accountant and provided navigational expertise, while learning the Algonquian language). Neither the North American fleet nor the South American fleet would find any gold whatever, which was a major disappointment. Asked by Sir Walter to find the most efficient way to stack cannon balls on deck, Hariot whipped up a mathematical analysis of the close-packing of spheres that is remarkably prescient in regard not only to atomism but also to modern atomic theory (later he would stand accused of a



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belief in atomism, which of course was an unholy materialism and entirely unsafe).

BOTANIZING

Chronological observations of America

Cautionary Towns and Forts in the low-Countries delivered unto Queen *Elizabeths* hands.

Sir *Richard Greenville* was sent by Sir *Walter Rawleigh* April the Ninth, with a Fleet of 7 sail to *Virginia*, and was stiled the General of *Virginia*. He landed in the Island of St. *John de porto Rico* May the Twelfth, and there fortified themselves and built a *Pinnasse*, &C. In *Virginia* they left 100 men under the Government of Mr. *Ralph Lane*, and others.

Sir *Francis Drake*'s voyage to the *West-Indies*, wherein were taken the Cities of St. *Jago*, St. *Domingo Cartagena*, and the Town of St. *Augustine* in *Florida*.

Now (say some) Tobacco was first brought into *England* by Mr. *Ralph Lane* out of *Virginia*.

BY John Josselyn Gent.

From the year of the World

to the year of Christ 1673.



FLORIDA

TOBACCO

READ ABOUT VIRGINIA

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1586

Ralph Lane, 1st governor of Virginia, introduced Sir [Walter Raleigh](#) to a device apparently of his own devising, a long-stemmed clay pipe for the smoking of [tobacco](#). In Germany, DE PLANTIS EPITOME UTILISSIMA offered one of the 1st cautions against indiscriminate use of this “violent herb.”



(man smoking clay pipe)

Upon [Thomas Hariot](#)'s return to England from the Virginia coast, his patron having fallen into disfavor at the court, he entered the service of Henry Percy, 9th Earl of Northumberland. At Syon House, which was run by the earl's 2d cousin Thomas Percy, he would become a prolific mathematician and astronomer. He has credit for the theory of refraction.

Gunung Api (4.525°S, 129.871°E; summit elevation 640 meters), the volcano on the island of Banda Api that towers over the [spice](#) island of Neira in the Banda Sea, erupted. Gunung Api is the most northeasterly volcano in the Sunda-Banda arc, now part of Indonesia. The island of Banda Api is part of a 6-mile-wide caldera, mostly submerged, that is the northernmost of a chain of volcanoes. Gunung Api forms a conical peak at the center of this island. At least two episodes of caldera formation are thought to have occurred, with the arcuate islands of Lonthor and Neira considered to be remnants of the pre-caldera volcanoes. (Historical eruptions have mostly consisted of Strombolian eruptions from the summit crater, but larger explosive eruptions have also occurred and, occasionally, lava flows have reached the coast.)

Sir [Francis Drake](#), on landing at Roanoke off the coast of what is now [North Carolina](#), heard tales of colonists who had survived on soup made from *Sassafras albidum*. When he returned to England he took with him what may have been the 1st shipment of this plant. (In 1602 Bartholomew Gosnold would bring more material from the plant to England, and by 1607 it would be in great demand both in English coffeehouses and on the street. The tea was said to cure a wide range of diseases, while the wood was thought to repel insect attack. Today we know that oil of sassafras (once used to flavor root beer but out of use since the early 1960s) is substantially the chemical safrole, now regarded as a definite carcinogen. The most significant commercial use for sassafras today is the manufacture of *filé*, a powder made from young, dried leaves (they do not contain any safrole) used in the making of gumbo.

PLANTS



DURHAM

DURHAM, NORTH CAROLINA

August: Sir Richard Grenville and three ships arrived at [North Carolina](#)'s Roanoke Island off the Virginia coast of the North American continent. They would need to evacuate the colonists there, who had undergone great hardship.

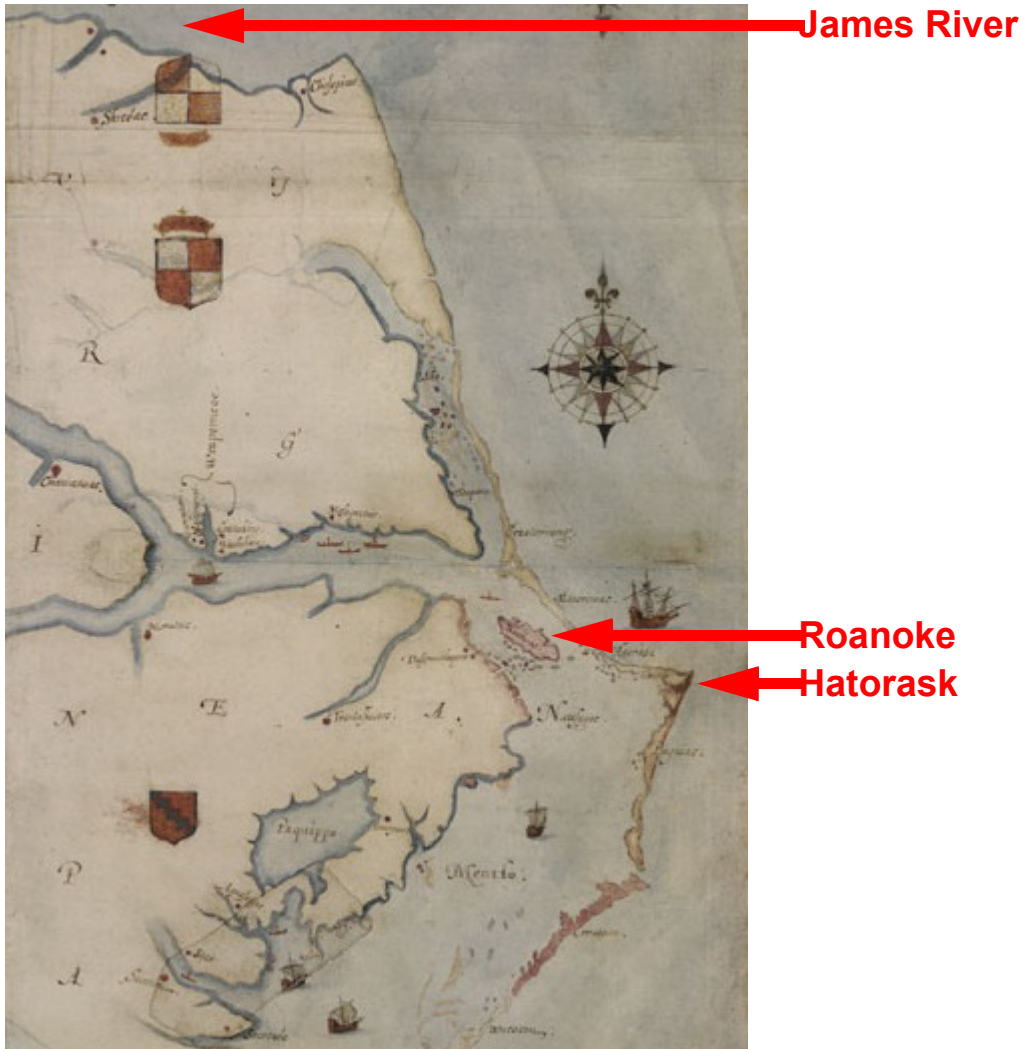
**THE FALLACY OF MOMENTISM: THIS STARRY UNIVERSE DOES NOT
CONSIST OF A SEQUENCE OF MOMENTS. THAT IS A FIGMENT, ONE WE
HAVE RECOURSE TO IN ORDER TO PRIVILEGE TIME OVER CHANGE,
A PRIVILEGING THAT MAKES CHANGE SEEM UNREAL, DERIVATIVE, A
MERE APPEARANCE. IN FACT IT IS CHANGE AND ONLY CHANGE WHICH
WE EXPERIENCE AS REALITY, TIME BEING BY WAY OF RADICAL
CONTRAST UNEXPERIENCED — A MERE INTELLECTUAL CONSTRUCT.
THERE EXISTS NO SUCH THING AS A MOMENT. NO “INSTANT” HAS
EVER FOR AN INSTANT EXISTED.**

DURHAM

DURHAM, NORTH CAROLINA

1587

July 22, Wednesday (Old Style): John White (1540-1606), sent by [Sir Walter Raleigh](#) with 150 men, women, and children to create the Cittie of Raleigh, landed on one of the islands of the barrier chain off present-day [North Carolina](#), named Hatorask Island. Sir Walter and [Captain Bartholomew Gosnold](#) had wanted him to settle these colonists at the mouth of the James River in present-day Virginia, but he chose to settle them on nearby Roanoke Island just inside this barrier chain.



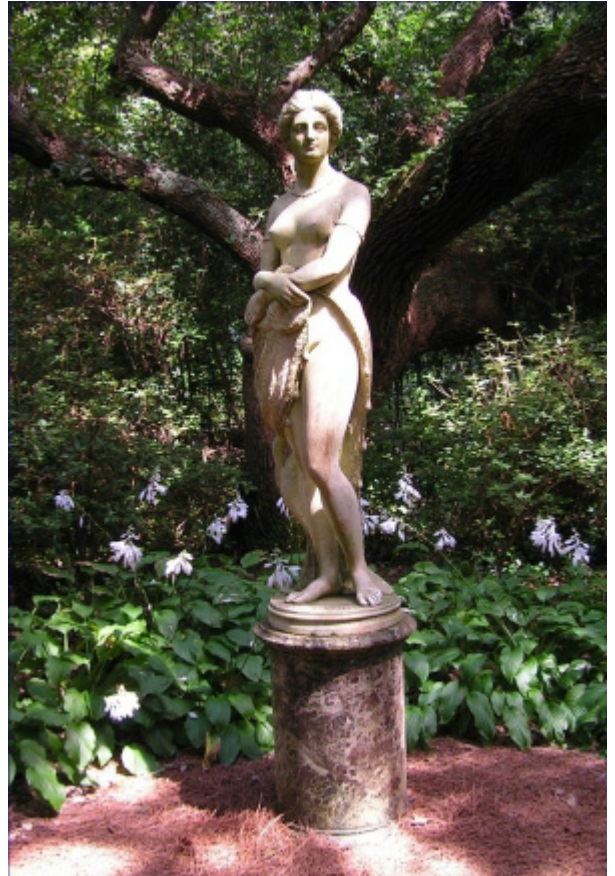
Probably during this year in England, [Thomas Hariot](#) was writing up his account of his 1585/1586 visit to Roanoke Island on the Virginia coast.

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DURHAM

DURHAM, NORTH CAROLINA

August 18, Friday (Old Style): In what is now [North Carolina](#), Elinor White Dare gave birth to a daughter, Virginia Dare, the 1st child to be born in the New World of English parents (we haven't a clue what happened to this little white girl, but we do have a nice postage stamp representing her on her mommy's breast, and a piece of garden statuary representing her as a buxom adult only partly succeeding in protecting her modesty by the strategic deployment of a buffalo hide).³



NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE



[“Stack of the Artist of Kouroo” Project](#)

[Durham, North Carolina](#)

3. This nature-girl sculpture would be done in Carrara marble in Italy in 1859 by the controversial American, Miss. Maria Louisa Lander. After being submerged in salt water for a couple of years on account of a shipwreck off the coast of Spain, the statue would arrive somewhat the worse for wear at Boston — where it would need to survive a fire. In 1923 Miss Lander would will it to [North Carolina](#), Elinor, where due to its lack of decorum it would wind up in the basement of the old Supreme Court Building. When Paul Green would present the drama “The Lost Colony” on July 4, 1937, he would put it on display at the outdoor theatre on Roanoke Island, and after that it would for a time adorn his garden near Chapel Hill (now the statue has been returned to a garden on Roanoke Island).



DURHAM

DURHAM, NORTH CAROLINA

August 22, Tuesday (Old Style): As John White returned toward England for more supplies, [North Carolina](#)'s Roanoke Island colony was thriving. He left seven assistants in charge, with very clear instructions that should the colonists should decide to leave the fort, they were to carve their destination into the bark of a tree (if they were being forced to flee due to an attack, they were to add to this a Maltese cross).



DURHAM

DURHAM, NORTH CAROLINA

1588

The Reverend [Richard Hakluyt](#) returned from his intelligence duties in Paris, to England.

[Giles Fletcher the Elder](#) served as an envoy to Russia to reestablish a treaty with tsar Feodor I that was primarily concerning the English trade. Before he departed Queen Elizabeth made him a Master of Requests. The product of this trip would be a treatise, *OF THE RUSSE COMMON WEALTH*, in 1591.

Publication of [Thomas Hariot](#)'s account of his visit to Roanoke Island along the Virginia coast, *A BRIEFE AND TRUE REPORT OF THE NEW FOUND LAND OF VIRGINIA: OF THE COMMODITIES THERE FOUND AND TO BE RAYSED, AS WELL MARCHANTABLE, AS OTHERS FOR VICTUALL, BUILDING AND OTHER NECESSARIES USERFOR THOSE THAT ARE AND SHALBE THE PLANTERS THERE; AND OF THE NATURE AND MANNERS OF THE NATURALL INHABITANTS: DISCOVERED BY THE ENGLISH COLONY THERE SEATED BY SIR RICHARD GREINUILE Knight in the YEERE 1585. WHICH REMAINED VNDER THE GOVERNMENT OF RAFE LANE ESQUIER, one of her Maiesties Equeries, during the space of twelue monethes: as THE SPECIALL CHARGE AND DIRECTION OF THE HONOURABLE SIR WALTER RALEIGH KNIGHT, LORD WARDEN OF THE ITANNERIES; WHO THEREIN HATH BEENE FAUOURED AND AUTHORISED BY HER MAIESTIE AND HER LETTERS PATENTS. DIRECTED TO THE ADVENTURERS, FAOOURERS, and Welwillers of the action, for the inhabiting and planting there: By Thomas Hariot; SERUANT TO THE ABOUENAMED Sir Walter, a member of the Colony, and there employed in discouering.* (Imprinted at London, 1588.) He provides an early account of the native [North Carolina](#) population encountered by the expedition: "Whereby it may be hoped, if means of good government be used, that they may in short time be brought to civility and the embracing of true religion."

A BRIEFE AND TRUE REPORT

BETWEEN ANY TWO MOMENTS ARE AN INFINITE NUMBER OF MOMENTS, AND BETWEEN THESE OTHER MOMENTS LIKEWISE AN INFINITE NUMBER, THERE BEING NO ATOMIC MOMENT JUST AS THERE IS NO ATOMIC POINT ALONG A LINE. MOMENTS ARE THEREFORE FIGMENTS. THE PRESENT MOMENT IS A MOMENT AND AS SUCH IS A FIGMENT, A FLIGHT OF THE IMAGINATION TO WHICH NOTHING REAL CORRESPONDS. SINCE PAST MOMENTS HAVE PASSED OUT OF EXISTENCE AND FUTURE MOMENTS HAVE YET TO ARRIVE, WE NOTE THAT THE PRESENT MOMENT IS ALL THAT EVER EXISTS — AND YET THE PRESENT MOMENT BEING A MOMENT IS A FIGMENT TO WHICH NOTHING IN REALITY CORRESPONDS.



DURHAM

DURHAM, NORTH CAROLINA

1590

In Frankfurt-am-Main, [Theodorus de Bry](#) and his sons prepared a new edition of [Thomas Hariot](#)'s 1588 report, retitled A BRIEFE AND TRUE REPORT OF THE NEW FOUND LAND OF VIRGINIA OF THE COMMODITIES AND OF THE NATURE AND MANNERS OF THE NATURALL INHABITANTS: DISCOVERED BY THE ENGLISH COLONY THERE SEATED BY SIR RICHARD GREINUILE KNIGHT IN THE YEERE 1585. WHICH REMAINED VNDER THE GOUERENMENT OF TWELUE MONETHES, AT THE SPECIALL CHARGE AND DIRECTION OF THE HONOURABLE SIR WALTER RALEIGH KNIGHT LORD WARDEN OF THE STANNERIES WHO THEREIN HATH BEENE FAUOURED AND AUTHORISED BY HER MAIESTIE AND HER LETTERS PATENTS: THIS FORE BOOKE IS MADE IN ENGLISH BY THOMAS HARIOT SERUANT TO THE ABOUENAMED SIR WALTER, A MEMBER OF THE COLONY, AND THERE EMPLOYED IN DISCOVERING. CVM GRATIA ET PRIVILEGIO CÆS. MATIS SPECIALI. FRANCOFORTI AD MOENVM, TYPIS IOANNIS WEHELL, SVMTIBVS VERO THEODORI DE BRY ANNO CIC IC XC. VENALES REPERIVNTVR IN OFFICINA SIGISMVNDI FEIRABENDII (in what would become [North Carolina](#)) with de Bry's illustrations based on the watercolors and sketches of colonist John White.

A BRIEFE AND TRUE REPORT

In about 1858, [Henry Thoreau](#) would make notes on this volume in his Indian Notebook #10.

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DURHAM

DURHAM, NORTH CAROLINA





DURHAM

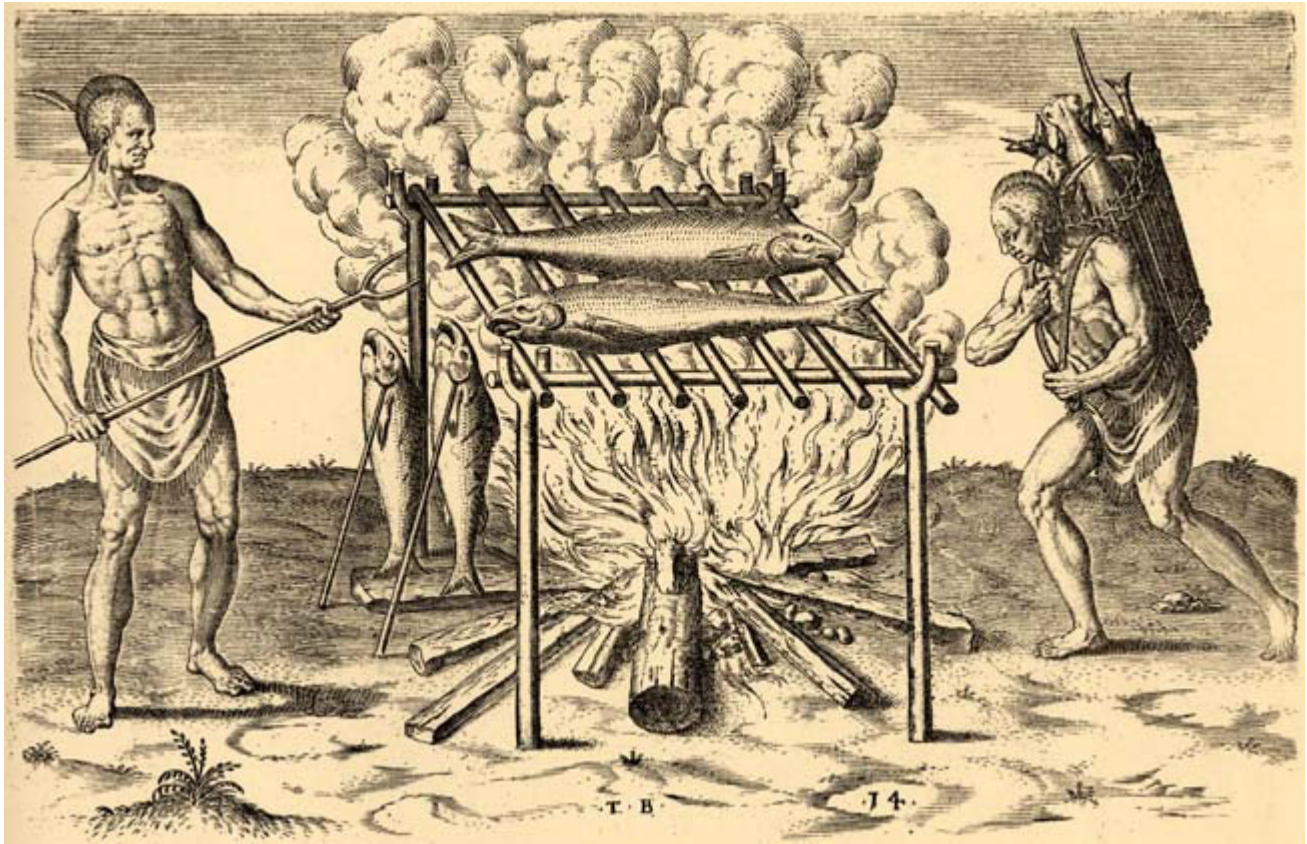
DURHAM, NORTH CAROLINA

THE MAINE WOODS: It was rather windy, and therefore Joe concluded to hunt after midnight, if the wind went down, which the other Indians thought it would not do, because it was from the south. The two mixed-bloods, however, went off up the river for moose at dark, before we arrived at their camp. This Indian camp was a slight, patched-up affair, which had stood there several weeks, built shed-fashion, open to the fire on the west. If the wind changed, they could turn it round. It was formed by two forked stakes and a cross-bar, with rafters slanted from this to the ground. The covering was partly an old sail, partly birch-bark, quite imperfect, but securely tied on, and coming down to the ground on the sides. A large log was rolled up at the back side for a head-board, and two or three moose-hides were spread on the ground with the hair up. Various articles of their wardrobe were tucked around the sides and corners, or under the roof. They were smoking moose-meat on just such a crate as is represented by With, in De Bry's "*Collectio Peregrinationum*," published in 1588, and which the natives of Brazil called *boucan*, (whence buccaneer,) on which were frequently shown pieces of human flesh drying along with the rest. It was erected in front of the camp over the usual large fire, in the form of an oblong square. Two stout forked stakes, four or five feet apart and five feet high, were driven into the ground at each end, and then two poles ten feet long were stretched across over the fire, and smaller ones laid transversely on these a foot apart. On the last hung large, thin slices of moose-meat smoking and drying, a space being left open over the centre of the fire. There was the whole heart, black as a thirty-two pound ball, hanging at one corner. They said, that it took three or four days to cure this meat, and it would keep a year or more. Refuse pieces lay about on the ground in different stages of decay, and some pieces also in the fire, half buried and sizzling in the ashes, as black and dirty as an old shoe. These last I at first thought were thrown away, but afterwards found that they were being cooked. Also a tremendous rib-piece was roasting before the fire, being impaled on an upright stake forced in and out between the ribs. There was a moose-hide stretched and curing on poles like ours, and quite a pile of cured skins close by. They had killed twenty-two moose within two months, but, as they could use but very little of the meat, they left the carcasses on the ground. Altogether it was about as savage a sight as was ever witnessed, and I was carried back at once three hundred years. There were many torches of birch-bark, shaped like straight tin horns, lying ready for use on a stump outside.

THEODORE DE BRY

DURHAM

DURHAM, NORTH CAROLINA



From this year until 1634, the firm of [Theodorus de Bry](#) in Frankfurt-am-Main would be presenting *COLLECTIONES PEREGRINATIONUM IN INDIAM ORIENTALEM ET INDIAM OCCIDENTALEM, XIII PARTIBUS COMPREHENSO A THEODORO, JOAN-THEODORO DE BRY, ET A MATHEO MERIAN PUBLICATAE*. Parts VII to IX would be prepared by his sons [Johann-Theodor de Bry](#) (1561-1623) and [Johann-Israel de Bry](#) (1565-1609), parts X to XII by [Johann-Theodor de Bry](#) alone, and part XIII by M. Merian. There would be 30 volumes in all, for the edition would be expanded by the sons to include European voyages to Asia.

August 15, Saturday (Old Style): When John White arrived back at [North Carolina](#)'s Roanoke Island settlement with a fresh boatload of supplies, he found the letters "CROATOAN" carved into a tree, and the settlers were nowhere to be seen. There wasn't any carved Maltese cross, or any other indication of distress. What had happened in this "Lost Colony" remains a mystery. (Did they merely realize that this racket "I'm the white man here" isn't as much fun as it has been made out to be — did they "go native"?)

**WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF**



DURHAM

DURHAM, NORTH CAROLINA

1602

[Sir Walter Raleigh](#) sent Samuel Mace of Weymouth to the Virginia coast ([North Carolina](#)) to seek survivors of the Lost Colony of Roanoke.

[John Josselyn](#) would in 1674 summarize the founding of New-England in the manner depicted on a following screen:



DURHAM

DURHAM, NORTH CAROLINA

AN ACCOUNT OF TWO VOYAGES TO NEW-ENGLAND.

New-England was first discovered by *John Cabota* and his son *Sebastian* in *Anno Dom. 1514*. A further discovery afterwards was made by the honourable *Sir Walter Rawleigh Knight* in *Anno 1584*. when as *Virginia* was discovered, which together with *Maryland, New-England, Nova Scotia* was known by one common name to the *Indians, Wingandicoa*, and by *Sir Walter Rawleigh* in honour of our Virgin Queen, in whose name he took possession of it, *Virginia*. In *King James* his Reign it was divided into Provinces as is before named. In 1602 these north parts were further discovered by *Capt. Bartholomew Gosnold*. The first *English* that planted there, set down not far from the *Narragansets-Bay*, and called their Colony *Plimouth*, since old *Plimouth, An. Dom. 1602*. *Sir John Popham* Lord chief Justice authorized by his Majesty, *King James*, sent a colony of *English* to *Sagadehock, An. 1606*. *Newfound-land* was discovered by one *Andrew Thorn* an English man in *Anno 1527*. *Sir Humphrey Gilbert* a west Countrey Knight took possession of it in the Queens name, *Anno 1582*. The first two Colonies in *New-England* failing, there was a fresh supply of *English* who set down in other parts of the Countrey, and have continued in a flourishing condition to this day.

BY *John Josselyn Gent.*

From the year of the World

to the year of Christ 1673.

1514

1584

1602

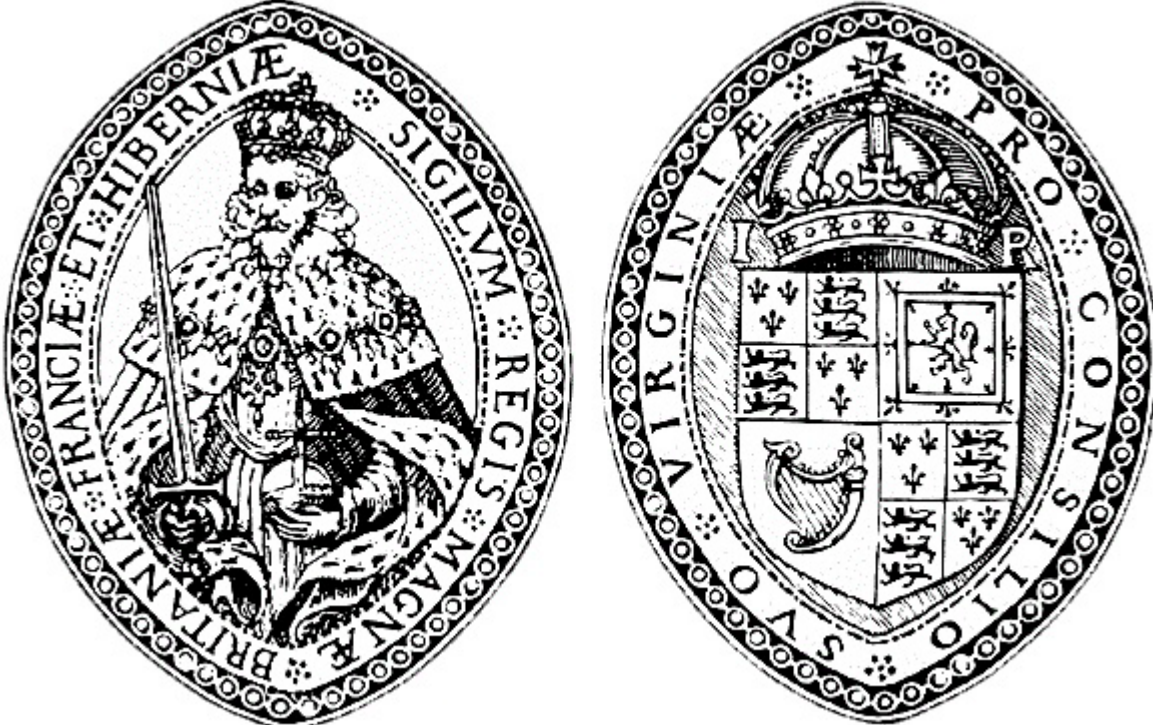
1606

1527

1582

DURHAM**DURHAM, NORTH CAROLINA****1606**

April 10, Thursday (Old Style): Charters for two joint stock companies, the “Virginia company of London” (“London Company”) and the “Virginia Company of Plymouth” (“Plymouth Company”) were issued by [King James I](#),



permitting [Sir Ferdinando Gorges](#) and John Popham to settle the American coast between Cape Fear and mid-Maine (this was the area that two years earlier Henry of Navarre, the French king, had claimed). The Reverend [Richard Hakluyt](#) and his young friend [Captain Bartholomew Gosnold](#) were involved in these negotiations.

DURHAM

DURHAM, NORTH CAROLINA

Between their respective spheres of operation there would be a coastal section of overlap from the 38th parallel to the 41st parallel in which either company was free to establish a settlement so long as it was at least a hundred miles distant from the other company's settlements.



[READ THE FULL TEXT](#)

[READ ABOUT VIRGINIA](#)

FIGURING OUT WHAT AMOUNTS TO A “HISTORICAL CONTEXT” IS WHAT THE CRAFT OF HISTORICIZING AMOUNTS TO, AND THIS NECESSITATES DISTINGUISHING BETWEEN THE SET OF EVENTS THAT MUST HAVE TAKEN PLACE BEFORE EVENT E COULD BECOME POSSIBLE, AND MOST CAREFULLY DISTINGUISHING THEM FROM ANOTHER SET OF EVENTS THAT COULD NOT POSSIBLY OCCUR UNTIL SUBSEQUENT TO EVENT E.

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DURHAM

DURHAM, NORTH CAROLINA

December 20, Saturday (Old Style): Admiral Christopher Newport brought the *Susan Constant*, the *Godspeed*, and the *Discovery* out of the mouth of the Thames River from London, heading off to establish a colony somewhere on the [Virginia](#) coast of the New World between 34 degrees and 41 degrees of latitude, conveying 105 male and 35 female colonists.

King James I of England, attempting once again to exploit the mythically rich, virgin coastline of the New World, had established several companies of these merchant adventurers — the London Company and the Plymouth Company.



This sailing was of the London Company, the first to send out ships. King James had given them the objectives of collecting gold, finding a route to the South Seas, and rescuing the Lost Colony of Roanoke. During this voyage Admiral Newport would have [John Smith](#) placed under arrest for mutiny. Adverse winds would hold their ship near England for 6 weeks, seriously depleting their food, and 45 would die on the voyage but, in May of the following year, 101 men and 4 boys would be able to disembark on a semi-island on the Virginia coast, to create a settlement to be named, in honor of their royal patron, Jamestown.

[READ ABOUT VIRGINIA](#)



DURHAM

DURHAM, NORTH CAROLINA

1609

The Second Virginia Charter.

READ ABOUT VIRGINIA

[Sir Thomas Gates](#), governor of Jamestown, referred to Eno tribespeople as the “Winocke.”

During this year the 1st sheep were being brought over from the Old World.



DURHAM

DURHAM, NORTH CAROLINA

1612

By this year there was in existence a book titled *THEATRUM ORBIS TERRARUM* produced by Abraham Ortelius, a Flemish mapmaker of German origin. This was the initial modern atlas and its large copper engravings would occasionally be altered as new information was brought in by mariners.

HISTORY OF
THE PRESS

[Samuel de Champlain](#), working from notes made by his scout Etienne Brulé, made the first map of New France, including not only Labrador but also what is now regarded as “New England,” and proceeding all the way west to Lake Ontario, showing for instance the Genesee River.



CARTOGRAPHY

[Captain John Smith](#) referred to Eno tribespeople as the “Weanock” and “Weanoc.” [William Strachey](#), 1st secretary of the colony of Virginia, born in Saffron Walden, mentioned the “Anoeg” tribespeople in *THE HISTORIE OF TRAVAILE INTO VIRGINIA BRITANNIA* (Printed for the Hakluyt Society, London), as centered near present-day Richmond, Virginia to the southwest of the Powhatan Confederacy: “whose howses are built as ours, ten daies distant from us....”

[Henry Thoreau](#) would jot in his Canadian Notebook that although the map that would be created by [Captain Smith](#) in 1616, four years hence:

is by many regarded as the oldest map of New England ... there is a map of it made when it was known to Christendom as New France, *CARTE GÉOGRAPHIQUE DE LA NOUVELLE FRANSE* ... 1612, from his [Champlaine's] observations between 1604 and 1607; a map extending from Labrador to Cape Cod and westward to the Great Lakes, and crowded with information, geographical, ethnographical, zöological, and botanical. He even gives the variation of the compass as observed by himself at that date on many parts of the coast.

DURHAM

DURHAM, NORTH CAROLINA

1629

October 30, Friday (Old Style): The initial patent for a province of [Carolina](#) was granted by King [Charles I](#), to his [Attorney Generall, Sir Robert Heath](#), “kindled with a certain laudable and pious desire as well of enlarging the Christian religion as our Empoire & encreasing the Trade & Commerce of this our kingdom” (the charter, which would never be implemented, was to cover “all that River or Rivelett of St Matthew on the South side & all that River or Rivelett of the great passe on the North side, & all the lands Tenements & Hereditaments lying, beeing & extending within or between the sayd Rivers by that draught or Tract to the Ocean upon the east side & soe to the west & soe fare as the Continent extends itselfe with all & every their appurtenances & alsoe all those our Islands of beayus Bahama & all other Isles & Islands lying southerly there or neare upon the foresayd continent ail which lye inclusively within the degrees of 31 & 36 of Northerne latitude; And all & singular the ports & stations of shippes & the Creeks of the sea belonging to the Rivers, Islands & lands aforesaid; with the fishings of all sorts of fish, whales, sturgeons & of other Royalives in the sea or in the rivers moreover all veines, mines or pits either upon or conceald of Gold, Silver Jewells & precious stones & all other things whatsoever, whither of stones or metalls or any other thing or matter found or to be found in the Region Territory Isles or limitts aforesaid”).



[READ THE FULL TEXT](#)

If you peruse the full text cited under the above button, one thing you will definitely not discover in that 1629 document is that this new province of Carolina was henceforward to be known as “Carolina” in honor of King Charles I of England! The reason is that this is simply an urban legend. That coast had already become well known as “Carolina” in a vastly earlier timeframe, during the 1560s, in honor of [King Charles IX of France](#), well before even the conception of the infant that was to become the English monarch Charles — in fact during the long and glorious reign of this infant’s father [King James VI](#) of Scotland and [James I](#) of England’s predecessor in the Tudor line of succession, [Queen Elizabeth \(I\) of England](#).



So you might ask, where did this urban legend originate, that the province was named “Carolina” in honor of King Charles I of England? In what year was this lie first introduced into our history books? (You will not find



DURHAM

DURHAM, NORTH CAROLINA

that allegation in Daniel Coxe's 1722 account *A DESCRIPTION OF THE ENGLISH PROVINCE OF CAROLANA, BY THE SPANIARDS CALL'D FLORIDA, AND BY THE FRENCH LA LOUISIANE. AS ALFO OF THE GREAT AND FAMOUS RIVER MESCHACEBE OR MISSISIPI, THE FIVE VAFT NAVIGABLE LAKES OF FREFH WATER, AND THE PARTS ADJACENT. TOGETHER WITH AN ACCOUNT OF THE COMMODITIES OF THE GROWTH AND PRODUCTION OF THE FAID PROVINCE. AND A PREFACE CONTAINING FOME CONFIDERATIONS ON THE CONFEQUENCES OF THE FRENCH MAKING SETTLEMENTS THERE*, published in London.

READ THE FULL TEXT

Quite to the contrary, what you will discover in that 1722 text is a frank confession that on an early French map “besides many very Remarkables there is One, which I cannot omit taking Notice of, viz. That on the Part where They fix Carolina, now and long fince inhabited by the Englifh, They have inferted this Memorable Paffage, Caroline ainfi nommez en l’honneur de Charles IX, par les François qui la decouvrirent en prirent offeffion, et s’establirent lan 15 . . Caroline fo name’d in Honour of Charles the IXth, by the French, who difcover’d, took Poffeffion of, and fettl’d it in the Year 15 . . by which the Author feems to intimate the Right of his Nation to that Province; who, if they are fo bold already, in fo Publick a manner, to put in their Claim to it, may, its to be fear’d, when they think themselves ftrong enough, by Force affert it.”)

The claim that the Carolinas were “named in honor of King Charles I of England” had clearly not been universally accepted by 1851, for in that year François Buloz prepared *ANNUAIRE DES DEUX MONDES: HISTOIRE GÉNÉRALE DES DIVERS ÉTATS*, published by the Bureau de l’Annuaire des deux mondes, and this French resource is very frank in asserting as indisputable fact that “Les deux Carolinas furent ainsi nommées on l’honneur de Charles IX, roi de France.”

READ THE FULL TEXT

I will repeat myself: In what year was this “named in honor of King Charles I of England” urban legend initiated, and introduced into our Anglocentric histories of America? I repeat myself because I have heard a rumor, which I will pass on to you. The rumor I have heard is that when King Charles II of England belatedly effected some sort of renewal of some sort of land grant in this region of the world, he declared the region to have been named “Carolina” in honor of his executed father Charles I. (Well, this is something to check out.)



DURHAM

DURHAM, NORTH CAROLINA

1650

[Edward Bland](#), exploring in the vicinity of the Chowan, Meherrin, and Roanoke rivers what he characterized as “New Brittanie,” referred to Eno tribespeople as the “Wainoke.”

The 1st white settlements near Albemarle Sound, in what today is [North Carolina](#), were made by frontiersmen from Virginia (many had been indentured servants, who had just completed the terms of their indenture that had paid for their crossing of the ocean, who had just been liberated from this obligation, and had been replaced at their duties by black slaves). Professor John Fiske of [Harvard College](#) would comment in 1897 on the sort of people who made up this migration:



[T]he English settlers who thus came southward from Virginia were very different in character from the sober Puritans, who went northward into Maryland. [North Carolina](#) was to Virginia something like what [Rhode Island](#) was to Massachusetts — a receptacle for all the factious and turbulent elements of Society; but in this case the general character of the emigration was immeasurably lower. The shiftless people who could not make a place for themselves in Virginia society, including many of the “poor whites,” flocked in large numbers into North Carolina. They were, in the main, very lawless in temper, holding it to be the chief end of man to resist all constituted authority, and above all things to pay no taxes. The history of North Carolina was accordingly much more riotous and disorderly than the history of any of the other colonies. “There were neither laws nor lawyers,” says Bancroft, with slight exaggeration. “The courts, such as they were, sat often in taverns, where the Judge might sharpen his wits with bad whiskey, while their decisions were not recorded, but were simply shouted by the crier from the inn door, or at the nearest market place.”

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE



DURHAM

DURHAM, NORTH CAROLINA

1654

May: Francis Yeardley, an Indian trader from Virginia, wrote to John Ferrar, deputy treasurer of the Virginia Company in Huntingdonshire, England, that a Tuscaroran had described to him a “great nation” called the “Haynokes” who had “valiantly resisted the Spaniards further northern attempts” (this letter would be presented in 1911 by Alexander S. Salley in *NARRATIVES OF EARLY CAROLINA, 1650-1708*).



DURHAM

DURHAM, NORTH CAROLINA

1655

[Nathaniel Batts](#) (1620-1679) made himself the earliest permanent white settler in [North Carolina](#).

Puritans took over the [Maryland](#) government, and one of the very first items on their agenda was repeal of the 1649  “Act Concerning Religion” with its really quite minimal protections for religious diversity.

Late in this year, or in the following year, [Quakers](#) came to Southern [Maryland](#) upon being expelled from Virginia. Among them was [Friend](#) Elizabeth Harris, who proceeded to convince Puritan leaders like Richard Preston to seek the “Inward Truth.” Richard Preston had his home at Preston-on-Patuxent, which was the seat of the Maryland government for a period until 1658. Elizabeth Harris would convince others as well, and meetings would begin to be established in Calvert County — for instance, at the Upper and Lower Cliffs.



DURHAM

DURHAM, NORTH CAROLINA

1663

March 24, Tuesday (1662, Old Style): King [Charles II](#), as repayment for their political support against the forces of [Oliver Cromwell](#), granted eight of his ex-generals, the Lords Proprietors, title to “[Carolina](#).” (This charter for the land area lying between Florida and Virginia would be later amended to include the Albemarle Sound settlements in [North Carolina](#).)

READ THE FULL TEXT

August 25, Tuesday-September 4, Friday (Old Style): King Charles II of England granted a charter to start a new colony on the North American continent. It was a master stroke for him to name this new colony [Carolina](#) in honor of his father King Charles I, because the region was already known as that, having been so designated in honor of King Charles IX of France (this reminds me of the manner in which President Dwight David Eisenhower designated May 1st as “Law and Order Day” in order to take the wind out of the sails of the commies, who had always used May 1st as their “May Day” celebration of the triumphs of international communism).

READ THE FULL TEXT



DURHAM

DURHAM, NORTH CAROLINA

1665

June 30, Friday (Old Style): Concessions and Agreements of the Lords Proprietors of the [Province of Carolina](#).

READ THE FULL TEXT

[John Evelyn](#)'s diary entry for this day was in part as follows:

John Evelyn's Diary

I went to Chattam:

THIS DAY IN PEPYS'S DIARY



DURHAM

DURHAM, NORTH CAROLINA

1666

June 23, Saturday (Old Style): Captain Robert Sanford, who was exploring (and naming) the Ashley River, on this day ceremonially took possession of the [Province of Carolina](#) for England and the Proprietors.

DURHAM

DURHAM, NORTH CAROLINA

1669

July 21, Wednesday (Old Style): The Lords Proprietors approved THE FUNDAMENTAL CONSTITUTION OF [CAROLINA](#) as penned by [John Locke](#), secretary to Ashley-Cooper. This document included a guarantee of religious freedom in language similar to what Locke had put into his A LETTER CONCERNING TOLERATION. This was to have a profound and lasting influence on the development of [Charleston](#)'s social fabric, as it would lead to the immigration of such diverse groups as the [Huguenots](#) and the Sephardic [Jews](#). Soon the Carolina colonists would sail from [London](#) on the *Albemarle*, the *Port Royal*, and the *Carolina*.

November 2, Tuesday (Old Style): The [Carolina](#) colonists reached Barbados, where the *Albemarle*, the *Port Royal*, and the *Carolina* were struck by a hurricane. The *Albemarle* was destroyed and the *Port Royal* and *Carolina* damaged.





DURHAM

DURHAM, NORTH CAROLINA

1670

A German adventurer, [John Lederer](#), visited a village called “Ænock” in the piedmont district of [North Carolina](#) that was:

built round a field, where in their Sports they exercise with so much labour and violence, and in so great numbers, that I have seen the ground wet with the sweat that dropped from their bodies: their chief Recreation is Slinging of stones. They are of mean stature and courage, covetous and thievish, industrious to earn a peny; and therefore hire themselves out to their neighbours, who employ them as Carryers or Porters. They plant abundance of Grain, reap three Crops in a Summer, and out of their Granary supply all the adjacent parts. [They] build not their houses of Bark, but of Watling and Plaister. In Summer, the heat of the weather makes them chuse to lie abroad in the night under thin arbours of wilde Palm. Some houses they have of Reed and Bark; they build them generally round: to each house belongs a little hovel made like an oven, where they lay up their Corn and Mast, and keep it dry. They parch their Nuts and Acorns over the fire, to take away their rank Oyliness; which afterwards pressed, yeeld a milky liquor, and the Acorns an Amber-colour'd Oyl. In these, mingled together, they dip their Cakes at great Entertainments, and so serve them up to their guests as an extraordinary dainty. Their Government is Democratic; and the Sentences of their old men are received as Laws, or rather Oracles, by them.⁴

4. William T. Baronet, ed., THE DISCOVERIES OF JOHN LEDERER (J.C., London, 1672)

DURHAM**DURHAM, NORTH CAROLINA****1672**

[Charles Town](#) was reported to consist of some 200-300 settlers who had erected 30 houses.

With the establishment of the [Carolina](#) colonial government in 1665, the settlements along the coast south of Virginia known to their inhabitants as Roanoke had ceased to constitute any longer an independent, if informal, republic subject only to the suzerainty of the native Tuscaroras and their client tribes. This previously independent government of Roanoke had had a governor, we know, for in this year Friend [George Fox](#) in passing through this area would meet that man:

Nathaniel Batts, formerly Governor of Roanoke, who goeth by the name of Captain Batts, who hath been a rude desperate man who hath a great command over the country, especially over the Indians.





DURHAM

DURHAM, NORTH CAROLINA

December 21[?], Saturday (Old Style): Friend [George Fox](#) arrived at Roanoke in what has become [North Carolina](#):

The next day, the 21[?]st of the Ninth month, having travelled hard through the woods and over many bogs and swamps, we reached Bonner's Creek; and there we lay that night by the fireside, the woman lending us a mat to lie on.

This was the first house we came to in Carolina. Here we left our horses, over-wearied with travel. Thence we went down the creek in a canoe, to Macocomocock [Chowan] River, and came to Hugh Smith's house, where the people of other professions came to see us (for there were no Friends in that part of the country), and many of them received us gladly.

Amongst others came Nathaniel Batts, who had been governor of Roanoke; he went by the name of Captain Batts, and had been a rude, desperate man. He asked me about a woman in Cumberland, who, he said he had been told, had been healed by our prayers, and by laying on of hands after she had been long sick, and given over by the physicians; and he desired to know the certainty of it. I told him we did not glory in such things, but many such things had been done by the power of Christ.

Not far from here we had a meeting among the people, and they were taken with the Truth; blessed be the Lord! Then passing down the river Maratick [Roanoke] in a canoe, we went down the bay Coney-Hoe, and came to the house of a captain, who was very loving, and lent us his boat, for we were much wet in the canoe, the water splashing in upon us. With this boat we went to the Governor's house; but the water in some places was so shallow that the boat, being laden, could not swim; so we were fain to put off our shoes and stockings, and wade through the water some distance.

The Governor, with his wife, received us lovingly; but a doctor there would needs dispute with us. And truly his opposing us was of good service, giving occasion for the opening of many things to the people concerning the Light and Spirit of God, which he denied to be in everyone; and affirmed that it was not in the Indians.

** Whereupon I called an Indian to us, and asked him whether when he lied, or did wrong to any one, there was not something in him that reproved him for it. He said there was such a thing in him, that did so reprove him; and he was ashamed when he had done wrong, or spoken wrong. So we shamed the doctor before the Governor and the people; insomuch that the poor man ran out so far that at length he would not own the Scriptures. We tarried at the Governor's that night; and next morning he very courteously walked with us himself about two miles through the woods, to a place whither he had sent our boat about to meet us. Taking leave of him, we entered our boat, and went that day about thirty miles to the house of Joseph Scott, one of the representatives of the country.*

There we had a sound, precious meeting; the people were tender, and much desired after meetings. At a house about four miles further, we had another meeting, to which came the Governor's secretary, who was chief secretary of the province, and had been formerly convinced.

FOX'S JOURNAL



DURHAM

DURHAM, NORTH CAROLINA

We note above Friend George's report of one Nathaniel Batts, who had formerly been Governor of Roanoke, "who goeth by the name of Captain Batts, who hath been a rude desperate man who hath a great command over the country, especially over the Indians." He also denominates this Roanoke resident as "The Old Governor," and reports that he moved "up and down among the people in the country," exercising a "great command over the country" despite the fact that he had formally retired from public life seven years before. The point of this is that it is very clear that in this area of the coast there had been an organized pre-colonial government, among a group of early settlers, of which we now know very little. (Presumably, the reason why we know so very little of this is, these early people had been racially integrated — when the later white overlords of Virginia and North Carolina came along, with their race-based system of labor, this early, racially integrated society would be gradually more and more marginalized and impoverished, and driven back into the swamps, and its records would be lost.)

George Fox



DURHAM

DURHAM, NORTH CAROLINA

1673

While on a journey out of Occhoneeche, their base island in Virginia, to trade with the [Cherokee](#), James Needham and Gabriel Arthur passed through “Aeno,” describing it as “an Indian towne two dayes jorny beyond Occhoneeche.”

Dr. Olfert Dapper’s *DIE UNBEKANTE NEUE WELT* described the New World, displaying a unicorn with an American eagle on its back.

Leeuwenhoek begins corresponding with the Royal Society of London describing his discoveries under the microscope.

THE SCIENCE OF 1673



DURHAM

DURHAM, NORTH CAROLINA

1688

Eno tribespeople were referred to as the “Weyanoke.”

DURHAM

DURHAM, NORTH CAROLINA

1701

An English adventurer, [John Lawson](#), journeyed north from the coast of South Carolina and then to the coast near Washington, [North Carolina](#), and would in 1709 in his London publication A NEW VOYAGE TO CAROLINA; CONTAINING THE EXACT DESCRIPTION AND NATURAL HISTORY OF THAT COUNTRY refer to this region as “the flower of the Carolinas,” reporting that the “Nation of Adshusheer” there was made up of two Native American farming tribes, the Enoe and the Occaneechi (both related to the Dakota) confederated with the Shakori (presumably at archaeological site 31OR13 on the Eno River about 14 miles east of the Occaneechi village Achonechy near present-day Hillsborough near [Durham](#)). Lawson described Adshusheer as “There runs a pretty Rivulet by this Town. Near the Plantation, I saw a prodigious overgrown Pine-Tree, having not seen any of that Sort of Timber for above 125 Miles.” “The houses of the Eno are said to have been different in some respects from those of their neighbors. Instead of building of bark, as did most Virginia and Carolina tribes, they used interwoven branches or canes and plastered them with mud or clay. The form was usually round. Near every house was a small oven-shaped structure in which they stored corn and nuts.”



He described the natives as “much addicted to a Sport they call Chenco, which is carry’d on with a Staff and a Bowl made of Stone, which they trundle upon a smooth Place, like a Bowling-Green, made for that Purpose.” He journeyed with Enoe Will, “their chief Man” who ruled “as far as the Banks of Reatkin” (the Haw River), east from Achonechy “through several other Streams, which empty themselves into the Branches of Cape-Fair.” The Great Indian Trading Path passed through this region, so presumably that was the track that was being followed. These local tribespeople, the Enos combined with the Shakoris, Tutelos, Saponis, Keyauwees, and Occaneechis, would be reduced to a population of approximately 750 people who in a later timeframe would be absorbed into the Catawba and/or Saponi groups.⁵

5. Hugh Talmage Lefler, ed., A NEW VOYAGE TO CAROLINA BY JOHN LAWSON (U of [North Carolina](#) P, Chapel Hill, 1967)

DURHAM**DURHAM, NORTH CAROLINA****1705**

Bath, the first town in [North Carolina](#), was begun.

While in England, [Robert Beverley, Jr.](#) authored THE HISTORY AND PRESENT STATE OF VIRGINIA, the first published history of a British Colony by a native of North America. He also wrecked his political career by writing from England a series of scandalous letters about affairs in Virginia. Governor Francis Nicholson wrote, for instance: "As to Mr. Beverley's letter and narrative, they are part false, part scandalous, & part Malitious, but I could not expect otherwise from a man of his universal ill character." After publication of his history volume, the illustrations of which were knockoffs of previously published illustrations rather than being based upon any personal knowledge either of the author or the illustrator, he returned to Virginia.

READ THE 1855 REPRINT

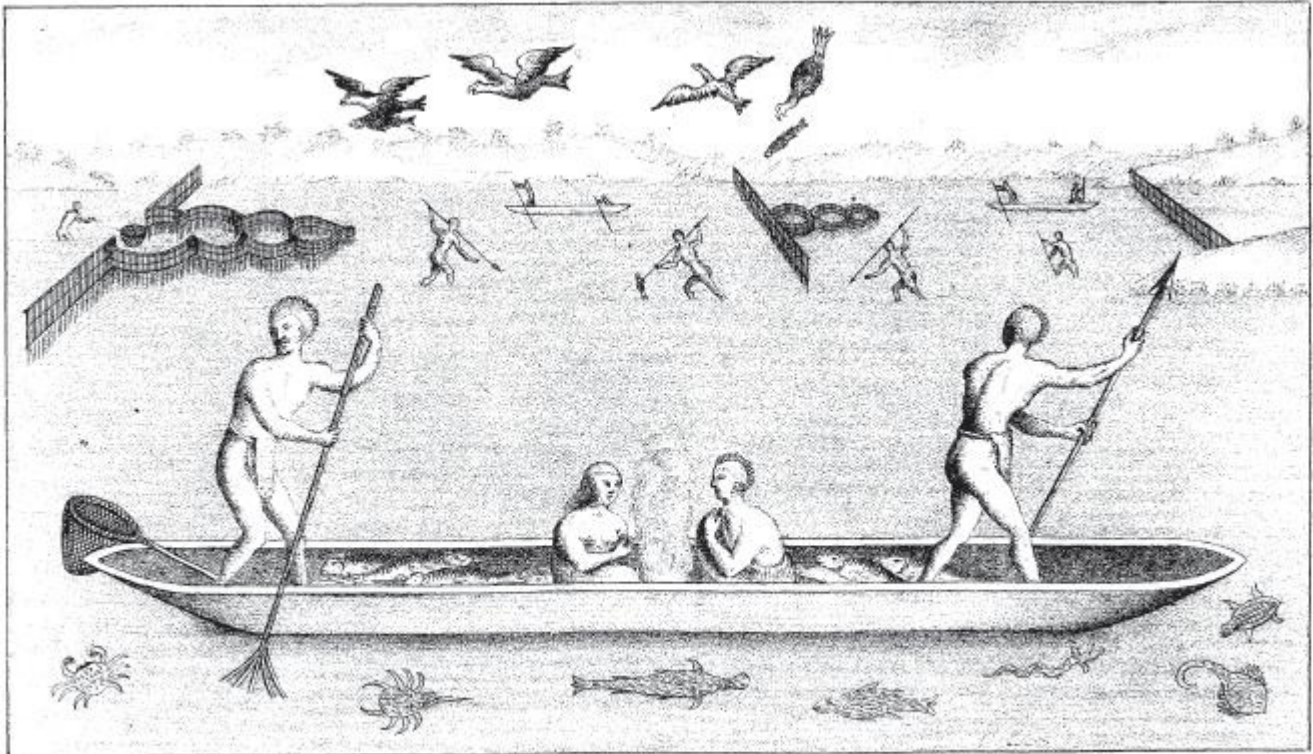
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WHAT?

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DURHAM

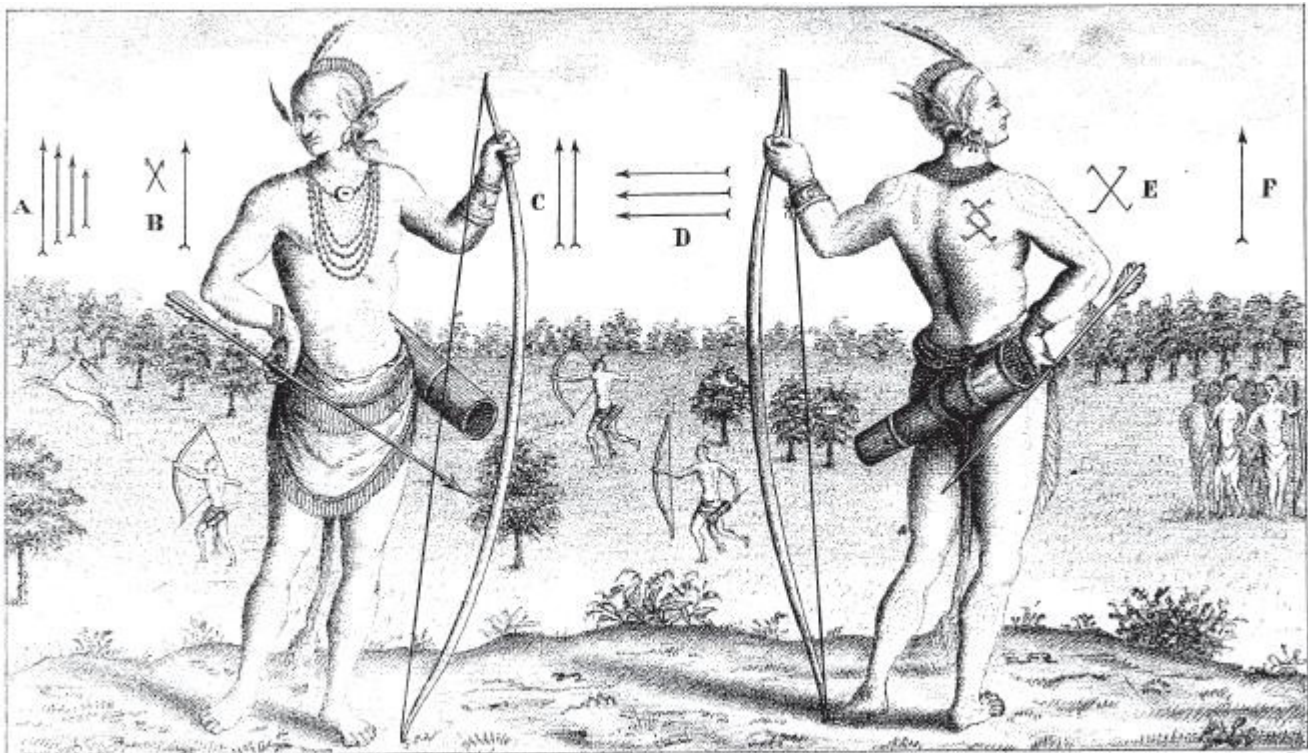
DURHAM, NORTH CAROLINA



Tab: 1.

Book 2.

Pag: 128. Lith. of Ritchie & Dunnivant Richmond, Va.



Tab: 2

Book 3

Pag: 129. Lith. of Ritchie & Dunnivant Richmond, Va.



DURHAM

DURHAM, NORTH CAROLINA

1710

The [tomato](#) was introduced into the English colonies of North America.

Germans and Swiss established a settlement on the Neuse River of the [North Carolina](#) piedmont region.

Due to disputes over governance, the Carolina colony began to split into [North Carolina](#) and [South Carolina](#).



DURHAM

DURHAM, NORTH CAROLINA

1711

September 11, Tuesday (Old Style): In [North Carolina](#), onset of the [Tuscarora War](#), between the Tuscarora tribe and Europeans. [John Lawson](#) was one of the 1st casualties. After two years of fighting off any number of military expeditions, the Tuscarora would abandon the effort and relocate toward the north — this would turn out to be the final significant attempt by the native tribes along the eastern seaboard to turn back the wave of white settlers who were crowding them inland.

[CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE](#)



DURHAM

DURHAM, NORTH CAROLINA

1712

A government official from [South Carolina](#), [John Barnwell](#), went with a military expedition against the Tuscarora in eastern [North Carolina](#). By 1725 this expedition would create a map that indicates “Acconeechy Old Towns,” on what appears to be New Hope Creek (possibly this had been site of “Adshusheer”).



DURHAM

DURHAM, NORTH CAROLINA

1715

In Carolina, the Yemassee went on the warpath killing hundreds of English colonists. This Indian War would go on for two years.

The Eno tribespeople merged with the Catawbais in the [North Carolina](#)/South Carolina border area (they may have then traveled with the Saponis to northern [North Carolina](#)).



DURHAM

DURHAM, NORTH CAROLINA

1716

Virginia Lieutenant Governor [Alexander Spotswood](#) proposed that the Eno tribespeople, along with the Saras and Keyauwees, be resettled at “Eno Town,” presumably either on the Neuse River or in the Albemarle area of [North Carolina](#).



DURHAM

DURHAM, NORTH CAROLINA

1717

To allow for expansion, [Charles Town](#) began to tear down its city wall and fortifications.

[CHARLESTON](#)

The Boones, a [Quaker](#) family, came over from Devonshire to Pennsylvania colony to join one member of the family, Squire Boone, who was already in Philadelphia. Later they would relocate to Frederick County in Virginia, thence to [North Carolina](#), and thence to Kentucky.



DURHAM

DURHAM, NORTH CAROLINA

1718

November 22, Saturday (Old Style): Off the coast of [North Carolina](#) or what was then Virginia, the English [pirate](#) generally known as “Blackbeard” was killed and then his massive head was severed to be suspended from a ship’s bowsprit:

EDWARD “BLACKBEARD” TEACH



The massive skull would, evidently, be fashioned into a punchbowl, for the entertainment of many at the Raleigh tavern in Williamsburg:

Blackbeard, whose family name was given as Teach, was in reality named Drummond, a native of Bristol. I have learned this fact from one of his family and name, of respectable standing in Virginia, near Hampton. Captain Drummond was a half-crazed man, under high excitements, by his losses and imprisonment from the French. He had been a privateersman out of Liverpool, and had made several French captures, all of which he lost by their restoration at the peace. He then went again to sea and took all French vessels which he could, AS A PIRATE, and eventually, being an outlaw, he captured all kinds of whatever he came across. His surgeon, for a part of his time, was a Doctor Cabot, who became the ancestor of a family of respectability in Virginia. The name of Teach, it may be observed, seems to be a feigned name, because no such name can be found in the Philadelphia or New York Directories, just as I happen to know, that the names of Crowell, in this country, is an altered name, in 1675, from Cromwell, the Protector. When the vessel which captured Blackbeard returned to Virginia, they set up his head on a pike planted at “Blackbeard point,” then an island. Afterwards, when his head was taken down, his skull was made into the bottom part of a very large punch bowl, called the infant, which was long used as a drinking vessel at the Raleigh tavern at Williamsburg. It was enlarged with silver, or silver plated; and I have seen those whose forefathers have spoken of their drinking punch from it, with a silver ladle appurtenant to that bowl.

THE MARKET FOR HUMAN BODY PARTS



DURHAM

DURHAM, NORTH CAROLINA

1729

North Carolina became a royal English colony (The Carolina Proprietors sold their patent to the English Crown and the monarch divided the Carolina colony into North and South Carolina). Georgetown in South Carolina was surveyed.



DURHAM

DURHAM, NORTH CAROLINA

1734

October 22, Tuesday-November 2, Saturday (Old Style): Daniel Boone was born during this period near Reading in Exeter township in Berks County, Pennsylvania. He was the 6th among 11 children born to Squire and Sarah Morgan Boone. As a youth Daniel would be taken by his family to the [North Carolina](#) frontier.



DURHAM

DURHAM, NORTH CAROLINA

1737

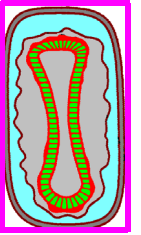
Disposition of the [North Carolina](#) Biennial Act.



DURHAM

DURHAM, NORTH CAROLINA

1738



English trader James Adair would assert that in this year “the [Cherake](#) received a most depopulating shock by the [small pox](#), which reduced them almost one-half, in about a year’s time: it was conveyed into Charles-town by the Guinea-men, and soon after among them, by the infected goods.” He might have been referring to slaves from the Guinea coast but most likely was referring to the slavers. In April 1738 a negrero, the *London Frigate*, had offloaded its human cargo on the barrier island north of Charleston without the usual quarantine procedures. Disease had exploded through the countryside infecting both the settler and native population. In Charleston it affected people “s. extensively that there were not a sufficient number of persons i. health to attend the sick, and many persons perished from neglect and want.” The [South Carolina Gazette](#) indicated that 647 whites and 1028 blacks contracted the disease, of whom 157 whites and 138 blacks died in Charleston. Local physicians resorted to the controversial practice of inoculation and only 16 of the 683 who received inoculation died. The anxiety of the authorities at the loss of revenues from the Indian trade because of the decimation in the population was such that Dr. Thomas Dale, a physician, judge, and member of the government inner circle, was dispatched to inoculate various of the tribes (this apparently raised some suspiciousness). Trade with the Cherokee was halted for about 18 months and when it resumed the remaining Cherokee underwent another major mortality event — a spasm of suicide as survivors viewed their scarred faces in the mirrors sent as trade goods.



DURHAM

DURHAM, NORTH CAROLINA

1741

The following is from the colonial law of [North Carolina](#):

Notice of the commitment of runaways – viz., 1741, c. 24, 29. “An act concerning servants and [slaves](#).”

Copy of notice containing a full description of such runaway and his clothing. – The sheriff is to “cause a copy of such notice to be sent to the clerk or reader of each church or chapel within his county, who are hereby required to make publication thereof by setting up the same in some open and convenient place, near the said church or chapel, on every Lord’s day, during the space of two months from the date thereof.”

1741, c. 24, 45. – “Which proclamation shall be published on a Sabbath day at the door of every church or chapel, or, for want of such, at the place where divine service shall be performed in the said county, by the parish clerk or reader, immediately after divine service; and if any slave or slaves, against whom proclamation hath been thus issued, stay out and do not immediately return home, it shall be lawful for any person or persons whatsoever to kill and destroy such slave or slaves by such way or means as he or she shall think fit, without accusation or impeachment of any crime for the same.”



DURHAM

DURHAM, NORTH CAROLINA

1743

[James Adair](#) referred to Enoe tribespeople as the “Eenó.”



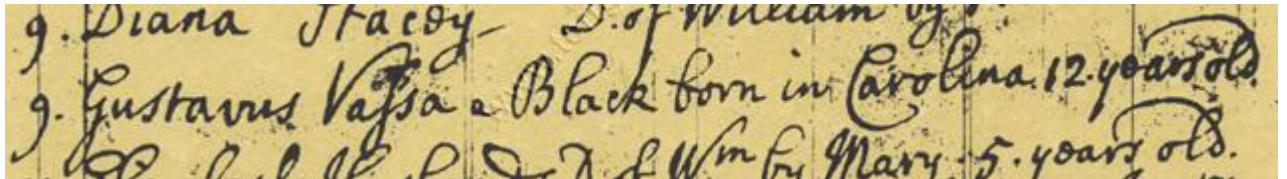
DURHAM

DURHAM, NORTH CAROLINA

1745

Lots were laid out for the Ansonborough neighborhood of [Charleston, South Carolina](#).

In about this year [Olaudah Equiano](#) was born the son of a chief in an area called “Eboe” in Guinea or Benin in Africa — unless the 1759 baptismal record we have belatedly discovered in England is correct and actually he would be born in the [Carolina](#) colony in the New World in about 1747.⁶



**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**

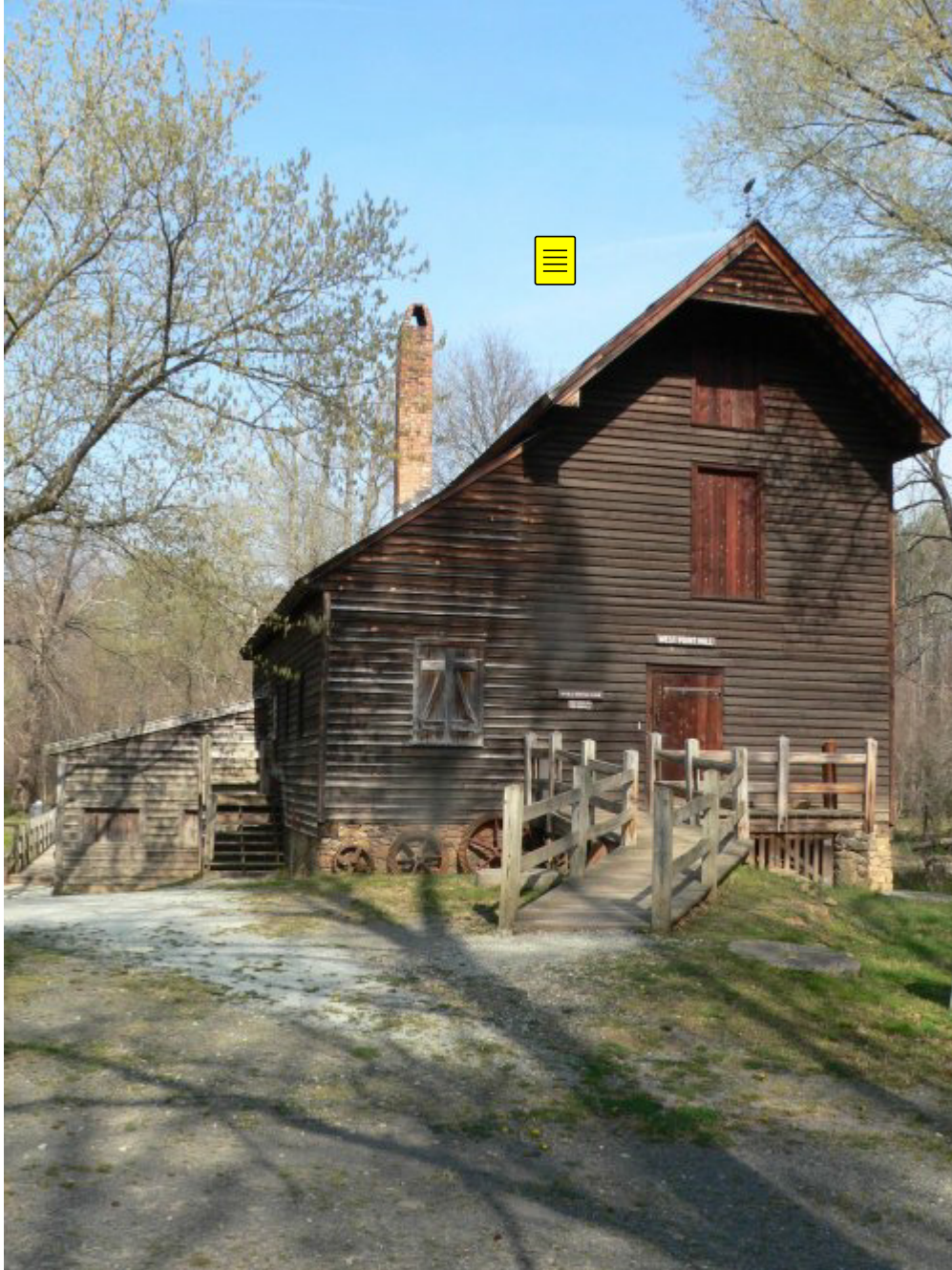
6. [Olaudah Equiano](#)’s detailed account of his early life in Africa, although it is more substantial than what was offered by any similar black writer of the period, is such that it could have been fabricated out of mere borrowings from various published pieces of travel writing, and from white antislavery texts like those by [Anthony Benezet](#). This is not to say that Equiano’s account is a fabrication; it is only to say that there is no detail in it that might be granted any probative weight. If, for instance, a person came into a police station to attempt to confess to a currently unsolved murder, but was able to provide the police only with details of the crime that had already been published in the news media and with no accurate further details (this does rather often happen), although the police would collect such testimony a competent District Attorney would not automatically on such a basis bring a charge of murder or discount other possible explanations.

DURHAM

DURHAM, NORTH CAROLINA

1750

Scots, Irish, and English farmers settled on land granted by [John Carteret, Earl of Granville](#), and built gristmills such as West Point on the Eno River near [Durham, North Carolina](#).⁷



7. Carteret had inherited a 1/8th share in Carolina through his great-grandfather Sir George Carteret. When other inheritors had sold their shares back to the crown in 1729, Carteret had retained his by pledging not to interfere in the government of the colony. His portion would come to be understood as a strip of land along the southern border of Virginia 60 miles in width. Following the American revolution, Carteret heirs would receive partial compensation for their loss of this "Granville District."



DURHAM

DURHAM, NORTH CAROLINA

1751

The Boone family began to settle in Rowan County, [North Carolina](#), on the Yadkin River, with Daniel Boone taking up hunting as his profession.





DURHAM

DURHAM, NORTH CAROLINA

1753

Daniel Boone's family of origin was settled on the Yadkin River of [North Carolina](#).



DURHAM

DURHAM, NORTH CAROLINA

1755

It may be that in this year, still at sea while his family was coming to America from Ireland, the [Andrew Jackson](#) was born who would become our 7th President.⁸

8. The official story has always been that Andrew Jackson was born on March 15, 1767 in a cabin in a backwoods region known as the Waxhaws, along the border between [North Carolina](#) and South Carolina. Allan W. Eckert, in THE FRONTIERSMAN, has however contended that there is ample evidence to suspect this to be a mere cover story, designed to enable Jackson to get past the US Constitution and contend for the presidency. Eckert instances that several people who knew Jackson personally, including a woman who claimed to have delivered him, gave the date of his birth not as 1767 but as 1755, and insisted that the birth took place aboard a ship coming here from Ireland.

(This is over and above the fact that the Waxhaws cabin was in 1787 being considered to be in South Carolina, whereas later more definitive surveys have placed it instead above the demarcation line, in North Carolina.)



DURHAM

DURHAM, NORTH CAROLINA

1756

August 14, Saturday: The French and Indians under Montcalm captured Fort Oswego and destroyed it.

Daniel Boone and Rebecca Bryan were wed. They would soon settle in Rowan County, [North Carolina](#).⁹



9. There seems no indication that this was a [Quaker](#) bride or a meetinghouse ceremony — since the bridegroom had already been active as a warrior, it would appear that by this point he had left his family heritage forgotten and far behind him.



DURHAM

DURHAM, NORTH CAROLINA

1760

Governor Arthur Dobbs discovered the Venus Fly-trap in [North Carolina](#) and sent a description to [Peter Collinson](#), in England.

PLANTS

The colony of South Carolina attempted to rid itself of slavery, only to be blocked by Great Britain (Burge, COMMENTARIES, I. 737, note; W.B. Stevens, HISTORY OF GEORGIA, I. 286).

SLAVERY

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: South Carolina had the largest and most widely developed slave-trade of any of the continental colonies. This was owing to the character of her settlers, her nearness to the West Indian slave marts, and the early development of certain staple crops, such as rice, which were adapted to slave labor.¹⁰ Moreover, this colony suffered much less interference from the home government than many other colonies; thus it is possible here to trace the untrammelled development of slave-trade restrictions in a typical planting community.

As early as 1698 the slave-trade to South Carolina had reached such proportions that it was thought that "the great number of negroes which of late have been imported into this Collony may endanger the safety thereof." The immigration of white servants was therefore encouraged by a special law.¹¹ Increase of immigration reduced this disproportion, but Negroes continued to be imported in such numbers as to afford considerable revenue from a moderate duty on them. About the time when the Assiento was signed, the slave-trade so increased that, scarcely a year after the consummation of that momentous agreement, two heavy duty acts were passed, because "the number of Negroes do extremely increase in this Province, and through the afflicting providence of God, the white persons do not proportionately multiply, by reason whereof, the safety of the said Province is greatly endangered."¹² The trade, however, by reason of the encouragement abroad and of increased business activity in exporting naval stores at home, suffered scarcely any check, although repeated acts, reciting the danger incident to a "great importation of Negroes," were passed, laying high duties.¹³ Finally, in 1717, an additional duty of £40,¹⁴ although due in depreciated currency, succeeded so nearly in stopping the trade that, two years later, all existing duties were repealed and one of £10 substituted.¹⁵ This continued during the time of resistance to the proprietary government, but by 1734 the importation had again reached large proportions. "We must therefore beg leave," the colonists write in that year, "to

10. Cf. Hewatt, HISTORICAL ACCOUNT OF S. CAROLINA AND GEORGIA (1779), I. 120 ff.; reprinted in S.C. HIST. COLL. (1836), I. 108 ff.

11. Cooper, STATUTES AT LARGE OF S. CAROLINA, II. 153.

12. The text of the first act is not extant: cf. Cooper, STATUTES, III. 56. For the second, see Cooper, VII. 365, 367.

13. Cf. Grimké, PUBLIC LAWS OF S. CAROLINA, page xvi, No. 362; Cooper, STATUTES, II. 649. Cf. also GOVERNOR JOHNSON TO THE BOARD OF TRADE, Jan. 12, 1719-20; reprinted in Rivers, EARLY HISTORY OF S. CAROLINA (1874), App., xii.

14. Cooper, STATUTES, VII. 368.

15. Cooper, STATUTES, III. 56.



DURHAM

DURHAM, NORTH CAROLINA

inform your Majesty, that, amidst our other perilous circumstances, we are subject to many intestine dangers from the great number of negroes that are now among us, who amount at least to twenty-two thousand persons, and are three to one of all your Majesty's white subjects in this province. Insurrections against us have been often attempted."¹⁶ In 1740 an insurrection under a slave, Cato, at Stono, caused such widespread alarm that a prohibitory duty of £100 was immediately laid.¹⁷ Importation was again checked; but in 1751 the colony sought to devise a plan whereby the slightly restricted immigration of Negroes should provide a fund to encourage the importation of white servants, "to prevent the mischiefs that may be attended by the great importation of negroes into this Province."¹⁸ Many white servants were thus encouraged to settle in the colony; but so much larger was the influx of black slaves that the colony, in 1760, totally prohibited the slave-trade. This act was promptly disallowed by the Privy Council and the governor reprimanded;¹⁹ but the colony declared that "an importation of negroes, equal in number to what have been imported of late years, may prove of the most dangerous consequence in many respects to this Province, and the best way to obviate such danger will be by imposing such an additional duty upon them as may totally prevent the evils."²⁰ A prohibitive duty of £100 was accordingly imposed in 1764.²¹ This duty probably continued until the Revolution.

An invention important to the development of the cloth industry occurred during this year. Robert Kay developed the drop-box. Because this development would have an impact on the demand for bales of [cotton](#) as a raw material for cloth, it would have an impact on the demand for field labor to grow this cotton, and therefore would eventually have consequences in terms of human [slavery](#) — and in terms of the [international slave trade](#).²²

W.E. Burghardt Du Bois: The history of slavery and the slave-trade after 1820 must be read in the light of the industrial revolution through which the civilized world passed in the first half of the nineteenth century. Between the years 1775 and 1825 occurred economic events and changes of the highest importance and widest influence. Though all branches of industry felt the impulse of this new industrial life, yet, "if we consider single industries, cotton manufacture has, during the nineteenth century, made the most magnificent and gigantic advances."²³ This fact is easily explained by the remarkable series of

16. From a memorial signed by the governor, President of the Council, and Speaker of the House, dated April 9, 1734, printed in Hewatt, *HISTORICAL ACCOUNT OF S. CAROLINA AND GEORGIA* (1779), II. 39; reprinted in S.C. Hist. Coll. (1836), I. 305-6. Cf. N.C. COL. REC., II. 421.

17. Cooper, *STATUTES*, III. 556; Grimké, *PUBLIC LAWS*, page xxxi, No. 694. Cf. Ramsay, *HISTORY OF S. CAROLINA*, I. 110.

18. Cooper, *STATUTES*, III. 739.

19. The text of this law has not been found. Cf. Burge, *COMMENTARIES ON COLONIAL AND FOREIGN LAWS*, I. 737, note; Stevens, *HISTORY OF GEORGIA*, I. 286. See instructions of the governor of New Hampshire, June 30, 1761, in Gordon, *HISTORY OF THE AMERICAN REVOLUTION*, I. letter 2.

20. Cooper, *STATUTES*, IV. 187.

21. This duty avoided the letter of the English instructions by making the duty payable by the first purchasers, and not by the importers. Cf. Cooper, *STATUTES*, IV. 187.

22. Bear in mind that in early periods the Southern states of the United States of America produced no significant amount of [cotton](#) fiber for export — such production not beginning until 1789. In fact, according to page 92 of Seybert's *STATISTICS*, in 1784 a small parcel of cotton that had found its way from the US to Liverpool had been refused admission to England, because it was the customs agent's opinion that this involved some sort of subterfuge: it could not have originated in the United States.

23. Beer, *GESCHICHTE DES WELTHANDELS IM 19^{TE}N JAHRHUNDERT*, II. 67.



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inventions that revolutionized this industry between 1738 and 1830, including Arkwright's, Watt's, Compton's, and Cartwright's epoch-making contrivances.²⁴ The effect which these inventions had on the manufacture of cotton goods is best illustrated by the fact that in England, the chief cotton market of the world, the consumption of raw cotton rose steadily from 13,000 bales in 1781, to 572,000 in 1820, to 871,000 in 1830, and to 3,366,000 in 1860.²⁵ Very early, therefore, came the query whence the supply of raw cotton was to come. Tentative experiments on the rich, broad fields of the Southern United States, together with the indispensable invention of Whitney's cotton-gin, soon answered this question: a new economic future was opened up to this land, and immediately the whole South began to extend its cotton culture, and more and more to throw its whole energy into this one staple.

Here it was that the fatal mistake of compromising with slavery in the beginning, and of the policy of *laissez-faire* pursued thereafter, became painfully manifest; for, instead now of a healthy, normal, economic development along proper industrial lines, we have the abnormal and fatal rise of a slave-labor large farming system, which, before it was realized, had so intertwined itself with and braced itself upon the economic forces of an industrial age, that a vast and terrible civil war was necessary to displace it. The tendencies to a patriarchal serfdom, recognizable in the age of Washington and Jefferson, began slowly but surely to disappear; and in the second quarter of the century Southern slavery was irresistibly changing from a family institution to an industrial system.

The development of Southern slavery has heretofore been viewed so exclusively from the ethical and social standpoint that we are apt to forget its close and indissoluble connection with the world's cotton market. Beginning with 1820, a little after the close of the Napoleonic wars, when the industry of cotton manufacture had begun its modern development and the South had definitely assumed her position as chief producer of raw cotton, we find the average price of cotton per pound, 8½d. From this time until 1845 the price steadily fell, until in the latter year it reached 4d.; the only exception to this fall was in the years 1832-1839, when, among other things, a strong increase in the English demand, together with an attempt of the young slave power to "corner" the market, sent the price up as high as 11d. The demand for cotton goods soon outran a crop which McCullough had pronounced "prodigious," and after 1845 the price started on a steady rise, which, except for the checks suffered during the continental revolutions and the Crimean War, continued until

24. A list of these inventions most graphically illustrates this advance: —

1738, John Jay, fly-shuttle. John Wyatt, spinning by rollers.

1748, Lewis Paul, carding-machine.

1760, Robert Kay, drop-box.

1769, Richard Arkwright, water-frame and throstle. James Watt, steam-engine.

1772, James Lees, improvements on carding-machine.

1775, Richard Arkwright, series of combinations.

1779, Samuel Compton, mule.

1785, Edmund Cartwright, power-loom.

1803-4, Radcliffe and Johnson, dressing-machine.

1817, Roberts, fly-frame.

1818, William Eaton, self-acting frame.

1825-30, Roberts, improvements on mule.

Cf. Baines, HISTORY OF THE COTTON MANUFACTURE, pages 116-231; *ENCYCLOPÆDIA BRITANNICA*, 9th ed., article "Cotton."

25. Baines, HISTORY OF THE COTTON MANUFACTURE, page 215. A bale weighed from 375 lbs. to 400 lbs.



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1860.²⁶ The steady increase in the production of cotton explains the fall in price down to 1845. In 1822 the crop was a half-million bales; in 1831, a million; in 1838, a million and a half; and in 1840-1843, two million. By this time the world's consumption of cotton goods began to increase so rapidly that, in spite of the increase in Southern crops, the price kept rising. Three million bales were gathered in 1852, three and a half million in 1856, and the remarkable crop of five million bales in 1860.²⁷

Here we have data to explain largely the economic development of the South. By 1822 the large-plantation slave system had gained footing; in 1838-1839 it was able to show its power in the cotton "corner;" by the end of the next decade it had not only gained a solid economic foundation, but it had built a closed oligarchy with a political policy. The changes in price during the next few years drove out of competition many survivors of the small-farming free-labor system, and put the slave *régime* in position to dictate the policy of the nation. The zenith of the system and the first inevitable signs of decay came in the years 1850-1860, when the rising price of cotton threw the whole economic energy of the South into its cultivation, leading to a terrible consumption of soil and slaves, to a great increase in the size of plantations, and to increasing power and effrontery on the part of the slave barons. Finally, when a rising moral crusade conjoined with threatened economic disaster, the oligarchy, encouraged by the state of the cotton market, risked all on a political *coup-d'état*, which failed in the war of 1861-1865.²⁸

26. The prices cited are from Newmarch and Tooke, and refer to the London market. The average price in 1855-60 was about 7*d*.

27. From United States census reports.

28. Cf. United States census reports; and Olmsted, *THE COTTON KINGDOM*.



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1761

[John Bartram](#) traveled through Pittsburgh and down the [Ohio](#) River. He corresponded about his activities with Fothergill in London and with [Carl Linné](#).

BOTANIZING

Having satisfactorily completed his apprenticeship to the Philadelphia merchant James Child, Friend [William Bartram](#) chose the Cape Fear region of [North Carolina](#) to begin a slave plantation bankrolled by his father. (At this point, at home outside Philadelphia, the disowned Friend [John Bartram](#) was constructing a greenhouse with, inscribed on its door lintel, a quote from Alexander Pope:

Slave to no sect,
who takes no private road,
But looks through Nature
up to Nature's God.

Summer: [William Bartram](#) initiated a mercantile enterprise near his uncle [William Bartram](#)'s plantation on the Cape Fear River in [North Carolina](#).



DURHAM

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1762

The Boones returned to Rowan County, [North Carolina](#).



June: [William Bartram](#) reappeared at his father [John Bartram](#)'s home outside Philadelphia, from [North Carolina](#), "to settle his affairs."

September: [John Bartram](#) and his sons [Billie](#) and [Moses](#) left Philadelphia for [North Carolina](#). At the Yadkin river the sons went back to the coast while the father remained inland.

BOTANIZING



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1764

The Presbyterian Synod of New York and Philadelphia dispatched the [Reverend Elihu Spencer](#) and the [Reverend Alexander McWhorter](#) to attempt to persuade irregular congregations of [North Carolina](#) to affiliate with the central church organization.

March: [John Bartram](#) felt disappointed in the activities of his son [William Bartram](#): "He will be ruined in [Carolina](#). Everything goes wrong with him there."

August 25, Saturday: The colony of South Carolina levied an additional £100 head tax upon the first purchasers of all Negroes hereafter imported.

"An Act for laying an additional duty upon all Negroes hereafter to be imported into this Province, for the time therein mentioned, to be paid by the first purchasers of such Negroes." Cooper, STATUTES, IV 187.

INTERNATIONAL SLAVE TRADE

SLAVERY

W.E. Burghardt Du Bois: South Carolina had the largest and most widely developed slave-trade of any of the continental colonies. This was owing to the character of her settlers, her nearness to the West Indian slave marts, and the early development of certain staple crops, such as rice, which were adapted to slave labor.²⁹ Moreover, this colony suffered much less interference from the home government than many other colonies; thus it is possible here to trace the untrammelled development of slave-trade restrictions in a typical planting community.

As early as 1698 the slave-trade to South Carolina had reached such proportions that it was thought that "the great number of negroes which of late have been imported into this Collony may endanger the safety thereof." The immigration of white servants was therefore encouraged by a special law.³⁰ Increase of immigration reduced this disproportion, but Negroes continued to be imported in such numbers as to afford considerable revenue from a moderate duty on them. About the time when the Assiento was signed, the slave-trade so increased that, scarcely a year after the consummation of that momentous agreement, two heavy duty acts were passed, because "the number of Negroes do extremely increase in this Province, and through the afflicting providence of God, the white persons do not proportionately multiply, by reason whereof, the safety of the said Province is greatly endangered."³¹ The trade, however, by reason of the encouragement abroad and of increased business activity in exporting naval stores at home, suffered scarcely any check, although repeated acts, reciting the danger incident to a "great importation of Negroes," were passed, laying high duties.³² Finally, in 1717, an additional duty of £40,³³ although due in

29. Cf. Hewatt, HISTORICAL ACCOUNT OF S. CAROLINA AND GEORGIA (1779), I. 120 ff.; reprinted in S.C. HIST. COLL. (1836), I. 108 ff.

30. Cooper, STATUTES AT LARGE OF S. CAROLINA, II. 153.

31. The text of the first act is not extant: cf. Cooper, STATUTES, III. 56. For the second, see Cooper, VII. 365, 367.

32. Cf. Grimké, PUBLIC LAWS OF S. CAROLINA, page xvi, No. 362; Cooper, STATUTES, II. 649. Cf. also GOVERNOR JOHNSON TO THE BOARD OF TRADE, Jan. 12, 1719-20; reprinted in Rivers, EARLY HISTORY OF S. CAROLINA (1874), App., xii.



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depreciated currency, succeeded so nearly in stopping the trade that, two years later, all existing duties were repealed and one of £10 substituted.³⁴ This continued during the time of resistance to the proprietary government, but by 1734 the importation had again reached large proportions. "We must therefore beg leave," the colonists write in that year, "to inform your Majesty, that, amidst our other perilous circumstances, we are subject to many intestine dangers from the great number of negroes that are now among us, who amount at least to twenty-two thousand persons, and are three to one of all your Majesty's white subjects in this province. Insurrections against us have been often attempted."³⁵ In 1740 an insurrection under a slave, Cato, at Stono, caused such widespread alarm that a prohibitory duty of £100 was immediately laid.³⁶ Importation was again checked; but in 1751 the colony sought to devise a plan whereby the slightly restricted immigration of Negroes should provide a fund to encourage the importation of white servants, "to prevent the mischiefs that may be attended by the great importation of negroes into this Province."³⁷ Many white servants were thus encouraged to settle in the colony; but so much larger was the influx of black slaves that the colony, in 1760, totally prohibited the slave-trade. This act was promptly disallowed by the Privy Council and the governor reprimanded;³⁸ but the colony declared that "an importation of negroes, equal in number to what have been imported of late years, may prove of the most dangerous consequence in many respects to this Province, and the best way to obviate such danger will be by imposing such an additional duty upon them as may totally prevent the evils."³⁹ A prohibitive duty of £100 was accordingly imposed in 1764.⁴⁰ This duty probably continued until the Revolution.

33. Cooper, STATUTES, VII. 368.

34. Cooper, STATUTES, III. 56.

35. From a memorial signed by the governor, President of the Council, and Speaker of the House, dated April 9, 1734, printed in Hewatt, HISTORICAL ACCOUNT OF S. CAROLINA AND GEORGIA (1779), II. 39; reprinted in S.C. Hist. Coll. (1836), I. 305-6. Cf. N.C. COL. REC., II. 421.

36. Cooper, STATUTES, III. 556; Grimké, PUBLIC LAWS, page xxxi, No. 694. Cf. Ramsay, HISTORY OF S. CAROLINA, I. 110.

37. Cooper, STATUTES, III. 739.

38. The text of this law has not been found. Cf. Burge, COMMENTARIES ON COLONIAL AND FOREIGN LAWS, I. 737, note; Stevens, HISTORY OF GEORGIA, I. 286. See instructions of the governor of New Hampshire, June 30, 1761, in Gordon, HISTORY OF THE AMERICAN REVOLUTION, I. letter 2.

39. Cooper, STATUTES, IV. 187.

40. This duty avoided the letter of the English instructions by making the duty payable by the first purchasers, and not by the importers. Cf. Cooper, STATUTES, IV. 187.

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1765

In Mecklenburg County, [North Carolina](#), Regulators threatened away surveyors who were attempting to lay out the lines of grand land parcels.⁴¹

While acting as a tutor at the dissenting Warrington Academy in Lancashire since 1761, the [Reverend Joseph Priestley](#) had been writing LIBERAL EDUCATION FOR CIVIL AND ACTIVE LIFE. This book stressed the importance of science, arts, modern languages, and history and argued they were better suited than the classics for those students who wanted a career in industry and commerce.



[John Bartram](#) went from Philadelphia to [Charleston, South Carolina](#) (where he again visited Dr. Garden), to the Cape Fear River of [North Carolina](#), and back to Charleston. On this trip he traveled from Savannah up the river to Augusta, then back to Ebenezer and south to Fort Barrington on the Altamaha River. It was here the father and son found *Franklinia altamaha* (the Franklin tree) and *Nyssa sylvatica* (the Tupelo). They went back to St. Augustine in Florida and then explored the St. Johns River. They traced this for 400 miles until their way was blocked by water plants. They would turn not back until January of the following year. Not until another



BOTANIZING

trip, in 1773, would the son collect seed in the only known population of Franklin tree, near Fort Barrington, Georgia. In 1774 the supporter of this trip, John Fothergill, would present *Franklinia altamaha* seedlings to the royal [botanical](#) garden at Kew. Publication of [William Bartram's](#) travel accounts would be completed by 1781, but awaited identification of plants from specimens he had sent to Fothergill. At Fothergill's death in 1780, his herbarium would be purchased by [Joseph Banks](#).

PLANTS

41. This Regulator uprising in western [North Carolina](#) lasted approximately from 1760 to 1771.



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[William Bartram](#) the failed Charleston merchant persuaded his father [John Bartram](#) to allow him to try once again to establish himself, this time as a rice planter along the St. Johns River just north of Fort Picolata about 24 miles from St. Augustine. Billey would work hard, at least until he had his slave infrastructure firmly in place, both workers and overseers, and the plantation was running itself smoothly. Only then would he relax and begin to lead the life of a pampered Southern aristocrat! Despite the fact that his father was terrified that his “negroes will run away or murder thee,” he bankrolled the son with twenty acres of marshland and a year’s worth of provisions, and of course the slaves. The father chose and purchased six slaves, with the help of three of his friends, and his personal physician verified their general healthiness. His biographer Thomas P. Slaughter makes a very good case that what was inspiring William to attempt to become a provident Southern plantation owner was a love affair with a cousin near Charleston, named Mary. Billey was trying to set himself up to become a husband. (Finally he would get a commission to draw illustrations for Dr. Fothergill and return to his uncle’s home on the Cape Fear River in [North Carolina](#). When he would write Dr. Fothergill about financing an extended trip, Fothergill would agree. So he would travel from the Cape Fear River to Charleston to Savannah to the St. Mary’s River and then back to Altamaha River and back to Savannah, and send his collections to Fothergill.)

August: [John Bartram](#) and [Billie](#) traveled from the Ashwood Plantation on up the Cape Fear River of [North Carolina](#), and then back through the plantation and southwest along the coastline through Brunswick and Georgetown to [Charleston, South Carolina](#).

BOTANIZING



DURHAM

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1766

The Boone family relocated to a site farther west, near present-day Wilkesboro, [North Carolina](#).



After his initial visit to [North Carolina](#) in 1764, the [Reverend Alexander McWhorter](#) had paid a visit to Boston. At this point he returned to his duties as pastor of the Presbyterian Church in Newark, New Jersey.



DURHAM

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1767

Tryon Palace was begun in New Bern (intended to serve as the exceedingly lavish home of Royal Colonial Governor William Tryon, it would become [North Carolina](#)'s colonial capitol building).

In [Charleston, South Carolina](#), the Old Exchange Building was built on the ruins of Half-Moon Battery, the site of the former Court of Guard.

March 15, Sunday: According to the most likely account, [Andrew Jackson](#) was born in a cabin of a settlement on the banks of Crawford's Branch of Waxhaw Creek, along the border between [North Carolina](#) and South Carolina, the 3d son of Andrew Jackson and Elizabeth Hutchinson Jackson, immigrant parents from northern Ireland. At the time that cabin was being considered to be in South Carolina, whereas later more definitive surveys have placed it instead above the recognized demarcation line, in North Carolina. (Allan W. Eckert, in THE FRONTIERSMAN, has however contended that Jackson may have been born earlier, and may have used a younger brother's birth certificate as his own.)

**THE AGE OF REASON WAS A PIPE DREAM, OR AT BEST A PROJECT.
ACTUALLY, HUMANS HAVE ALMOST NO CLUE WHAT THEY ARE DOING,
WHILE CREDITING THEIR OWN LIES ABOUT WHY THEY ARE DOING IT.**



DURHAM

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1768

Regulators entered Hillsborough, [North Carolina](#), broke up the colonial court, and dragged some of the officials they perceived as corrupt through the streets.⁴²

November 5, Saturday: The Iroquois signed the Treaty of Fort Stanwix, negotiated by Sir William Johnson, ceding Indian lands south of the [Ohio](#) River and east of the [Tennessee River](#) and southward to the border of [North Carolina](#) in what would become Kentucky to the British crown.

42. This Regulator uprising in western [North Carolina](#) lasted approximately from 1760 to 1771.



DURHAM

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1769

In the red-dirt Piedmont hills of [North Carolina](#), Moravian immigrants were trying to determine whether the institution of human enslavement fit in with their purposes for coming to this New World. These Moravians, who owned no black [slaves](#) at the time, were considering the purchase of a young man called Sam, someone's slave whom they had already been renting for nearly four years to do work in their stockyard. To obtain an answer, to determine God's will in this regard, they turned to a technique they had used before. They put the various possible answers in a bowl –a token marked “yes,” a token marked “no,” and a token that was blank and indicated that they were to defer the question and try again later– and drew one at random. The “yes” token was drawn and Sam would be purchased from his owner by the Moravians, setting a precedent for their religion's further slave acquisitions.

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Daniel Boone, John Stuart (Boone's brother-in-law), John Findley, and three men hired to do camp work depart from the Upper Yadkin for Kentucky.



Some 20 Virginia and [North Carolina](#) long hunters entered what eventually would become Kentucky, through the Cumberland Gap.

Shawnees captured Daniel Boone but release him after taking his goods and gear. Boone had opened the "Wilderness Road" into Kentucky, [Tennessee](#), and western Virginia, although the region was clearly delineated

DURHAM

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on a 1763 treaty as Shawnee and Cherokee lands.



November 7, Tuesday: The [North Carolina](#) Assembly enacted a prohibition of British goods.



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1770

Construction was completed on Tryon Palace in New Bern (it would become [North Carolina](#)'s colonial capitol building).

In [Charleston, South Carolina](#), the development of the Harleston Village neighborhood.

December: The [Bartrams](#) in Philadelphia received a letter from [William Bartram](#), informing them that he had gone to stay with their [North Carolina](#) relatives.

[Joseph Nichols](#) died. When asked for final comments he explained that he could think of nothing to add to what he had been saying, and closed his eyes.



DURHAM

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1771

The young [slave](#) called Sam whom the immigrant Moravians of the Piedmont district of [North Carolina](#) had purchased in 1769 to work in their stockyard became the first African-American convert to their religion in this district. He was given a new name, Johann Samuel, and for years would be allowed to worship alongside white Moravians as they washed one-another's feet and kissed one another in a religious fellowship of equals before Christ.

During the "[War of the Regulation](#)," legend has it, Loyalist militia cut Cornwallis Road through [North Carolina](#) to quell rebellion.

Daniel Boone returned to his family home in [North Carolina](#) after two years in Kentucky.



May 16, Thursday: The battle of [Alamance](#), part of a "War of the Regulation" struggle of forces mustered by Royal Governor William Tryon against a band of dissatisfied settlers out of the hills of western [North Carolina](#).

DURHAM

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1774

[New Hampshire](#) made itself the 1st state to declare itself independent from England.

The ladies of Edenton, [North Carolina](#), led by Mistress Penelope Barker, confronted British rule by putting away their teapots — this would become known as the “Edenton [Tea](#) Party.”



“Thanks, but no thanks.”

During this year one of the Virginia [slaveholders](#), [Thomas Jefferson](#), was preparing an anonymous tract SUMMARY VIEW OF THE RIGHTS OF BRITISH AMERICA, by which of course he meant the rights of white men of property and of proper English culture in the British colonies of North America. All and only white. All and only men. All and only propertied. All and only of proper English culture. –No others need apply.

Jefferson had not been asked to draft these instructions – he had a way of producing documents in the hope they might be adopted, which in this case did not happen. His friends nevertheless published his text.



A list of some of the slaves that our hero-of-freedom TJ was holding on his plantation [Monticello](#) is shown on the following screen, as a way graphically to illustrate the sad fact that indeed he did mean, and only mean, the rights of white men of property and of proper English culture in the British colonies of North America. All and only white. All and only men. All and only propertied. All and only of proper English culture. –No others need apply. (You will search in vain on this list for the name of dashing [Sally Hemings](#), although she had been born a slave in the previous year.⁴³)

We say that in this year [Jefferson](#) unsuccessfully planted olive cuttings at Monticello — we do not mean to imply by that, however, that he ever had or ever would hold a spade or hoe in his own hand. (Unaware that the



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Padres who had established missions along the coast of California were already cultivating olives there by 1769, in 1791 he would have several hundred cuttings sent from France to South Carolina, only to be disappointed when they wouldn't bring in a lot of money.)

PLANTS

Word that he was the author of such a treatise would be spread by the Virginia legislature, and the reputation which he would achieve in this manner would help him, in a few years, gain appointment to the drafting committee of the Continental Congress for the writing of a [Declaration of Independence](#). Samuel Ward, representative from [Rhode Island](#) to the convention, would describe Jefferson, on the basis of this pamphlet, as “a very sensible spirited fine Fellow,” and one may suppose that indeed he was a very sensible spirited fine Fellow—he certainly did possess the ability and energy to beget [slave](#) children, offspring with whom he then was too busy about our nation's business to spend very much of his quality time with. For the remainder of his life this founding father would be able to use his past membership on this committee, and his skills as a scribe assembling draft material for the consideration of others, as his [self-privileging](#) claim to immortality.

SELFPRIVILEGING

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**

43. And why was that, we wonder? Why would Dashing Sally, as an infant, not be listed in Jefferson's FARM BOOK?
—Was it, perchance, that since this little almost-white girlie was not yet old enough to perform work and not yet old enough to be marketed and not yet old enough to be sexually entered, she was of no particular interest? —Or would there be some more benign explanation for this neglect?

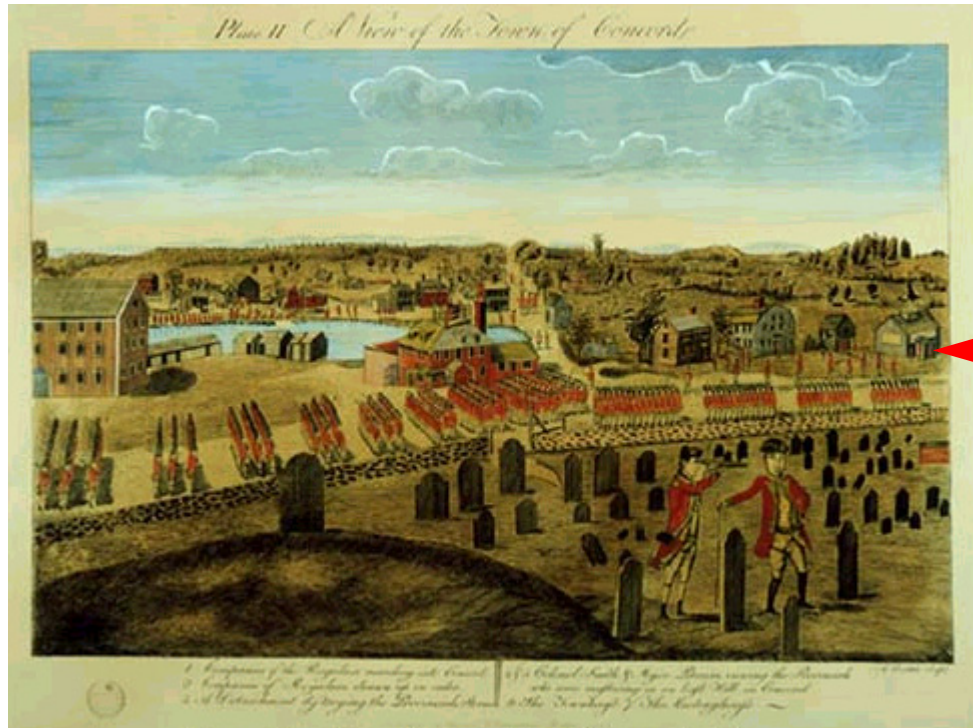
DURHAM

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August 25, Thursday: After a 2d stroke, Nicolò Jommelli died in [Naples](#), at the age of 59. The body would be buried next to that of his wife, in the Chapel of San Tommaso da Villanova in the Church of San Agostino della Zecca.

The initial [North Carolina](#) Provincial Congress was convened at New Bern. They would resolve, as a good partner of the Virginia colony just to the north, “That we will not import any slave or slaves, or purchase any slave or slaves, imported or brought into this Province by others, from any part of the world, after the first day of *November* next.”⁴⁴

[Mary Moody Emerson](#) was born (in just eight months she would be “in arms” at the Concord Fight):



There she is,
in her mother's
arms. —See?

44. This had nothing whatever to do with the wellbeing of black people –this had nothing whatever to do with an antipathy toward human slavery –what it had to do with, unfortunately, was that a tax was being levied on such imports by the British crown:

“**No taxation** (of black property) **without representation** (for white male citizens of property)!”

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A Roll of the proper Slaves of Thomas Jefferson. Jan. 31. 1774.

Monticello.

* { Goliath.
* { Hercules.
+ { Jupiter. 1743.

* { Gill.
* { Fanny
+ { Ned. 1760.
 { Suckey 1765.
 { Franky. 1767.
 { Gill. 1769.

* { Quash
* { Nell.
* { Bella. 1757.
* { Charles. 1760.
 { Lenny. 1768.

* Betty

- { Juno
* { Toby junr. 1753.
- { Luna. 1758.

* { Cate. about 1747.
 { Hannah 1770.
 { Rachael. 1772.

Monticello.

+ { George

+ { Ursula.

{ George.

{ Bagwell.

{ Archy. 1773.

+ Frank 1757.

+ Bett. 1759

+ Scilla. 1762.

* denotes a labourer in the ground

+ denotes a titheable person following some other occupation



DURHAM

DURHAM, NORTH CAROLINA

1775

[Charles Town](#)'s population was estimated at 12,000.

William Johnston, a farmer, shopkeeper, and ammunition manufacturer, served in the Provincial Capital Congress of [North Carolina](#) and helped underwrite the explorations of Daniel Boone, who during this August would be escorting his wife Rebecca and their daughter to Boonesborough. They were, except for a few women who had been captured by Indians, the first white women in Kentucky, and their arrival may therefore be interpreted as marking the first permanent settlement there. The plan to establish the 14th colony failed, however, and Kentucky was made a county of Virginia. Boone became a captain in the county's militia and a leader in defending Boonesborough against the Indians.



Several free African-Americans from the [Durham](#) vicinity would fight in the [Revolutionary War](#).



DURHAM

DURHAM, NORTH CAROLINA

1824



November 3, Wednesday: [Bartlett Leonidas Snipes Durham](#) was born in Orange County, [North Carolina](#).



DURHAM

DURHAM, NORTH CAROLINA

1835



[Charles James Fox](#) was appointed solicitor of Hillsborough County, [New Hampshire](#).

Samuel Bemis began to build an inn at Hart's Location in the Crawford Notch area of [New Hampshire](#).

To the west of the Franconia Notch, in the White Mountains, the Lafayette House hotel was opened.

[The Reverend Professor Elisha Mitchell](#) of the University of North Carolina at Chapel Hill established that the peak of [Mt. Mitchell](#) in [North Carolina](#) was 6,684 feet, higher if not more spectacular than Mount Washington in New Hampshire's White Mountains, in fact the highest point in the United States of America east of the Mississippi River. (Or, at least, he would suppose he had established this until Senator Thomas Clingman would allege that he had clambered up the wrong peak and that the real Mt. Mitchell stood at 6,941 feet!)

A church had been organized in the rural district that would become [Durham, North Carolina](#) and in 1832 an acre of ground with a building on it had been donated by William R. Herndon. At this point the church building was torched by Jefferson Dillard, who left for an unknown destination.

Thomas Cole addressed the Catskills Lyceum on the subject of American scenery, expressing hope that people who were acquiring new wealth and new social status could be trained to the appreciation of romantic scenery. These nouveaux riches had been "consumed in the low pursuit of avarice, or the gaudy frivolities of fashion," and so they would need a transfusion of "a taste for scenery" to remove from them their "meager utilitarianism" and from the "sordid tendencies of modern civilization." They needed to be transformed to accept the social values of the already established gentry, and the cure he proposed was [tourism](#).

Cole remarked that "Whether we see [the Connecticut River] at Haverhill, Northampton, or Hartford, it still possesses that gentle aspect; and the imagination can scarcely conceive Arcadian vales more lovely or more peaceful than the valley of the Connecticut-its villages are rural places where trees overspread every dwelling, and the fields upon its margin have the richest verdure."



DURHAM

DURHAM, NORTH CAROLINA

1839



The Union Institute Society –a group of Methodists and [Quakers](#) under the leadership of the Reverend Brantley York– formally organized Brown’s Schoolhouse in Randolph County, [North Carolina](#).

In [North Carolina](#), for the 1st time, charcoal began to be used in the flue-curing of [tobacco](#). Charcoal curing was not only cheaper, but also the intense heat it generated turned the thinner, low-nicotine “Piedmont leaf” a brilliant golden color, the result being a “Slade yallercure” presaging our flue-cured classic American “Bright leaf” — a product so mild that smokers find it pleasurable to inhale deeply.

If you ask the contemporary whites of [North Carolina](#), they’ll volunteer that this important discovery had been made by a slave named Steven, a blacksmith who was supposed to stay awake and tend the curing fire and keep it from going out, who nevertheless went to sleep and let the fire go out. In a panic when he woke to discover that he had let the fire go out and the curing shed cool off, fearful of the coming punishment, he had rushed to his blacksmithing forge and scooped up its charcoal and shoveled that into the curing shed. –When you hear this story from the contemporary whites of North Carolina, please be receptive while they go on to assure you that said Steven was rewarded for having made such an important discovery rather than punished for typical slave laziness and inattention to duties.



DURHAM

DURHAM, NORTH CAROLINA

1843

The [North Carolina](#) Yearly Meeting of the [Religious Society of Friends](#) condemned those [Quakers](#) who were offering shelter improperly to escaping [slaves](#). Yes, it was a principle that we ought to help those in need, but there were seen to be far more important principles than that one — such as the right to the unimpeded use of one's private property. Property has an inalienable right to be owned! Those negroes belonged to somebody! Wrong is wrong! Just as offing yourself constitutes murder, stealing yourself constitutes theft! —Yada yada yada.



"It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color — the superficial fact about a human being. Who could **want** such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed [slavery](#), is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God."



— Stanley Cavell, *MUST WE MEAN WHAT WE SAY?*
1976, page 141

DURHAM

DURHAM, NORTH CAROLINA

1849

By this point [John Bartlett](#) had become the proprietor of the Cambridge bookstore that served Harvard University.

[Dr. Bartlett Leonidas Snipes Durham](#), a graduate of the University of Pennsylvania Medical School for whom the Bull City is named, had purchased 100 acres alongside the proposed [North Carolina](#) Railroad right of way, presumably as a speculation, naming his plot "Pandora's Box," and in this year designated a 4-acre plot of it for use as a railroad station, situated halfway between the Morrisville depot near Raleigh and the Hillsborough depot. The settlement between Pinhook and Prattsburg would be known as [Durham's](#) Station, and then as Durhamville.



Dr. Bartlett Durham was a fine, portly looking man. He was a jovial fellow. On moonshiny nights, he would get a group of boys together and serenade the town.... I remember on one occasion Ed Lyon, L. Turner, Jim Redmond and Dr. Durham went out to serenade. I don't remember where we went. We had some horns, a fiddle and a banjo. We went by a barroom and got some liquor. Dr. Durham would go on a spree and when he did, he would want to get in a fight. He would fight only when necessary, as he proved on one occasion. Dr. Durham weighed about 200 pounds. He came in late one night. He knew [his landlord] Andrew Turner had a dog. On that occasion, he was in the yard and the dog came toward him, the dog not having a black on him. Dr. Durham got the dog in the collar and mastered him and sat down on him....



DURHAM



DURHAM, NORTH CAROLINA

Dr. Durham never got married. He knocked around with the women a good deal, and he died at a woman's house by the name of Dollarhite.... Dr. Durham was a fine man and when he was sober, he was strong and courageous.



DURHAM

DURHAM, NORTH CAROLINA

1852

Matches were introduced, making the smoking of [tobacco](#) much more convenient.

A young tobacco farmer of the rural district that would become [Durham, North Carolina](#), James Buchanan “Buck” Duke, built a modest, two-story home for himself and his new bride. The house, and the log structure which served as a “tobacco factory” after the Civil War, may still be seen at the Duke Homestead Museum.

The Legislature of [North Carolina](#) authorized [Normal College](#) in Randolph County, [North Carolina](#) to grant degrees.



DURHAM

DURHAM, NORTH CAROLINA

1853

April 26, Tuesday: William Pratt, owner of a general store, blacksmith shop, and cotton gin in “Prattsburg,” [North Carolina](#), and [Dr. Bartlett Leonidas Snipes Durham](#), who had a farm plot near Pinhook,⁴⁵ had competed to provide the railroad with a plot of ground for a depot halfway between the depot in Morrisville and the one in Hillsborough, and Dr. Durham had won with a 5-acre plot of otherwise worthless ground. On this day at this [Durham Station](#) a branch office of the United States Post Office opened for business.

45. “Pinhook,” a synonym for “petty, small-time,” indicated “to act as a pinhooker, ... a small-time speculator in farm products, esp. tobacco, esp. one who buys directly from farmers” (this was roughly on the spot that is now the traffic circle of Erwin Tower).

DURHAM**DURHAM, NORTH CAROLINA****1855**

In England in this year, the bull was chosen as the logo for Colman's Mustard because their mustard preparation had a strong flavor (later this identification of strength with bullness would be picked up by processors of chewing [tobacco](#) and [Durham, North Carolina](#) would come to be known as the "Bull City," the home of the "Bull Durham" brand — because they had labored under the impression that Colman's Mustard was being produced at Durham in England when actually it was being produced at Norfolk).



Well, what's in a name?

DURHAM

DURHAM, NORTH CAROLINA

1859

February 2, Wednesday: The New York State Lunatic Asylum for Insane Convicts, the world's 1st mental hospital for criminal patients kept separate from a prison or general hospital, was opened in Auburn, New York. Edward Hall was the hospital's 1st superintendent. (The hospital would relocate to a new building in Matteawan in 1892, but these facilities would soon become overcrowded and a 2d institution, Dannemora State Hospital, would open on November 15, 1900.)⁴⁶

PSYCHOLOGY

Dr. Bartlett Leonidas Snipes Durham died of pneumonia at the age of 34. The corpse would be placed, attired in his "gold-rimmed" glasses, in an expensive cast-iron coffin with a viewing window. Later, this bachelor founding father of Durham, North Carolina would be dug up and put on display, and re-interred in the local Maplewood Cemetery under a most impressive marker (a marker which not only omits "Leonidas" but also provides inaccurate years of birth and death).



Lewis Burrell and his brother Peter, runaways from slavery in Alexandria, Virginia, had been owned respectively by Edward M. Clark and Benjamin Johnson Hall. Lewis had been forced by the circumstances to leave behind his wife Winna Ann Burrell and two children, Joseph Burrell and Mary Burrell, who were owned by Pembroke Thomas at Culpepper, Virginia, more than a hundred miles distant. After almost three years of freedom, Lewis Burrell wrote to William Still, underground railroad conductor who had assisted him in his escape, from No. 49 Victoria Street, Toronto, C.W., asking for help for his wife (unfortunately, Still would be quite unable to help):

DEAR SIR:— It have bin two years since I war at your house, at that time I war on my way to cannadia, and I tould you that I had a wife and had to leave her behind, and you promiest me that

46. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN PSYCHOLOGY. Washington DC: American Psychological Association, 1994



DURHAM

DURHAM, NORTH CAROLINA

you would healp me to gait hir if I ever heaird from hir, and I think my dear frend, that the time is come for me to strick the blow, will you healp me, according to your promis. I recived a letter from a frend in Washington last night and he says that my wife is in the city of Baltimore, and she will come away if she can find a frend to healp hir, so I thought I would writ to you as you are acquainted with foulks theare to howm you can trust with such matthas. I could write to Mr Noah davis in Baltimore, who is well acquainted with my wife, but I do not think that he is a trew frend, and I could writ to Mr Samual Maden in the same city, but I am afraid that a letter coming from cannada might be dedteced, but if you will writ to soume one that you know, and gait them to see Mr Samual Maden he will give all the information that you want, as he is acquainted with my wife, he is a preacher and belongs to the Baptis church. My wifes name is Winne Ann Berrell, and she is oned by one Dr. Tarns who is on a viset to Baltimore, now Mr Still will you attend to this thing for me, fourthwith, if you will I will pay you four your truble, if we can dow any thing it must be don now, as she will leave theare in the spring, and if you will take the matter in hand, you mous writ me on to reseption of this letter, whether you will or not.



February 2: I see Peter Hutchinson cutting down a large red oak on A. Heywood's hillside, west of the former's house. He points out to me what he calls the "gray oak" there, with "a thicker bark" than the red. It is the scarlet oak.





DURHAM

DURHAM, NORTH CAROLINA

1860

 [Charleston](#)'s population was estimated at 40,500.

Although the census for Virginia and [North Carolina](#) listed 348 [tobacco](#) factories, virtually all of these were producing chew. Only six listed smoking tobacco as a side-product being manufactured from the scraps left over from their production of plugs for chewing.

However, during this year was beginning the manufacture of [cigarettes](#) in America. A popular early brand would be named [Bull Durham](#). In order to celebrate the 100th anniversary of the firm, Lorillard was wrapping \$100 bills at random in packages of cigarettes named "Century."

U.S. population: 31,443,790

Black population: 4,441,790 (14.1%)



DURHAM

DURHAM, NORTH CAROLINA

1861

May 20, Monday: The [Confederate States of America](#) again to some degree expanded its [Confederate Corps of Marines](#).

Large plantations such as Hardscrabble, Cameron, and Leigh had been established in the region surrounding [Durham, North Carolina](#). By this decade, Stagville Plantation lay at the center of one of the largest plantation holdings in the South. Black slaves from Africa labored on the farms and plantations. Due to a disagreement between the plantation owners and the farmers, [North Carolina](#) would make itself the last state to secede from the Union. However, on this day the sovereign state of [North Carolina](#), whose plantation masters were unable to sustain the thought that all men were created equal, did actually vote to “undo” the act that had brought it into the federal union centered in [Washington DC](#). White Durhamite sons would fight in several North Carolina regiments. Seventeen days after Lee would surrender his army at Appomattox, it would be at Bennett Place in Durham that General Sherman and General Johnston would negotiate the largest surrender and the end of civil strife. While in Durham, Yankee troops would become users of Brightleaf tobacco — and this would be what would spawn the commercial success of Washington Duke and his family and the firms known as American Tobacco, Liggett & Meyers, R.J. Reynolds, and P. Lorillard. The first mill to produce denim and the world’s largest hosiery maker would eventually establish themselves in Durham.

Well, the above remark about being unable to sustain the thought that all men were created equal is a cold joke, really, a cold joke based on the reputation that North Carolina has acquired — as a state whose chief claim to fame is that at least it is not South Carolina. In fact none of the Southern tier of states were breaking away in order to protect their peculiar institution of human enslavement. That’s merely a modern misapprehension! The president-elect, Abraham Lincoln, had given them assurances that interfering with human enslavement was not an item to be found anywhere on his agenda. None of the Southern politicians had any reason at all to suspect that Lincoln had any affection for people of color, for in fact, as was well understood, he had no such affection. The man was a master of the nigger joke (if you hadn’t known that, it is merely that our historians have been sparing you the agony of hearing them). The primary reason for the breaking away was that the election had indicated to the states of the Southern agricultural tier very clearly that the Northern industrial sector of the nation was increasing in relative influence over the Southern. During the first century of the existence of our nation, the most important political fact was that the primary political division in the federal government was sectional, between the Northern sector and the Southern sector of the country. The Constitution had been drafted in such a manner that the powers of these two sectors were about on a par with one another — it was to achieve this rough parity between the industrial North and the agricultural South that slavemasters had been granted an extra 3/5ths of a vote for every human being they owned. Year after year, shifts in the relative power of the two regions had been being carefully monitored and struggled over. This was a sectional issue, a geographical one, an economic one, Northern sector versus Southern sector, and so, you see, any and all debates as to the morality of race enslavement pro and con amount to a mere “stalking horse.” All of American national politics had for all of the existence of the federal union been a delicate balancing act. When Florida had become available, from Spain, Florida could not be brought into the union as an addition to the Southern sector until the federal politicians had come up with the idea of offering something equivalent to the Northern sector, so that the relative influences of the two sectors could be kept in balance within the corridors of power in [Washington DC](#) (so, Massachusetts was split into two states, Massachusetts and Maine, with the addition of Maine to the Northern sector balancing the addition of Florida to the Southern sector). When Texas came in, the whole chunk of territory had been brought in as one humongous state rather than breaking it apart into four reasonably sized new states, simply because the relative power of the two regions, north versus south, was being so carefully monitored and struggled for. For similar reasons, Canada is now an independent nation: Canada retained its independence because nobody could figure out how to add Canada to the Northern sector without adding Mexico to the Southern sector (and nobody wanted the Mexicans because they were thought of as half-breeds). National politics went on and on like this, and it wasn’t ever a struggle over freeing the negroes, but was instead a struggle between two groups of white men over which group of



DURHAM

DURHAM, NORTH CAROLINA

white men was going to achieve dominance over the federal establishment in [Washington](#). Now hear me, the black people were just a pawn, being moved around the white man's chessboard. So, in the 1860 election, when a northern candidate won rather than the candidate that was in the pocket of the Southern sector, they became fearful that the big bad wolf was knocking on the door, that the Northern sector had finally won out in this long-term contest for dominance over the federal establishment in [Washington](#). It didn't matter how much Lincoln protested that freeing the slaves was the furthest thing from his mind ("Who, lil' ol' me?").

Thus, at our present juncture, the states of the Southern sector were seceding not because the [Republican](#) election victory posed a threat to enslavement practices –such a threat was not presented by the new [Republican party](#) platform– but because with the growing industrial power of the North, the agricultural South sensed a permanent diminution of its relative influence. It was willing to be part of a 50% versus 50% nation but feared having to suck hind tit in a 60% versus 40% nation. It had been all right when Franklin Pierce, a Northerner, had been president, because they had all understood that Pierce was a true blue Southerner at heart (besides, he was an ineffectual drunkard with the charisma of a door stop). This time, with a Northerner rather than a Southerner in control of the White House, the Northern bloc was going to start adding a bunch of free states out west, with each free state having two senators to make the Senate ever more and more lopsided — and this long stalemate would be irrevocably shattered.

[Ellery Channing](#) had hinted that he might join [Henry Thoreau](#) and Horace Mann, Jr. at [Niagara Falls](#). He did not show up, which disappointed Thoreau. After having spent 5 days waiting in the Niagara Falls area, Thoreau and Mann took the train across lower Ontario and spent a night in Detroit.



May 20. Niagara Falls to Detroit... Wild fowl east of Lake St. Clair; of which a long and fine view on each side of the Thames. Crossing, saw about Thamesville a small plump bird, –red head and blackish or bluish back and wings, but with broad white on the rounded wing and tail. Probably the red-headed woodpecker [**Red-headed Woodpecker** [\[Melanerpes erythrocephalus\]](#)].
The one dollar houses in Detroit are the Garrison & the Franklin H.



DURHAM

DURHAM, NORTH CAROLINA

1865

April 18, Tuesday: [Gregor Mendel](#) sent the results of his 7-year study of peas, containing the basic laws of genetics he had discovered in his garden at the Brunn (Brno) Monastery, to eminent botanist [Karl Wilhelm von Nägeli](#) in München (Nägeli's cool reception would help convince this researcher to abandon the project).

There was a lying-in-state ceremony in Washington DC, with the corpse of President [Abraham Lincoln](#) on display. A reporter found, waiting in line outside the White House "an old gray-haired negress" who was "holding her little grandchild above the heads of people to prevent it from being smothered" in the heat. He quoted her as telling him "I wants dis little chile to see de man who made her free."

Opposing commanders signed a "memorandum" at [Durham Station, North Carolina](#) calling for an armistice by all armies in the field. These negotiators considered that they had arrived at a workable end to the conflict (However, President Andrew Johnson would disapprove of their agreement and demand surrender).

WINDING IT DOWN

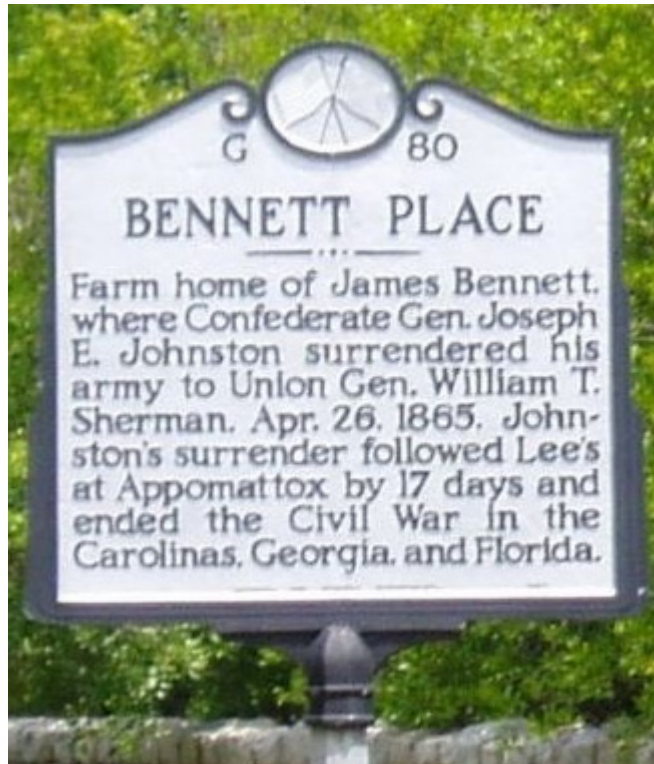
US CIVIL WAR

[HDT](#)[WHAT?](#)[INDEX](#)

DURHAM

DURHAM, NORTH CAROLINA

April 26, Wednesday, darkness: Southern armies in North Carolina surrendered. A large number surrendered at Bennett Place outside [Durham, North Carolina](#).



WINDING IT DOWN

[Jefferson Davis](#) and his former cabinet left Charlotte, North Carolina.

[US CIVIL WAR](#)

John Wilkes Booth, with a broken leg, cornered in a burning Virginia [tobacco](#) shed outside Bowling Green, Virginia, either shot himself or was shot by a [Union](#) soldier. As he was being dragged, near death, out of the

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DURHAM

DURHAM, NORTH CAROLINA

shed he looked at his palms and muttered:



“Useless ... useless.”



(His companion David Herold surrendered. Of the 9 involved in the assassination other than Booth, 4 would hang, 4 would be imprisoned, and 1 would be acquitted. Even the medic who set Booth's broken leg, Dr. Samuel A. Mudd, who could not be said to have had certain knowledge of the identity of his patient, would be packed off to a dreadful military prison, to serve out a sentence of 133 years.)

ABRAHAM LINCOLN

DURHAM

DURHAM, NORTH CAROLINA

1866



In between petty crimes a Tuscarora tribesman, Henry Berry Lowrie, led a “Robin Hood” revolt in [Robeson County, North Carolina](#).

Near [Raleigh, North Carolina](#), Lewis Peck, a prosperous white grocer, divided his farm on a ridge a mile and a half northwest of downtown into lots and began to offer them to black Americans at about \$50 an acre (which was nearly 9 times more than such an acre house lot would have cost a white man in Wake County in that year). This began as “Peck’s Place” and eventually would be known as “Oberlin Village.”

By this point, through the efforts of [John R. Green](#), the bull had come to be the eponymous animal of [Durham, North Carolina](#).⁴⁷



(Green had surmised, incorrectly, that the Colman’s brand of strong mustard was being manufactured in Durham, England.)

47. Aphorism: “You get the eponymous animals you deserve.”



DURHAM

DURHAM, NORTH CAROLINA

1869

A note on Thoreau's "When you have got my ornaments ready I will wear them":

WALDEN: Much it concerns a man, forsooth, how a few sticks are slanted over him or under him, and what colors are daubed upon his box. It would signify somewhat, if, in any earnest sense, **he** slanted them and daubed it; but the spirit having departed out of the tenant, it is of a piece with constructing his own coffin, -the architecture of the grave, and "carpenter" is but another name for "coffin-maker." One man says, in his despair or indifference to life, take up a handful of the earth at your feet, and paint your house that color. Is he thinking of his last and narrow house? Toss up a copper for it as well. What an abundance of leisure he must have! Why do you take up a handful of dirt? Better paint your house your own complexion; let it turn pale or blush for you. An enterprise to improve the style of cottage architecture! When you have got my ornaments ready I will wear them.

In CASSELL'S HOUSEHOLD GUIDE: BEING A COMPLETE ENCYCLOPAEDIA OF DOMESTIC AND SOCIAL ECONOMY, AND FORMING A GUIDE TO EVERY DEPARTMENT OF PRACTICAL LIFE (London and NY: Cassell, Petter, and Galpin, 1869?) we find: "After death the eyes should be gently closed, the eyelids being, if necessary, kept in position by a coin." Since Thoreau is referring to corpses and coffins and has just used the phrase "toss up a copper," which of course refers to a small coin, the "ornaments" of which he speaks might well be these small coins which would be utilized by the preparer of a corpse, to hold shut the eyelids.

Which brings us to the topic of Dr. Bartlett Leonidas Snipes Durham, who had been buried in an unmarked North Carolina grave with his "gold-rimmed" eyeglasses on. In this year the state's General Assembly voted to incorporate a city to be known as Durham on the site of the railroad station Dr. Durham had created at the edge of his plantation "Pandora's Box" between Prattsburg and Pinhook — the sole municipality ever, whose founding father had been a bachelor.

James Henry Harris led a delegation that urged President Ulysses S. Grant to use his influence with Congress to pass supplemental legislation securing equal rights for blacks.



DURHAM

DURHAM, NORTH CAROLINA

1872

July: Louis Austin was helping to celebrate an election defeat of the [Republicans](#), party of blacks and carpetbaggers, by Democratic candidate Carr, in [Durham, North Carolina](#), repeatedly discharging an antique bronze cannon pertaining to the Old Bull Factory. After the cannon got too hot and blew up he was without both his arms, and greatly blackened. This mutilated corpse would be the initial one (Grave #1) placed in the new Maplewood Cemetery that has come to be bounded by Kent Street, Chapel Hill Road, and University Drive (and has by now, radically expanded, come to include more than 22,000 burials).



TIMELINE OF ACCIDENTS

DURHAM**DURHAM, NORTH CAROLINA****1874**

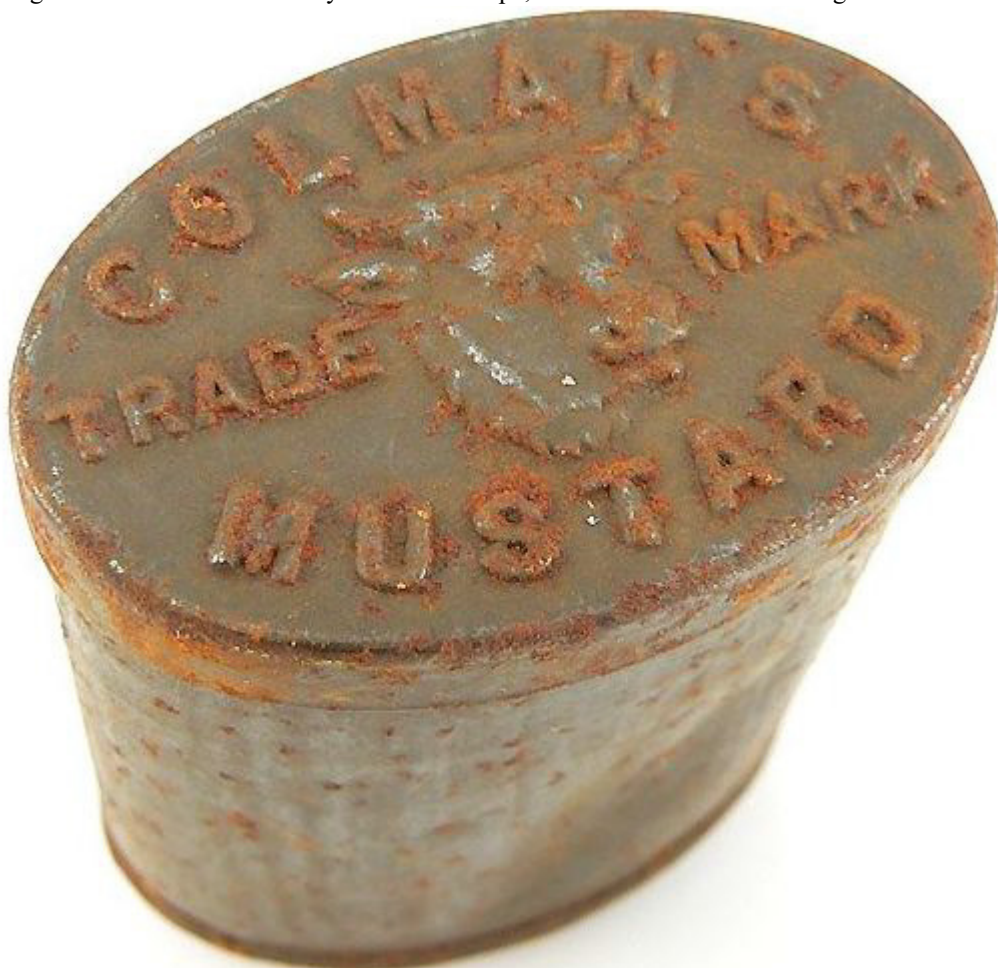
[John Jones](#) was successful in his struggle to racially desegregate the schools of [Chicago](#). He became the initial black American to serve on the [Chicago](#) Board of Education, and donated land for a school that would come to be known as the Jones Commercial School.

[Joseph Glidden](#) of DeKalb, [Illinois](#) and [Isaac Leonard Elwood](#) devised a sort of barbed wire for livestock fencing that could be manufactured in quantity with the use of inexpensive machinery:



(In an entirely unrelated piece of news from this year, 15-year-old [Chester Greenwood](#) of Farmington, Maine invented the modern earmuff.)

When the Blackwell Company erected a [tobacco](#) plant in [Durham, North Carolina](#), it placed atop its new building “an instrument after the style of the Calliope, which imitates the bellowing of the bull.”⁴⁸



48. If you’ve never heard an uncastrated bull roar, you’ve missed something. It’s awesome.



DURHAM

DURHAM, NORTH CAROLINA

At long last somebody figured out that [Ephraim George Squier](#) was crazier than a squirrel, and they put him away.



DURHAM

DURHAM, NORTH CAROLINA

1881

The eastern portion of Orange County was combined with the western tip of Wake County to form a new county centered on the growing city of [Durham, North Carolina](#), named of course Durham County.

W. Duke Sons and Company introduced a “Duke of Durham” brand of machine-manufactured cigarette. Duke’s factory alone would be producing 9,800,000 [cigarettes](#), seizing 1.5% of the existing market.⁴⁹

April: [Sarah Minturn Grinnell](#) died at the age of 77.

[Jefferson Davis](#) finished dictating the 2d volume of his memoirs.

[Yao-ju “Charlie” Soong](#) from Weichau entered [Trinity College](#) in Randolph County, [North Carolina](#) as a “preparatory” student.⁵⁰ His expenses would be paid by the Sunday School and the college was granting a scholarship. The young [Chinaman](#) would reside in the home of Professor W.T. Ganway and study in the home of President Braxton Craven under the tutorship of Mrs. Craven.



49. Interestingly, near the mansion of Buck Duke in [Durham, North Carolina](#) was the mansion of [General Julian Shakespeare Carr](#), one of Buck Duke’s competitors, the manufacturer of the Bull Durham line of tobacco products — and at this time Carr was in the process of acquiring a protégé of sorts, a teenager by the name of Hann Card-son (1866-1918) or something like that who had run away from his boat family in South [China](#) and gone to sea and made his way to [Boston](#) and who for various interesting reasons was beginning to use the name Soon Chiao-chun or Soon Yao-ju or Charlie Jones Soon. While at Trinity College (Trinity College had not yet relocated to Durham) the yellow young man romanced Ella Carr, white daughter of white Professor O.W. Carr, that college’s instructor in Greek and German. When their romance was detected, his yellow ass was abruptly thrown out of the house and out of the college. Charlie found himself enrolled overnight at Vanderbilt University, in Nashville, Tennessee — because that was far away from his Ella. The official explanation was of course pious, as shown by this Methodist Church version of the Soong legend as recounted in the Raleigh [News and Observer](#) in 1936: “Dr. Craven, with whom [Charlie Soon] had many long talks about his missionary career, took the matter up with the members of the Board of Missions of the Methodist Church and they advised him that the young Chinese would make more progress at Vanderbilt, where he could at the same time continue his education and receive training for the mission fields through contacts with members of the board and returned missionaries in Nashville.” The suitor-reject would go on to sell Bibles and become arguably the richest man in the world. His children Eling, Chingling, Tseven, Mayling, Tseliang, and Tsean would marry well: eventually Charles Soong would have Sun Yat-sen and Chiang Kai-shek as sons-in-law. You can read about this at the beginning of Sterling Seagrave’s [THE SÖNG DYNASTY](#) (London: Korgi Books, 1996).



DURHAM

DURHAM, NORTH CAROLINA

1882

Fall: [Charlie Soong](#) was abruptly transferred from [Trinity College](#) in Randolph County, [North Carolina](#) to the Biblical Department at Vanderbilt University in Tennessee. The Raleigh [News and Observer](#) would explain away the suspicious suddenness of this in 1936:

Dr. Craven, with whom [Charlie] had many long talks about his missionary career, took the matter up with the members of the Board of Mission of the Methodist Church and they advised him that the young [Chinese](#) would make more progress at Vanderbilt, where he could at the same time continue his education and receive training for the mission fields through contacts with members of the board and returned missionaries in Nashville.

(If you are prepared to believe this, I have some nice beach property in Arizona I'd like to sell you.)



50. Trinity College had begun as "Brown's School," a school to educate male teachers, and in 1839 had been renamed "Union Institute" to recognize a collaboration of Methodist and Quaker educators, and in 1849 had been renamed "Normal College," and in 1859 had been renamed "Trinity College" in special recognition of the Methodist contribution. The faculty, fearful of the economic hegemony of the northern states and perceiving a need for southern economic independence, had hosted a series of debates about slavery and discussions of differences between the northern and southern economies. In an 1860 speech it had been maintained that the southern states had never become free because all the federal Constitution had brought was a change of their master from England to New England. The school had become a forum in which speakers might call for imitating the success of the North through industrialization and a Market Revolution in the South. When civil war had broken out and some 40 students had volunteered to fight for the Confederacy, in an effort to keep these young warriors enrolled, and paying tuition the school had formed a "Trinity Guard." For a few weeks these student warriors had done duty as guards at Salisbury Prison. The young warriors had helped hold down conflict between secessionists and unionists in the Piedmont, but there hadn't been any actual fighting and killing. After 1882, Trinity would transition into a liberal-arts college. In 1890 would cut a deal with [George Washington Duke](#): for \$85,000 and 60 acres it agreed to relocate a hundred miles away, in [Durham](#). This would come about in 1892, and it would change its name again, a final time, to Duke University. In 1896 its Board of Trustees would cut another deal with Mr. Duke: for an additional \$100,000 the college would admit female students, as academic equals with the males.



DURHAM

DURHAM, NORTH CAROLINA

1883

“Colonel”⁵¹ W.T. “Buck” Blackwell’s horse track in [Durham, North Carolina](#) (this track still exists, as the oval in the quad of Duke University’s East Campus).

[James Henry Harris](#) was again re-elected as a Republican legislator.

51. The “Colonel” in the name of this “Father of Durham” was an honorary appellation — actually during the civil war he’d hired a surrogate to perform military service for him.



DURHAM

DURHAM, NORTH CAROLINA

1892



Under the prompting of the [Durham, North Carolina](#) industrialists [George Washington Duke](#) and [General](#)⁵² [Julian Shakespeare Carr](#) the Board of Trustees of [Trinity College](#) relocated their institution to a campus still under construction for which not even the gates had been finished. Mr. Duke was contributing \$85,000 for buildings and endowment and Mr. Carr was donating the site (a former racetrack which has by now become the East Campus).

By this point the campaign by the popular magazine [Youth's Companion](#) had managed to sell American flags to about 26,000 schools. The publishers, Daniel Ford and his nephew James Upham, asked the Reverend Francis Bellamy to create a pledge which the magazine could sponsor, to have each child make his or her own [Pledge of Allegiance](#) directly to the flag. If the kiddies need to make a pledge, see, then there's gotta be not just one flag in the Principal's office, but a whole potfull of flags, one in every swinging classroom in the school — what a brilliant marketing strategy!

The Reverend Bellamy was chairperson of a committee of state superintendents of education in the National Education Association. As such, he prepared the program for the quadricentennial celebration in the public schools for that year's Columbus Day. He structured this public school program around a flag raising ceremony and a flag salute — for which he supplied his new “Pledge of Allegiance”: “I pledge allegiance to my Flag and [‘to’ added in October] the Republic for which it stands, one nation, indivisible, with liberty and justice for all.” He omitted “equality” because the state superintendents of education did not believe in the equality of women or negroes.

SEPARATION OF CHURCH AND STATE

52. “General” was something of an exaggeration as he'd not held any rank higher than private.

DURHAM

DURHAM, NORTH CAROLINA

September 1, Thursday: In this year in Albuquerque, New Mexico, the initial building of the University of New Mexico, Hodgin Hall, was opening for 108 students in two departments — the Preparatory and Normal departments. On this day Trinity College opened its doors for classes not in Randolph County, [North Carolina](#) but 100 miles away, at “Colonel”⁵³ W.T. “Buck” Blackwell’s horse track in [Durham](#) (now referred to as Duke University’s “East Campus”). Wealthy local industrialists [George Washington Duke](#) and [General](#)⁵⁴ [Julian Shakespeare Carr](#) had provided money and land for the conversion of the racetrack, which still exists as an oval in the quad.



“Let buffalo gore buffalo and the pasture to the strongest.”

53. The “Colonel” in the name of this “Father of Durham” was entirely an honorary appellation — during the civil war he’d paid a surrogate to perform his military service.

54. “General” was something of an exaggeration as he’d not held any rank higher than private.



DURHAM

DURHAM, NORTH CAROLINA

1893

May 27, Saturday: The corpse of [Jefferson Davis](#) was extracted from its vault in [New Orleans](#)'s Metairie Cemetery.

DIGGING UP THE DEAD

When the body had lain in state, 3 years earlier, it had been honored not for having been the President of the Confederate States of America but merely as what Jefferson Davis had been pre-secession: an officer of the federal army of the United States of America. The copper casket had been placed in a tomb of the Army of Northern Virginia. At this point, however, the casket was being conveyed in a brass-trimmed oak coffin atop a black crepe-trimmed catafalque drawn by 4 black horses to the Louisville and Nashville Railroad funeral car that would carry it from Louisiana to be put on display in the rotunda of the state capital building in Raleigh, North Carolina and then be conveyed onward toward the former capital of the Confederate States of America, Richmond, Virginia.

May 28, Sunday: A funeral train left New Orleans conveying the corpse of [Jefferson Davis](#), with daughter Margaret Davis Hayes and her husband Addison Hayes on board along with daughter Winnie Davis. The train was brought to a sentimental stop at "Beauvoir" before it continued eastward.

DIGGING UP THE DEAD

May 29, Monday: The funeral train conveying the corpse of [Jefferson Davis](#) made stops in Beauvoir, Mobile, and Montgomery in Alabama. Appropriate formal honors were rendered at the state capital. Then the train continued into Georgia and appropriate formal honors were rendered at the state capital of Atlanta.

DIGGING UP THE DEAD

May 30, Tuesday: The funeral train conveying the corpse of [Jefferson Davis](#) continued into [North Carolina](#) and made stops in Charlotte, Greensboro, and [Durham](#) (the train being late on the Tuesday the 30th, plans for an appropriate ceremony were disrupted), before appropriate formal honors were rendered at the capital building in Raleigh.

DIGGING UP THE DEAD

May 31, Wednesday: At 3AM the funeral train conveying the corpse of [Jefferson Davis](#) arrived at the former capital of the Confederate States of America, Richmond, Virginia. The widow [Varina Davis](#) met her daughters Margaret Davis Hayes and Winnie Davis. At 3PM a procession began toward Hollywood Cemetery with the remains atop a remodeled artillery caisson, and this was witnessed by 75,000 persons. As a 21-gun salute was being fired, this corpse was re-interred.

DIGGING UP THE DEAD



DURHAM

DURHAM, NORTH CAROLINA

1894

James Mooney referred to the Enoe tribespeople as the “Enos.”

By this point, the Philip Morris brand has passed from the troubled Morris family and was being controlled by a family named Thompson. Brown & Williamson formed as a partnership in Winston-Salem, [North Carolina](#), making mostly plug (chewing), [snuff](#), and [pipe tobacco](#).

Methodist Bishop [John Carlisle Kilgo](#) was elected president of [Trinity College](#) in [Durham, North Carolina](#) (Kilgo was a graduate of Wofford College).

By this point, less than 20% of [sugar](#) mill owners in [Cuba](#) were Cubans, and more than 95% of all Cuban sugar exports were destined for the USA. This set the stage for Cuba’s great tragedy: it had a single-crop economy, which was with a single-customer nation. (What could possibly go wrong?)



DURHAM

DURHAM, NORTH CAROLINA

1895

President [John Carlisle Kilgo](#) banned the sport of football at [Trinity College](#) in [Durham, North Carolina](#) — far too dangerous.

Friend [Elbert Russell](#) got married with [Lieuetta Lilian Cox](#).

We had a very informal wedding. Albert J. Brown married us. He had been principal of the school there and was then the Friends pastor. We had only twenty-four guests, out close relatives and intimate friends. At seven o'clock, just at sunset, in the evening glow, we came into the parlor from the south bedroom and stood by the open window and said our vows. We arrived in Indianapolis about eleven o'clock, which allowed us ample time to recheck our baggage and find our berth before the train started. Lieuetta had never been on a sleeper. My one experience was when I returned from Chicago in the spring. I took a Pullman just to see how it was done. We had already decided on a honeymoon trip west. It was a happy moment when Lieuetta came to the berth, and I took her in my arms.

He would teach theology for a dozen years at Earlham College on the strength of the bachelor's degree he obtained there. He had been chosen as a "safe" candidate who had not been too much exposed to scholarship; nevertheless an uproar began due to his introduction of critical methods of Bible study — was the teacher defending, or was the teacher attacking, the Word of God?

It is difficult to reconcile President Mills' eagerness to appoint me to this position with his habitual care for the scholastic competence of his faculty. His confidence in the plan rather blinded me to the folly of it, for I had great faith in his judgment. It would have been much better to have sent me to a good theological school for at least a year's study. The best explanation of his attitude is that most Friends were quite Evangelical in their theology and had much of the characteristic Quietist and Evangelical fear of Biblical scholarship. The establishment of the Biblical Department at Earlham was regarded as a questionable or dangerous venture. Dougan Clark was orthodox enough for the Evangelicals but rather left wing on the doctrine of holiness. To emphasize scholarship or to depart in any marked way from the vocabulary or emphasis of Evangelical theology would bring down upon the department the vigorous hostility of the fundamentalist leaders.

An attitude expressed in this year, toward [Quakers](#) in the arts:

For human conduct and human happiness, it is far safer to ignore Art altogether, than it is to accept her as the sole guide and arbiter of human life.... Now Art threatens to become Religion in another sense, obliterating all the old landmarks of morality, and deciding by herself, and with reference to artistic considerations alone, what is fitting and becoming in human life.

—Thomas Hodgkin⁵⁵

55. Report of the Proceedings of the Conference of Members of the Society of Friends, held by direction of the Yearly Meeting in Manchester, 1895. (London: Headly Bros., 1896)



DURHAM

DURHAM, NORTH CAROLINA

1896

The College of New-Jersey, now located in Princeton, [New Jersey](#), officially changed its name to [Princeton University](#).

In Washington DC, black women's organizations converged under the umbrella of the National Association of Colored Women headed by Margaret Murray Washington and Mary Church Terrell (in a related piece of news, this was also the year in which Plessy v. Ferguson would establish the "separate but equal" provision for the nation's public schools).

Washington Duke donated \$100,000 to [Trinity College](#) in [Durham, North Carolina](#)'s endowment (he would supplement this initial donation by the same amount in 1899 and 1900). As a condition of the donation he asked that white female students be admitted at Trinity and treated equally with white male students. A dormitory would promptly be constructed in which these white females could be housed separately but equally.

FEMINISM

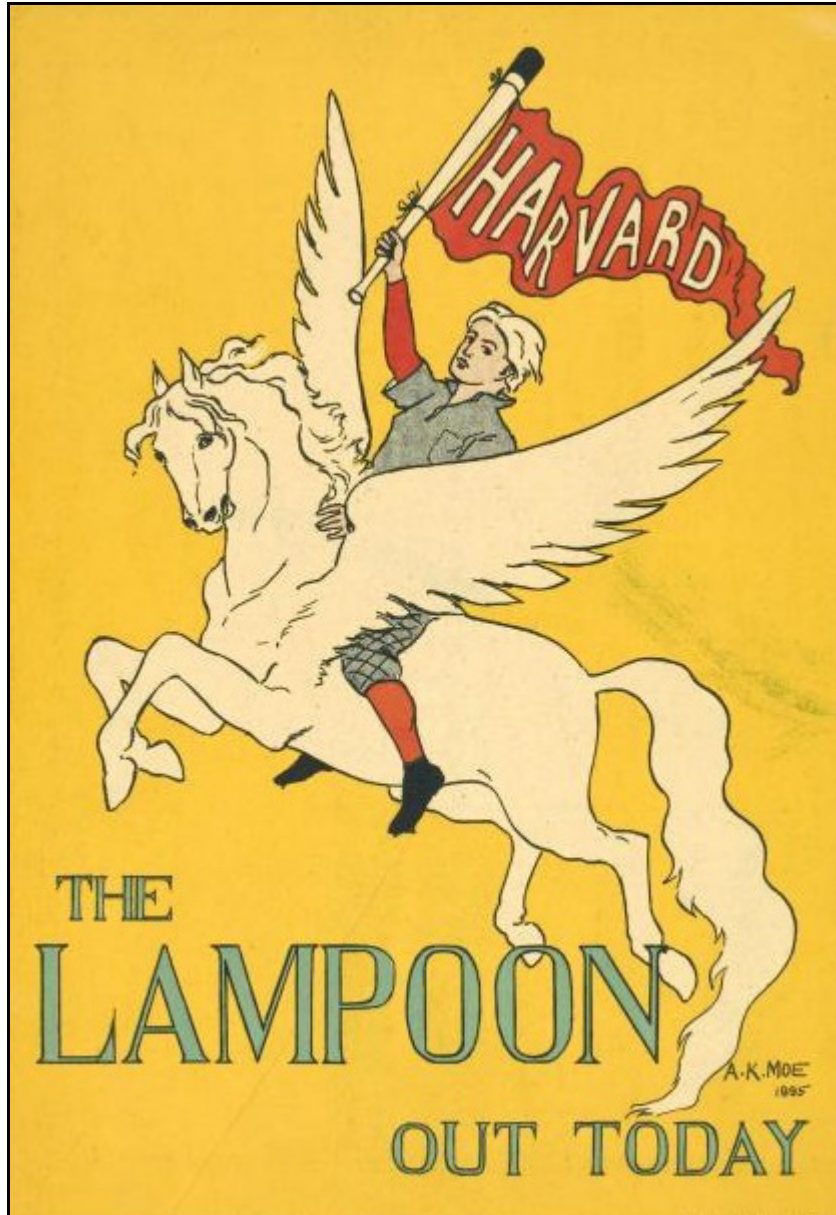
When the Lampoon Society issued its 121-page A HISTORY OF [HARVARD](#), the grateful institution officially

[HDT](#)[WHAT?](#)[INDEX](#)

DURHAM

DURHAM, NORTH CAROLINA

changed its name to Alfred K. Moe University (or not).



A HISTORY OF HARVARD

June 1, Monday: [Paula Hitler](#), [Adolf Hitler](#)'s "stupid goose" little sister, was born in Berchtesgaden.⁵⁶

A degree was granted to [Trinity College](#) in [Durham, North Carolina](#)'s 1st Native American graduate. Joseph S. Maytubby had grown up in the Indian Territory (now known as Oklahoma).

56. Her big brother also had been born, on some date (sooner or later I'll need to get around to looking up exactly when).

Q: How is it that the Austrians have the rep of being so smart?

A: They've managed somehow to create the impression that [Ludwig van Beethoven](#), although born in Germany, was an Austrian, and that [Adolf Hitler](#), although born in Austria, was a German.



DURHAM

DURHAM, NORTH CAROLINA

October 13, Tuesday: Booker T. Washington spoke on the campus of [Trinity College](#) in [Durham, North Carolina](#).

The renowned African-American leader would later note in his autobiography that this had been the first white institution of higher education in the South to invite him to speak.



4 7/8 inches, \$30, on the internet

(Although we do not know, it would be a fair guess that [Professor of History John Spencer Bassett](#) was in the audience that had gathered to hear this speech.)



DURHAM

DURHAM, NORTH CAROLINA

1898

John Merrick founded [North Carolina](#) Mutual Life Insurance Company, which today is the largest and oldest African American owned life [insurance](#) company in the nation.

Trinity Park School opened in [Durham, North Carolina](#) with the aim of preparing young white scholars for the rigors of college (in 1922 the school would shut down because more robust local whites-only public schools had caused a declining enrollment).



DURHAM

DURHAM, NORTH CAROLINA

1901

The [South Carolina](#) Interstate and West Indian Exposition at Hampton Park, a forerunner of the World's Fair, attracted 700,000 people from across the nation.

In search of a PhD degree, [Elbert Russell](#) relocated from [North Carolina](#) to the University of Chicago (until 1903). He had been teaching theology at Earlham College on the strength of his bachelor's degree, and the advanced degree would not materialize until 1917 (in the meanwhile he would study Semitics for two years at Johns Hopkins University and serve as director of Woolman School at Swarthmore College).

RELIGIOUS SOCIETY OF FRIENDS

A racially segregated hospital was created in [Durham, North Carolina](#) for the health care of its black citizens and employment of its black physicians. This would be named, of course, the "Lincoln." In order better to implement a plan Washington Duke had had to create a monument on the campus of Duke University commemorating the loyalty to the Southern cause, during the Civil War, of the Negro slaves of the region, a loyalty that Mr. Duke deeply appreciated, he donated \$85,000 for the erection of its wood-frame building. A plaque would be installed by the front door of this institution:

**WITH GRATEFUL APPRECIATION AND LOVING
REMEMBRANCE OF THE FIDELITY AND FAITHFULNESS
OF THE NEGRO SLAVES TO THE MOTHERS AND
DAUGHTERS OF THE CONFEDERACY, DURING THE CIVIL
WAR, THIS INSTITUTION WAS FOUNDED BY ONE OF THE
FATHERS AND SONS
B.N. DUKE J.B. DUKE W. DUKE
NOT ONE ACT OF DISLOYALTY WAS RECORDED AGAINST
THEM**

(Strangely, in the [official history of this institution](#), no photograph is provided and no mention is made of such a historically relevant plaque.)

[Elbert Hubbard](#)'s A MESSAGE TO GARCIA AND THIRTEEN OTHER THINGS, which included a "Credo":

I believe in the Motherhood of God.
I believe in the Blessed Trinity of Father, Mother and Child.
I believe that God is here, and that we are as near Him now as ever we shall be.
I do not believe He started this world a-going and went away and left it to run by itself.
I believe in the sacredness of the human body, this transient dwelling place of a living soul,
And so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living.

I believe that the love of man for woman, and the love of woman for man is holy;
And that this love in all its promptings is as much an emanation of the Divine Spirit as man's love for God, or the most daring hazards of the human mind.

I believe in salvation through economic, social, and spiritual freedom.
I believe John Ruskin, William Morris, [Henry Thoreau](#), Walt Whitman, and Leo Tolstoy to be Prophets of God, who should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel, and Isaiah.
I believe that men are inspired to-day as much as ever men were.
I believe we are now living in Eternity as much as ever we shall.
I believe that the best way to prepare fore for a Future Life is to be kind, live one day at a time, and do the work you can do best, doing it as well as you can.

I believe we should remember the Week-day, to keep it holy.



DURHAM

DURHAM, NORTH CAROLINA

I believe there is no devil but fear.
I believe that no one can harm you but yourself.
I believe in my own divinity — and yours.
I believe that we are all sons of God, and it doth not yet appear what we shall be.
I believe the only way we can reach the Kingdom of Heaven is to have the Kingdom of Heaven in our hearts.
I believe in every man minding his own business.
I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.
I believe in the paradox of success through failure.
I believe in the purifying process of sorrow, and I believe that death is a manifestation of life.
I believe the Universe is planned for good.
I believe it is possible that I shall make other creeds, and change this one, or add to it, from time to time, as new light may come to me.

October 3, Thursday: Emir Abdor Rahman Khan of Afghanistan died and was succeeded by Habibullah Khan.

The Victor Talking Machine Company was incorporated.

Washington Duke was celebrated during “Benefactor’s Day” at [Trinity College](#) in [Durham, North Carolina](#) (we have since come to celebrate this day under a significantly altered rubric, “Founders’ Day”).



DURHAM

DURHAM, NORTH CAROLINA

1903

February 28, Saturday: [Durham](#)'s [Trinity College](#) received from the state of [North Carolina](#) a new charter and bylaws, much of which remains intact to this day. (When [Duke University](#) would be created in 1924, the only change that would be made would be the nominal one of replacing "Trinity College" with "Duke University." The 1st article in these 1903 bylaws, "The Aims ...," is reproduced with this name alteration on West Campus on the plaque in the middle of the main quad.)

December 1, Tuesday: Jerzy Konorski was born, who would investigate the physiological and experiential nature of the learning of voluntary behavior with special attention to instrumental conditioning of autonomic responses. His *CONDITIONED REFLEXES AND NEURON ORGANIZATION* (1948) and his *INTEGRATIVE ACTIVITY OF THE BRAIN: AN INTERDISCIPLINARY APPROACH* (1967) would summarize his contribution.⁵⁷

PSYCHOLOGY

[Professor of History John Spencer Bassett](#) had in October published a controversial article in [South Atlantic Quarterly](#) and was under pressure from the Democratic Party, from the Raleigh, [North Carolina News and Observer](#) and its editor Josephus Daniels, and some factions on the [Trinity College](#) campus in [Durham](#).⁵⁸ During an all-night debate on this date and during the following day, what we now refer to as "the Bassett Affair" was erupting. Parents were threatening to remove their children from the college. The college's Board of Trustees by a vote of 18 over 7 would refuse to accept this Professor's resignation and would issue a statement in support of academic freedom.

We are particularly unwilling to lend ourselves to any tendency to destroy or limit academic liberty, a tendency which has, within recent years, manifested itself in some conspicuous instances, and which has created a feeling of uneasiness for the welfare of American colleges.... We cannot lend countenance to the degrading notion that professors in American colleges have not an equal liberty of thought and speech with all other Americans.

57. Street, W.R. *A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN PSYCHOLOGY*. Washington DC: American Psychological Association, 1994

58. Horror of horrors, he had characterized a person of color who had once been invited to speak on campus, Booker T. Washington, as "all in all the greatest man, save [General Lee](#), born in the South in 100 years...." Professor Bassett would move on in 1906 to become a professor of history at Smith College in Massachusetts, but one of the freshman dorms on East Campus bears the name "Bassett Hall."



DURHAM

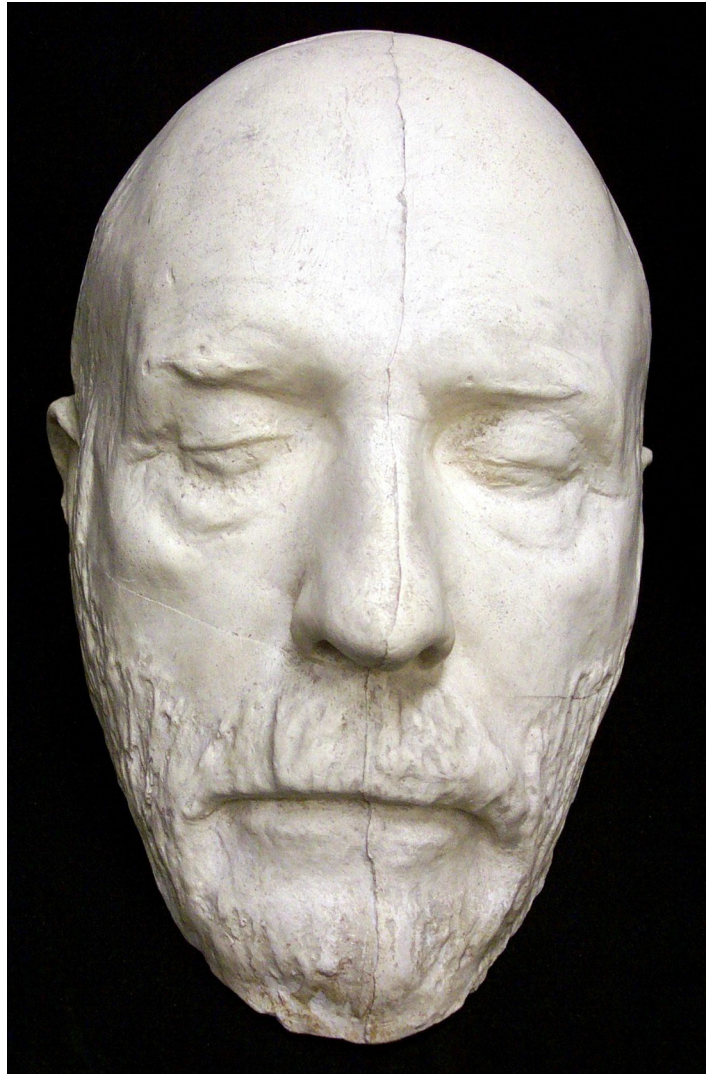
DURHAM, NORTH CAROLINA



4 7/8 inches, \$30, on the internet

DURHAM

DURHAM, NORTH CAROLINA





DURHAM

DURHAM, NORTH CAROLINA

1904

The [enslaved](#) pygmy [Ota Benga](#) was purchased in the Belgian Congo by Samuel Phillips Verner of South Carolina, along with 8 other pygmies, for exhibit at the St. Louis World's Fair. He would be known to Americans as "Bi," meaning in his language "friend" (when the exhibit would close, Verner would take these pygmies back to Africa).

After intermittent periods of law instruction in the 19th century, a School of Law was established at [Trinity College](#) in [Durham, North Carolina](#).



DURHAM

DURHAM, NORTH CAROLINA

1905

[Charlie Soon or Soong](#) paid a return visit to [Durham, North Carolina](#) (“Now we’re spelling it with a ‘g’”).

The [Chinese](#) government decided that high school students needed several hours of exercise per week — “mens sana in corpore sano,” you know. This exercise would consist mostly of military drill, and saluting (German drill would be favored in the northern regions while Japanese drill would prevail in the south).

The very elaborate and rigorous civil service examination system based upon Chu Hsi’s edition of the FOUR BOOKS of 1190  and originally regularized in the year 1313,  which for so many centuries had elevated the more painstaking [Chinese](#) student to the important role of Mandarin, was in this year relinquished.

CONFUCIUS

October 19, Thursday: [President](#) Theodore Roosevelt visited [Trinity College](#) in [Durham, North Carolina](#) and commended it and [Professor of History John Spencer Bassett](#) (who had not yet decamped for Smith College in Massachusetts) for their 1903 courageous stand on behalf of academic freedom:

You stand for Academic Freedom, for the right of private judgment, for a duty more incumbent upon the scholar than upon any other man, to tell the truth as he sees it, to claim for himself and to give to others the largest liberty in seeking after the truth.



DURHAM

DURHAM, NORTH CAROLINA

1907

The founding of M&F Bank, which would become one of the nation's strongest African American owned and managed banks. So many other businesses would join the [North Carolina](#) Mutual Life Insurance Company and the M&F Bank on Parrish Street in [Durham](#) that the neighborhood would come to be known as "Black Wall Street."



DURHAM

DURHAM, NORTH CAROLINA

DECADE OF 1910s

1910

Dr. James E. Shepard initiated the National Religious Training School and Chautauqua for the Colored Race in [Durham](#) (eventually, after six name changes, this would come to be known as [North Carolina](#) Central University), the nation's 1st publicly supported liberal arts college for African-Americans.

DURHAM

DURHAM, NORTH CAROLINA

1911

In this year Orientalist fantasy was under pressure not only from the island fantasies of the likes of [Edmund James Banfield](#) but also from reality, with the Nationalist revolution of Sun Yat-sen bringing to its end the Dynasty of Purity (*Ch'ing* 清) in [China](#).⁵⁹ The impact of this mass movement was being deeply felt in the British crown colony of [Hong Kong](#).

US MILITARY INTERVENTIONS

January 4, Wednesday: At [Trinity College](#) in [Durham, North Carolina](#), the Washington Duke building, known as “Old Main,” was destroyed by fire.

May 3, Wednesday: The 1st airplane came to [Durham, North Carolina](#).



59. A major financial backer of this [Revolution of 1911](#) in [China](#) that overthrew the 6-year-old Last Emperor [Henry Pu-yi](#) was of course [General Julian Shakespeare Carr](#) of [Durham, North Carolina](#), the businessman who had donated the racetrack that would become “East Campus” to [Trinity College](#).



DURHAM

DURHAM, NORTH CAROLINA

1913

[Princeton University](#)'s Graduate College was dedicated.

At [Trinity College](#) in [Durham, North Carolina](#), the Order of the Red Friars was founded. The Order of the Red Friars would become, arguably, Duke's best-known semi-secret fraternity. [Richard Milhous Nixon](#), who in this year was just a Los Angeles infant, would be "tapped" to be a Friar. Harassed by such folks as The Order of the Chair, which used a toilet at imitation tappings, this group would either disband or "go dark" as of 1971.



DURHAM

DURHAM, NORTH CAROLINA

DECADE OF 1920s

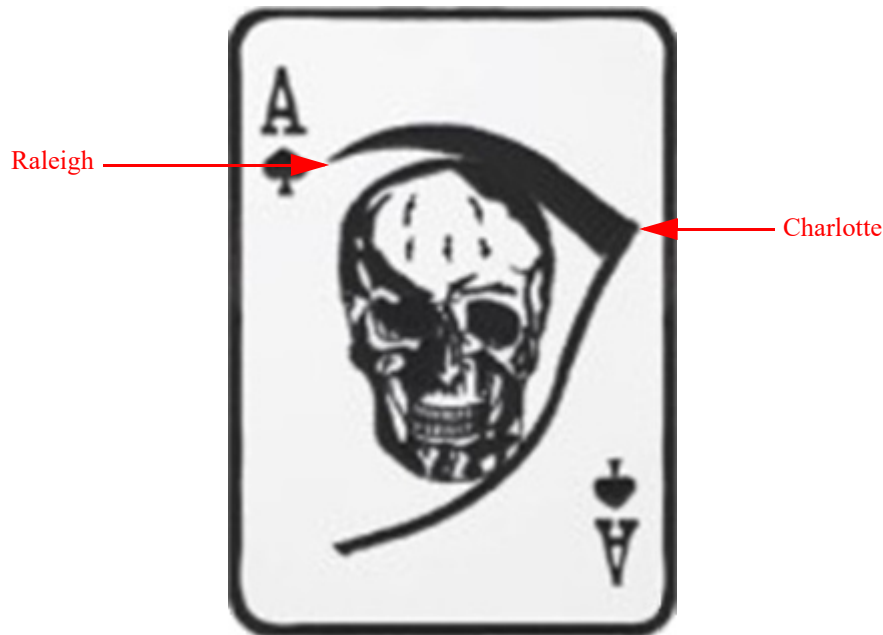
1920

The people of [South Carolina](#) didn't want to forget the way things used to be. Marking the formal beginning of organized historic preservation, Susan Pringle Frost and others therefore formed a Society for the Preservation of Old Dwellings, later to be renamed the Preservation Society of [Charleston](#).

65 people were [lynched](#) in the United States of America during the course of this year. 57 of them were black men. One was a black woman. 7 were not black. The Duluth Publishing Company put out a pictorial booklet, MOB VIOLENCE, that sold for 35¢.

MINNESOTA

By this point [tobacco](#) had become an important crop in [North Carolina](#) and yet the economy was being primarily driven by the state's cheap-labor manufacturing capacity. The three major labor-intensive industries, tobacco products, cotton textiles, and furniture, had come to be largely concentrated in an area roughly the shape of a scythe: Raleigh as the tip, with the blade curving west and then southwest along the route of the Southern Railway through [Durham](#), Greensboro, and Winston-Salem to Charlotte, and its handle stretching westward from Charlotte.





DURHAM

DURHAM, NORTH CAROLINA

1921

[Hugo Leander Blomquist](#) received the degree of PhD in botany from the University of Chicago. He was strongly influenced by the morphology tradition of that institution, where his teachers had included the botanists John Merle Coulter (1851-1928), Henry Chandler Cowles (1869-1939), and Charles Joseph Chamberlain (1863-1943). Dr. Blomquist's initial professional position would be as Assistant Professor of Biology at [Trinity College](#) (which would soon become [Duke University](#)) in [Durham, North Carolina](#).

BOTANIZING

**ESSENCES ARE FUZZY, GENERIC, CONCEPTUAL;
ARISTOTLE WAS RIGHT WHEN HE INSISTED THAT ALL TRUTH IS
SPECIFIC AND PARTICULAR (AND WRONG WHEN HE CHARACTERIZED
TRUTH AS A GENERALIZATION).**

DURHAM

DURHAM, NORTH CAROLINA

1922

The Trinity Park School associated with [Trinity College](#) in [Durham, North Carolina](#), that had been preparing young white scholars for the rigors of college, shut down because due to more robust local whites-only public schools, there were fewer and fewer local white children in need of such help, and in consequence they had been suffering a declining enrollment.

[Margaret Sanger](#) had little but contempt for the “Asiatic races,” as she and her [eugenicist](#) friends called them, and proposed that in some way their numbers be drastically reduced. If white civilization was to fulfill its promise of “more without end,” it would also need to involve a “war without end” upon the weak and unworthy among us. In this year Sanger visited [Japan](#), and that didn’t help even one little bit, except that in her autobiography she would single out the [Chinese](#) in particular among the people of Asia, as a phenomenon resembling plague, writing that “the incessant fertility of [the Chinese] millions spread like a plague.”



Well Adjusted White Woman, the Hope of Our Future

However, in this year this white-lady-with-attitude’s preoccupation went beyond racial inferiority to include individual inferiority as well. In her PIVOT OF CIVILIZATION she asked not only that the “genetically inferior races” be sterilized, but also, so that the “weeds ... overrunning the human garden” would be extirpated, that all “morons, misfits, and the maladjusted” be segregated out of the general human population, which is to say, institutionalized.

RACISM

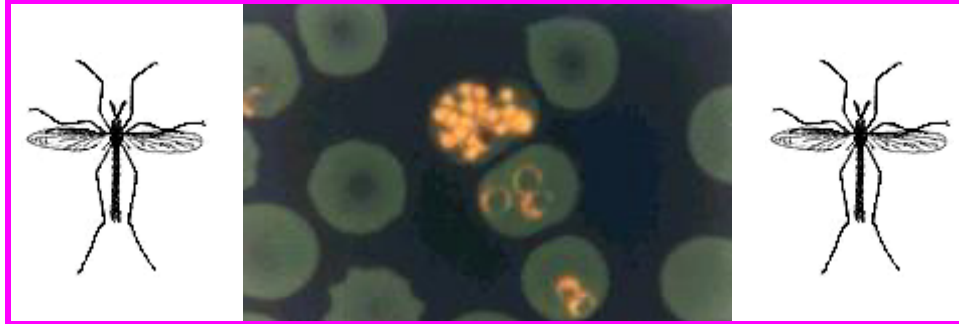
(And after all, wasn’t this lady right about the Chinese people? –For instance, between April 1922 and November 1923 our marines would be forced to venture onto China’s soil **fully five times** in order to adequately protect USers and their interests during various periods of native restlessness! ;-)

US MILITARY INTERVENTIONS

DURHAM

DURHAM, NORTH CAROLINA

For the following three decades the sickle cell trait would be being viewed as a “latent” disease. Some US physicians would promote the idea that sickle cell disease could be spread into the general populace by “disordered Negro blood.”



MALARIA

(The physicians who would be promoting this theory would be, by some odd coincidence, white men. But now you look here — this has nothing to do with that.)

In this year [Margaret Sanger](#) got married with oil magnate James Noah H. Slee, presumably just as racist as she, but did so on her own terms, insuring her financial and sexual independence. (Slee, who would die in 1943, would make himself the main funder of the birth control movement.)

FEMINISM

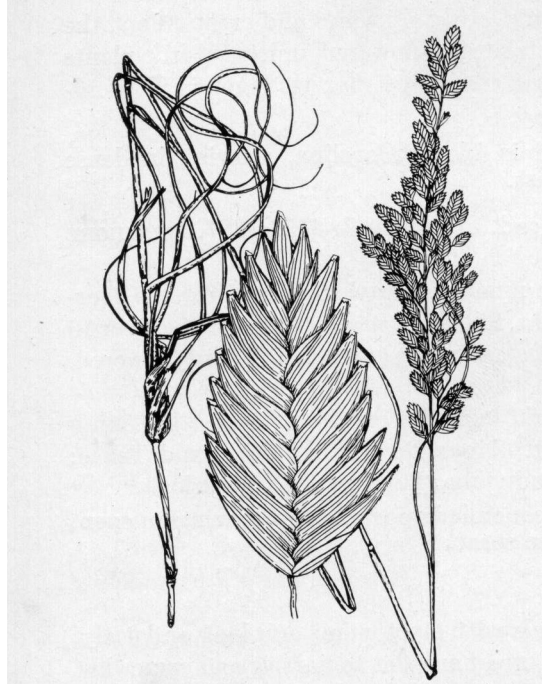
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DURHAM

DURHAM, NORTH CAROLINA

1923

Dr. [Hugo Leander Blomquist](#) became a professor in the Department of Biology at [Trinity College](#) in [Durham, North Carolina](#) (which in the following year would become Duke University). Always intrigued by the “difficult” plants, he was concentrating on such groups of vascular plants as grasses, sedges, rushes, Xyris, orchids, and composites.

[BOTANIZING](#)

Establishment of the Barro Colorado Island research preserve, Panama.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

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DURHAM, NORTH CAROLINA

1924

May 10, Saturday morning: This was the “Jim Crow” south and [Durham, North Carolina](#) was approximately 50% white and 40% black or African American, with all apparatuses of local government fully and totally under the sway of the racial majority. A statue IN MEMORY OF / “THE BOYS WHO / WORE THE GRAY,” of a generic Confederate soldier, had been erected using tax money, in front of a courthouse decorated in Confederate battle flags, and was temporarily draped in a concealing cloth. The citizens of the community were urged to “pause and reflect” on what such Confederate soldiers had done for them in their “time of need.” A large number of schoolchildren occupied the balcony and took part in the program by singing several songs such as “America” and “Carolina.” A number of the city’s most attractive maidens, attired in red and white, attended to the needs of some 60 elderly Confederate veterans. Members of the organization “Daughters of the Confederacy,” guests of honor, received special seating, and a number of white men offered benedictions, prayers, salutes, and speeches. Such boys in gray had “fought for the cause they knew was right, the great principle of states rights as enunciated in the Constitution of the United States, and was, and is now, the bulwark of American liberty.” It was pointed out that their services to the southland had meant the destruction of their homes, the devastation of their fields, the end of their currency, and when they returned to their homes, a bleak, dreary scene of desolation. However, from this sturdy stock had come the people of the south and they are proud in that heritage of sacrifice and achievement. It was pointed out that such men “carry with them today the same courage and ideals of service that instilled them years ago and in building up this country of ours.” It was mentioned that “today we are privileged to live in God’s greatest nation.” Then came the unveiling of the statue, a ceremony in which “several wreaths were placed on the monument by representatives from the different white schools of the city,” and of course at the Y.M.C.A., abundant eats for all (for all white citizens, it goes without saying).



W.E.B. Du Bois would in 1936 refer to the sense of superiority obtained from this sort of symbolism as “the psychic wages of whiteness.” Senator [Lyndon Baines Johnson](#), while traveling through Tennessee in 1960 with

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his youngest staffer Bill D. Moyers, unsuccessfully vying for the Democratic presidential nomination, would mention to him that “If you can convince the lowest white man he’s better than the best colored man, he won’t notice you’re picking his pocket. Hell, give him somebody to look down on, and he’ll empty his pockets for you.”

Attorney General Harlan Fiske Stone selected [J. Edgar Hoover](#) to be Acting Director of the federal Bureau of Investigation, headquartered in [Washington DC](#). When Hoover took over, the Bureau had approximately 650 employees, including 441 Special Agents who worked out of field offices in nine cities. By the end of the year, Hoover would be Director. By the end of the decade, there would be approximately 30 field offices, with Divisional headquarters in New York, [Baltimore](#), Atlanta, Cincinnati, Chicago, Kansas City, San Antonio, San Francisco, and Portland.



(Jesus had tried in the Sermon on the Mount to advise us not to trust the agenda of “resisting evil,” a righteous cause, and we had, of course, ignored him. What J. Edgar was all about all along, of course, was the resisting of evil, a righteous cause — those evil enemy aliens among us, who needed to be persecuted, those evil domestic anarchists who needed to be persecuted, those evil domestic communists who needed to be persecuted, and homosexuals, and black-hearted men like the [Reverend Dr. Martin Luther King, Jr.](#), et cetera ad infinitum. Who would have supposed at the time, that this former head of a private detective agency, in appointing this clean-cut, well-educated young man in a suit –a force for decency– was appointing someone who was going to disgrace our nation and get a federal building named after him?)

FBI

December 11, Thursday: Finally, following a \$40 million donation by [George Washington Duke](#)’s son [James Buchanan “Buck” Duke](#), [Trinity College](#) in [Durham, North Carolina](#) was renamed [Duke University](#).



Each fall since then, Founders’ Day has commemorated this signing of this indenture of trust establishing a family philanthropic foundation to support education, religion, and health care in the Carolinas. Henceforward “Trinity College” would designate merely the undergraduate college for men, and then for women, and then for men and women. The charter and bylaws that had been received from the state of North Carolina in 1903, much of which remains intact to this day, was altered only by replacing “Trinity College” with “Duke University.” (The first article in these 1903 bylaws, “The Aims of Trinity University,” is reproduced with this name alteration on West Campus, on a plaque in the middle of the main quad.)



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1925

October 25, Sunday: Der vertauschte Cupido, a ballet after Rameau, was performed for the initial time, in Kassel, with its composer Ernst Krenek himself conducting.

James Buchanan Duke died leaving an endowment that would transform the local [Durham, North Carolina](#) college, Trinity, into a world-class research institution, [Duke University](#).

October 29, Thursday: [Edward Frederick Lindley Wood, Baron Irwin](#) was named to the Earl of Reading as 2d Viceroy and Governor-General of [India](#). He would take up this position on April 3d of the following year.

[Friend Elbert Russell](#) visited [North Carolina](#) to speak at a student conference in the interest of the United States adhering to the World Court set up by the treaty of Versailles, on the newly refurbished [Duke University](#) campus in [Durham](#). While in North Carolina he would also speak at Guilford College, Salem College at Winston-Salem, the University of North Carolina in Chapel Hill, and the North Carolina College for Women at Greensboro. He and Lieuetta would be in the state until November 5th.

I got the impression that Mr. Duke was a native son who had got sentimental in his old age and dumped a fortune on the small college of his native town, and that the managers of Trinity, embarrassed by the windfall, didn't know what else to do with it and were going in for a splurge of building.



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1926

At [Duke University](#) academic schools were expanded, for instance a new School of Religion (now the Divinity School), and a Graduate School of Arts and Sciences.

[Friend Elbert Russell](#)'s "The Seed Picker" series by "Spermologos" was appearing regularly in the [Friends' Intelligencer](#).

Friend Chuck Fager has discovered that there is reason to doubt the common consensus that, after some generations and an adventure into spiritualism, the Hicksites had no longer involved themselves with Quakerism, a common consensus that discounts evidence that the Hicksites continued under another name — as the Progressive Friends. He does recognize that [Friend Elbert Russell](#)'s HISTORY OF QUAKERISM on its pages 370-71 awarded the Progressive Friends but one paragraph, Barbour and Frost's THE QUAKERS on its page 181 awarded them but one paragraph, Friends Rufus Jones's THE LATER PERIODS OF QUAKERISM on page 596 of its 2d volume relegated them to a summary footnote, Friend Howard Brinton's FRIENDS FOR THREE HUNDRED YEARS alleged on its page 191 that among the Hicksites "no further separations occurred," and neither Punshon's PORTRAIT IN GREY nor Williams's THE RICH HERITAGE OF QUAKERISM mentioned the Progressive Friends at all. However, he has uncovered evidence of a historical continuity that had been overlooked. He has pointed, in the Quaker archives, to a miscataloged 140-page document labeled SUGGESTED REVISION OF THE RULES OF DISCIPLINE AND ADVICES OF THE RELIGIOUS SOCIETY OF FRIENDS, a document authored by Progressive Friends that dates to this year, that had been considered by the seven Yearly Meetings of the Friends' General Conference. This document he considers to constitute evidence of a continuity between the Hicksites of the 19th Century and the "meetinghouse" Quaker monthly meetings that nowadays exist in the vicinity of American college campuses (one fine example being the Quaker monthly meeting near the campus of Duke University in [Durham, North Carolina](#), of which he himself is a member).

Fall: [Charles Lindbergh](#) searched for financial angels to back his bid at the \$25,000 Orteig Prize for flying nonstop between New York and Paris.

[Dr. Elbert Russell](#) accepted a position at [Duke University](#) as professor of Biblical Interpretation in its temporary facilities at what had been Trinity College (now the East Campus) and purchased the house at 811 Vickers Avenue in [Durham, North Carolina](#).

The opening of the university year and the organization of the School of Religion engrossed me. A number of the faculty were strangers to each other. The dozen students who came had no precedents to guide them. The courses to be offered had not been definitely decided. It was the purpose to organize a theological school, with a three-year course, on the graduate level. That gave us a general pattern. Dr. Soper and President Few had worked out a tentative curriculum which we adopted at the first faculty meeting. The Faculty engaged up to that date consisted of the following, in addition to President Few and Dean Edmond D. Soper: B. Harvie Branscomb, Paul N. Garber, and James Cannon III, who were taken over from the older staff of Trinity College; and Howard LeSourd, Allen H. Godbey, and myself, who were new to the community. The next year Gilbert T. Rowe and Franklin S. Hickman were added. In addition to these there were three members of the undergraduate department of religion: Professors H.E. Myers, J.M. Ormond,

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and Hershey E. Spence.





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1927

From this year until 1930, pseudo-Gothic construction would be underway at the new “West Campus” of [Duke University](#) a mile west of the original “East Campus,” in native Hillsborough stone, to house the undergraduate college for men plus new professional schools.

The bans against [cigarettes](#) had by this point been rescinded in all states, and taxes upon [tobacco](#) products had become a major source of government revenue. A wave of mortality due to respiratory-system cancers was about to sweep over the nation.

[Friend Elbert Russell](#)’s “What Christmas Brought” appeared in the [Friends’ Intelligencer](#). He went on a goodwill mission to Central America on behalf of the American Friends Service Committee (this was during the period in which [US Marines](#) were fighting [Augusto César Sandino](#)).



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1928

Planning for future growth was introduced at [Mount Rainier National Park](#). The Mountaineers, National Park Advisory Board, and other planners helped the park service develop a long-range plan that allowed for increases in buildings, roads, and trails, while setting aside road-free areas in the north and southwestern zones of the park. The Longmire Administration Building was constructed. [Friend Floyd Schmoe](#) resigned as the park's naturalist to become instead an instructor in forest ecology in the Forestry Department of the University of Washington. During his teaching days he would help found University Friends Meeting in [Seattle](#) (4001 Ninth Avenue NE, UFM@juno.com). In following years the Schmoe family would spend several summers in the San Juan Islands while Floyd was doing research for an advanced degree.



[Duke University](#) awarded its 1st Ph.D. degrees.

When the original dean of the Divinity School at [Duke University](#), Dean Edmond D. Soper, accepted the position as president of Ohio Wesleyan University, [Dr. Elbert Russell](#) became the dean of the School of Religion (until his sabbatical year would begin in 1933). It apparently didn't matter to anybody that Friend Elbert was a Quaker and this was not a Quaker school — and isn't that interesting? President Few pointed out that there were plenty of Methodist ministers available locally, who could preach the communion services, and that Duke's beginning had been in a small school for training ministers that had been conducted jointly by Friends and Methodists.

There was a new edition of his 1909 THE PARABLES OF JESUS (Winston). His 72-page "The Separation after a Century" would be reprinted from the [Friends' Intelligencer](#).

Although Sir Alexander Fleming observed during this year that colonies of the bacterium *Staphylococcus aureus* could be destroyed by the mold *Penicillium notatum*, proving that there was an antibacterial agent there in principle, and although in a later timeframe this would lead to medicines that could kill gram-positive types



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of disease-causing bacteria inside the body, there would continue to be no means of effectively controlling [tuberculosis](#) and other infections that were being caused by gram-negative bacteria.

Dr. M. McConkey and [Dr. David Tillerson Smith](#) of Duke University were able to produce intestinal [tuberculosis](#) in guinea pigs by feeding them tubercle bacilli after restricting their intake of Vitamin C. This observation would lead directly to the prevention of intestinal tuberculosis in man by dietary supplementation with Vitamins A, C, and D. Additional studies in this field would demonstrate the mechanisms for the apical localization of the lesions characterizing re-infection tuberculosis, and would reveal that if administered alone corticosteroids would accelerate the spread of TB, but if accompanied by specific antibiotics, could be administered safely and with great benefit.

June 5, Tuesday: The West Campus cornerstone of [Duke University](#) was set by Doris Duke, only child of James B. Duke (this stone would shortly thereafter be moved across the quad to the General Library tower, as it was discovered to have been cut too large for its intended space at West Campus Union).



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1929

[A.J. Muste](#) helped form the Conference for Progressive Labor Action (CPLA), seeking to reform the AF of L from within. With the coming of the Great Depression, the CPLA would become openly revolutionary and in 1933 would be instrumental in forming the American Workers Party, a “democratically organized revolutionary party” in which A.J. would be playing a leading role.

While [Dr. David Tillerson Smith](#) was working at the sanatorium at Saranac Lake, he was finding that many supposed “[TB](#)” patients actually did not have this disease — and so he began the study of fungi.

In [LOOK HOMEWARD, ANGEL: A STORY OF THE BURIED LIFE](#), local lad Thomas Wolfe identified [Durham, North Carolina](#) as “the dreary tobacco town of Exeter.”

AUTOBIOGRAPHICAL OUTLINE

Rose M. Davis made herself the 1st woman Ph.D. at [Duke University](#) (her doctorate was in chemistry).

[Dean Elbert Russell](#)’s *THE RELATION OF CHRISTIANITY TO WAR AND PEACE* and *THE BEATITUDES: A SERIES OF STUDIES* (Garden City, New York: Doubleday, Doran and Company). He authored the 2¼-column article “The Society of [Friends](#)” for the famous XIVth edition of *ENCYCLOPÆDIA BRITANNICA*.

During the years 1929–1930 I had the unique experience of being at times a sort of court preacher to the President of the United States. [President Hoover](#) had been reared as a Quaker and had kept his membership in the Society. When he became president, the matter of his public worship took on public importance. He chose to make the meeting at Irving and Thirteenth Street his regular place of worship, and this created problems for the meeting. The meeting house was small; many would come from curiosity; the members might be crowded out; people might come and abuse the freedom of the meeting in order to try to get the president’s ear; or cranks in order to get an audience for their ideas. The meeting felt a responsibility to help those who came and to have the Quaker gospel worthily presented. They agreed, therefore, to try to have ministers present as often as possible for this purpose. I was invited among others to attend the meeting as often as was compatible with my other obligations. Between January 27, 1929 and December 28, 1929, I attended the meeting nineteen times. President Hoover attended on eight of these occasions. His attendance was never announced beforehand. I could usually tell, however, when I came in sight of the meeting house by the size of the police detail. The meeting house was thoroughly searched beforehand, plain-clothes men were stationed in the basement, Sunday School room, and gallery. A secret service man attended him. The police tried to give members the preference in admitting the audience. When the president and his party came, the congregation stood until they were seated. Neither Mr. Hoover nor the Friends wanted even this recognition of his presence, but the custom was so thoroughly established in Washington churches that it seemed impracticable to change it. When the meeting was dismissed, the congregation stood again until he and his party were in their cars and gone. I do not know of any case where the freedom of the meeting was abused.

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January 4, Friday: Benjamin Newton Duke died. “Mr. Ben” had been a trustee of [Trinity College](#) since 1889 and had been responsible for managing the Duke family’s philanthropic activities.



April 4, Thursday: [Marcia Russell](#) got married in a [Quaker](#) ceremony at the Trinity Methodist Church in [Durham, North Carolina](#).

We had had the traditional wedding certificate beautifully lettered by a Negro employee of the North Carolina Mutual Life Insurance Company.

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October 5, Saturday: Communists attempted to murder Romanian interior minister Alexandru Vaida-Voevod in order to create a better world, but failed.

The Blue Devil mascot of [Duke University](#) made his 1st appearance, in the new West Campus stadium (now Wallace Wade) at the homecoming football game. Despite this supernatural assistance Duke was trounced by Pittsburgh 52 over 7. Undergrads had been bussed over from what has since become the East Campus, to bear witness to such a trouncing.





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DECADE OF 1930s

1930

Blomquist, H.L. "Archegonial plants of *Tortula pagorum* (Milde) De Not. In North Carolina." The Bryologist 33(4): 41-43.

At the Sarah P. Duke Gardens in Durham adjacent to the West Campus of Duke University, a section would be devoted to the flora of the Southeastern United States. This section would eventually be known as "The H.L. Blomquist Garden of Native Plants" in honor of the long-term chair of Duke's Department of Botany, Professor Hugo Leander Blomquist.

BOTANIZING

NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE



Richard Milhous Nixon attended Whittier College just outside Los Angeles (although Whittier is at least nominally a Quaker institution of higher education, and Dick was a "birthright" Friend, there is no record that during his formal education he ever involved himself in religious studies or activities).



The well-known self-help pastor Norman Vincent Peale, a strong Nixon supporter, airily dismissed any religious liability when he commented on his candidate's Quaker faith: "I don't know that he ever let it bother him," a nice summary of the way most politicians operated at that level. Religion was there all right, lurking in the background, but it made little difference Others who knew him had similar assessments.

— Professor H Larry Ingle



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[Dean Elbert Russell](#) prepared THE BOOK OF REVELATION: WITH AN INTRODUCTION, PARAPHRASE AND NOTES (360 pages).

The Woman's College opened on [Duke University](#)'s East Campus. Meanwhile, Trinity College and the School of Medicine and Hospital opened on West Campus.

[Dr. David Tillerson Smith](#) was appointed Associate Professor of Medicine at [Duke University](#) Medical School. Duke Hospital came into existence. Fungal infections being more prevalent in the South than in the North, a working team consisting of a Mycologist, a Pathologist, an Immunologist, a Dermatologist, and an Internist began to study the problem in depth. The disease pellagra was rampant in the southern states causing thousands of deaths each year and great physical disability. Dr. Goldberger demonstrated that pellagra was due to a dietary deficiency and could be reproduced in human volunteers. The missing vitamin factor (later shown to be nicotinic acid, known as "niacin," found in red meat, fresh vegetables, and dairy products) was not identified then and no explanation was offered for the dramatic appearance of local skin lesions and of gastrointestinal symptoms after brief exposure to sunlight (contributing causes were the cash-crop farming and share-cropping that caused farm families to devote all their time and energy to raising items that could be sold, people moving into towns where livestock was prohibited and there was no room for a vegetable garden, and new roller mills that eliminated vital nutrients). Dr. Smith working with Dr. Julian Ruffin, a Gastroenterologist (also a deceased member of this Association) clearly showed that the skin lesions, the gastrointestinal symptoms and even dementia could be precipitated by the exposure of part of a limb to direct sunlight for one or two hours when the patient was deficient in the pellagra preventing factor (niacin) in his tissues. After therapy, much longer exposure to sunlight produced normal tanning with neither local skin lesions nor systemic symptoms. Smith and Ruffin found that a crude liver extract was twice as potent as yeast introduced in therapy by Goldberger. Although they did not discover the missing vitamin (niacin) they were among the first to assay its dosage and evaluate its effectiveness in pellagra. David Smith was a quiet gentlemanly scholar beloved by his students as a teacher and respected by his colleagues for his vast knowledge extending across several fields of medicine. Although known primarily for his research efforts in the microbiological field, his intimate understanding of the effects of [tuberculosis](#), fungus infection and fusospirochetal disease in man forced his colleagues to regard him as the premier clinical consultant for many undiagnosed chronic pulmonary problems.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



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1931

The City of [Charleston](#) adopted a Planning and Zoning Ordinance establishing the “Old and Historic District,” protecting some 400 residential properties in a 23-block area south of Broad Street.

[Blomquist, H.L.](#) “Checklist of the common mosses of [Durham, North Carolina](#).” Jour. Elisha Mitchell Sci. Soc. 46: 170-178. Also, “Genetics of mosses.” Journ. Elisha Mitchell Sci. Soc. 46: 267-275.
Also, “Some *Pteridophytes* of [North Carolina](#) and their distribution.” Am. Fern J. 21 (3): 81-90.

BOTANIZING

**THE FALLACY OF MOMENTISM: THIS STARRY UNIVERSE DOES NOT
CONSIST OF A SEQUENCE OF MOMENTS. THAT IS A FIGMENT, ONE WE
HAVE RECOURSE TO IN ORDER TO PRIVILEGE TIME OVER CHANGE,
A PRIVILEGING THAT MAKES CHANGE SEEM UNREAL, DERIVATIVE, A
MERE APPEARANCE. IN FACT IT IS CHANGE AND ONLY CHANGE WHICH
WE EXPERIENCE AS REALITY, TIME BEING BY WAY OF RADICAL
CONTRAST UNEXPERIENCED — A MERE INTELLECTUAL CONSTRUCT.
THERE EXISTS NO SUCH THING AS A MOMENT. NO “INSTANT” HAS
EVER FOR AN INSTANT EXISTED.**

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1932

[Professor Albert Einstein](#) responded to the call of the still-an-idea “Institute for Advanced Study” (this institute is not part of Princeton University). His plan was that he would spend half of each year in Berlin, Germany and half in Princeton, [New Jersey](#).

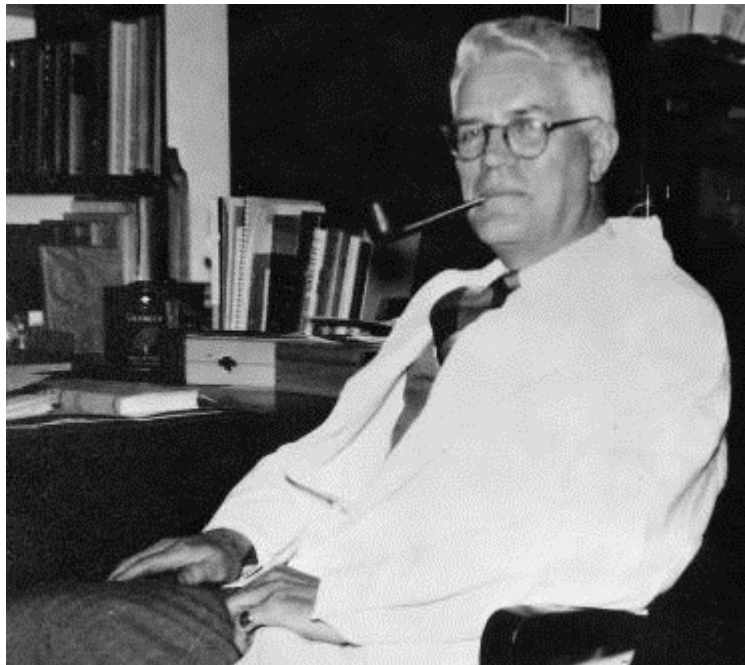
At this point [Mohandas Karamchand Gandhi](#) attempted to disabuse Thoreauvians of their supposition that he had derived his “idea of civil disobedience from the writings of [Thoreau](#).” Such an interpretation would be “wrong,” he stressed, pointing to the fact that “The resistance to authority in South Africa was already well advanced before I got the essay of Thoreau on civil disobedience.” (In order to check this allegation Linck Johnson has analyzed Gandhi’s references to “Civil Disobedience” in his newspaper [Indian Opinion](#) and confirms that “rather than taking his ideas from the essay,” Gandhiji had merely “used it to promote his campaign.”)

[Duke University](#) Chapel was 1st used for commencement. The interior of the chapel was largely incomplete and at the time of commencement there were precious few windows (the Godly structure would not be completely finished, with all its statues of famous Methodists such as General Robert E. Lee, and consecrated, until 1935).

[Dean Elbert Russell](#)’s and Cawthon Asbury Bowen’s THE MESSAGE OF THE FOURTH GOSPEL (Nashville, Tennessee: Cokesbury Press). Reprinting of Dean Russell’s POSSIBLE INFLUENCE OF THE MYSTERIES ON THE FORM AND INTERRELATION OF THE JOHANNINE WRITINGS (16 pages; Officin Haag-Drugulin).

[RELIGIOUS SOCIETY OF FRIENDS](#)

[Dr. David Tillerson Smith](#) became a member of the Climatological Association. He became Professor and Chairman of the Department of Microbiology at Duke University (until 1958).



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1933

June 27, Tuesday: In London, [Jews](#) staged a massive anti-[Nazi](#) rally.

[Dr. Bartlett Leonidas Snipes Durham](#), bachelor founding daddy of [Durham, North Carolina](#), had been buried in an unmarked grave in a patent cast-iron coffin with viewing window. [General Julian Shakespeare Carr](#) had always felt this to be wrong and had conducted a public campaign to right that wrong. He wanted the remain exhumed and reburied within his namesake city. This was no way to honor a city named after a railroad station. But at this point “General Julie” Carr (and his campaign to right this wrong) had been dead for nearly a decade.⁶⁰ On this day the wrong was righted. The patent cast-iron coffin was exhumed and, on behalf of the city and the county, Mayor W.F. Carr and County Commissioner John Harris accepted custody of the remains. This bachelor founding daddy was to lie in state at the Hall-Wynne Funeral Home on Main Street, diagonally across from Duke University’s East Campus.



(The glass had cracked underground and the container was filled with ground water. After a small hole had been drilled and the foul-smelling liquid drained, the corpse appeared a bit grayish but intact. “Gold-rimmed” eyeglasses were in place. The body was attired in a white shirt with two rows of small ruffles down the front, and a black string tie. The hair was dark. I wonder, might anybody be able to lay their hands on a snapshot, taken through that viewing window at this point?)

June 28, Wednesday: In a speech to [German](#) newspaper publishers, [Adolf Hitler](#) described the government’s new journalistic regulations.

60. The Carr Building on the East Campus of Duke University, home of its History Department, is named in his honor. He had been a major financial backer of the [Revolution of 1911](#) in [China](#) that overthrew the 6-year-old Last Emperor [Henry Pu-yi](#).



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1934

George Gershwin arrived in [Charleston](#) to research and write “Porgy and Bess,” the first American opera, including its famous song “Summertime.”

[Blomquist, H.L.](#) “The American Welsh *Polypody* in North America.” *Am. Fern J.* 24 (1): 24-26.

Also, “The [North Carolina](#) Academy of Science.” *Science*, New Series 79 (2061): 592.

Also, *FERNS OF [NORTH CAROLINA](#)*. (Duke UP: Durham NC. Illustrated with the author’s own drawings; introduction by the botanist Donald Culross Peattie.)

BOTANIZING

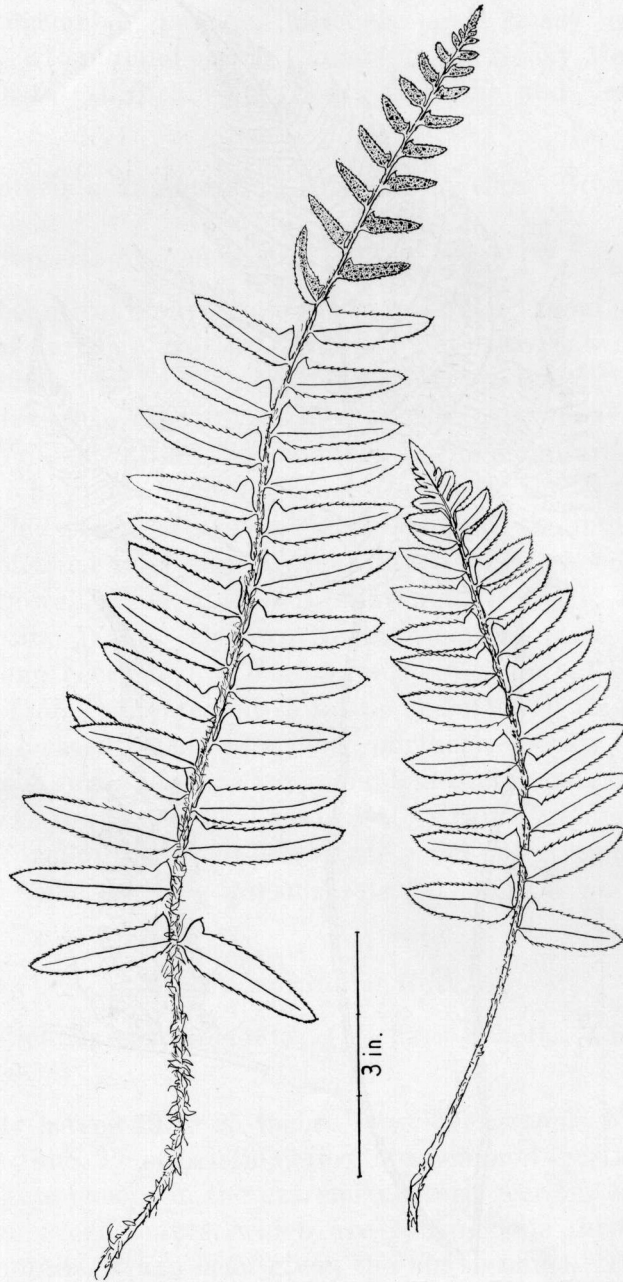
BETWEEN ANY TWO MOMENTS ARE AN INFINITE NUMBER OF MOMENTS, AND BETWEEN THESE OTHER MOMENTS LIKEWISE AN INFINITE NUMBER, THERE BEING NO ATOMIC MOMENT JUST AS THERE IS NO ATOMIC POINT ALONG A LINE. MOMENTS ARE THEREFORE FIGMENTS. THE PRESENT MOMENT IS A MOMENT AND AS SUCH IS A FIGMENT, A FLIGHT OF THE IMAGINATION TO WHICH NOTHING REAL CORRESPONDS. SINCE PAST MOMENTS HAVE PASSED OUT OF EXISTENCE AND FUTURE MOMENTS HAVE YET TO ARRIVE, WE NOTE THAT THE PRESENT MOMENT IS ALL THAT EVER EXISTS — AND YET THE PRESENT MOMENT BEING A MOMENT IS A FIGMENT TO WHICH NOTHING IN REALITY CORRESPONDS.

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FERNS OF NORTH CAROLINA

CHRISTMAS FERN (*Polystichum acrostichoides*).

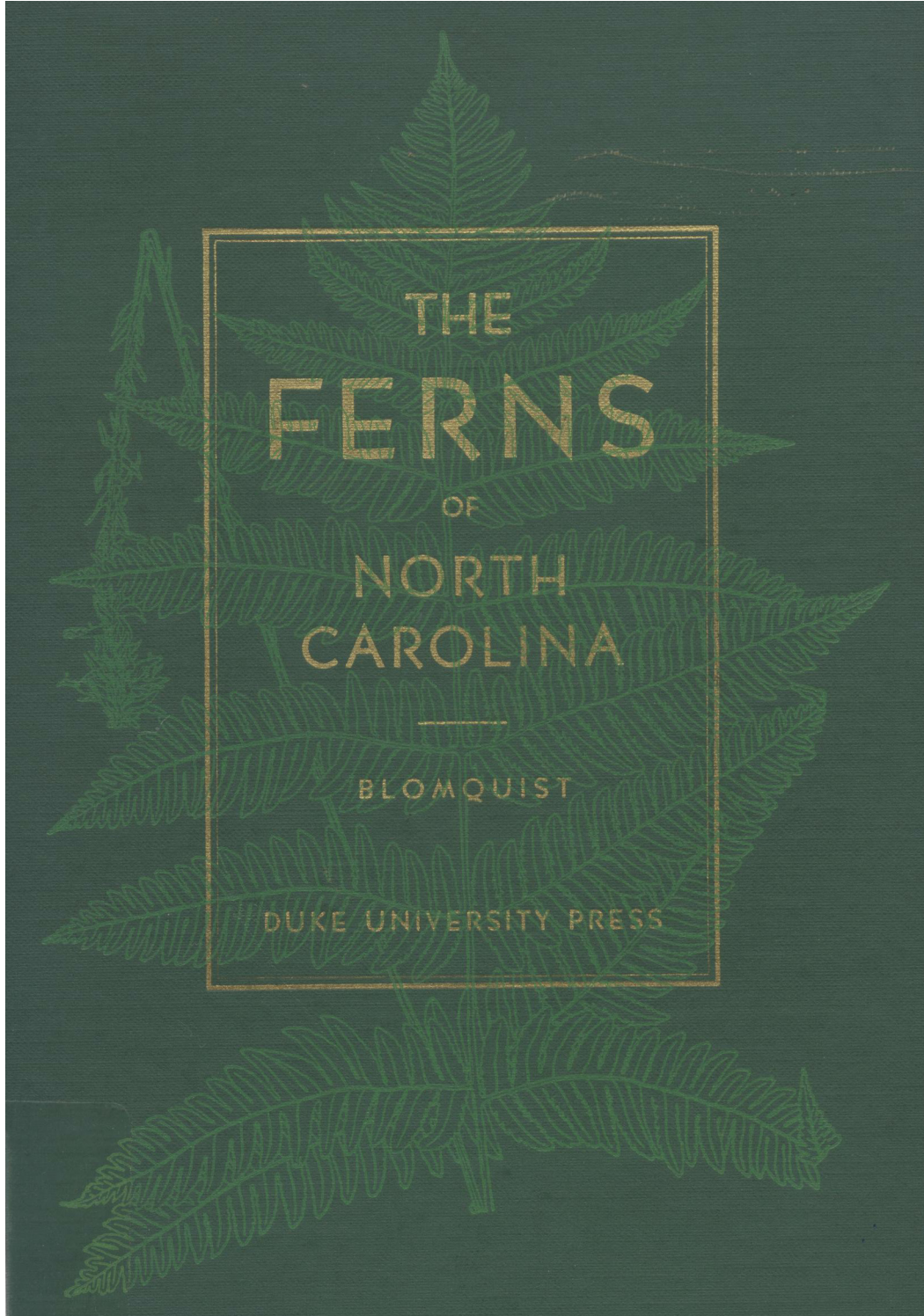
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[Richard Milhous Nixon](#) attended the recently established [Duke University](#) Law School in [Durham, North Carolina](#), at which he had received a full scholarship and where he would be awarded the nickname “Iron Butt” by other students on account of his disciplined study habits at the Law Library.



“I always remember that whatever I have done in the past, or may do in the future, [Duke University](#) is responsible in one way or another.”

At one point along the way to the juris doctorate at [Duke University](#) Law School, birthright [Quaker Richard](#) broke into the dean’s office to inspect his grades (locally, in good humor, this has been referred to as “Nixon’s First Break-in”).

Since [Friend Richard](#) was in [Durham](#) during the years 1934-1937 and the local [Quaker](#) monthly meeting had not yet come into existence, I see no point in wondering whether there might be any connection. In this photo of the law school class, he is (symbolically?) at the far right of the top row. Due to a variety of subsequent

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events, he has perhaps become Duke's most famous alumnus.

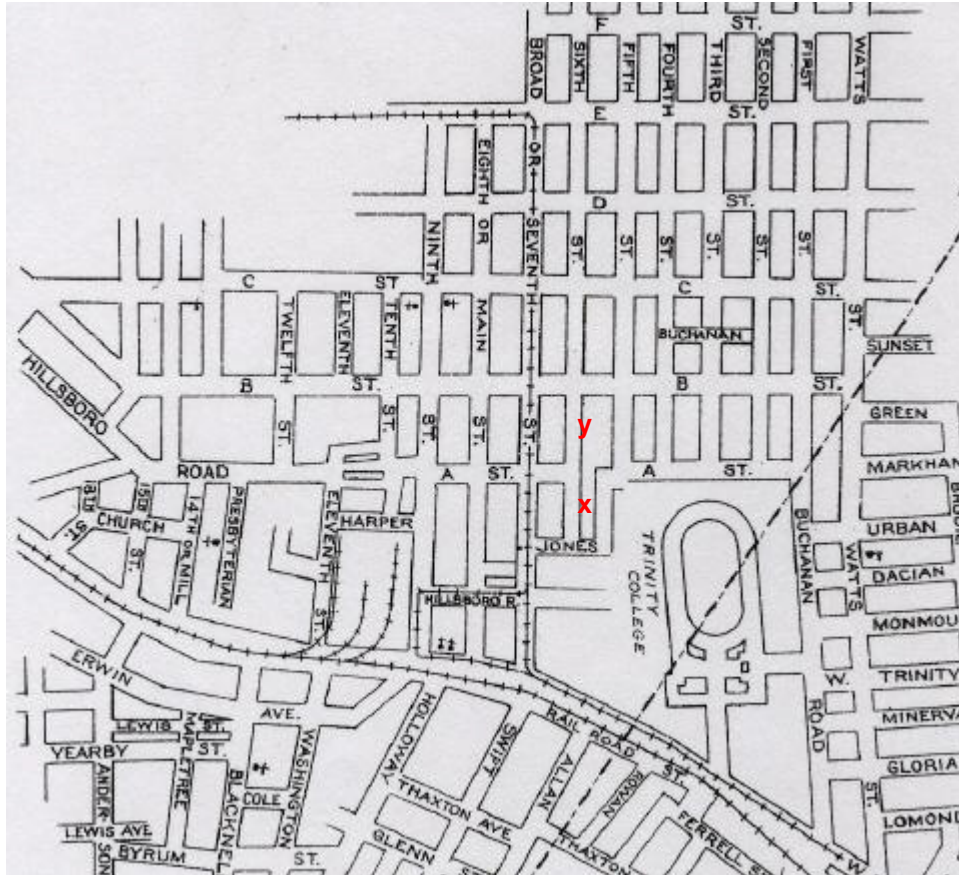


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While studying the law in Durham, Nixon resided in the 2-story blue house that is now located at 814 Clarendon Street (y). However, Clarendon Street was not then known as Clarendon but as 6th Street, nor did the house then stand at its present location. It stood a block farther south at (x), on what has become part of Duke's East Campus and is now used by field hockey teams.



The street is gone
The house is gone
The bed is gone
And, Richard is gone

[Dr. David Tillerson Smith](#) became a member of the Board of Directors of the National [Tuberculosis](#) Association.

Returning from his sabbatical world tour, [Dr. Elbert Russell](#) resumed being dean of the Duke School of Religion (until 1941). [Friend Elbert](#)'s "Does Jesus Provide an Adequate Philosophy of Life?" appeared in [Beacon Lights No. 3](#) and "Others" appeared in [Beacon Lights No. 4](#). In about this year his "Washington's Greatness" appeared in [Friends' Intelligencer](#).

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January 2, Tuesday: After having lain in state on display for some time at the Hall-Wynne Funeral Home on Main Street, diagonally across from Duke University's East Campus, the patent cast-iron casket of [Dr. Bartlett Leonidas Snipes Durham](#) was re-interred, this time in [Durham, North Carolina](#)'s toney Maplewood Cemetery (but beneath a marker that neglects to include the middle name "Leonidas" and provides erroneous years of birth and death).



Before the Great Depression the Dow Jones Industrial Average had risen to \$307.⁰¹ on January 2, 1929 and had stood at \$244.²⁰ on January 2, 1930, and at \$169.⁸⁴ on January 2, 1930. During the Great Depression the DJIA had sunk to, for instance, \$41.²² on July 8, 1932. However, on this day the Dow again closed at higher than \$100.

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1935

Founding of the Charleston Symphony Orchestra.

M. Baudouin described more than 80 fossil sea urchins drilled for use as jewelry — some of them turned into personal adornments as long as 35,000 years ago.

PALEONTOLOGY



Professor Arthur George Tansley coined the term “ecosystem” to characterize the interactivity that exists between the “biocoenosis” or group of living creatures and their “biotope” or environment in which they live. By virtue of this new understanding, ecology would come to be understood as the science of ecosystems.

THE SCIENCE OF 1935

With division of the Department of Biology at Duke University in Durham, North Carolina, Professor Hugo Leander Blomquist became Chair of the new department of Botany (a post he would hold until 1953).

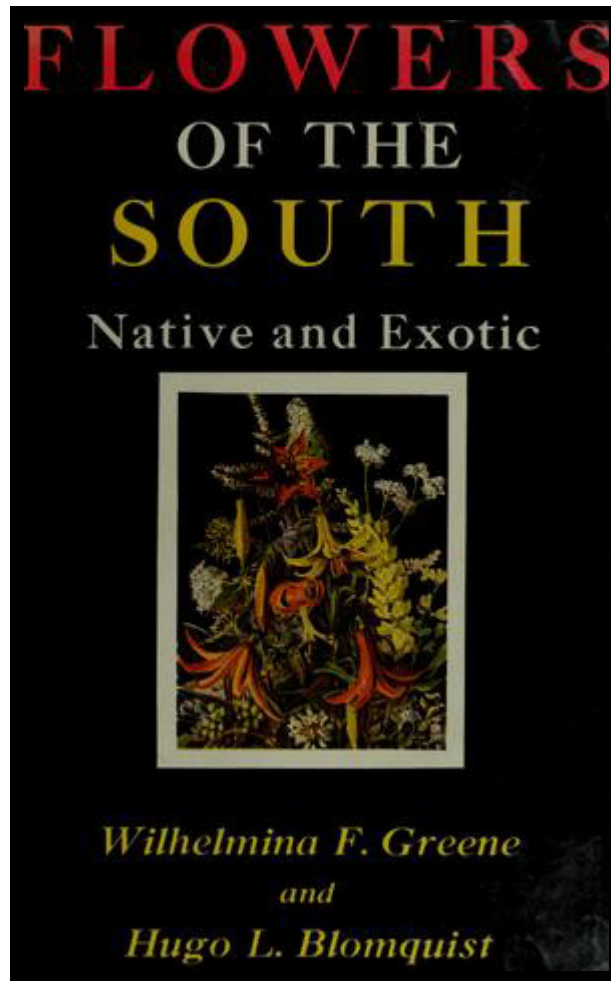
Professor Blomquist’s researches included studies of every major group of plants except the fungi, and for many years in addition he would offer classes in bacteriology. In addition to bryological studies, he published on freshwater and marine algae. He would become the author of a book on the grasses of North Carolina, illustrated with his own drawings. Other books would include a GUIDE TO THE SPRING AND EARLY SUMMER FLORA OF THE PIEDMONT OF NORTH CAROLINA, written in 1948 with Associate Professor Henry John Oosting (a well known flora that would appear in 6 editions) and FLOWERS OF THE SOUTH, NATIVE AND EXOTIC,



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a popular work that he would undertake in 1953 in collaboration with the artist Wilhelmina F. Greene.



The [Durham, North Carolina](#) Committee on the Affairs of Black People was organized by C.C. Spaulding and Dr. James E. Shepard.

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THE
GRASSES
OF
NORTH
CAROLINA

—
BLOMQUIST

DUKE UNIVERSITY PRESS



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1937

February 27, Saturday: Determinedly preparing to fight its last war over again, France began to further extend the “Maginot Line” along its border with [Germany](#).

WORLD WAR II

There was a tempest in a teapot over the 44 delegates to the meetings of the Southern Interseminary Movement hosted by the Duke University Department of Religion. Traditionally, their dinners had been held in the basement of the Trinity Avenue Presbyterian Church in [Durham, North Carolina](#), but a problem was perceived by the church board. The perceived problem was the complexion of some of the delegates. Some of the delegates seemed, how shall I put this delicately, black. An attempt was made therefore to shift the dinner to one of the student dining rooms at the Student Union. The bright idea of having an interracial dinner in a Duke University dining room was, however, nixed by President Few. [Dean Elbert Russell](#) therefore laid plans to hold the interracial dinner in a private upstairs room at Harvie’s Restaurant downtown. Arrangements were made with Mr. Harvie, who found ways to make this amenable — but President Few also saw a problem with such a public-restaurant venue. The eventual solution was that the interracial meal was accomplished in the social room of the School of Religion where members of the general public could not be offended at witnessing people of different colors eating together — with the caterer of course being insulated from this degradation, simply by being required to offer the food in help-yourself lap-supper style.

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November 14, Sunday: The [Durham, North Carolina](#) Monthly Meeting of Friends had its inception at a small supper meeting in the home of [Friend Elbert Russell](#) and [Friend Lieuetta Russell](#) at 811 Vickers Avenue. Among those present were [Friend David Tillerson Smith](#) and [Friend Susan Gower Smith](#). This had begun at the request of Duke University president William Preston Few (a professor of English), who was concerned to ensure that the religious needs of Quaker faculty and Quaker students be met.



The group would meet of an evening in private homes at first, and would then continue in 1938 by using the Social Room of the Divinity School, then using its York Chapel, and then in a space in the basement at the rear of the University Chapel. This expanding group would make contact with some other Friends organizations and would on Sunday, December 12th, 1943, formally establish itself as an independent Durham Monthly Meeting of Friends under the auspices of the American Friends Fellowship Council in Philadelphia, Pennsylvania. In that year formal minutes would be filed for posterity, although there must have been prior unrecorded decisionmaking with regard to where to meet, child care, and then deciding not to initially affiliate with one of the North Carolina yearly meetings but instead to make contact with and initially affiliate with the AFFC group in Philadelphia.

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It is to be noted that as of the November initiation of this Quaker worship group, a nominal Quaker by the name of [Richard Milhous Nixon](#) had already departed from the Durham community, with his law degree in his pocket from the Duke Law School. There is zero possibility that this man was ever associated with this religious group at this educational institution:



After formalizing their 6-year existence in 1943, there would be a steady move towards increasing their worship from monthly to bi-weekly to weekly worship and to consider queries, etc. Minutes of December 14, 1947 record the decision to begin meeting each Sunday evening rather than merely on the 2d and 4th Sundays of each month. As of May 1, 1949 there were three Elders: Susan Gower Smith, Donald K. Adams, and Katharine M. Banham. In March 1952 four additional elders were appointed: Willard Berry, Edward Kraybill, Catherine Pierce, and Francis Jeffers. The following Friends served as clerk: Edward K. Kraybill (1943-1947), William Van Hoy, Jr. (1947-1948), John de J. Pemberton, Jr. (1949), Harry R. Stevens (1950-1951), John A. Barlow (1951-1952), and Susan Gower Smith (1952-1957). David T. Smith and Susan Gower Smith were key to the Meeting through the early years, from being present at that first supper and meeting for worship during November 1937 until leaving Durham during December 1979 (David was one of the original professors in the [Duke University](#) School of Medicine, searching for a cure for pellagra and then teaching microbiology and

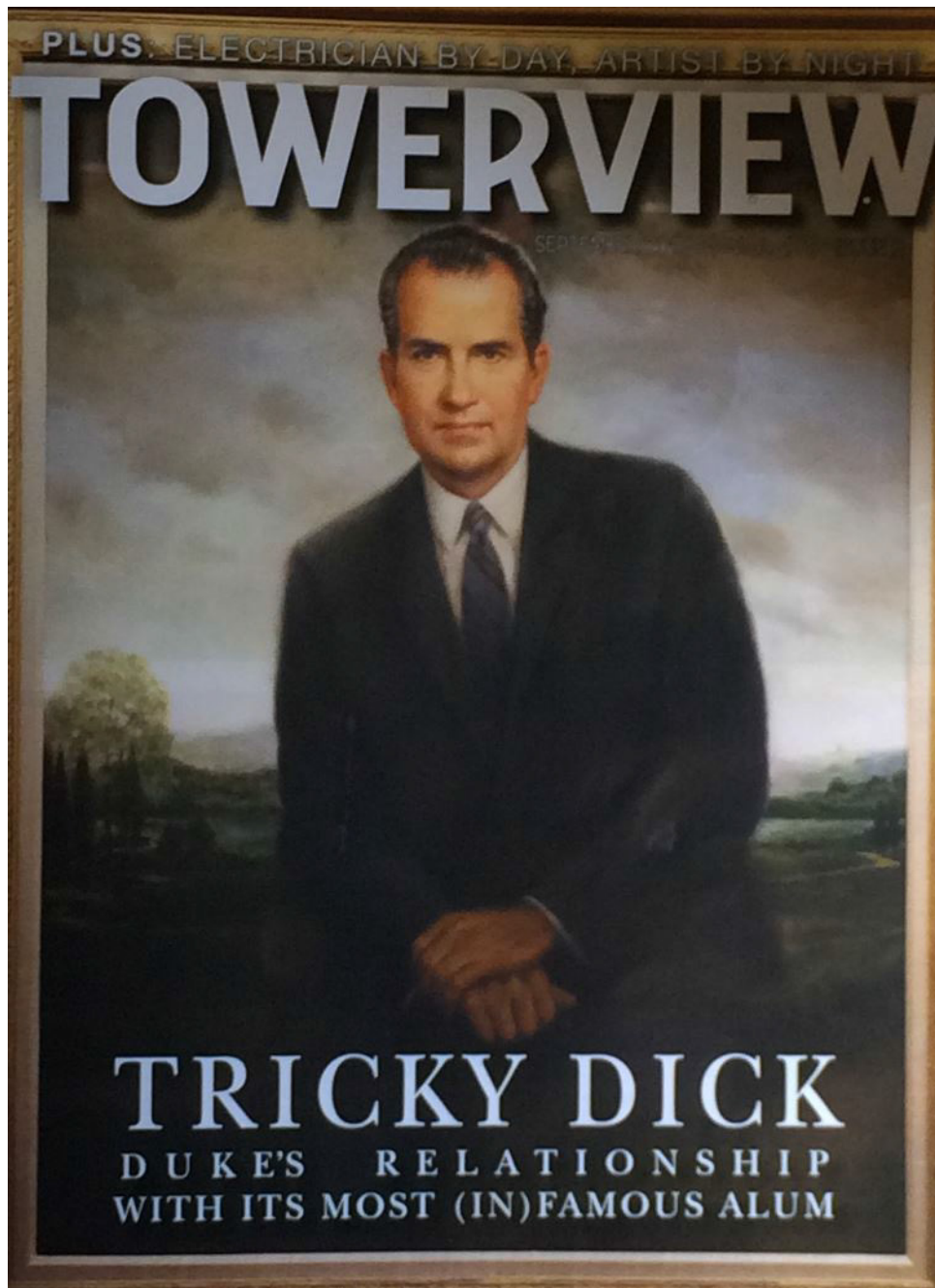
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pathology until his retirement). A supportive relationship with the North Carolina Yearly Meeting (Conservative) began in the early 1950s concurrent with the construction of a meetinghouse on Alexander Avenue.



The eventual result would be the Durham Friends Meeting with its old and its new meetinghouses next door to Ronald McDonald House. In early 1962, the racially segregated nature of local public schooling led to informal discussions among Durham and Chapel Hill Friends about founding an integrated school. A special School Committee was convened, attended by Mildred Ringwalt, Adolph and Christa Furth, David and Susan Smith, and Peter and Martha Klopfer, and the result would be the Carolina Friends School, with its first class graduating in 1972. In 1975 the Meeting would take on a formal “dual affiliation” with North Carolina Yearly Meeting (Conservative) and Friends General Conference (Hicksite).

President Few had been trying to get the religious interests of the students organized along denominational lines. Some of the denominations with large groups of students provided student pastors or chaplains. [Merrimon Cuninggim](#) was secured to supervise the general religious activities of the students. The fall of 1937 the University Religious Council was constituted, each religious organization of any kind on the campus having one representative on it. President Few asked me to look after the Friends among the faculty and students. There were very few Quaker students, since the naturally went to Guilford. That fall Professor Berry came as professor of geology and brought his numerous family. There were others with some Quaker associations: Dean Baldwin had attended Haverford meeting. Dr. Bradway and Mrs. Bradway had Quaker ancestry. Dr. and Mrs. David T. Smith had a daughter in Westtown. Dr. D.K. Adams' wife was a member of the Brethren, and he was a religious liberal. Dr. E.K. Kraybill was a Mennonite and his wife a Friend. Dr. Hornell Hart joined the faculty in 1938-1939.

Se invited these to our home November 14 for a light supper and meeting for worship. We continued to meet each month at members' homes throughout the academic year. This grew into the Durham Friends Meeting. The next year we moved to the School of Religion social room, where we had more room, and the kitchen enabled us to serve light refreshments. During the second World War a large contingent of conscientious objectors was assigned to the psychiatric department of the Medical School and the operating rooms. A large number of these attended our meetings, where they found sympathy and spiritual support. Finally, the group



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organized a regular monthly meeting under the auspices of the Friends Fellowship Council.

An interesting attitude was being expressed in this year by Caroline Graveson, in regard to [Quakers](#) in the arts: “God is in all beauty, not only in the natural beauty of earth and sky, but in all fitness of language and rhythm, whether it describe a heavenly vision or a street fight, a Hamlet or a Falstaff, a philosophy or a joke; in all fitness of line and colour and shade, whether seen in the Sistine Madonna or a child’s knitted frock; in all fitness of sound and beat and measure, whether the result be Bach’s Passion music or a child’s nursery jingle. The quantity of God, so to speak, varies in the different examples, but His quality of beauty in fitness remains the same.”⁶¹



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1938

THE SENSE OF COMMUNITY: (A) AMONGST EARLY CHRISTIANS BY [ELBERT RUSSELL](#); (B) IN [QUAKER](#) EXPERIENCE BY CARL HEATH (Birmingham, England, and Friends House, London: Woodbrooke Extension Committee, Committee on Christian Relationships, London Yearly Meeting of the Society of Friends). Also, MORE CHAPEL TALKS (Nashville, Tennessee: Cokesbury Press) and a 72-page reprint from the [Friends' Intelligencer](#) of 1928, THE SEPARATION AFTER A CENTURY.

Enthusiastic undergrads would attend a pep rally at [Duke University](#) in their pajamas during this year's football season. The "Iron Dukes" football team completed its regular season undefeated, untied, and unscored-on.

The School of Forestry of [Duke University](#) opened.

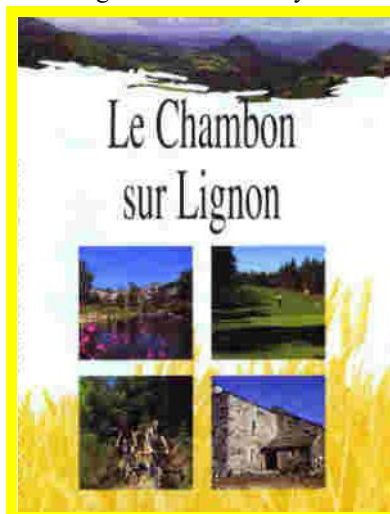
PLANTS

[Duke University](#) Professor of Botany [H.L. Blomquist](#)'s "Peat mosses of the southeastern States" ([Jour. Elisha Mitchell Sci. Soc.](#) 54: 1-21). Also, his "The [North Carolina](#) Academy of Science" ([Science, New Series](#) 88 (2272): 59-60).

The College of Engineering of [Duke University](#) was established on the basis of the long-standing engineering curriculum in the science departments.

The initial group of local Quakers organized by Dean [Russell](#) in the [Durham, North Carolina](#) community had been meeting monthly in the Russell home at 811 Vickers Avenue and then in the homes of others. In this year the group began to gather in the Social Room at the Divinity School.

Jeanne Alice Theis ([Jeanne Whitaker](#))'s father was invited to come to the village of Le Chambon-sur-Lignon in the Haute-Loire region of southern France, a village of Huguenot origins, to be the assistant minister of the Reformed Church of France there and begin a language school. As the Nazi grip over the south of France would intensify, this school and the entire village would become a place of refuge. The school would grow in size, using various rooms in the village as classrooms and accepting refugees from central and eastern Europe. The [American Friends Service Committee](#) would be sending many children of deportees to Le Chambon-sur-Lignon. The village and clergy would organize nonviolently to save thousands of Jewish lives.





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The town's overwhelmingly Huguenot population responded to the call of Pastor Andre Trocme to extend aid to fleeing Jews and sheltered them in private homes and outlying farmsteads, as well as in public institutions in Le Chambon and nearby localities. The Reverend Trocme always responded to calls for help to hide Jews in danger of detection by the German police, even if this jeopardized not only his own life but those of his wife and children and members of his community. Refugee Jews were housed in public institutions or children's homes or with local townspeople and farmers; some were take on dangerous treks through French towns and villages under assumed French names to the [Swiss](#) borders, where they were surreptitiously smuggled across it and into the waiting hands of other Protestant supporters on the Swiss side. Andre Trocme was arrested by the Vichy authorities and released, although he refused to desist from further aiding of Jews. It is estimated that some 3,000-5,000 Jews found shelter in Le Chambon and its environs at one time or another between 1941 and 1944. The rescue operation was unique in that an entire community banded together to rescue Jews, seeing this as their Christian obligation. Andre Trocme and thirty-four other residents of Le Chambon and its environs have been recognized by Yad Vashem as "Righteous Among the Nations."

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Here Jewish youth, hiding from the Germans in the French village of Le Chambon-sur-Lignon, gather around Dr. Juliette Usach (in glasses) for a photograph. Pictured from left to right are: Joseph Atlas (Poland), Jacob Lewin (Wurzburg), Victor Atlas (Poland), Dr. Juliette Usach (in glasses), Lily Braun, Manfred Goldberger, Hanne Hirsch (Karlsruhe), and Wiltrude Hene (Freiburg).



Born in Spain, physician Juliette Usach was the director of the Secours Suisses aux Enfants children's home, La Guespy, in Le Chambon-sur-Lignon, where Jewish children were cared for. In 1990, Usach was honored posthumously by Yad Vashem as one of the "Righteous Among the Nations."

The French "Yellow Book" would depict the French government's behavior during the period from September 29, 1938 to September 3, 1939.

[READ THE FULL TEXT](#)

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DECADE OF 1940s

1940

The [Russells](#) sold their home at 811 Vickers Avenue in [Durham, North Carolina](#), which was too big because they had become empty-nesters, and had a Mr. Haines construct a 2-apartment brick veneer building on the lot at 804 4th Street just north of Duke's East Campus (on the east side of what is now Berkeley Street, just to the north of the Berla family's home).



Fall: Dean [Elbert Russell](#), being aware that there were about 35 students in his School of Religion at [Duke University](#) who were [Conscientious Objectors](#), went with Mr. Garber of the Trinity Avenue Presbyterian Church to Raleigh to confer with a General Metts who was in charge of [North Carolina](#)'s draft boards. The official was initially reluctant to cooperate but would be prevailed upon, and a civilian volunteer board of advisors who had experience in dealing with matters of conscience would be created.

Some draft boards refused to recognize that there were any



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sincere conscientious objectors.

For the 2d year of his graduate studies at the Massachusetts Institute of Technology, [John R. Kellam](#) brought his mother from Minnesota to Massachusetts, because she had been living with his brother who was getting married. They moved to a studio apartment in Bexley Hall next door to the Harvard Coop, MIT branch, facing the School of Architecture across Massachusetts Avenue. John obtained, from the Government Printing Office, the government-published pamphlets on the rules and regulations of the US Selective Service System including those in regard to [conscientious objection](#).



(At the time, he was supposing such publicity documents to accurately describe actual SSS procedures!)

Each of them was, oh, maybe an eighth of an inch thick, eight or nine volumes, telling just what all the local board procedures were, how they were to be set up, how they were to have registrants fill out personal histories on some forms. And, sandwiched in in various places were what they should do about men claiming to be conscientious objectors.

I attended church oftentimes, a Congregational Church, the head minister of which was a Reverend Carl Heath Kopf. One Sunday before the service, I heard a conversation about his assisting intern minister named Keith Kanaga and how he was a pacifist and that because of this he was not going to be continued as the student minister. So I spoke to the senior minister at the door on my way out, saying that I would very strongly prefer to have the young man continue, having taken a similar stand myself. He suggested that I write Dr. Kopf a letter. So I wrote the letter telling Dr. Kopf how much I valued the service we had been getting from his assisting minister, and how sorry I was to learn he was dismissed. Also, I concurred with Dr. Kopf's expressed sorrow about it during the service. Dr. Kopf wrote back immediately, saying that my letter had reached him in the early mail on a day when he was in a "blue funk," and that it made him feel ever so much better to hear from someone in the congregation of the young man's service and his own appreciation for the young man's stand about war. He asked for us to make an appointment to get together, which we did. When he visited me he seemed to be concerned principally about how firmly I was committed in spite of whatever might befall me as a consequence. When I told him that I didn't know what the consequences might be, but I was in it on a come-what-may basis, and that I didn't think that I was likely to be deterred by any authorities, he seemed relieved. He said that he had similar feelings of reassurance about the assistant minister and the strength of his convictions. So that's another story that precedes my imprisonment that has some bearing on it.

Objector

by William Stafford

In line at lunch I cross my fork and spoon
to ward off complicity-the ordered life
our leaders have offered us. Thin as a knife,



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our chance to live depends on such a sign
while others talk and The Pentagon from the moon
is bouncing exact commands: "Forget your faith;
be ready for whatever it takes to win: we face
annihilation unless all citizens get in line."
I bow and cross my fork and spoon: somewhere
other citizens more fearfully bow
in a place terrorized by their kind of oppressive state.
Our signs both mean, "You hostages over there
will never be slaughtered by my act." Our vows
cross: never to kill and call it fate.

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1941

[Elbert Russell](#) retired as dean of the [Duke University](#) School of Religion in [Durham, North Carolina](#) (he would continue to offer classes until 1945). The Divinity School Alumni Association established the Elbert Russell Scholarship in his honor.⁶²

[Dr. David Tillerson Smith](#)'s DISEASES DUE TO FUNGI. He would serve as consultant to the Secretary of War (until 1945). [Susan Gower Smith](#), David Tillerson Smith, and Jasper Lamar Callaway's DYSFUNCTION OF THE SEBACEOUS GLANDS ASSOCIATED WITH PELLAGRA.

Professor of Electrical Engineering and Mathematics [Robert Lee Flowers](#) was elected president of [Duke University](#). He had been with this educational institution since its days in Randolph County and had previously filled the positions of Treasurer, Vice-President, and Chancellor; he would serve Duke for more than 60 years and Flowers Drive around the border of Duke Gardens would be named in his honor.

When, in the wake of the Nazi invasion of the Soviet Union, [Friend Bayard Rustin](#)'s co-workers in the Young Communist League did an abrupt about-face on the issue of segregation in the American military, the young black man became aware that their antiracism was merely a ploy, that what mattered to them was their theology, and he broke ranks with them. Soon he would become involved with A. Philip Randolph, head of the Brotherhood of Sleeping Car Porters, and would head up the youth wing of a projected march on Washington that Randolph was envisioning. When Randolph canceled that demonstration because [President Franklin Delano Roosevelt](#) had issued Executive Order #8802 forbidding racial discrimination in the employment of workers in defense industries, Rustin transferred his organizing efforts to the peace movement, at first as Race Relations Secretary with the Fellowship of Reconciliation and later as the first field secretary of CORE, the Congress of Racial Equality, with the [American Friends Service Committee](#), with the Socialist Party, and with the [War Resisters League](#).



The 18th Anniversary dinner of the [War Resisters League](#).

After release with a felony record from the federal prison in Danbury, Connecticut, [George Mills Houser](#) found himself unwelcome back at the Union Theological Seminary (administrators at that Christian institution considered that he had by his principled stand against war and against draft registration brought discredit upon them). To complete ministerial training, this student would need to transfer to the Theological Seminary in Chicago.

62. At this point he was editing a diary written by his aunt Rebecca Russell, who had been a schoolteacher in their home neighborhood of West Newton south of Indianapolis, Indiana.

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1942

[Elbert Russell](#)'s THE HISTORY OF [QUAKERISM](#) (New York: Macmillan Company).⁶³ The Quaker group initiated by Friend Elbert in [Durham, North Carolina](#) would swell with the addition of [conscientious objectors](#) working at the [Duke University](#) Hospital during [World War II](#).

[Dr. David Tillerson Smith](#) became president of the North Carolina [Tuberculosis](#) Association.

At the [Moses Brown School](#) of the [Religious Society of Friends](#) on top of the hill in [Providence, Rhode Island](#), a summer session was added so that students who would be seniors in the following year could complete their studies before being drafted and going off into "service" in the US military during [World War II](#). At night the city of [Providence](#) was blacked out, to make it harder for the German bombers to fly all the way across the Atlantic Ocean and bomb Providence the way they were flying all the way across the English Channel and bombing London. Military searchlights criss-crossed the skies.

The US Navy began to make use of Rear Admiral Ralph Waldo Christie's⁶⁴ expensive new Mark 14 proximity torpedoes in live combat situations. Field commanders reported back again and again from the battle zones: "This new torpedo doesn't go off." The Bureau of Ordnance, of course, refused to credit such reports. At the Newport Torpedo Station on what little still remained above water level of what had once been [Goat Island](#) in the harbor of [Newport](#), production of the deficient devices continued apace.



63. This book would receive the [Mayflower Cup](#) award of the [North Carolina](#) Literary and Historical Association for works of nonfiction by local authors.

64. Commander, US Submarine Force, Southwest Pacific (ComSubSoWesPac).



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January 1, Thursday: Admiral R.E. Ingersoll succeeded Admiral E.J. King as Commander in Chief Atlantic Fleet.

Due to a wartime panic the Rose Bowl game was relocated from Pasadena, California to Duke Stadium in [Durham, North Carolina](#), the sole time it has ever been thus relocated. A telegram arrived from a local boy who was offering to serve as a water-boy or a stretcher-bearer for the [Duke University](#) football team.

Declaration of the United Nations, signed by 26 Allied nations.

READ THE FULL TEXT

WORLD WAR II

[German](#) forces retook Staritsa, northwest of Moscow.

[German](#) troops counterattacked near Kerch, Crimea.

The 4-month destruction of the Zagreb Synagogue stone by stone was completed.

150 Jews gathered in Vilna (Vilnius) to protest the mass killing of Jews.

ANTISEMITISM

The 26 nations currently at war against the Axis Powers signed the Declaration of the United Nations at Washington DC, pledging cooperation in defeating these mutual enemies.

The United States federal government banned retail sales of new cars.

Cello Sonata no.1 by Ross Lee Finney was performed for the initial time, in Pratt Memorial Music Hall, Mount Holyoke College, Northampton, Massachusetts.



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1943

The worship group of [Quakers](#) that had been meeting monthly in the Social Room at the Duke University Divinity School in [North Carolina](#) would during this year become the [Durham independent monthly meeting](#), organized as an independent monthly meeting under the sponsorship of the Friends Fellowship Council.



Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett
1984-1986	Calhoun D. Geiger



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1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla



DURHAM

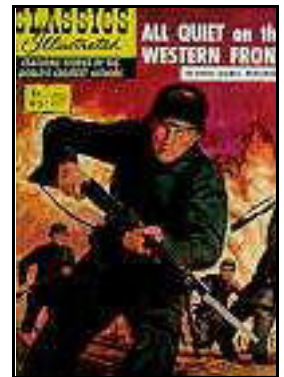
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[Dr. David Tillerson Smith](#) again was president of the North Carolina [Tuberculosis](#) Association.

Despite being a “birthright” [Quaker](#) and therefore, at least hypothetically, subject to the [Peace Testimony](#) of the Religious Society of Friends, [Richard Milhous Nixon](#) served as a reserve officer on active duty with the US Navy, building jungle airstrips in the South Pacific (his primary wartime activity seems, in retrospect, to have been playing poker, at which he must have been quite good since he would accumulate a significant “war chest” toward his subsequent California political aspirations).



Lew Ayres, the Hollywood actor who had in 1930 appeared in “All Quiet on the Western Front” (and at the end took a sniper bullet through his helmet, upon which butterflies alighted), registered as a [conscientious objector](#). He was instantly fired by L.B. Mayer of MGM and wound up in a [WWII](#) labor camp. From there he would enter the Army as a noncombatant and serve more than three years in the medical corps — for repeated rescue of wounded soldiers he would receive 3 battle stars for courage under fire.



December 12, Sunday: [German](#) Submarine U-172 was sunk by aircraft (VC-19) from escort carrier *Bogue* (CVE-9), and destroyers *Badger* (DD-126), *Dupont* (DD-152), *Clemson* (DD-186), and *Ingraham* (DD-694) in the mid-Atlantic, at 26 degrees 19 minutes North, 29 degrees 58 minutes West.

On 12th day of 12th month the [Quaker](#) monthly meeting in [Durham, North Carolina](#) was organized as an independent monthly meeting. During [WWII](#), [conscientious objectors](#) who were serving in Civilian Public Service at [Duke University](#) Hospital were attending the Meeting and honoring the [Peace Testimony](#) of the Religious Society of Friends, adding to its numbers and spiritual depth. In its early years, evening meetings for worship were held in various members’ homes, in the social room of Duke Divinity School, in York Chapel, and by 1953 in the basement of Duke University Chapel. The first gathering for worship had been held on 14th day of 11th month 1937 in the home of [Lieuetta and Elbert Russell](#) because President William Preston



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Few of Duke University, in whose early history both Quakers and Methodists played an active role, had asked Dean Russell of the university's Divinity School, as a Quaker, to reach out to other Friends among the faculty and students. [Susan Gower Smith](#), medical researcher at the Medical Center, and her husband, [David Tillerson Smith](#), professor of microbiology and pathology in the School of Medicine, had been present at that initial meeting. In 1955 Friends would move a small temporary building the Smiths had obtained for the Meeting to land it had purchased on Alexander Avenue, making First Day morning meetings for worship finally possible. The goal of having a permanent meetinghouse would materialize a year later with the dedication of the 1st brick meetinghouse on the 12th day of 9th month, 1956. The temporary building would then provide a place for First Day School, and later it would become the initial classroom of the Carolina Friends School Early School. The first permanent meetinghouse, as well as the survival of the Meeting itself, depended almost entirely on the faith, foresight, financial support, and sustaining presence of the Smiths. At that time there were only a dozen families involved in the Meeting and an average attendance of only twelve persons. Yet many concerns occupied the thoughts and time of the Meeting during its early years: the elimination of racial prejudice, the rehabilitation of prisoners in North Carolina, advocacy for the aged in the community, and aid to individuals in distress due to wars and physical displacement. Over time the meeting would grow, establishing connections with the world of Friends and witnessing to the surrounding community and wider world. On 14th day of 11th month 1954, the Meeting would join the North Carolina Yearly Meeting (Conservative), called conservative because Meetings in this Yearly Meeting were maintaining the original silent form of worship and other traditions of early Friends. With racial integration and the promotion of Quaker values their top priorities, Susan and David Smith, Martha and Peter Klopfer, and Chapel Hill Friends would in 1962 join together to form the Carolina Friends School Corporation, with the blessing of Durham and Chapel Hill Meetings. For the first couple of years Carolina Friends School classes would be held solely on the Durham Friends Meeting campus. In 1966 the first grade would move to the Orange County campus on land provided by Martha and Peter Klopfer and Susan and David Smith. With a 2-room brick addition funded by the Smiths, the Early School complex would serve Carolina Friends School for more than 35 years before being removed to make way for the new meetinghouse. During 12th month 1968, Durham Friends Meeting and other meetings in the general area would meet in Durham to form what would become the Piedmont Friends Fellowship. The aim of this organization would be to deal with the special needs of unprogrammed meetings in this region, particularly regarding Friends' response to the continued war in Vietnam. Active in draft counseling during the Vietnam War, the Meeting would in 1969 contribute to the establishment of Quaker House in Fayetteville and later its military counseling service and an unprogrammed meeting. The first resident directors there would be from the Meeting (two families presently in the Meeting have served as resident directors as well). In 1975 the Piedmont Friends Fellowship would become affiliated with Friends General Conference. Thus the Meeting would come to have connections with two branches of unprogrammed Friends, the Wilburite Friends through the Yearly Meeting and the Hicksite branch through the Piedmont Friends Fellowship and Friends General Conference (this is unusual among Conservative Friends). The 1980s would bring an increase in attendance, particularly in the number of families with children, and consequently a need for more adequate Early School and First Day School facilities. In 1987 members of Durham Meeting would begin a spiritual process of discernment and planning to meet these needs. In collaboration with Carolina Friends School, a new Early School building shared by First Day School would completed during 9th month 2001. After a long period of discernment, the Meeting would in 10th month 1993 approve a minute supporting same gender marriage by affirming the Light in all spiritual, emotional, and physical relationships between individuals that are characterized by love, support, growth, and sincerity and in which faith, hope, and truth abide. Further expanding its campus, the Meeting would during 6th month 2004 complete the new larger meetinghouse, ushering in a new period of growth. A few years later the restoration of the historic



DURHAM

DURHAM, NORTH CAROLINA

meetinghouse would be complete with a renovated kitchen to support a growing program for youth. Today there are 330 active members and attenders in the Meeting and 116 children and young people, who, with their families, have contributed to the Meeting's growth and vibrancy in recent years. The Meeting's many committees have become more active, and new ones, such as Earthcare Witness, have been added. Through all the years the Meeting has lent support to the Friends Committee on National Legislation and the American Friends Service Committee, both with financial contributions and the service of many meeting members as volunteers and staff. Two members of the Meeting served as Peace Education directors in the American Friends Service Committee's Southeastern Region. In these ways and through the varied leadings of individual members and committees, the Meeting has remained faithful to the movement of Spirit, centering down together in the silence, and seeking guidance from the Light within.



DURHAM

DURHAM, NORTH CAROLINA

1946

Fall:  [Kenneth L. Carroll](#)'s connection with [Quakers](#) began when he was 22 while he was a Duke University student and dishwasher, at the Friends meeting in [Durham, North Carolina](#).

It has been said that a good meeting for worship comforts the afflicted and afflicts the comfortable. It may do even more than these two things as, in the living silence or through the vocal ministry, we experience a sense of direction or redirection, feel our consciences awakened or made more sensitive, or find within us a yearning for the triumph of God's will in our own lives and in the world around us.... In the autumn of 1946 I attended my first Quaker meeting for worship, finally discovering some Friends present (after two unsuccessful efforts). At that time the Durham, N.C., Meeting was held only on the second and fourth Sundays, and not being aware of that fact I had come on the preceding fifth and first Sundays – hoping to find a religious approach and type of worship which might prove meaningful and alive to me. This was at the end of a spiritual pilgrimage which had, at first, taken me away from the church in which I was raised and then led me to a rejection of organized or institutionalized religion as such. I became convinced that religion is purely personal, with there being no need for a religious community. Ultimately I came to see that I was wrong, that for me there is a real need for a religious community – for the help, guidance, fellowship, encouragement, etc., that are so vital for a satisfying religious life. This discovery led me to sample a variety of religious approaches: Protestantism in many delicious flavors, Roman Catholicism, and even Reform Judaism. None of those spoke to my condition, so that there still remained the Quakers for me to visit. I knew about the Quaker peace testimony, which I found appealing, but had no real understanding of their worship – waiting in expectant silence until God spoke to them before speaking to each other. Also, at this time when much of the world was marked with despair and almost overwhelmed by a sense of hopelessness and helplessness (given the great destruction and collapse brought on by World War II), I too was wrestling with the questions "What can a person do in a world that needs so much help, so much healing, so much rebuilding?"

The meeting for worship was rather small, about twenty or twenty-five people sitting in a circle in the middle of the Social Room at the Duke Divinity School building. Without a signal, and almost without notice, those present slipped from their initial joy in seeing each other into a silence that soon became a living silence. Although totally unused to such an approach to worship I found myself increasingly a part of what was happening. Well along in the hour the silence was broken for the first (and only) time when an elderly, white-haired man with a gentle South Carolina accent uttered a brief message that came from his heart, and that spoke to most if not all of us, for it rang of experience, reality, and sincerity. This professor of medicine at the Duke Medical School told us how he, too, had been troubled by the question of what he as an individual could do to help in this world and age that cried out in so many ways

DURHAM**DURHAM, NORTH CAROLINA**

for attention and action. He, too, had felt overwhelmed by the enormity of the needs, experiencing almost a spiritual "paralysis." Yet, in the preceding week, he had received a great deal of help and encouragement as he had read a biography of [Elizabeth Fry](#) who had accepted the situation of women in English prisons as a challenge and then gave her life to meeting the need she had found. As he had read this and then meditated on her work it had become increasingly clear to [David Smith](#) that he was not called to take on all the world's problems. He now knew that he was called to meet those individual needs that called out to him for action.



This simple message, arising out of a living silence, stemming from what he had himself experienced, and delivered in a quiet way, spoke to my condition and my needs. I now knew that the Quaker meeting for worship, based upon silent waiting and entered into in holy expectancy, was what I had been seeking all those months of going from one church to another. Truly in this, my first, meeting for worship God had reached out to touch me.

Winter: In his senior year at Duke University in [Durham, North Carolina](#), majoring in History with minors in Religion, Political Science, and Economics, [Kenneth L. Carroll](#) had been elected to Phi Beta Kappa national academic honorary society. During a holiday break from classes he began attending [Quaker](#) meeting for worship with the Third Haven Friends Meeting at 405 S. Washington Street in his home town, Easton, [Maryland](#).

Ken would continue at Duke, in its Religious Studies program, to earn both the B.D. degree (1949) and the Ph.D. degree (1953).



DURHAM

DURHAM, NORTH CAROLINA

1947

The [Duke University](#) Loyalty Fund for annual giving (now the Annual Fund) was established by the Duke Alumni office (this fund now has more than 37,000 participating alumni).

Upon his release from federal penitentiary, [Bayard Rustin](#) began to direct A. Philip Randolph's Committee Against Jim Crow in Military Service, which would be instrumental in securing [President Harry S Truman's](#) July 26, 1948 order eliminating racial segregation in the United States Armed Forces and would then change its name to League for Non-Violent Civil Disobedience. He had also of course gotten involved again with the Fellowship of Reconciliation. The 1946 court decision in the case of Irene Morgan had indicated that American black citizens were within their rights in resisting Jim Crow segregation in interstate travel. Early in this year the Congress of Racial Equality therefore sent out nine black/white male teams for a "Freedom Ride" or "Journey of Reconciliation" by public bus conveyance through the states of the upper south, with the black man sitting in a seat reserved for whites at the front of the bus and the white man sitting in a seat reserved for blacks at the back of the bus. Organized by the [Reverend George Mills Houser](#) and [Friend Bayard](#), this "Journey of Reconciliation" was to be a two-week pilgrimage by Trailways Bus through Virginia, North Carolina, Tennessee, and Kentucky. Thurgood Marshall, head of the legal department of the National Association for the Advancement of Colored People, warned that a Journey of Reconciliation might result in "wholesale slaughter with no good achieved." Walter White of the NAACP therefore opposed any such direct action, although during the campaign he would volunteer the service of its southern attorneys. Toward the end of this year and at the beginning of the next, therefore, [Friend Bayard](#) and other black protesters would spend 22 days on a chain gang. He would report on this in a series "22 Days on a Chain Gang" in [The New York Post](#). Taken off the Trailways bus with him would be Igal Roodenko, his white teammate. [North Carolina](#) Judge Henry Whitfield verified with Roodenko that he was indeed a Jew, and then said:

"Well, it's about time you Jews from New York learned that you can't come down here bringing your nigras with you to upset the customs of the South. Just to teach you a lesson, I gave your

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DURHAM

DURHAM, NORTH CAROLINA

black boys thirty days, and I give you ninety."





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1947-1948	William Van Hoy, Jr.
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1980-1982	John B. Hunter
1982-1984	Edward M. Arnett
1984-1986	Calhoun D. Geiger



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2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla



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1948

[Blomquist, H.L.](#) and Henry John Oosting.⁶⁵ GUIDE TO THE SPRING AND EARLY SUMMER FLORA OF THE
PIEDMONT OF [NORTH CAROLINA](#) ([Durham](#), [North Carolina](#): Published by the authors). Also, [Blomquist, H.L.](#)
“*Asplenium monanthes* in South Carolina.” [Am. Fern J.](#) 38 (4): 171-176. Also, THE GRASSES OF NORTH
CAROLINA.

BOTANIZING

65. In this year Dr. Oosting was also publishing his THE STUDY OF PLANT COMMUNITIES and in the following year he would be accepted in Duke University's Department of Botany as a full professor.

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THE
GRASSES
OF
NORTH
CAROLINA

—
BLOMQUIST

DUKE UNIVERSITY PRESS



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1949

The property of the Friends in Princeton, [New Jersey](#), which had for many years been being held in trust by the [Quaker](#) monthly meeting of a neighboring town (probably Crosswicks), was deeded back to the Princeton Monthly Meeting of Friends at Stony Brook.

[Arthur Hollis Edens](#) became president of [Duke University](#).

At [Duke University](#) in [Durham, North Carolina](#), while attending [Quaker](#) meeting there, [Kenneth L. Carroll](#) was awarded the B.D. degree in Religious Studies.

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2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla

October 17, Monday: On “Shoe Leather Day” at [Duke University](#) students protested a rise in the campus bus fare (to 5 cents). Students would be walking and carpooling between East Campus and West Campus for 2 solid weeks during their boycott.



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DECADE OF 1950s

1950

April 1, Saturday: In Washington, DC three of the Melodies passagères for voice and piano by Samuel Barber to words of Rilke were performed for the first time.

Under the pressure of a persecution-by-investigation by the House of Representatives's [Un-American Activities Committee](#), [Harvard University](#) Literature Professor [Francis Otto Matthiessen](#), a homosexual, jumped out of a window.



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Dr. Charles Richard Drew, a world-famous authority on the preservation of blood, was on his way to a scientific meeting when there was a crash. He was rushed to the nearest hospital, bleeding badly, but was turned away when it was seen that he was not a white man. Near Burlington, [North Carolina](#) he expired while being conveyed toward another hospital.





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1951

June 20, Wednesday: The 1st [Marine Division](#) reached “the Punchbowl” in [Korea](#).

[KOREAN WAR](#)

President [Harry S Truman](#) created the Psychological Strategy Board to handle American psychological warfare — propaganda, economic, and political activities during the “cold war.” The board would be directed by former Secretary of the Army and [University of North Carolina](#) president Gordon Gray. This would be one of many cold war attempts to use psychological research to promote political goals.⁶⁶

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66. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



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2016-	Toby Berla



DURHAM

DURHAM, NORTH CAROLINA

1952

Formal faculty participation in university governance began with the establishment of a [Duke University](#) Council, a high-level advisory committee.

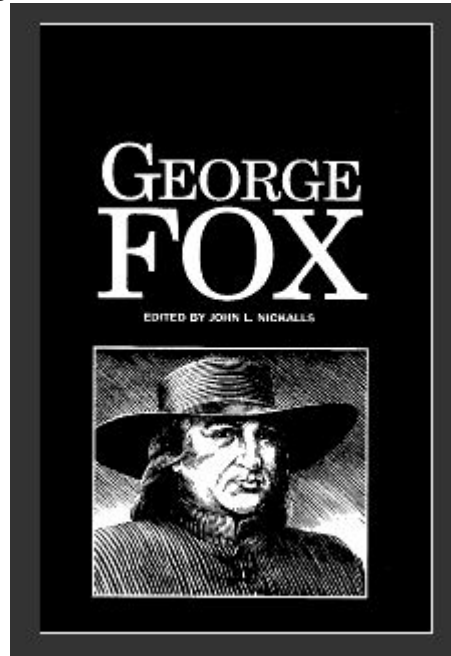
Caleb Basinger has OCR-scanned the 1952 John L. Nickalls edition of Friend [George Fox](#)'s "Journal," labeled THE JOURNAL OF GEORGE FOX / A REVISED EDITION BY JOHN L. NICKALLS / WITH AN EPILOGUE BY HENRY J. CADBURY AND AN INTRODUCTION BY GEOFFREY F. NUTTALL / PHILADELPHIA / RELIGIOUS SOCIETY OF FRIENDS / 1995 / ISBN 0941308-05-7 / PUBLISHED BY PHILADELPHIA YEARLY MEETING OF THE [RELIGIOUS SOCIETY OF FRIENDS](#) WITH PERMISSION OF LONDON YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS / 1995 / © LONDON YEARLY MEETING / FIRST PRINTED, BEING PUBLISHED BY THE SYNDICS OF THE CAMBRIDGE UNIVERSITY PRESS 1952 / REPRINTED BY LONDON YEARLY MEETING WITH MINOR CORRECTIONS 1975 / REPRINTED BY PHILADELPHIA YEARLY MEETING 1985 / OBTAINABLE FROM FRIENDS GENERAL

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PRINTED BY GRAPHICS STANDARD, WEST CHESTER, PA, and has created a searchable electronic file that can serve as an aid for study in the printed-book edition and made this available to the Kouroo project to be placed online so that others who own this book may also utilize the electronic resource he has with his labor thus created — you will find it useful for searches to locate word usages in the absence of a concordance, and useful for locating particular passages in the text.



GEORGE FOX'S "JOURNAL"

[Friend Susan Gower Smith](#) became clerk of the [Durham](#) Friends monthly meeting in [North Carolina](#) (until 1957). [Friends David Tillerson and Susan Gower Smith](#) were instrumental in obtaining for the monthly meeting three adjacent parcels of land located on Alexander Street near Duke University's West Campus



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(a wooden structure would be relocated onto this plot).



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1953

February 15, Sunday: Faced with the issue of what to do about policies with clauses freeing the life insurance company from payout if the insured was killed in war, the Pennsylvania Supreme Court decided that the insurance needed to pay — because the present conflict in Korea was officially a peace action of the United Nations and not a declared war of the United States of America.

KOREAN WAR

It was pointed out in the US Senate that it would be cheaper to put federal maximum security prisoners up at the Waldorf Astoria in New York City, than it was costing us to house them at Alcatraz in San Francisco Bay.

President Dwight David “Ike” Eisenhower warned the American people that the current arms race with the USSR, including nuclear weapons, was going to be expensive and long-term.

Condemned prisoners Julius Rosenberg and Ethel Rosenberg, awaiting electrocution at Sing Sing in Ossining, New York, were allowed to spend two hours with their sons Michael, age nine, and Robert, age five.

Friend Susan Gower Smith, Clerk of the Durham, North Carolina monthly meeting of the Religious Society of Friends, wrote to Friend Kenneth L. Carroll mentioning the new meetinghouse on the grounds of the Moses Brown School in Providence, Rhode Island, and experiments on the impact of intercessory prayer on the sprouting of seeds by Professor Joseph Banks Rhine of the Parapsychology Laboratory at Duke University (it was being suggested that 3 years of experiments had been inconclusive and positive results unrepeatable simply because the lima beans, sweet peas, and corn kernels being prayed over had been planted too close to the seeds not being prayed over, so that some of the control seeds not being prayed over had sprouted due to their beneficial closeness to prayer activity for the sprouting of the test seeds):

Your letter about your wonderful meeting should have been answered immediately. It was greatly appreciated and read to the meeting. I'm sure we felt almost as happy over it as you did. Now I want to tell you about our meeting last Sunday. We've been dragging along with seldom more than 10 present, more often just six or eight. Last Sunday afternoon Prof. Bennington (Eng. Dept.) called to say that a very dear friend of theirs was visiting them. He is a Quaker and has expressed a desire to attend our meeting. He was a wonderful person John Alford (an artist I think) from the Providence R.I. meeting. He brought greetings and special sympathy. They have recently either bought or built a new Meeting House and they had heard via the grape vine that we were up to the same thing. All told we had 22 present at the meeting and about six spoke. It was one of the most meaningful meetings we've ever had. It gave us great hope after going through a period of great discouragement. One member who has come recently is most interesting viz — Laurel Glass who is doing some work on Prayer with Glenn Clark. He was in Durham last Tues and she invited me along with all who stayed to our Business Meeting to attend an informal gathering at her house that evening. People came from Chapel Hill, Raleigh and Greensboro. He sat in a comfortable chair and talked for at least an hour and a half without stopping. I thot he was quite interesting and a rare personality of unusual spiritual depth. Apparently she (Laurel Glass) is working in Dr. Rhine's Dept. and they are actually experimenting with intercessory prayer. I feel that she is going to be a great addition to our meeting.



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Have you heard the bad news that Helen and Ed Kraybill have removed their membership completely to the Trinity Ave Pres. church. We miss them and it looked for a while as if we could not replace Helen as treas. Finally we asked Stanley Guise, a graduate student and an exceedingly fine person to take it and he accepted with graciousness and enthusiasm. He is young but a rock of Gibraltar!

Ever good wishes,

Susan Gower Smith

May: [Friend Susan Gower Smith](#), Clerk of the [Durham, North Carolina](#) monthly meeting of the [Religious Society of Friends](#), created a history of the meeting:

HISTORY OF THE DURHAM MONTHLY MEETING OF FRIENDS

The Society of Friends originated in England in 1652 about 200 years before the founding of Durham, North Carolina. Its prophet and foremost leader was George Fox who at the age of 19 years felt the inadequacy of the religious environment afforded by the churches of his time and started a quest for a satisfying faith. This eventually resulted in Quakerism as we know it today. In Christianity as Friends see it the important thing is conduct not doctrine. Such liberal views were distinctly at variance with the accepted religious ideas of the time. And so to escape persecution Friends migrated by the thousands to the colonies especially to America, large numbers settling in Pennsylvania, New Jersey, Long Island, Virginia, and North Carolina. By 1750 Friends had Meetings in most of the larger urban areas and in some rural communities of North Carolina. Around 1710 they outnumbered any other organized religious group in the state. There also is evidence to the effect that the first religious gathering ever held in North Carolina was held by the Quakers in 1672, at the time George Fox visited this country. Because of their strong opposition to slavery there was a mass exodus of Friends from North Carolina to Ohio, Indiana, and later to Iowa between 1800 and 1860. However, more than 80 of the original groups are still active in North Carolina and it remains one of the centers of Quakerism in this country.

It is of interest in this community that Union Institute later Trinity College and more recently Duke University has some Quaker forebears. In Jenkins' biography of James B. Duke one finds the statement with reference to Trinity College: "Founded by Quakers and Methodists who combined to establish a school in 1838 with Brantley York as teacher, the college has a tradition of liberalism, tolerance, and breadth of thought that has been maintained through all the years." Among the first staff members of the Duke University Divinity School was one Elbert Russell a Quaker with North Carolina ancestry. He was an educator of some note having served on the faculties of Earlham College, Johns Hopkins University, Woolman College, Haverford College, and Swarthmore College. In addition he was a religious leader of international reputation. He came to Duke in 1926 at the invitation of Edmond Davison Soper, the first Dean of the Divinity School, to serve as Professor of Biblical Interpretation. In 1928 Edmond Soper accepted an offer to become president of Ohio Wesleyan College and Elbert Russell replaced



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him as Dean of the Divinity School. He remained active in this capacity until 1941 – the longest tenure of any Dean of the Divinity School. He continued to teach until 1945 and was Dean emeritus of the Divinity School until the time of his sudden death September 21, 1951 at his home in St. Petersburg, Florida. Haverford College conferred an honorary degree on him in June, 1951. In a tribute published in "The American Friend" October 25, 1951 Lester Haworth, Vice-president of Haverford, had this to say about him: "Elbert Russell's name should be bracketed with that of Rufus Jones as one of the outstanding leaders in the life of the Society of Friends reaching back into the 19th century for more than a decade and across all the 20th century to date."

The Durham Monthly Meeting of Friends had its inception at a small supper meeting in Dr. Russell's home one November 14, 1937. This group continued to meet informally once a month in the homes of the various members. But the membership soon grew to the point where the homes were inadequate and so arrangements were made for the group to meet in the Social Room of the Divinity School. In 1943 this group was organized by Elbert Russell as an independent Monthly Meeting affiliated with the American Friends Fellowship Council in Philadelphia, Pennsylvania. It continued to meet twice a month for a period of several years, when weekly meetings were instituted. At the time of the organization the following officers were chosen:

Edward K. Kraybill, Clerk;
Willard Berry, Treasurer;
Elbert Russell, Presiding Elder;
Susan Gower Smith, Elder.

Due to the fact that its membership is composed largely of University personnel the list has undergone many changes since the beginning. The present officers are as follows:

Susan Gower Smith, Clerk;
Stanley Guise, Treasurer;
Donald K. Adams,
Katharine Banham,
Willard Berry and
Frances Jeffers, Elders.

During the Second World War there were a large number of Civilian Public Service men employed in various capacities at the Duke Hospital. A large proportion of this group of young men attended our Meeting. They added not only to the numbers but to the spiritual depth and meaning of the Meetings.

With the ending of the war which resulted in the loss of our Civilian Public Service men, and soon thereafter the loss of our founder and spiritual leader, Elbert Russell, who felt called to service in other regions, the Meeting came upon very hard times. There was however, never a question of survival and now it is evident that this faith in a future for Quakerism in Durham has been justified.

The unprogrammed form of worship used by this Meeting is very old yet to many it is new. The belief is held that ministry is a means not an end and the responsibility should be shared by all. Worship does not consist of ritual or form but rather to



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wait in silence together and thus carry out the injunction: "Be still and know that I am God."

Business Meetings are held monthly for the orderly planning and carrying out of projects or special concerns. A presiding officer called a clerk is selected. He brings matters of business before the group and registers the decisions reached without benefit of a formal vote. He announces the decision as "the sense of the Meeting." Up until the present time there have been six clerks as follows:

Edward K. Kraybill, 1943-1947;
William Van Hoy, Jr., 1947-1949;
John de J. Penberton, 1949-1950;
Harry R. Stevens, 1950-1951;
John Barlow, 1951-1952;
Susan Gower Smith, 1952-____.

The group has had several different meeting places including homes of members, social room of the Divinity School, York Chapel, and presently the basement of the Duke University Chapel where Meetings are held at 7:30 P.M. each First Day (Sunday). Many concerns have involved the time and thought of the group:

- (1) Reduction and ultimate elimination of race prejudice,
- (2) a Penal System that has as a primary object the rehabilitation of its prisoners which we feel cannot be accomplished as long as the Prison System remains under the direction of the Highway Commission, a situation in which North Carolina is unique,
- (3) the offering of opportunities to the aged in our community which will help them to realize their individual potentialities and thus increase their satisfaction in life,
- (4) to help those in distress due to wars and physical displacement by supplying money, clothes and medical supplies,
- (5) the deepening of our own spiritual life and understanding of others by reading, study and discussion groups.

Although something has been accomplished there is yet much more to do. The group has been handicapped in not having a Meeting House of its own. Besides the need of a permanent place to worship there is a need for a place for First Day School, a place to house its library, a place to store and process clothing collected at intervals for distribution to those in need, a place to have social gatherings and a place to hold special meetings at irregular times. To this end we have purchased an attractive lot on Alexander Avenue and hope to build a small structure for these purposes. This Meeting House is planned as a memorial to our founder and Friend, Elbert Russell.

The Meeting

And so I find it well to come
For deeper rest to this still room.
For here the habit of the soul



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Feels less the outer world's control.
The strength of mutual purpose pleads
More earnestly our common needs.
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

—John G. Whittier
The Quaker Poet

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1954

October 15, Friday: Hurricane Hazel, one of the most destructive hurricanes in our history, battered the [North Carolina](#) heartland causing an estimated \$136,000,000 in property damage, 19 deaths, and 200 injuries.



Some 15,000 homes and other structures were destroyed in the state, and 39,000 damaged. In [Durham](#) alone more than 100 trees would be uprooted, and [Duke University](#) would sustain such massive damage that its homecoming celebration would need to be at the last minute canceled.



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November 14, Sunday: Mainland [Chinese](#) vessels sank a Taiwanese destroyer-escort north of the Tachen Islands, killing 28.

The Revolutionary Council of [Egypt](#) removed Major General Mohammed Neguib from the presidency for having plotted with the Muslim Brotherhood to kill Prime Minister Gamal Abdel Nasser.



Leonard Bernstein gave his initial television lecture on the [CBS Omnibus](#) program. Symphonic Epigram for orchestra by Roy Harris was performed for the initial time, over the airwaves of CBS radio originating in Carnegie Hall, New York.

Menelaus on the Beach at Pharos for voice and piano by Ralph Vaughan Williams to words of his wife Ursula Vaughan Williams was performed for the initial time, at Cornell University in Ithaca, New York.

Little Piano Book op.60 by Vincent Persichetti was performed for the initial time, at Philadelphia Conservatory, by his daughter Lauren.

The monthly meeting of the [Religious Society of Friends](#) in [Durham, North Carolina](#) joined the North Carolina Yearly Meeting, a group deeming itself “Conservative” due to the fact that its local groups maintained the original silent form of worship and other traditions of early Friends.



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1955

At [Duke University](#), a renovated and renamed Flowers Building (which had been the administration building) was dedicated for use by the student-led Student Union that had become responsible for planning and carrying out a variety of campus-wide cultural activities.

The [Quaker](#) meetinghouse in Lynn MA was torn down and replaced by a small modern meetinghouse on the same lot.



Here is a memory of a first attendance at a Quaker meeting in [North Carolina](#), by Anne Corpening Morrison Welsh:

It was my first time at [Quaker](#) meeting for worship. A junior at Duke University, I was lost in a sea of doubt about matters of faith. Perhaps out of compassion, a Duke Divinity School friend invited me to go to Quaker meeting, and I accepted. I guess on faith.

It wasn't that I was a non-believer. I had always believed in Something, something Important, ever since childhood. I had always been active in Sunday school and church, attending with Mother and Dad the southern, rural Methodist churches nearby. When I went away to college, it was no time before I became active in the Methodist Student Fellowship. Even when I got submerged in the sea of doubt, I still kept going, some guiltily, to MSF because it was something to hang on to, because of my friends.

But I had stopped attending Sunday services in the majestic Duke Chapel. My participation in the services just lacked integrity and honesty.

In 1955, at the time of my first visit to [Durham](#) Friends Meeting, I had no preconceived notions about Quakerism. Nor any idea what a Quaker meeting for worship would be like. I just went on faith, or the faith of my friend.

At that time Durham Friends were meeting in what seemed like an small army barracks. It was anyway a plain, wooden building that they had bought for little and had moved to a grassy spot between the two campuses.

Perhaps because of my country upbringing, I immediately was drawn to the simplicity of the building. It was somewhat dim inside, but not depressing. On that chilly Sunday, a few people were seated in a circle around a wood stove, a cozy circle of familiarity.

Following the lead of my companion, I quickly sat down and closed my eyes. No introductions or welcoming, no orientation. Just silence, which continued for quite a while. Then a man on the other side of the circle rose and spoke. Amazed, I opened my eyes because his voice was familiar. It was Dr. Donald Adams, my psychology professor, in that department the one I liked best.



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Adams spoke of the reality of "the God beyond our gods; like the Atman and Brahman of the Hindus, the God we could not see, the God beyond words." The greater God than all our small ones.

In the words of George Fox, the founder of the Society of Friends (Quakers), Adams spoke to my condition.

One tall fellow, a graduate student, also spoke but I cannot remember his message. But I do remember Dr. Adams to this day - over a half century later- and what he said at that little meeting, and how familiar and comforting it all felt.

On that day I inwardly became a Friend; at least I knew that there was no turning back to the Methodist Church. For I had found my church; even if it would be four years before I applied to be a member of the Society of Friends.

From then on, until I graduated in 1957, I regularly attended Durham Meeting. I was drawn to what I learned was called the Quaker testimony of simplicity, and I saw it in their simple meeting house, the wood burning stove, the plain circle of worshipers, their quietness and their speaking.

Simplicity was also expressed in the way those Friends spoke to each other, calling themselves by their first names, or full names. It was Don, or Donald Adams, not Dr. Adams. Or the Meeting's elders and founders were called Susan and David Smith, even though they had been doctors at the Duke Medical School, now retired.

It was hard at first for me, a young student, to follow suit, but gradually I did. It was much harder to share all this with my parents, especially Mother, who was of Episcopal upbringing. "Surely you call them Dr. Smith!" she insisted.

I soon felt a sense of community (another Quaker testimony) among Friends at the Meeting. The Smiths graciously took me under their wing, often inviting me to their lovely home, providing us immense assistance two years later when Norman Morrison and I were married under the care of the Durham Friends Meeting.

By that time, September 7, 1957, the Meeting had built a new meetinghouse, and I think we were the first couple married there. The house was simple and attractive, with a rather formal brick exterior. We were married in a Quaker wedding in the context of a meeting worship, though we were not yet members of the Society of Friends. Norman was in Presbyterian seminary in Pittsburgh, but had regularly attended a little Quaker worship group while a student at the College of Wooster, Ohio.

Another experience of community: after I had been attending Durham Meeting for awhile, I was asked if I could help out with the children there, who belonged to two Quaker families, including the Flaccus family. I may have been asked to help relieve the parents, who had been taking turns teaching their children at First Day School. Or maybe the Quakers knew I was majoring in early childhood.

Anyway, I felt honored to take on the challenge and enjoyed it. The Friends shared religious education materials to use, delighting in learning more about the Society of Friends right along with the children. The next year, another Methodist student friend of mine, Shade Rushing, got interested in Durham Meeting, and helped out with the children. When I graduated in 1957, I think Shadie continued on at Meeting. Two Methodists helping out the Quakers...

Through the Meeting and especially Susan and David Smith,



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I learned about peace and peacemaking, even though becoming a pacifist felt to me like an unreachable goal. However, the pursuit of peace, without and within, would become a central theme in my life.

For their Quaker testimonies, their friendship, and much more, I owe an immense debt of gratitude to Durham Friends Meeting.



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1956

By this point a supportive relationship had been developed between the [Durham](#) Friends Meeting and the [North Carolina](#) Yearly Meeting (Conservative), concurrent with the construction of a meetinghouse on Alexander Avenue. A gift of lumber for construction was accepted from the conservative yearly meeting's Rich Square Meeting of Woodland, North Carolina and a loan was obtained from the Friends General Conference (Hicksite) Meetinghouse Fund.



[ELBERT RUSSELL, QUAKER](#): AN AUTOBIOGRAPHY (Jackson, Tennessee: Friendly Press). The final chapter of this had been created by his son Dr. Josiah Cox Russell, Professor of Medieval History at the University of New Mexico.

The Hollywood film “Friendly Persuasion” (Gary Cooper, Dorothy McGuire, Marjorie Main, Anthony Perkins) provided what was alleged to be the story of a family of [Quakers](#) in Indiana during the Civil War and tells us something or other, allegedly, about the [Quaker Peace Testimony](#). This effort had been authored, without credit, by a blacklisted writer, Michael Wilson. It received six Academy Award nominations, including those for Best Picture, Best Director, and Best (Adapted) Screenplay. In an early period of cold war thaw,



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President Ronald Reagan would present a copy of the film to Soviet Premier Mikhail Gorbachev.



One Quaker has delivered his reaction to this film, on the internet, as:

That film teaches more about our Quaker Peace Testimony in a “real life setting” than any film or book I know. Though set in the Civil War era, it spoke to conditions today for the many who live in war zones as well as those of us whose war zones are our own lives. ... I, for one, agree with the criticism that was made of this movie as demonstrating Quaker ideals of peace. (It still might be a good movie from some people’s points of view, or a good movie for children, depending on one’s ideas about these things.) I disliked the way Quaker ideals were portrayed in the movie from the first time I saw it; I thought it was a travesty. Later I was very pleased to see an excellent (IMO) discussion of this in, I think, Friends Journal. Later Chuck Fager, whose ideas and writings I respect a lot, wrote (probably in his newsletter) that he sort of agreed but found the arguments less than compelling. But to me they ARE compelling. It is a long time since I thought about this, but as I remember, EVERY character is shown reneging on his ideals of pacifism; now I am willing to accept the idea that it is certainly realistic that in any particular chosen time period or in a particular family or small section of society that this might indeed happen and probably has; but this is NOT shown in a way to say how difficult the keeping of pacifist view is; it is shown, in the case of the mother, as somewhat comic –(a sexist view also; the mother is taken less seriously than the men); every time a POTENTIALLY serious conflict arises, it is deflected in one way or another. The really crucial scene, in which the father has the chance to shoot the young man who is on the other side of the war and has been caught nearby, and doesn’t –which is treated as the crucial scene, with slow pauses, long shots of agonized faces and decision-making, etc.– is completely vitiated by the fact that the young man IS UNARMED and the QUAKER HAS THE GUN. True, it is nice he chooses not to use it, but there have been many examples (at least I believe there has) in which an person NOT religiously devoted to



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pacifism has refused to shoot his enemy, some even in situations in which that person is in real danger, as the Quaker in the movie is not. If this is all that pacifism means, well, that is still better than non-pacifism, but it trivializes the more serious philosophical questions, and makes Quakers look especially marginal, though charming.

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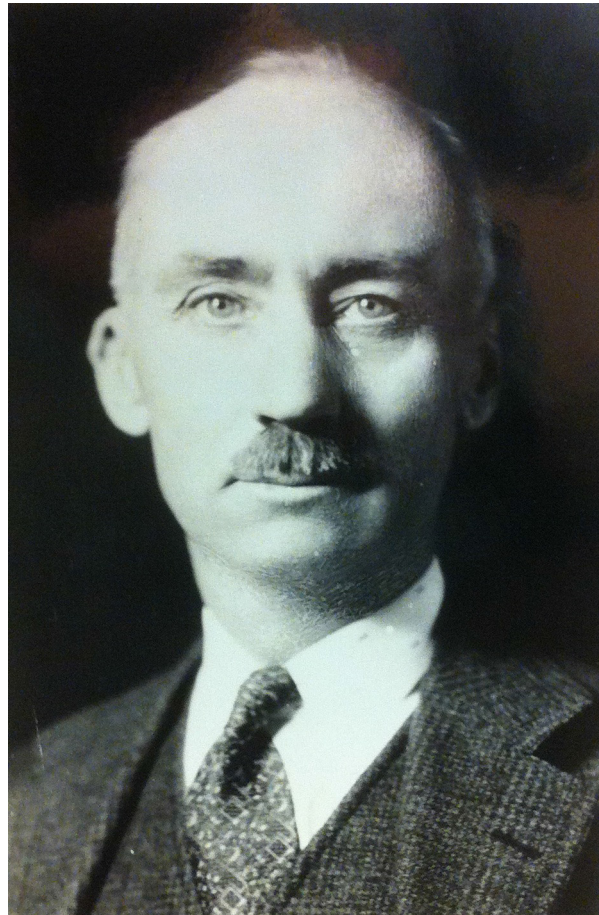
DURHAM, NORTH CAROLINA

1957

Italian composer Gian Carlo Menotti came to [Charleston, South Carolina](#) at the instigation of Countess Alicia Paolozzi (who owned a home in the city) and began negotiations to make Charleston the American site of Menotti's Festival of Two Worlds, later to be called the Spoleto Festival.

The term "[Duke University](#) Medical Center" was 1st deployed to designate the combined facilities for medical and nursing instruction, treatment, and research.

At [Duke University](#) in [Durham, North Carolina](#), [Professor Hugo Leander Blomquist](#) became Emeritus Professor of Botany. In this year, [Blomquist, H.L.](#) A revision of *Hexastylis* of North America. *Brittonia* 8(4): 255-281.



Publication of the correspondence of John Custis (1678-1749) of Williamsburg, Virginia with Friend [Peter Collinson](#) of London, as E.G. Swem's BROTHERS OF THE SPADE. Custis, whose garden "means all the world to me," heard of Collinson's desire for the "mountain cowslip" or Virginia bluebell (*Mertensia virginica*) and sent this "beautifull out of the way plant and flower" to London, in the first of a series of 39 letters. He provided botanicals from the marshland and forests of eastern Virginia, for instance the fringe tree and the umbrella magnolia. Collinson in turn dispatched to America the latest in European garden fashion — striped crown imperial lilies, white foxgloves, and variegated evergreens.

BOTANIZING



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Extracts from the common periwinkle were found effective in the treatment of childhood leukemia.

PLANTS

June 23, Sunday: At approximately 6:45PM in downtown [Durham, North Carolina](#), the Reverend Douglas E. Moore, a pastor at the Asbury Temple United Methodists Church in East Durham, entered the [Royal Ice Cream Parlor](#) with 7 African-American attenders of his Sunday morning worship service. They seated themselves in a section reserved for white customers. When threatened with arrest, one of the group left the establishment. Because they refused to move to the section reserved for customers of color, the Reverend Moore, Mary Elizabeth Clyburn, Vivian Jones, Virginia Williams, Claude Glenn, Jesse W. Gray, and Melvin Willis would be fined \$10 each for trespassing (they would appeal through the County and State Superior Courts, to the US Supreme Court, and then it would decline to hear the case).

July 11, Thursday: Senior members of the Bulgarian Central Committee were purged and the Politburo was enlarged from 9 to 11 members.

In [Durham, North Carolina](#), a couple of black men were taken into custody for having attempted to perpetrate a game of tennis at a whites-only tennis court (a score of love-love?).

At the age of 20 His Highness Prince Karim Aga Khan became 49th Imam of the Shia Ismaili Muslims (he had been appointed to this post in the will of his grandfather Sir Sultan Mohammed Shah Aga Khan III).

The National Boy Scout Jamboree began in a 25,000-tent encampment at Valley Forge, Pennsylvania. By the light of more than 52,000 candles they would hear the inspiring story of Scout founder Braden Powell. The impressionable young men would hear from supposed [Quaker](#) Vice President [Richard Milhous Nixon](#) and be treated to an aerial show by the US Air Force Thunderbirds, would watch fireworks displays and learn the history of Valley Forge.⁶⁷ They would visit the [Empire State Building](#), Rockefeller Center, the Statue of Liberty, Radio City Music Hall, the United Nations, Independence Hall in Philadelphia, the Liberty Bell, Carpenter Hall where the 1st Continental Congress had assembled in 1774, the home of Betsy Ross the disowned [Quaker](#) who you 'gotta' believe supposedly designed our national flag, and the WWII antisubmarine-submarine *USS Hake*.

67. How many of these lads would draw their final breath in Vietnam?



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September 7, Saturday: Mark Whitaker was born in Pittsburgh, Pennsylvania.

The WWII-era cruiser *USS Oklahoma City* was re-launched as a guided-missile cruiser (during the Vietnam War it would serve as the flagship of the 7th Fleet and launch missiles against North Vietnamese radar sites).

In the 1st wedding performed in the new meetinghouse of the [Durham, North Carolina](#) monthly meeting of [Friends](#), Friend Anne Corpening Welsh was united in marriage with Norman Morrison.



Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett
1984-1986	Calhoun D. Geiger



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1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla



DURHAM

DURHAM, NORTH CAROLINA

1958

Summer: Friend Peter Klopfer has reported that at this point the [Friends](#) meeting in [Durham, North Carolina](#) consisted only of a small group of elderly friends — about a dozen families when they arrived in Durham, as he now recalls, none under 50, double their ages. There was an equally great disparity in leadings: many members of the meeting were in his estimation Southerners 1st, Friends 2d, in the sense that integration was not a theme they desired to address. Indeed, their queries focussed on such issues as “protecting our children from pernicious influences” and “avoiding the consumption of alcohol or the use of tobacco” with nary a word it seemed about racial justice or world peace. It would be several decades before these queries would be revisited.

The Klopfers had not planned to remain beyond his 3-year appointment at Duke University, but to return to Cambridge in England, or at least New England, but had 2d thoughts when Christa and Adolph Furth, along with Mildred Ringwald, of the Chapel Hill meeting, approached them with the proposal to launch a Friends School. Would that prospect entice the Klopfers to remain, they asked? Several families from the Durham meeting, David and Susan Smith and Don and Naomi Adams among a few others, also expressed support, and so the Klopfers were enlisted. In the end, the Chapel Hill meeting decided not to be part of a school inasmuch as this might detract from their efforts to integrate the Chapel Hill public system. Durham meeting also decided against a formal association from fear of being unable to meet the financial obligations a school might incur: the meeting was still very small, with but one other child, the Fillmore daughter, besides the Klopfer daughters. Thus, it was agreed that the envisaged school would be an independent entity, but to assure a Quaker core the school “founding committee” and 2/3ds of its subsequent trustees, would be chosen by and from the two meetings.

An incidental though not altogether unexpected consequence of the establishment of Carolina Friends School in 1962 was an influx of new members, mostly with children, into the meetings. This was especially true for Durham meeting as the first two years of the school the only classroom was the Durham meetinghouse. Each Sunday evening a tarp would be unrolled to cover the much-valued meeting house carpet (chairs having first been stacked against the walls), and each Friday afternoon the tarp would be re-rolled and the chairs replaced. But, many of the weekday –tarp– attendees would then come back on First Day to enjoy the carpet (*inter alia*), along with their parents. Thus the meeting grew.



DURHAM

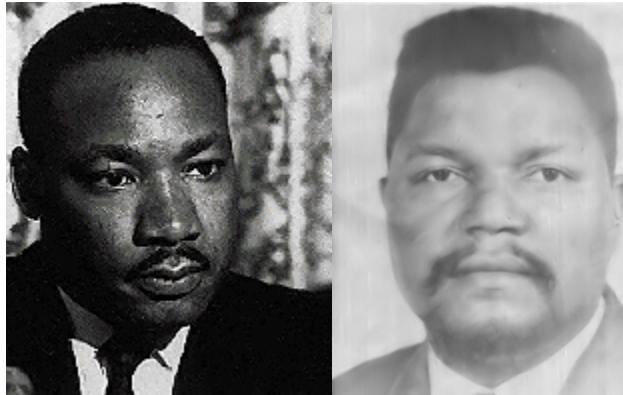
DURHAM, NORTH CAROLINA

1959

With [James Terry Sanford](#) using his White House leverage to full effect (he would likely have been President Kennedy's vice presidential Democratic companion in the 1964 election had our President not been assassinated in Texas), Research Triangle Park opened in between Raleigh, [Durham](#), and Chapel Hill, in the vicinity of the RDU international airport. What is now the world's largest university-related research park and namesake for the vast Triangle region had been carved from pinelands as a special Durham County, [North Carolina](#) tax district. Research Triangle Park is encompassed on 3 sides by the City of Durham, with a small portion now spilling into Wake County toward Cary and Morrisville. RTP scientists have developed everything from Astroturf® to AZT and won Nobel Prizes in the process; now, nearly 140 major research and development companies, including Bayer, GlaxoSmithKline, IBM, Underwriters Laboratories, and agencies such as the Environmental Protection Administration, employ a skilled workforce of more than 45,000.

At the 36th Anniversary dinner of the [War Resisters League](#) the League Peace Award was presented to [A.J. Muste](#) by Norman Thomas. The [Reverend Dr. Martin Luther King, Jr.](#) was the speaker.

At this year's NAACP convention, the Reverend King debated nonviolence with [Robert F. Williams](#).



During the late 1950s the Reverend Douglas Moore, minister of [Durham](#)'s Asbury Temple Methodist Church, along with other religious and community leaders, pioneered sit-ins throughout [North Carolina](#) to protest discrimination at lunch counters that served only whites. A sit-in at a Woolworth's counter in Greensboro captured the nation's attention. Within days the Reverend King met Reverend Moore, and Dr. King coined his famous rallying cry "Fill up the jails" during a speech at [Durham](#)'s White Rock Baptist Church. Advocating non-violent confrontation with segregation laws for the 1st time, Dr. King said, "Let us not fear going to jail. If the officials threaten to arrest us for standing up for our rights, we must answer by saying that we are willing and prepared to fill up the jails of the South."

The Southern Christian Leadership Conference was organized by the Reverend King, Ella Baker, and other black leaders. The educator Septima Clark set up Freedom Schools all over the country.

CIVIL DISOBEDIENCE



DURHAM

DURHAM, NORTH CAROLINA

DECADE OF 1960s

1960

August 1, Monday: The Republic of Dahomey (Benin) was declared independent of France under President Hubert Maga.

Circles for female voice, harp and percussion by Luciano Berio to words of cummings was performed for the first time, at Tanglewood, Lenox, Massachusetts.

Lunch counters in several stores in [Durham, North Carolina](#) and Miami were integrated after [civil disobedience](#) sit-in demonstrations.

At the [Durham, North Carolina Monthly Meeting of the Religious Society of Friends](#):



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DURHAM, NORTH CAROLINA

1961

At the [Moses Brown School](#) of the [Religious Society of Friends](#) in [Providence, Rhode Island](#), the playing fields were extended. MB was really turning into a sports school! Go team! Yea Quakes!

When he attended a triennial meeting in Kenya, [Friend Kenneth L. Carroll](#) began what would turn out to be a long connection with the [Friends World Committee for Consultation](#), both on the national and international levels. He would serve for a time as Assistant Clerk of the FWCC, Section of the Americas, and for a number of years would chair the nominating committee of the world-wide FWCC. In that capacity he would attend a number of their meetings on three continents.



Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
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1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
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1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett



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1984-1986	<u>Calhoun D. Geiger</u>
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla



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1962

At the [Moses Brown School](#) of the [Religious Society of Friends](#) in [Providence](#), a rigidly racially segregated institution, ground was being broken for a new classroom building which would have nothing whatever to do with Quakerism but which would, despite that sad fact, be denominated “Friends Hall” as lip service to the Quakers who were paying approximately a third of the school’s bills and receiving in return for their investment in Quaker education approximately diddly squat. Also, completion of the new football field for our football team “The Quakers,” and a surrounding track.

Also in this year, publication of Mack Thompson’s *MOSES BROWN, RELUCTANT REFORMER*, about the life of the now-ignored eponymous founder of the New England institution who had created and funded it in an attempt to guard children against too contaminating an encounter with worldly beguilements. Meanwhile, very near to the University of North Carolina Press in Chapel Hill, [North Carolina](#) at which this book was being printed, in the nearby municipality of [Durham](#) in what is known as the “Deep South,” the members of the local [Quaker](#) monthly meetings were collaboratively and very deliberately beginning to offer a Quaker education to students of all colors! Informal discussions among Durham and Chapel Hill Friends raised the notion of founding a racially integrated school as an appropriate response to segregated public school facilities. At a meeting of a special School Committee attended by Mildred Ringwalt, Adolph and Christa Furth, [David Tillerson Smith](#) and [Susan Gower Smith](#), and Peter and Martha Klopfer, the Durham Meeting (and then also the Chapel Hill Meeting) agreed to allow their facilities to be used. The Claremore Fund, a foundation in California interested in furthering the cause of racial integration, would award this Committee \$6,000 as seed money.

(Go figure – in this year a rigidly racially segregated [Quaker](#) institution of education, in [Rhode Island](#), matched up against a totally racially integrated [Quaker](#) institution of education, in [North Carolina](#).)

The Birth of the School⁶⁸

The year 2012 marks the fiftieth anniversary of the founding of Carolina Friends School. CFS was incorporated as a not-for-profit educational institution in 1962. The idea of the School was born among a group of Friends from the Durham and Chapel Hill Friends Meetings in the midst of the Civil Rights movement. These Friends wanted to provide education that was racially integrated and rooted in both Quaker values and sound, progressive educational practices.

[Writing for the School’s twenty-fifth anniversary publication in 1988, Mildred Ringwalt, the first chair of the CFS Board, recalled that “the idea of starting a Friends school” originated with Cecile DeWitt, a woman professor of physics at UNC-Chapel Hill. Cecile had failed to interest the foundations she had approached about funding a racially-integrated school, but she told Mildred that “You can do it where no one else can!” – because Mildred was a Quaker.

In fact, the group of Friends who started CFS (Mildred Ringwalt, Adolphe Furth, Stuart Willis, and Claude Shotts from Chapel Hill, and Peter and Martha Klopfer and David and Susan Smith from Durham) **did** succeed in attracting a start-up grant from a family foundation. However, they used the money not to launch a feasibility study – as the grantor had expected – but instead

68. Written by Carolina Friends School teacher Jim Henderson during November 2012



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to hire a teacher!

Carolina Friends School opened its doors to students on Sunday, September 13, 1964. The first CFS classroom was the Durham Friends Meetinghouse. Yesterday I spoke with Barbara Boineau, the first teacher at the "Durham Kindergarten" (now known as Durham Early School). Barbara raises alpacas in Utah now, but as I spoke with her, memories flooded back about the first days of CFS, the school that she helped to birth.

Answering my surprise that the first day of school should have been a Sunday, Barbara explained that on Sunday evenings teachers, parents, and students would first spread out a large canvas tarp to cover the Meetinghouse floor and then bring out of storage the supplies and equipment needed for that week. Thus the religious became the secular.

Barbara was very clear that what she did as a teacher was informed by Quaker values and practices. Martha Klopfer and Naomi Adams, her volunteer coteachers and school administrators, helped Barbara facilitate the marriage of Quaker values and progressive educational practices. Children were taught to explore silence, to look within, to respect the differences in others, to love nature, and to seek community. Sound familiar? Barbara had a background in Montessori education but she also practiced an approach to learning she called "creative education." There were times in the school day for instruction, and times for imaginative play. Both times mattered. "Kids who came from tightly controlled families we loosened up," Barbara told me yesterday. "Kids from loosely controlled families we tightened up." The families that came to the Durham Kindergarten were both white and black. A community of parents quickly formed, focused on issues of carpooling as well as racial integration. Many of the first CFS parents were members of the Duke University and the North Carolina Central University faculties, Barbara recalled. Both President Sanford of Duke and President Friday of UNC were early supporters of CFS.

The following year, in 1965, the "Chapel Hill Kindergarten" opened at the Chapel Hill Meetinghouse with a similar purpose and philosophy. Ruth Wright taught the five year olds and Margaret McCallister the six year olds. In 1966 the main campus opened, right next to the Klopfer's farm. The first structure on the main campus was an oversized water tower. David Smith wanted the School to plan for future growth. As CFS entered the twenty-first century, we needed a new well. David Smith would have been very pleased!

A small group of visionary Friends and progressive educators gave birth to CFS. The School survived trying, early years. It learned to stand and then to walk - to laugh, to talk, to serve. And so the School grew to maturity. Now, as a Fiftieth Anniversary Committee begins to plan a year of celebration in 2014-15, CFS parents and teachers gratefully recall the names, and the dedication, of the remarkable people who labored to give this community life.



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1963

Professor of Literature [Douglas Maitland Knight](#), a Pope scholar, was selected to become president of [Duke University](#), to assume his duties on January 1st of the following year.

When the Department of Preventive Medicine was created, [Dr. David Tillerson Smith](#) became its first Professor and Departmental Chairman. His [TUBERCULOSIS](#) IN [North Carolina](#). A new edition of his 1947 FUNGAL DISEASES OF THE LUNGS.

[Kenneth L. Carroll](#)'s "Thou art Peter" ([Novum Testamentum](#) 6 [Leiden: E. J. Brill], 268-276).

The School Committee of the [Durham Friends monthly meeting](#) secured Articles of Incorporation and tax exempt status for a [Carolina Friends School](#), independent of the meeting but on its grounds. The members of the School Board were Naomi Adams, Richard Fillmore, Adolph and Christa Furth, Martha and Peter Klopfer, Mildred Ringwalt, Martha Rachman, James Shotts, [David Tillerson Smith](#) and [Susan Gower Smith](#), and Stuart Willis. Initially Mildred Ringwalt was Chairman of the Board but then [Friend David Tillerson Smith](#) became Chairman of the Board.

The "Three Women in a Bathtub" statue of [Elizabeth Cady Stanton](#), [Susan Brownell Anthony](#), and [Friend Lucretia Mott](#) was recovered from its broom closet and positioned in the Crypt of the Capitol building (a passageway in the basement).





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May 18, Saturday: In Indonesia, the Peoples Provisional Congress appointed President Sukarno “President for life.”

Three days of [civil disobedience](#) by thousands of black Americans began in [Durham, North Carolina](#). This was a protest against racial segregation of public facilities. 1,400 were taken into custody.

A federal court ruled that a Louisiana law requiring segregation of hotels was unconstitutional.

Epitaphe de Jean Harlow op.164 for flute, alto saxophone and piano by Charles Koechlin was performed for the initial time, in the Théâtre Municipal, Dijon, France, 26 years after it was composed.

The Death of the Bishop of Brindisi, a cantata for soprano, bass, children’s chorus, chorus and orchestra by Gian-Carlo Menotti, was performed for the initial time, in the Music Hall of Cincinnati, Ohio.

Paul McCartney, Ringo Starr, John Lennon, and George Harrison were on tour in England with Roy Orbison at the top of the bill. They were the warmup crew with songs such as “Love Me Do,” and then Roy and his backup singers would come out as the main event to do songs such as “She’s walking back to me.” (Soon, due to audience reaction, although by contract Orbison had to remain at the top of the bill, despite his magic voice he would be ask to warm up the crowd for the increasingly popular “Beetles.”)

May 21, Tuesday: Zalman Shazar became President of Israel, replacing provisional president Kadish Luz.

A federal judge in Birmingham ordered the admission of two black students to the all-white University of Alabama. Governor George Wallace announced that he would personally bar the admission of blacks to the school.

[Civil disobedience](#) came to an end in [Durham, North Carolina](#) when the mayor announced that seven restaurants had agreed to racially desegregate. Harvey Rape would no longer be sitting at the entrance to his cafeteria with a shotgun across his lap, promising to blow the head off any black citizen who attempted to come through the door — as he would confess to the mayor late one evening in tears, he’d experienced a religious revelation that segregation was a sin.

El amor propiciado, the second revision of Panfilo and Lauretta, an opera by Carlos Chávez to words of Kallman after Boccaccio translated by Lindsay and Hernández Moncada, was performed for the initial time, in [Mexico City](#).

June 4, Tuesday: Businesses in [Durham, North Carolina](#) agreed to racially desegregate.

Paramount Pictures released a Jerry Lewis film, “The Nutty Professor.”



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1964

[Friend Floyd Schmoe](#)'s [FOR THE LOVE OF SOME ISLANDS](#), about a summer during which the family explored the natural history of the San Juan Islands, was published in New York by Harper & Row.

[Friend Milton Mayer](#)'s collections of essays [WHAT CAN A MAN DO?](#)

[Kenneth L. Carroll](#)'s "Persecution of [Quakers](#) in Early [Maryland](#) (1658-1661)" ([Quaker History](#) 53, pages 67-80).⁶⁹

QUAKER HISTORY DOWNLOAD

In its temporary building on Alexander Avenue, the [Carolina Friends School](#) of the [Durham, North Carolina Friends monthly meeting](#) began to offer racially integrated kindergarten classes.



June 1, Monday: The Supreme Court struck down laws in the State of Washington requiring loyalty oaths, and also ruled that Alabama must allow the National Association for Advancement of Colored People (NAACP) to operate within that state (where it had, since 1956, effectively been banned).

UNAMERICANISM

[Friend John De J. Pemberton, Jr.](#), national executive director of the American Civil Liberties Union (ACLU) and a member of the [Durham, North Carolina](#) monthly meeting of the [Religious Society of Friends](#), had in March made a presentation at the New York celebration of the 20th anniversary of the Friends Committee on National Legislation (FCNL). At this point the [Friends Journal: Quaker Thought and Life Today](#) presented a condensed version, "The Civil Rights Revolution."

Twenty years ago our nation was only just emerging from a long dark age of relatively unquestioned Jim Crowism. The migration of Negroes to the North and West permitted some of them to enlarge their opportunities but also tended to be accompanied by a transplanting of Jim Crow practices to all areas of the nation. World War II, contributing its desperate need for manpower, sowed the seeds of a genuine reversal. What has happened during these last twenty years has been a process of deliberately bringing the issues of racial discrimination to the consciousness and to the conscience of the nation. Ingrained

69. Much of Ken's genealogical materials has been deposited in the Maryland Room at the Talbot County Free Library.



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attitudes of prejudice did not vanish with the temporarily improved economic conditions of Negroes. The Supreme Court's 1954 decision that segregated education violates our constitutional principle of equality proved to be a turning point in the effort to reach the national conscience. With its undergirding of the righteousness of equality's cause, new hope and new energy became assets of the movement. At the same time the gap thereafter exposed between the Supreme Court's constitutional mandate and the discrimination actually administered by government at lower levels brought forward a barrier of official obstruction to the Negro's emergence. In these ten years we have learned that our vaunted system of constitutional guarantees tends to function only skin deep. Massive resistance, in the form of ingenious legal schemes to protect segregated institutions, official encouragement of private harassment, and even the use of law-enforcement machinery itself to keep the Negro in his place, emerged as a pattern. Thus, the movement found that a larger forum than the judiciary had to be addressed in order to seek redress of its grievances. Up till now some response has been achieved in both the legislative and the executive branches of the government. In 1957, for the first time since 1875, a civil rights bill passed the Congress; then a second made it in 1960. But the extent of relief afforded by these measures was minimal, and the first major contemporary legislative effort to touch the whole pattern of discrimination is that now pending in the U.S. Senate. Executive action likewise reached some aspects of official discrimination, from the integration of the armed forces to the more recent executive orders affecting discrimination in federally assisted housing and apprenticeship-training programs. But the executive branch has never exercised the full panoply of its powers to eliminate unconstitutional discriminatory practices. In both the legislative and the executive branches there has been felt so far too little sense of urgency for the civil rights issues to be met with a full spectrum of remedies. Meanwhile a new urgency has overtaken the Negro's cause. Despite advances in the legal recognition of rights to equality, actual retrogression has occurred when the consequences of discrimination are measured. Unemployment has hit the Negro with at least double the effect it has had on the total population. The gap between average Negro and average white incomes has grown during the past ten years. Concentration of Negro populations in the restricted ghettos of northern cities has increased, and with it larger numbers of Negroes are attending schools which are segregated in fact. So the civil rights movement has had to address itself to a still larger forum. Beginning with the Montgomery bus boycott in 1956, continuing through the lunch-counter sit-ins, the freedom rides, and the more recent mass demonstrations, it will culminate, I believe, in yet larger movements of protest addressed to the broad arena of public opinion. It demands that the grievances of discrimination be seen and understood by all of the people, and it presses home the urgency of the need for remedies. There is a disturbing quality about these concerted efforts; they are less comfortably accommodated than the orderly litigation that dominated the civil rights movement's earlier years. But we must remember that their function is to disturb, to make a whole nation uncomfortable, for the civil rights movement has rightly



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assumed that total redress will not be attained until the whole nation becomes acutely conscious of the patterns of prejudice that pervade its life and of the justice of our Negroes' claims for redress. The primary civil rights organizations -such as NAACP and CORE- have had predominant roles in shaping these events. But in one sense the issues have an even larger significance for those of us such as FCNL and ACLU whose legislative concerns cover a much broader range. That larger significance lies in the ways in which civil rights issues are being met. Speaking Out for Change It is important to stress the way in which the civil rights movement has sought to reach the whole nation with a total consciousness of its grievances. Our reaction to its boycotts and freedom rides, its sit-ins and its mass demonstrations, suggests that we have forgotten the importance history has assigned to such means of speaking out for changes which an under-represented part of the community desires. We tend to forget the turbulence a generation ago through which the labor movement gained a secure position in our social and economic order. We tend to forget that some three generations of public protests enabled the woman's suffrage movement to achieve the Nineteenth Amendment. We may have forgotten the prohibition movement, the populist movement, the abolition movement, and the movement for independence itself. It took the civil rights demonstrations to remind us that one of the constitutional guarantees written into the 1789 Bill of Rights assures "the right of the people peaceably to assemble, and to petition the government for a redress of grievances." The civil rights movement, in bringing to the national consciousness a recognition of the important issues relating to the achievement of equality, has begun to do something for our perspective on the role of the citizen in self-government. In traditional political terms it has moved the issues of civil rights up from the position of petty political annoyances grudgingly included on the agenda of national issues toward their rightful place of top priority on that agenda. Touching the Citizen's Conscience In other terms, it has brought these issues into the national consciousness in a unique way - in a way that reaches the conscience as well as the consciousness of citizens. For the civil rights issues involve people as citizens, on each side of every equation - citizens being denied opportunities others take for granted, and citizens enjoying the unearned advantages of patterns of discrimination, whether they consciously discriminate or not. Civil rights issues speak to the very purpose of our national being in terms of the document which declared that purpose when it said that it is "to secure these rights [that] governments are instituted among men." Because of this they are among the great issues of our times. There is an urgency about the resolution of these issues above and beyond even the intrinsic merit of equality. Civil rights issues are not the only great issues facing our generation. Beyond them lie others, at least equally challenging and infinitely more novel and complex. Our domestic revolution in the relations between Negro and white citizens is, in a sense, but part of a world-wide revolution which is similarly kindled by the idea of equality. Masses of mostly nonwhite people whose ancestors accepted poverty as their inevitable lot have been stirred, largely by Western ideas and innovations. They seek to participate in the affluence which only the West has enjoyed



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from the application of science and capital to the problems of production. So far we have witnessed only some of the first and easiest steps in that revolutionary movement — the attainment of a kind of equality in nationhood through independence from colonial empires. But independence, far from facilitating that development of productive capacity essential to release from poverty, tends at least initially to handicap economic development and to deter some infusions of capital. Another Western gift —the introduction of public health and sanitation measures which have radically altered death rates and augmented population growth— promises further to retard the “take-off” of these underdeveloped economies. And Peking and Moscow are adding to the urgency inherent in this worldwide revolution with the offer of a pat solution in communist ideology to the problems of development. Each of the world-wide developments —the revolutionary impulses toward political and economic equality, the explosion of populations, the attractive appeal of revolutionary communism— portends catastrophic potential for us. We are very much involved, as exporters of the idea of equality, as possessors of the pinnacle in national affluence and power, as objects of the envy and hatred that affluence engenders, and as objects of the expressly hostile aims of revolutionary communism. It is here that the experience and wisdom to be gained from resolution of immediately pressing civil rights problems hold forth their highest promise. Civil rights issues cannot be resolved by officials alone; only a total commitment of the conscience of an entire people to fulfillment now of the promises of 1776 will do it. Only with such commitment can official action be wholly effective, and only with the concurrence of unofficial action can the deprivations of prejudice be significantly eradicated.

November 13, Friday: When the [Reverend Dr. Martin Luther King, Jr.](#) spoke in Page Auditorium of [Duke University](#) in [Durham, North Carolina](#), on the progress of the civil rights movement, the hall was jammed with not only the seated but also those standing in the aisles and around the rear — but the overflow of the crowd was able to hear his speech because loudspeakers had been set up outside.

On this day and the following one Syrian and Israeli air and ground forces would be doing battle across their common border.



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November 28, Saturday: Mariner 4 was launched, the initial interplanetary probe that would succeed in flying by Mars.

The joint US/Belgium mission to rescue white hostages from Congolese rebels concluded with 76 refugees landing in Léopoldville.

A mob of about 2,000 attacked the US, Belgium, UK, and Congo embassies in Moscow (the crowd, mostly African, Asian, and Latin American students, appeared to be coordinated by Soviet police).

At Ecker in the Hoggar of southern Algeria, France exploded its “Turquoise” [nuclear device](#) of less than 20 kilotons, underground.

[Hugo Leander Blomquist](#) died at his home in [Durham, North Carolina](#). The granite gravestone of Hugo and his wife Margaret Lane Mordecai Blomquist at the Oakwood Cemetery of Raleigh depicts the glade fern *Homalosorus pycnocarpus*.

BOTANIZING



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1965

Friend [Jeanne Whitaker](#) began to teach at Wheaton College in Massachusetts. She would teach there until 1999, while attending the [Providence, Rhode Island](#) monthly meeting of the [Religious Society of Friends](#) with her children. During this period there would be many trips to Africa and to France, where most of Jeanne's sisters were teachers.

THE CREATIVE CENTRE OF [QUAKERISM](#), ed. [Kenneth L. Carroll](#) (Birmingham, England; Philadelphia: Friends World Committee for Consultation).

In its temporary building on Alexander Avenue, the [Carolina Friends School](#) of the [Durham, North Carolina Friends monthly meeting](#) began to offer not only racially integrated kindergarten classes, but also 1st-grade

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classes.



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November 2, Tuesday: Outside the [Pentagon](#) in [Washington DC](#), making a personal protest against the war in [Vietnam](#), [Friend Norman Morrison](#) handed off his 1-year-old daughter Emily, or put her down, and then immolated himself.⁷⁰

Senator Barry Goldwater suggested that the [Vietnam](#) war could be brought to a speedy conclusion by bombing industrial areas of Hanoi.

The Witch of Endor, a ballet by William Schuman to a scenario by Graham, was performed for the initial time, in the 54th Street Theater, New York. Critics were not impressed.

70. This Baltimore [Quaker](#) was the husband of Anne Corpening Welsh, a member of the [Durham, North Carolina](#) monthly meeting of Friends (their wedding had been the 1st to be performed in the new meetinghouse, on September 7, 1957). Friend Norman's self-annihilation would apparently spawn other such gestures. For instance, a couple of weeks later a non-Quaker would immolate himself in front of the United Nations in New York City as a protest against the war in [Vietnam](#), and in 2006 a peace activist would immolate himself at the Millennium Flame sculpture on the Kennedy Expressway near downtown Chicago as a protest against wars in Iraq and Afghanistan. Perhaps, therefore, it is time for us to take a look at the origins of [Quaker](#) self-martyrdom, something which goes way, way back, all the way back at least to Boston — for when Friend [Mary Dyer](#) traveled there from the safety of her [Aquidneck Island](#) home in the [Narragansett Bay](#) to preach yet again, after once already having been excused and warned by the Puritans only at the foot of the hanging tree on Boston Common, she had well known what fate she was choosing for herself.





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1966

The [Duke University](#) Primate Center was created as [Professor John Buettner-Janusch](#) relocated his colony of 90 prosimian primates to [Durham, North Carolina](#) from Yale University in Connecticut (this is now known as the Duke Lemur Center, the world's largest sanctuary for prosimian primates, approximately 700 individuals representing 33 species; "Professor B-J" would be convicted for harboring an illegal LSD and methaqualone operation, would attempt to poison the family of [Judge Charles LaMonte Bricant Jr.](#) by means of Valentine's Day chocolates, and would die in prison while being force-fed after refusing to eat).

[Dr. David Tillerson Smith](#) was awarded the James D. Bruce Memorial Award by the American College of Physicians.

[Kenneth L. Carroll](#)'s "[Quakerism](#) on the Eastern Shore of Virginia" ([Virginia Magazine of History and Biography](#) 74, pages 170-189).

Racially integrated kindergarten classes continued at the temporary building of the [Carolina Friends School](#) of the [Durham, North Carolina Friends monthly meeting](#), but its 1st-grade classes relocated to Orange County land provided by Martha Klopfer and Peter Klopfer and [Susan Gower Smith](#) and [David Tillerson Smith](#), its current address (a class was being added each year as the initial crop of students matured).

Following the destruction of the landmark [Charleston](#) Hotel, the Historic District was tripled in size to include Ansonborough, Harleston Village, and other areas between Broad and Calhoun streets.



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1967

November 2, Thursday: The Greek popular composer Mikis Theodorakis began a hunger strike in prison to protest the government's refusal to allow him as a witness at the trial of his comrades.

CIVIL DISOBEDIENCE

US Ambassador to the UN Arthur Goldberg announced that if the Geneva Peace talks on Vietnam were restarted, his country would favor the inclusion of the National Liberation Front.

Concerto per contrabasso for double bass and orchestra by Hans Werner Henze was performed for the initial time, in Chicago.

After a funeral for a black man beaten to death in police custody, violence erupted in Winston-Salem, [North Carolina](#). 50 people were injured, 270 arrested, \$350,000 in damage done.

In the [Durham](#) Monthly Meeting of the [Religious Society of Friends](#):

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November 13, Monday: At [Duke University](#), 35 students from Duke's Afro-American Society staged a "study-in" at the Allen Building, while appealing for [President Douglas Maitland Knight](#), a Pope scholar, to prohibit to University organizations any use of any racially segregated facilities.





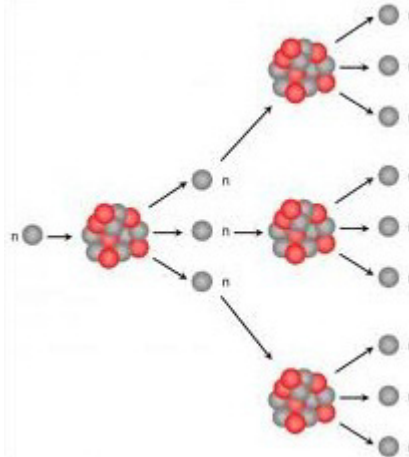
DURHAM

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1968

April 5, Friday: [Duke University](#) students staged a 3-mile march to University House, the residence of [President Douglas Maitland Knight](#), a Pope scholar, and presented a list of demanded policy changes: that he resign from racially segregated Hope Valley Country Club in [Durham, North Carolina](#); that he sign an advertisement in the [Durham Morning Herald](#) calling for a day of mourning in honor of the Reverend Dr. Martin Luther King, Jr., who had just been assassinated; that he work toward University employees being paid at least \$1.60 an hour; and that he appoint a committee of Duke students, faculty, and workers to make recommendations concerning collective bargaining and union recognition. “What would Alexander Pope do?” President Knight invited them into his home and spent the entire night negotiating the terms of their demands, with about 200 students remaining for a couple of days in the public part of the house. Then the protest moved to the quad in front of Duke Chapel where, for 4 days, more than 1,500 students stood silently on the quad in support of higher wages for Dining Services and Housekeeping employees. President Knight would face criticism from the Board of Trustees over his “permissiveness” but would weather this storm.

For the 19th time in the history of the nuclear agenda and the 2d time this year, this time at the Chelyabinsk-70 secret town in Chelyabinsk Oblast, Russia, some fissile material unexpectedly went beyond [criticality](#) into [prompt-criticality](#), the final stage before an [atomic explosion](#).



TIMELINE OF ACCIDENTS

Not to worry, however, for in the more than half century of our nuclear era there have been only a couple of dozen such incidents that we know of. We are told that a full A-bomb nuclear-weapon-like blast is a real engineering success story and very difficult to create, and therefore it is really really unlikely that any such prompt-criticality incident will ever produce a full A-bomb nuclear weapon-like blast without our really having intended for that to happen (even at Chernobyl the molten “corium” stuff in the “Elephant’s Foot” formation in the basement failed to go off like a bomb). Just about the worst thing that might happen in a prompt-criticality situation is that the nuclear material in question goes off like what one might term a big “dirty” bomb –which is not at all in the same ballpark in terms of blast-effect although it is in the same ballpark in terms of contamination-effect– except that we must bear in mind that at the Fukushima Daiichi site, unfortunately, there are some 2,000 **tons** of such materials available within a few thousands of yards, in the six reactor cores and seven cooling pools.

WALDEN: If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter, –we never need read of another. One is enough.



DURHAM

DURHAM, NORTH CAROLINA



"If anything bad can happen, it probably will."

– [Atomic Energy Commission](#) Chairman [Lewis Strauss](#)
in the Chicago [Daily Tribune](#), February 12, 1955)



The American command in [Vietnam](#) announced that the [North Vietnamese](#) siege of Khesanh had been lifted.

[President Lyndon Baines Johnson](#) ordered 4,000 federal troops into [Washington DC](#) to stop racial violence.

The Central Committee of the Czechslovak Communist Party adopted a Czech-Slovak federative state and an Action Program deemed the "new road to socialism." This included political plurality, freedom of the press, speech, assembly, religion, employment, the right to personal property, and small business (this was the beginning of what would be termed the "Prague Spring").

The only effective opposition group in Brazil, The Front, was outlawed by the military government.

Olly Wilson wins the 1st competition devoted to electronic music, at Dartmouth College with his composition Cetus. The 3 judges were Milton Babbitt, Vladimir Ussachevsky, and George Balch Wilson.

Wind Quintet no.3 by George Perle was performed for the initial time, in Chicago.



DURHAM

DURHAM, NORTH CAROLINA

December: The [Durham, North Carolina Friends monthly meeting](#) united with other unprogrammed meetings in the region to deal with the continued war in [Vietnam](#) (this would come to be known as the Piedmont Friends Fellowship).



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1980-1982	John B. Hunter
1982-1984	Edward M. Arnett



DURHAM

DURHAM, NORTH CAROLINA

1984-1986	<u>Calhoun D. Geiger</u>
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2012-2013	Marguerite Dingman
2013-	Co-clerks Cathy Bridge & David Bridge



DURHAM

DURHAM, NORTH CAROLINA

1969

In downtown [Boston](#), a tablet marking the site of our old [Quaker](#) meetinghouse (1709-1808) was stolen. There was a march protesting the new Southwest Expressway — “People Before Highways!”

[Friend Milton Mayer](#)’s ON LIBERTY: MAN V. THE STATE.

At [Duke University](#), a School of Business Administration was created, what would become today’s Fuqua School of Business Administration, as the final one of the various schools that had originally been requested by benefactor James B. Duke. Also, a Museum of Art was created, what would become today’s Nasher Museum of Art: planning for such a museum dated all the way back to 1892, when the Trinity College Historical Society had been founded.

The William R. Perkins Library was opened at [Duke University](#) (this has become the main library on West Campus, with more than 5 times as much shelf space as its predecessor).

Active in draft counseling during the [Vietnam](#) war, the [Durham, North Carolina Friends monthly meeting](#) was involved in the establishment of Quaker House in Fayetteville, which would include a military counseling service and an unprogrammed meeting. The 1st resident directors there would be from the Durham group (other families in the meeting would also be serving as resident directors).

In other news relating to this monthly meeting in Durham, a decision was reached at the [Carolina Friends School](#) associated with the meeting, that the school had grown to the point at which it needed to hire its initial full-time principal. The school board interviewed one candidate who was a Quaker but had no educational experience, and was not satisfied, and then interviewed another candidate who did have educational experience but was not a Quaker, and was not satisfied, but then someone suggested Harold Jernigan as a candidate, since he not only was a Quaker, but also had educational experience. He was selected and would serve for seven years before moving along to be principal of another Quaker school elsewhere.

During this year and the following one Professor [Kenneth L. Carroll](#) would served as the T. Wistar Brown Fellow at Haverford College.

February 13, Thursday: The Registrar’s Central Records Office at [Duke University](#)’s main administration center, the Allen Building, was occupied by 60 student members of the Afro-American Society, who were demanding a “Black Studies” program. There would follow 3 days of clashes, with local police instructing the students of color in the effects of tear gas.

Pro-Soviet Radio Vltava, broadcasting in Czechoslovakia since the invasion last August, went off the air.

Unrest occurred in various parts of Paris as attempts were made to block the conscription of students expelled from the Sorbonne. 600 people were arrested.

The National Guard arrived at the University of Wisconsin in Madison as about 5,000-10,000 students battled with police who were using their billy-clubs and tear gas.

Scherzi musicali for chamber orchestra by Ulysses Kay was performed for the initial time, in Detroit.



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February 16, Sunday: The Registrar's Central Records Office at [Duke University](#)'s main administration center, the Allen Building, had been occupied for 3 days by some 70 student members of the Afro-American Society. A crowd of some 2,000 white students had gathered outside the building to help defend the black students inside, and had been tear-gassed and beaten with batons by a squad of some 75 police. 26 were injured, and after a couple of hours the police withdrew. [President Douglas Maitland Knight](#) had arrived a half-hour late to a General Faculty Meeting in Page Auditorium and unfortunately gave the assembled faculty the impression that his main concern was not for the integrity of the students inside the administration building but for the integrity of the university's records there. More than 40 members of the faculty had walked out. On this day the school's administrators capitulated, promising to create a Black Studies program, whereupon the remaining 60 protesters left the offices (this program is now termed the [Department of African & African American Studies, or "AAAS"](#)).



DURHAM

DURHAM, NORTH CAROLINA

DECADE OF 1970s

1970

Eric Foner's FREE SOIL, FREE LABOR, FREE MEN: THE IDEOLOGY OF THE REPUBLICAN PARTY BEFORE THE [CIVIL WAR](#) described how historical scholarship during the 1960s had brought a decline in the reputation of the early Republican party, as a number of scholars had begun to notice that it had been straightforward race prejudice—a desire to prevent blacks, either free or slave, from entering the new western territories— that had been at the root of their antislavery crusade, rather than any great desire to bring race justice to America. (The book has been republished with a new introductory essay as of 1995.)

The Great Meetinghouse of the Religious Society of Friends in Newport, Rhode Island was restored under the guidance of Orin M. Bullock, architect, and then presented by its owner, Mrs. Sydney L. Wright, to the Newport Historical Society.

This structure had been at first a Quaker meetinghouse, and then, beginning in about 1905, a black dancehall. The main industries of Newport used to be piracy and the international slave trade, and then the occupations of pirate and of international slave trader fell into some disrepute and the town fell into despair and disrepair. Now Newport has an industry again, that of catering to families on vacation. Tourism is king, Newport is no longer in disrepair, and despair has become a stranger there. Therefore, when this huge structure was restored, its history as an interesting swinging black dancehall has been carefully erased. (In Newport you can be confronted with black people as slaves and victims, but not as dancers and party-goers — it is, of course, not so much that there is no place in the catering industry for black people as that there is no place in the catering industry for such a thing as cognitive dissonance.)

On the East Side of Providence, at the Moses Brown School of the Religious Society of Friends, an unprogrammed meeting for worship was re-introduced, for such students as would voluntarily attend such sessions.

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[Kenneth L. Carroll](#)'s "[Quaker](#) Opposition to the Establishment of a State Church in [Maryland](#)" ([Maryland Historical Magazine](#) 65, pages 149-170). Also, his [QUAKERISM](#) ON THE EASTERN SHORE (Baltimore: Maryland Historical Society).

Racially integrated primary education continued at the [Carolina Friends School](#) of the [Durham, North Carolina Friends monthly meeting](#), but in this year [Susan Gower Smith](#) and [David Tillerson Smith](#) provided funds and it became possible to add a preschool in a wooden addition to the temporary building.⁷¹



71. This wooden addition would later be replaced by a brick building. The Early School complex would serve Carolina Friends School for more than 35 years before being removed to make way for the new meetinghouse.



DURHAM

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2016-	Toby Berla

April 2, Thursday: Former [North Carolina](#) governor [James Terry Sanford](#)'s 1st day as [Duke University](#) President. Sanford had originally intended to start on April 1st but then realized that this would be inauspicious, it being April Fool's Day.

The State of Meghalaya was created from parts of Assam by the Indian government.

Israeli and Syrian artillery and air forces battled along a 50-kilometer front.

Battles continued in [Belfast](#) between Catholics and British troops.

An episode of the British television series "Making Out" was broadcast — the series was about the achievements of young people in various walks of life and this episode dealt with the example of John Tavener.

Governor Francis Sargent of Massachusetts signed into law a bill allowing, in the absence of a declaration of war by the federal Congress, citizens of that commonwealth to refuse combat duty.

Fifty Caprice Variations for solo violin by George Rochberg was performed for the initial time, over the airwaves of station WBAI, New York.



DURHAM

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DURHAM

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1971

The Institute of Policy Sciences and Public Affairs was established at [Duke University](#) in [Durham, North Carolina](#). This would later be renamed in honor of Terry Sanford, as Sanford School of Public Policy.

The women's athletics program formally began intercollegiate competition as [Duke University](#) rearranged its athletics programs in anticipation of Title IX.

The Order of the Red Friars, arguably Duke's best-known semi-secret fraternity, which included as a Friar [President Richard Milhous Nixon](#), was being harassed by such folks as The Order of the Chair who used a toilet at imitationappings, and in this year it either disbanded or "went dark." In an interview with [Flash](#) magazine, [Groucho Marx](#) said "I think the only hope this country has is [Nixon](#)'s assassination." Federal attorneys would decline to prosecute Marx under Title 18 U.S.C., Section 871 because he was known to crack jokes: they had him classified as "[an alleged comedian](#)," which amounting to a category of person who might not be considered to issue "true threats" (that office reflected on a legal precedent, that the US Criminal Code had been interpreted by the US Supreme Court to cover only "true threats").



"Always remember others may hate you but those who hate you don't win unless you hate them. And then you destroy yourself."

— President [Richard Milhous Nixon](#)





DURHAM

DURHAM, NORTH CAROLINA

February 8, Monday: About 5,000 troops of the [Saigon](#) government, with the support of the USAF, invaded Laos, encountering at first minimal resistance (the government of Laos of course protested).

Prime Minister Lon Nol of Cambodia suffered a stroke and was partially paralyzed. He turned over control to Deputy Prime Minister Sisowath Sirik Matak.

About 200 Belfast residents attacked British troops after an armored vehicle ran over a five-year-old girl. Four of the protesters were struck by bullets.

In New York City, UN mediator Gunnar Jarring submitted his own peace proposal to Israel and [Egypt](#).

After four days of race riot in Wilmington the [North Carolina](#) National Guard restored order, at the cost of two deaths.

In the [Durham monthly meeting](#) of the [Religious Society of Friends](#):

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DURHAM

DURHAM, NORTH CAROLINA

1972

[Kenneth L. Carroll](#)'s "Martha Simmonds, a [Quaker](#) Enigma" ([Journal of the Friends' Historical Society](#) 53:1, pages 31-52).

The [Reverend George Mills Houser](#) was interviewed by Jervis Anderson for his A. PHILIP RANDOLPH: A BIOGRAPHICAL PORTRAIT:

"We in the non-violent movement of the 1940s certainly thought that we were initiating something of importance in American life. Of course, we weren't able to put it in perspective then. But we were filled with vim and vigor, and we hoped that a mass movement could develop, even if we did not think that we were going to produce it. In retrospect, I would say we were precursors. The things we did in the 1940s were the same things that ushered the civil rights revolution. Our Journey of Reconciliation preceded the Freedom Rides of 1961 by fourteen years. Conditions were not quite ready for the full-blown movement when we were undertaking our initial actions. But I think we helped to lay the foundations for what followed, and I feel proud of that."

The old [Quaker](#) meetinghouse in [Conanicut or Jamestown, Rhode Island](#) was placed on the National Register of Historic Places.

Rather than having a School Committee of the New England [Yearly Meeting](#) of the [Religious Society of Friends](#) overlooking a single board of overseers for both the [Moses Brown School](#) of the [Religious Society of Friends](#) and the Lincoln School on the East Side of [Providence](#), there would in the future be two separate boards of overseers, plus a Coordinating Committee of the New England Yearly Meeting. (The Schools Committee, which had been in existence since 1780, was to be laid down.)



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There was formed an “Ad hoc Committee on the Long Range Future of the Relationship of the New England Yearly Meeting to the Moses Brown School and the Lincoln School.”

At [Duke University](#), the Woman’s College and Trinity College were merged to form the Trinity College of Arts and Sciences.

[Calhoun D. Geiger](#) left off being a director of [Quaker Lake Camp](#) in the piedmont region of [North Carolina](#) to become a teacher at the Carolina Friends School in [Durham](#). He would initiate the Upper School Service Learning Program. After retiring as a teacher, he would continue to serve on the school’s Board, and teach basket weaving.

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January 22, Saturday: Representatives of 10 nations signed treaties in the Egmont Palace, Brussels for the entry of Denmark, [Ireland](#), Norway, and the United Kingdom into the European Economic Community, the [European Atomic Energy Community](#) and the European Coal and Steel Community (this came at the culmination of 19 months of negotiations).

In honor of longtime coach and athletic director Eddie Cameron, [Duke University](#) Indoor Stadium was redesignated as Cameron Indoor Stadium.

DURHAM

DURHAM, NORTH CAROLINA

May 30, Tuesday: A North [Vietnamese](#) Army attack on Kontum was thwarted by South Vietnamese troops, assisted by massive US air strikes.

Three [Japanese](#) terrorists in the employ of a Palestinian group fired automatic weapons and threw hand grenades indiscriminately into a crowd at Lod Airport, Tel Aviv. 30 were killed (including two of the terrorists) and 76 injured. The 3d attacker was subdued by an Israeli airline mechanic and would on July 18th be sentenced to life imprisonment.

Leonard Bernstein defended his Mass before the National Press Club in Washington. He read 2 letters from the Kennedy family praising the work.

Lyle B. Snider and Susan T. Snider of the [Durham, North Carolina](#) monthly meeting of the [Religious Society of Friends](#), graduates of Swarthmore College, declined to make voluntary payment of US federal income taxes that would be used in large part to threaten the peace and security of every person on earth. There being at that time some 3,000,000,000 human beings on the face of the planet — their W-4 form indicated that they had three billion dependents.



Staff Photo By Jammie Jetties

Lyle Snider (C) With Wife And Harold Jernigan

In an attached letter to the federal government the two Quakers described and justified this symbolic gesture (the reaction of the federal authorities would be, in essence, of course “We are not amused and we think we are going to want to hurt you”).

HDT

WHAT?

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DURHAM

DURHAM, NORTH CAROLINA

U.S. Government
Department of the Treasury
Internal Revenue Service

5-30-72

Dear Friends,

We are claiming 3 billion exemptions on our W-4 form, because we are becoming more and more aware of our responsibility to our 3 billion fellow human beings all over the world. The military establishment of this country threatens the peace and security of every person on earth. Our country's military is destroying life on a horrifying scale in Southeast Asia, and it threatens to expand this destruction to other areas of the globe. Our responsibility to our fellow men leads us to resist this military establishment by refusing to pay willingly any of our tax money to it. We cannot continue to contribute money to the death and destruction which our military wreaks in Southeast Asia, or to the fear which it generates in people the world over.

We also refuse to pay our taxes willingly to the U.S. government on the ground that we are conscientiously opposed to any and all wars. We have a strong Christian faith which is the basis of our opposition to war and violence among men. We are conscientiously opposed to the use of violence to settle conflicts and we are committed to removing the causes of violent conflict. We cannot in good conscience support a government which devotes over 60% of its resources to war. We must work to change the priorities of that government and its people. As one of the most powerful military nations on earth, we must start leading the world toward peace.

We are not trying to avoid our responsibilities to the people of this country and the world by refusing to pay our taxes. We will pay our share of money and resources to life-affirming, positive programs such as medical care, welfare, psychological care and counseling, and education, to name a few. We are called by God to affirm life and love with our resources and to resist and eliminate war and violence among men.

In peace and love,

Lyle B. Snider
Susan T. Snider
4500 Kerley Road
Durham, N.C. 27705



DURHAM

DURHAM, NORTH CAROLINA

1974

March 1, Friday: Wreckage had been discovered during the previous August, off [North Carolina](#)'s Outer Banks, by researchers affiliated with the [Duke University](#) Marine Lab. On this day they announced that they had confirmed this to be the wreckage of the *U.S.S. Monitor*, a [Civil War](#) ironclad.

A federal grand jury in Washington DC indicted 7 [White House](#) officials, including former [White House Chief of Staff H.R. Haldeman](#) and former [Presidential Advisor John Ehrlichman](#), former Attorney-General [John N. Mitchell](#), and [Special Counsel Charles Wendell "Chuck" Colson](#), [Gordon Creighton Strachan](#), and former campaign officials, for conspiracy to obstruct justice and for perjury in the [Watergate](#) affair. [Robert Charles Mardian](#) and [Kenneth Parkinson](#) were also indicted for their parts in the [Watergate](#) cover-up. [Republican](#) President [Richard Milhous Nixon](#) was named as an unindicted co-conspirator merely because Special Prosecutor [Leonidas "Leon" Jaworski](#) was of the opinion that a president could be indicted only after having been impeached and removed from office.

July 17, Wednesday: John Lennon was ordered to leave the United States of America within 60 days, due to the fact that he had in 1968 in England been found in possession of marijuana.

At 2:30PM, near an ancient cannon on display in a basement of the Tower of London, an electromagnetic timer detonated a bomb. Scotland Yard would presume this device to have been planted by the IRA, the Irish Republican Army grouping of righteous terrorists. In a "Mortar Room" dedicated to the recording of violence, this event would usefully produce yet another historical plaque:



HDT

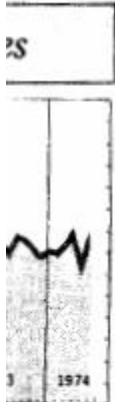
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DURHAM, NORTH CAROLINA

The Wall Street Journal reported, on its front page, the overturning of a conviction in a Vietnam tax protest, of Lyle and Sue Snyder of the [Durham, North Carolina](#) monthly meeting of the [Religious Society of Friends](#).



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Tax Report

A Special Summary and Forecast Of Federal and State Tax Developments

**TWO QUAKERS' conviction in a Viet-
nam tax protest is overturned.**

In 1972, Lyle and Sue Snider claimed three billion exemptions on their W-4 form because of "our responsibility to our three billion fellow human beings all over the world." After a controversial trial, a federal jury convicted the couple of giving their employer "false or fraudulent" tax data. Recently the Fourth Circuit appeals court dismissed the charges against the Sniders, terming their action "symbolic speech."

The appeal turned on whether the government had to prove an intent to deceive, or merely that the Sniders' statement was untrue. At a minimum, the appeals court decided, the statement had to be "deceptive." And in its view, "a claim of 'three billion' could deceive no one. It is purely symbolic," the court said. The appeals court also threw out 16 contempt citations against Lyle Snider for refusing to rise when the trial judge entered or left the court.

One Fourth Circuit judge dissented vigorously on both scores. The majority opinion, he asserted, was a strained interpretation that let the Sniders defy the law without accepting the consequences.

• • •

LOWER TAX RATES on out-of-state investors are upheld by a New York court.

In 1969 New York amended its stock-transfer tax to chop the rate in half for non-

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Judge Craven had found that this had not risen to the level of a First-Amendment Constitutional issue of the federal government being forbidden from interfering with freedom of speech because all findings of the lower court against the two Quakers could be readily reversed without such weighty considerations. "In No. 73-1939 the defendants declined to participate in the traditional ceremony of rising upon entrance and departure of the presiding judge and were cited for contempt. In No. 73-1938 defendant engaged in hyperbole — claiming 3 billion dependants on a tax withholding form — and was charged with a violation of 26 U.S.C. § 7205. In the latter criminal tax case we hold the government failed to prove an essential element of the offense [that essential element being "intent to deceive"]. In the contempt case we hold that refusal to rise is not "misbehavior [which] obstruct[s] the administration of justice" within the meaning of 18 U.S.C. § 401. In neither case do we find it necessary to decide whether the first amendment bars prosecution. Both convictions will be reversed with instructions to enter verdicts of acquittal."



Staff Photo By Jammie Jettres

Lyle Snider (C) With Wife And Harold Jernigan



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1975

The [Durham](#) Monthly Meeting of the [Religious Society of Friends](#) took on “dual affiliation” with the [North Carolina](#) Yearly Meeting (Conservative, Wilburite) and the Friends General Conference (Hicksite), through membership in the Piedmont Friends Fellowship.

[Kenneth L. Carroll](#)’s “Sackcloth and Ashes and Other Signs and Wonders” ([Journal of the Friends’ Historical Society](#) 52, pages 314-325).

An era in the life of the [Carolina Friends School](#) associated with the Durham monthly meeting was reaching an end — the 1969-1975 era of its initial Principal, Harold Jernigan (Friend Harold was at this point moving on to another principal’s job in another Quaker school elsewhere). In description of that Jernigan era I will insert here a “Letter to the Community” that would be issued on June 11, 2014 (and would immediately be quoted widely in the local media), on the basis of descriptions of past inappropriate touching made by five male former students in regard to Friend Harold. These accounts contained independent, yet consistent and mutually corroborating, descriptions offered, by men who are now approximately in their 40s or 50s, of an extensive pattern of grooming behavior of young male students involving inappropriate touching in the Principal’s office; one of these former students also offered an account of inappropriate touching by another adult associated with the elementary school and middle school, Charles William Butcher (who, 71 years of age and still resident in North Carolina, did not deny the truth of the report made about his conduct and offered to participate fully in a reconciliation process, but then committed suicide on the day following the public release of this letter):

Carolina Friends School
4809 Friends School Road / Durham, NC 27705 / 919.383.6602 /
919.383.6009 / www.cfsnc.org

11 June 2014

Dear Members of the CFS Community,

We are writing today to share some difficult news from our past. Several students who attended Carolina Friends School between 1969 and 1975 have told us that a former principal sexually abused them during their lower and middle school years. One of those students has also shared sexual abuse by a former Middle School teacher in the spring of 1976.

This news is heartbreaking.

We are humbled by the strength of our former students who had the courage to share their experiences with us and we appreciate their support of our efforts moving forward. We have personally expressed our deepest apologies to each of these individuals on behalf of the school community. It is our hope that our public acknowledgement of the harm each has suffered may provide some small measure of healing. It is also our hope that the message of this letter reaches other members of our community who may have been affected so that all know that we care, that we are here, and that we will listen.

Although these events occurred four decades ago, our commitment to integrity and truth compels us to share this information with all members of the CFS community, including our staff, parents, alumni, and friends. We are keenly aware that the passage of time has not diminished the impact of these events on the affected students.

In the fall of 2012, in response to the information shared by our former students, we hired two of the nation’s leading



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experts on child abuse and sexual misconduct to conduct an independent review and help guide us toward an appropriate response. Throughout this process, we have been committed to finding the truth and discerning what the School can do today. Our highest priority is helping our former students heal from any abuse that occurred.

Interviews were conducted with a number of former students, parents, former and current staff, and Board members. Five former students shared their accounts of inappropriate touching by former principal Harold Jernigan. One of those five also shared an account of inappropriate touching by Charles William (Bill) Butcher. As we worked to gather the facts, we reached out to both former staff members. We received no response from Harold Jernigan despite reaching out to him directly and through his family. We did have the opportunity to speak with Bill Butcher, who immediately said that he did not wish to deny or contradict the allegations and expressed remorse for the anguish and harm he had caused. He has agreed to participate in a reconciliation process, if sought by the former student.

The information we gathered was shared with the Orange County Sheriff's Office and District Attorney, as well as the Orange County Department of Social Services. Lt. Troy Comar and Lt. Tina Sykes, of the Orange County Sheriff's Office, met with us and spoke with the interested former students to review the conduct through the lens of law enforcement. While law enforcement has shared that the acts in question may be beyond the statute of limitations for criminal prosecution, their review remains open. We will continue to cooperate with and support law enforcement in any continued investigation.

Based on the nature of these allegations, there may be more affected former students. Anyone who has relevant information is encouraged to contact:

- Orange County Sheriff's Lt. Tina Sykes by phone at 919.644.3050 or via email at trimmer@orangecountync.us;
- Mike Hanas at 919.383.6602 or mhanas@cfsnc.org; or
- The School's dedicated hotline at 919.384.1872, where you may leave a confidential message and have your call returned within 24 hours.

At CFS, our first responsibility is the well-being of our students - past, current, and future. We are fiercely determined to learn from this experience and will continue to do everything in our power to protect our children. Even before this information came to light, we had engaged in an ongoing, comprehensive review of our existing policies and practices and have since taken a number of additional steps to strengthen the protection of our current and future students. Those steps include enhanced protocols for background checks, ongoing training and educational programs, protective policies to ensure appropriate oversight of adult-student interactions, and guidelines to encourage and support professional boundaries and relationships between adults and children.

It is natural for this type of news -regardless of how long ago the events happened- to raise concerns and stir strong emotions. A licensed psychologist is available to provide confidential



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assistance through our hotline (919.384.1872). You may also share any concerns with Mike at 919.383.6602 or mhanas@cfsnc.org. In addition, we have attached a brief Q&A that provides additional information.

At CFS, we teach our children that it is possible to change the world. Those former students and alumni who shared their experiences with us live that value. They have created the opportunity for communal healing and reconciliation. In doing so, they have made our world better by allowing us to both right a past harm and to improve our care of students going forward.

Sincerely,

Mike Hanas

Principal

Marsha Green

Clerk, on behalf of the Board of Trustees

(The above Letter to the Community was followed shortly by an email "URGENT CORRECTION -- CFS Open Letter to Community" from Cathy and David Bridge, co-clerks of the Durham monthly meeting, conveying that the word "alleged" in the previous communication was from their perspective completely inappropriate because "We do not intend to use legal language and we trust the victims in this situation.")

April 21, Monday: At the age of 44 while awaiting a Methodist pastorate, upon an invitation of the Vietnamese Committee for Solidarity with the American People, the Reverend William Jeffries of the [American Friends Service Committee](#) purchased a round-trip ticket to fly from JFK Airport near New York City aboard an Air-India flight bound for Calcutta, with his ostensive destination being to travel by surface to Dacca, Bangladesh. The actual destination was [Hanoi, North Vietnam, Hai Phong, and Thai Binh Province](#). He would be there from April 30th through May 10th, and would witness the city bedecked in its victory lights. He would explain, upon his return to [Durham, North Carolina](#), that the purpose had been to display to the North Vietnamese people some Americans with decent motives, and to learn what might bring reconciliation.

During a rambling 90-minute TV speech to the people of [South Vietnam](#), the bitter and tearful [President Nguyen Van Thieu](#) resigned. He read from a pledge President [Richard Milhous Nixon](#) had made in 1972 that if South Vietnam were ever threatened we would take "severe retaliatory action." He condemned the Paris Peace Accords, he condemned [Secretary of State Henry Kissinger](#), and he condemned the United States of America: "The United States has not respected its promises. It is inhumane. It is untrustworthy. It is irresponsible." Then, shepherded by our CIA agents, he made his escape into exile in [Taiwan](#).



"Power is not for the nice guy down the street
or for the man next door."

— [Richard Milhous Nixon](#)



Thieu was replaced by Tran Van Huong, who apparently was neither the nice guy down the street nor the man next door.



April 13 [*sic*], Sunday: A letter to members of Congress, and other concerned citizens, from William M. Jeffries:

I returned last night from ten days in [North Vietnam](#), during which time I talked with both D.R.V. and P.R.G. officials. In case I do not get to talk with you in depth, I shall list some conclusions:

The war is behind us, and the task before us is to build peace.



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I. The way seems open, both from DRV and PRG standpoints, for "normalization" of relations with those two governments. They seem open to a pragmatic approach, not making demands but being conciliatory, seeking primarily the ending of U.S. animosity and the respecting of their independence and sovereignty. We should seek diplomatic, trade (e.g., Mobile Oil, etc.) and cultural relations.

II. They are sensitive about the evacuees and feel that "bloodbath" predictions were slanders and have resulted in the frightening away of many who would prefer to be at home in Vietnam. The Refugee Bill should include funds for repatriation. Also, we should be forthcoming with overtures for a joint commission to interview evacuees to see whether they want repatriation.

III. Reconstruction aid should be multilateral. In Hanoi I talked with both the UNICEF and the UN High Commissioner for Refugees representatives. They are already paving the way for material aid. Our aid is "cleanest" and best when it is multilateral.

We need a Congressional investigation into our responsibility for reconstruction morally, legally, and humanitarian-wise.

Help should go to both PRG and DRV — need most immediate in the South, but people in the North could have their sacrifices considerably lessened by our aid.

June 3, Tuesday, shortly after 9AM: At the top of the observation deck level of the Skylon Tower in [Niagara Falls, New York](#), 520 feet above the ground, on the outer edge of the deck Henri Julien Rechatin began his chair-balancing act. He placed two of the legs of an oak chair near the edge of the platform, put another chair atop it balanced so that only its rear legs were touching, somehow clambered up, and seated himself on the top chair. He was able to balance this stack of chairs and himself, without touching anything with either his legs or his arms, for a full 30 seconds. To facilitate the media, he performed this stunt 3 times in a row.

At this point the Reverend William Jeffries of the American Friends Service Committee had returned [Hanoi, North Vietnam, Hai Phong, and Thai Binh Province](#), and explained to the [Quakers](#) of [Durham, North Carolina](#) how he had witnessed the much-bombed capital city bedecked in its victory lights. He explained that the purpose of this travel had been to display some Americans with decent motives to the North Vietnamese people, and to learn what might bring reconciliation.



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1976

[Kenneth L. Carroll](#)'s "[Quaker](#) Weavers at Newport, [Ireland](#), 1720-1740" ([Journal of the Friends' Historical Society](#) 54, pages).

In this year and the following one, restoration work was done to the old [Quaker](#) meetinghouse in [Conanicut or Jamestown, Rhode Island](#), a structure dating to 1786 (the building is now maintained by the Jamestown Historical Society).

[Providence](#)'s Lincoln School for girls was set off as a separate corporation from the New England [Yearly Meeting](#) of the [Religious Society of Friends](#).



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1978

[Kenneth L. Carroll](#)'s "[Quakerism](#) and the Cromwellian Army in [Ireland](#)" ([Journal of the Friends' Historical Society](#) 54, pages 135-54).

David Burnham was made Headmaster of the [Moses Brown School](#) of the [Religious Society of Friends](#) on the East Side of [Providence, Rhode Island](#).

The "cost" of living in the [New England Friends Home](#) on Turkey Hill near Hingham, Massachusetts was reported, by the institution, to have been at this point about \$13 to \$14 per day, depending on the size of the room.⁷²

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72. Actually, since the Home is endowed and receives contributions, the prices the residents pay are nowhere near the true costs. This is a classic case of dishonesty involving a "disregarded externality." Such dishonesty in "cost" accounting enables the responsible parties to keep the true costs of the service entirely hidden so that there is no way for their job performance to be evaluated and no way to determine whether the service they are providing is competitive with services which might be obtained by contract with one of the Home's nearby tax-paying, for-profit elder-care competitors. The way it's set up, it's a no-fault, best-effort situation without measurements or responsibilities — of course that's a sweet package for those whose performance is being evaluated, whenever they can negotiate this.



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1979



News items relating to the development of ELECTRIC  WALDEN technology:

- Ada language was developed by a team at CII-Honeywell Bull (France) directed by Jean Ichbiah.
- The Source and CompuServe Information Services went on-line.
- VisiCalc, the first electronic spreadsheet software, was shown at the West Coast Computer Faire.
- Wordstar, one of the best-selling word processing programs for PCs, was released by Micropro (now called Wordstar International).
- At a meeting at the University of Wisconsin involving DARPA, NSF, and computer scientists from many universities, Larry Landweber organized a Computer Science Department research computer network.
- Ericsson introduced its 1st cellular phone. Cellular phones were 1st introduced in Japan.
- Usenet was created: Tom Truscott, Jim Ellis, and Steve Bellovin used UUCP to establish a USENET between Duke University in [Durham, North Carolina](#) and the University of North Carolina in nearby Chapel Hill.
- Richard Bartle and Roy Trubshaw of the University of Essex established the first MUD, of course named MUD1.
- The ARPA established the Internet Configuration Control Board.
- A Packet Radio Network experiment began with DARPA funding, most of its communications taking place between mobile vans.
- There was an ARPANET connection via the SRI.
- Prestel, the first videotex information system, was introduced by British Telecom.
- Between 1979 and 1981, Austin Meredith was enacting his hermit-apprenticeship in a cabin in the Sierra Nevada.

A to Z audit

- Roland Barthes defined “the Text,” in “From Work to Text,” as “that social space that leaves no language safe or untouched, that allows no enunciative subject to hold the position of judge, teacher, analyst, confessor, or decoder.” We were ready to fall out of the literary garden into a new and discontinuous space of writing. (Refer to Barthes’s TEXTUAL STRATEGIES, Harari translation.)
- Seagate Technologies (hard disk maker) was founded, in Scotts Valley, California.
- A standard single-sided single-density soft-sectored floppy such as the “Nixdorf 8850-Floppy-Disk” had 128 bytes per sector and 26 sectors per track and 76 tracks, for a total storage capacity of 242,994 bytes of information maximum on each 8-inch-diameter floppy. There were also hard-sectored 8-inch floppies, which had their sector boundaries marked by a hole in the disk for an optical sensor to detect, but that design would lose out to this “soft-sectored” floppy design, especially when it would be converted to a double-sided double-density format that could store more than 242,994 bytes of information.
- The National Computer Conference was held in New York.
- Tim Patterson of Seattle Computer Products demonstrated his 8086 card with Microsoft at the LifeBoat Associates booth at the National Computer Conference.
- Apple Computer began work on “Sara,” the code name for what would be the Apple III.
- Apple Computer released the word processing program AppleWriter 1.0.
- Michael Shane founded Leading Edge Products.
- Vector Graphic Inc. introduced the Vector Graphic System B system.
- Schlumberger Ltd. sold Heath Company to Zenith Radio Corp. for US\$64.5 million.
- Niklaus Wirth invented the Modula-1 programming language.



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- NEC released its NEC PC 8001 microcomputer in Japan, the 1st for that country.
- Atari founder Nolan Bushnell leaves the company, to manage Pizza Time Theatre.
- IMSAI declared bankruptcy. Its assets were purchased by Fischer-Freitas.
- Bob Metcalfe founded 3Com Corporation.
- IBM introduced the IBM 3800 laser printer, capable of printing 20,000 lines per minute.
- D.C. Hayes introduced the 110/300 baud Micromodem II for the Apple II, for US\$380.
- CompuServe launched its online service.

December: [David Tillerson Smith](#) and [Susan Gower Smith](#) relocated from [Durham, North Carolina](#) to Little Rock, Arkansas to be with their daughter [Rosalyn Smith Abernathy](#).



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DECADE OF 1980s

1980

[Henry Petroski](#) joined the Department of History at [Duke University](#) in [Durham, North Carolina](#) (Professor [Petroski](#) would become the Aleksandar S. Vesić Professor of Civil Engineering and the chair of that department).

A small number of Friends from Calvert, St. Mary's, and Charles Counties in [Maryland](#) formed a [Quaker](#) worship group under the care of Annapolis Monthly Meeting. This group has since grown and become a monthly meeting. It considers itself to be the successor of the unprogrammed Patuxent Meeting which had been planted in Calvert County in the mid-17th Century by Elisabeth Harris and Esther Palmer.

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1981

There was visible defoliation by the [gypsy moth](#) on 12,900,000 acres, from Maine to [Maryland](#). In addition, small isolated populations of the caterpillar have been found in localized areas of California, Illinois, Michigan, Nebraska, [North Carolina](#), [Ohio](#), Oregon, Virginia, Washington, West Virginia, and Wisconsin, and in the districts of Canada bordering New York and [Vermont](#).



A proposal to house former President [Richard Milhous Nixon](#)'s "Presidential Library" was circulated by President of [Duke University James Terry Sanford](#) only to meet with overwhelming opposition from faculty. The chair of the Board of Trustees, John Alexander MacMahon, then remarked that he did not care what the faculty thought. The chair of the Academic Council, [Professor of Economics Eliot Roy Weintraub](#), commented that this was "one of the faculty's finest hours." The Dean of the Faculty of Arts and Sciences, [Professor of History William Chafe](#), wanted "to make sure we did not end up glorifying a flawed presidency by allocating huge amounts of space to a monument." Eventually the Nixon Presidential Library and Museum would be co-situated near this person's Los Angeles, California birthplace Yorba Linda, and (where the Oval Office tapes are held, as very few are aware) in College Park, Maryland.

[Duke University](#) Hospital North was dedicated. Duke North, still the current primary location of Duke University Medical Center, was a state-of-the-art facility that allowed for extensive and important research almost immediately ("Duke Regional Hospital," so-called because it is in the vicinity of North Duke Street, is merely the Durham Regional Hospital using a new designation).

July 28, Sunday: President of [Duke University James Terry Sanford](#) visited the New York City office of [Richard Milhous Nixon](#) (since this was not a law office as the former president had been disbarred, perhaps it was a tricked-out 4th bedroom of the 12-room condo at Fifth Avenue and 63d Street that constituted the entire 7th floor of 817 Fifth Avenue overlooking Central Park) to raise the subject of establishing his "Presidential Library" near the Duke campus in [Durham, North Carolina](#).

In Santiago Atitlan, Guatemala, a conservative death squad killed a US priest, the Reverend Stanley Rother.

Mid-August: When President of [Duke University James Terry Sanford](#)'s proposal to establish a "Presidential Library" near the university's [Durham, North Carolina](#) campus for [Richard Milhous Nixon](#) became public, most of the Duke faculty opposed such a presence fearing that, rather than becoming a center for study, it might amount to a monument to this disgraced former Duke law student and member of its defunct "[Order of the Red Friars](#)." The Duke Academic Council would weigh in by suggesting a library only 1/3d the size of what Nixon was asking for, and by nixing the concept that a museum would accompany such a facility.



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DURHAM

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1982

At the [Moses Brown School](#) of the [Religious Society of Friends](#) on the East Side of [Providence, Rhode Island](#), the idea of being even in part a boarding school was “laid down” by the Board of Overseers. In the future the students would come primarily from the neighborhood, which is to say, the toney East Side of Providence, and would therefore of necessity be primarily non-Quaker (nevertheless, a small “Residential Community” would be retained for students and faculty).

[Duke University](#)’s Joseph M. and Kathleen Price Bryan Center was dedicated.

Friend Margaret Katranides has reminisced about her time with the [Durham, North Carolina](#) Friends, from 1980 to 1982, as follows:

You were the first meeting I was a member of, and I was grateful that my state of agnosticism was not a barrier. You assured me that if I was open to the spiritual search, you didn’t object to the fact that I had not yet found much except for the sense that there was something real in the darkness within me. I am grateful for the messages I remember from morning worship, and for the gentle but serious silence from some who didn’t give messages out loud. Once I tried to elicit something from Virgie Geiger, by saying that I would sometimes have a thought in meeting but before I could decide whether or not to share it, someone else would speak on the same idea, saying more and saying it better, and I asked if that happened to her. She silently smiled and nodded. (What a teacher!) Cal Geiger spoke out loud, and set some high standards for us all for following faithfully what we were being taught. Hale Stevenson gently reminded us not to scapegoat others for the evil in the world, saying that when he looked clearly inside himself he could understand where evil comes from without needing to look outside himself. (This from such a gentle, honest man.) Harry Nagel ended a post-worship round robin by saying, “...and I love everybody in this room,” thus giving me a label for the feeling of warmth and rest that would come from a gathered meeting. So many ways I learned about being Quaker from you all. You gave me a great foundation for the long learning path I continue to travel.



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1983

Harold Washington was elected [Chicago](#)'s 2d African-American mayor (the 1st one had been Jean-Baptiste Pointe du Sable).



The [Mary Lou Williams Center for Black Culture](#) at [Duke University](#) was dedicated to “promote racial understanding, build community, and foster an appreciation for and increase knowledge of Black people, Black history, Black culture, and the vast contributions of people of the African Diaspora.” When the Women’s Studies Program was established there, [Professor of Political Science Jean Fox O’Barr](#) became its founding director.





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1984

November 2, Friday: The USSR announced that Svetlana Alliluyeva, daughter of [Joseph Stalin](#), had returned to the Soviet Union after 17 years in the west, taking with her the 13-year-old daughter born in the US.

Roland Joffé's "The Killing Fields" began to be shown in the United States.

Margie Velma Barfield was put to death in [Raleigh, North Carolina](#) (there had been no female executed in the United States since 1962).

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2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla



DURHAM

DURHAM, NORTH CAROLINA

1985

A consortium of 161 investors put together a working fund of \$10,000,000 in order to fix the position of the [SS Central America](#) shipwreck of 1857 off the coast of Cape Hatteras, [North Carolina](#) and recover its California Gold Rush bullion.

When Rock Hudson died of AIDS, the nation was shocked into heightened awareness of this disease that was destroying tens of thousands every year.

In the previous year it had been discovered that AIDS was caused by the HIV virus. In the this AIDS crisis, [Duke University](#) Medical Center in [Durham](#) was one of the 1st 2 hospitals to conduct human clinical trials of AZT, a drug that would improve the quality of life of AIDS patients.

[Dr. H. Keith H. Brodie](#), a psychiatrist, had been the James B. Duke Professor of Psychiatry and Law at [Duke University](#). He was inaugurated as the university's president.



DURHAM

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1986

The Lynn MA [Quaker](#) monthly meeting was laid down (its records are now at the Rhode Island Historical Society).



The Stony Brook monthly meeting of the [Religious Society of Friends](#) near Princeton, [New Jersey](#) approved the rental of their First Day School building for use as a Friends School.

Responsibility for management of the endowment funds of the [Moses Brown School](#) of the [Religious Society of Friends](#) on the East Side of [Providence, Rhode Island](#) was transferred from the New England Yearly Meeting of the Religious Society of Friends's Board of Managers of Investments and Permanent Funds to the Board of Overseers of the Moses Brown School, incorporated as the entity "Moses Brown Foundation" (note very carefully that responsibility for management of endowment funds, on the one foot, and ownership and control of endowment funds, on the other foot, are entirely different animals, since management is a delegable activity whereas ownership and responsibility are not thus transferable).

The Upper School instituted a monthly meeting for worship (the modifier "required" is nowhere to be found in their descriptive statement).



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Professor [Kenneth L. Carroll](#)'s "Thomas Loe, Friend of William Penn and Apostle to [Ireland](#)" appeared in SEEKING THE LIGHT: ESSAYS IN [QUAKER](#) HISTORY IN HONOR OF EDWIN B. BRONNER, J. William Frost and John H. Moore, editors (Wallingford: Pendle Hill Publications, Haverford: Friends Historical Association). At the end of this year he retired from his duties as a professor of religion in Dallas, and as an activist in the Friends World Committee for Consultation, to return to his home town of Easton, [Maryland](#) and become a member of the Third Haven monthly meeting of the [Religious Society of Friends](#) (he would be serving on its Worship and Ministry Committee).

In the [Durham](#) Monthly Meeting of the [Religious Society of Friends](#):

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1947-1948	William Van Hoy, Jr.
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1982-1984	Edward M. Arnett



DURHAM

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1984-1986	<u>Calhoun D. Geiger</u>
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DURHAM

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1987

[Calhoun D. Geiger](#) became a member of the board of the [Carolina Friends School](#) in [Durham](#), [North Carolina](#).



DURHAM

DURHAM, NORTH CAROLINA

1988

In York, England, the Rowntree family, a [Quaker](#) family, had been in the [chocolate](#) business. At this point their company was purchased by Nestlé (although the Rowntree name still survives as a brand).

[Cadbury](#) purchased Lion Confectionery.

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June 15, Wednesday: The Armenian Supreme Soviet officially requested unification with Nagorno-Karabakh.

The Provisional Irish Republican Army blew up 6 British soldiers in their car in Lisburn, Northern [Ireland](#).

Water Out of Sunlight, Michael Tippett's String Quartet no.4 arranged for string orchestra by Meirion Bowen, was performed for the initial time, in Royal Festival Hall, London.

A revised version of the String Quartet no.1 op.5 by Alexander Goehr was performed for the initial time, in London (the previous version of this work dated to 1959).

The movie "[Bull Durham](#)" premiered in [Durham, North Carolina](#).



This has been ranked as #55 on a list of the 100 funniest movies. A celebration of the movie by the National Baseball Hall of Fame was, however, canceled after one of the actors, Tim Robbins, publicly opposed the war in Iraq and thus helped "undermine the U.S. position, which could put our troops in even more danger."



DURHAM

DURHAM, NORTH CAROLINA

1989

Louis Austin, who had helped celebrate an election defeat of the Republicans (party of blacks and carpetbaggers) in [Durham, North Carolina](#) in 1872 by repeatedly discharging an antique bronze cannon, and had when the cannon overheated lost both arms, had been the initial corpse to be deposited in Maplewood Cemetery that includes more than 22,000 burials. In this year that historical grave was provided with a granite marker.

In this year the Bible of [William Tyndale](#) was republished by Yale UP, with spelling regularized by David Daniell.



HISTORY OF
THE BIBLE

Spring: An indie adaptation of “The Handmaid’s Tale” was the American feature debut of director Volker Schlöndorff. Playwright Harold Pinter wrote the script, and was dissatisfied with changes made by Atwood and others during shooting. While the book and the series both weave in flashbacks, Pinter and Schlöndorff stuck to a more linear narrative, resulting in a movie that moves at a fast clip and in broad strokes, with less embellishment and detail than a 10-part series can afford. Natasha Richardson was Offred, the protagonist. She’s sent to live with –and have a child for– the Commander and wife Serena Joy. Robert Duvall as Commander is a calculating cretin, Faye Dunaway as Serena Joy a desperate woman past her prime. This was before the Republicans eliminated tax incentives for [North Carolina](#) media productions in 2014, reversing a trend that had made oldtime drab [Durham](#) locales visible nationwide in “Bull Durham” and “Brainstorm.” The American Tobacco Campus served as the exterior of the Red Center, a training hub for handmaids-to-be. A climactic scene in which Offred makes her escape was shot at the intersection of Chapel Hill Boulevard and Pettigrew Street, where you can glimpse the overpass. Other scenes were filmed in front of St. Mary’s School in Raleigh, The Ark dance studio and a gym on Duke’s campus, and a bathroom at Northern High School. More than 60% of the film was shot using a 9,432-square-foot house at 1810 Cedar Street in Durham’s Forest Hills neighborhood as the Commander’s abode, the setting of most of Offred’s story. A significant piece of “the Handmaid’s Tale” story is a public hanging to advise handmaids of the consequences of stepping out of



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line. Duke undergrad Allison Holmes was hanged for “fornication with medical staff,” and her corpse swung slowly in front of Duke Chapel’s iconic bell tower. The Reverend William Willimon, a Methodist, was unaware of the scaffolding that would be right outside the Chapel in which he preached his Palm Sunday sermon. On April 10, 1989, Director of University Relations and Associate Vice President Leonard G. Pardue accepted full responsibility. In response to a faculty member concerned about what this production said about Duke University’s values. Pardue wrote “I concluded this was a serious and substantive work that raised significant social and political questions ... I saw no basis to object to the film on the ground that it might be controversial, given the University’s necessary commitment to free speech and free inquiry.” “The Handmaid’s Tale” would have a small release During Spring 1990. Raleigh’s Rialto Theatre ran the film for 2 weeks, and was the only local cinema to run it, but Duke University did offer 2 special screenings on campus.



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DECADE OF 1990s

1990

At the Anniversary dinner of the [War Resisters League](#) Peace Awards went to Esther Pank and Riley Bostrom.

Posthumously, Friend [Milton Sanford Mayer](#)'s BIODEGRADABLE MAN: SELECTED ESSAYS.

[Kenneth L. Carroll](#)'s "The Honorable Thomas Tailor: a Tale of Two Wives" ([Maryland Historical Magazine](#) 95, pages 379-394).

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January 14, Sunday: The 25 children at Junior Meeting for Business in the First Day School of the Friends Monthly Meeting of [Durham, North Carolina](#) signed a letter they would post to various officials of the Quaker Oats Company:

Dear Mr. Smithburg,

We are a group of children in Durham [Friends Meeting](#). We have been greatly disturbed by your recent commercials showing Popeye describing himself as a Quaker or Quaker man and using violence against aliens, sharks, and Bluto. These actions are contrary to Quaker beliefs. Members of the Society of Friends believe that violence should be avoided at all costs. We think that all living creatures have some of God in them. We are fearful of young impressionable viewers associating Quakerism with senseless violence. We feel that anyone calling him- or herself a Quaker should act like one and stick to Quaker philosophy. We suggest that Popeye display his strength in a more Quakerly manner, for example by rescuing children from a fire, supporting a breaking dam, or making friends with the aliens. Courage and



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strength can be shown in peaceful and helpful ways.

Sincerely,

The Children of
Durham Friends Meeting⁷³

POPEYE THE QUAKER MAN

73. Carol Passmore's "Popeye the Quaker Man" in LIGHTING CANDLES IN THE DARK, A Publication of Friends General Conference of the Religious Society of Friends (Quakers), 1992.

THE QUAKER PEACE TESTIMONY



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1991

Dan Read has described becoming involved with the [Quaker](#) monthly meeting in [Durham, North Carolina](#):

My wife Maria was and still is a devoted Catholic, for whom missing a Sunday Mass is a painful thing. I loved her, I started going to church with her. Pretty simple. Maria and I attended Mass together every week, at Sacred Heart when we lived in Raleigh and then at Immaculate Conception here in Durham when we moved here in 1986. When we went out of town we attended Mass wherever we went. There is a lot of comfort in knowing that if you walk into a Catholic church anywhere you will have the same order of Mass and the same prayers and responses. And when they say "catholic and apostolic" they mean that they are following a tradition through direct contact and laying on of hands that stretches back to Jesus himself. That meant a lot to me.

The kids were baptized, and began going to Catholic church with us. As I grew more accustomed to going to church regularly with my family and reading the Bible more I became increasingly uncomfortable with the Catholic Church. In one of the baptism classes for Quentin some of the Protestant parents piped up, echoing my own thoughts, that "When I say 'holy catholic and apostolic church' it's with a small 'C'," and also echoed my own feelings about feeling excluded when the congregation went up for communion. Jesus fed people because they were hungry. He gave himself up for everyone. He healed the sick when they showed that they believed, but those were pretty simple and straightforward exchanges: "As you believe, so let it be." Those he helped did not have to recite a creed. The exclusion in the Catholic church just did not feel right to me.

In the early 1990s I picked up a used copy of Jan de Hartog's *The Peaceable Kingdom*, a story in two main parts about the beginnings of Quakerism, in the first part about George Fox's arrival and stay at Swarthmore Hall and then about the Pennsylvania colony and the struggle there with the ugly question of slavery. This seemed like pretty good stuff, I thought, with its emphasis on simplicity and equality. Everyone could be a priest. They weren't afraid to challenge the powers that were. I felt like giving this a try and decided to visit the Durham Quaker Meeting. The first time I went Nikki Vangsnes was the Clerk, and she got up to close the meeting after an hour of silent worship. I already felt pretty good about having come, and the quiet prayerfulness of the place, and when Nikki got up and started talking in her plain, strong way I really felt like this could be the place I was looking for. It was.



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1992

When Representative Michael Fair introduced a bill in the South Carolina House of Representatives to ban so-called “New Age” thinking and meditation practices from the state schools, Representative Timothy Wilkes objected that this would prevent the teaching of [Henry Thoreau](#) and [Waldo Emerson](#) — and the bill was defeated 69 to 32.

[Jinzaburo Takagi](#) received the Yoko Takda Human Rights Award in recognition of his work to expose the incredible and inescapable dangers surrounding our [nuclear technology](#). Meanwhile the world’s atomic testing continued:

TIMELINE OF EXPLOSIONS

With the collapse of the Union of Soviet Socialist Republics, Soviet aid to [North Korea](#) was no more. When electrical output plummeted, agricultural productivity also declined because of the dependence of North Korean irrigation systems on pumping. Already paranoid and isolated, the regime became even more paranoid and isolated under Kim Il-sung’s son Kim Jong-il, the new “Dear Leader.” Taller than his father (which isn’t saying much), he would focus on dating North Korean movie stars and dancers while traditional farm families starved. Although a famine during the late 90s would produce a death toll as high as 500,000, from the government’s standpoint that would be a significant plus rather than any sort of minus: these people simply hadn’t been needed, they were a drag. Focusing on the positive, [North Korea](#) accelerated its [nuclear weapons program](#). The United States of America, supporting its South Korean ally, made efforts to halt [North Korea’s nuclear](#) efforts using the carrot as well as the stick. The Clinton White House would negotiate a deal called the [Agreed Framework](#): we would help North Korea build 2 light-water nuclear reactors (ones that weren’t of much use for the creation of weapons materiel) and provide much needed resources like oil, while North Korea would pledge to cease constructing weapons-capable reactors and would pledge to accept international inspections. IAEA inspectors would visit the reactors at Yongbyon and set up security devices to make it less likely that facility could be used to surreptitiously produce weapons-grade radioactive materials. Ha-ha.

LIGHTING CANDLES IN THE DARK included a version of the traditional [Quaker](#) story “Fierce Feathers,” titled “Feather of Peace,” prepared by an editorial committee including Friend Carol Passmore of the [Durham Monthly Meeting](#): “The Committee found several quite different versions of this story and visited Easton Meeting to talk with several current members. Some of the details will never be known for sure. Our version represents our best judgment of what may have happened. In writing it, we have drawn on material in: “Washington County NY Quaker Records” in [New York Genealogical and Biographical Records, 1915](#), volume 46, pages 122-125. “Fierce Feathers” by L. Violet Hodgkins in A BOOK OF QUAKER SAINTS, 1917; THE FEATHER OF PEACE, written and originally published by Walter and Mildred Kalhoe; THE STORY OF FIERCE FEATHERS, by Elizabeth M. Lantz, with help from Anna Curtis (1961): “Feathers of Peace” by Dorothy Williams in [Quaker History](#), volume 65, Spring 1976, #1, pages 32-34; the script of a play used at Easton Meeting; and personal communications.”

“FIERCE FEATHERS”

A SCHOLARLY ANALYSIS

May: Anne Corpening Welsh described her involvement with the [Quaker](#) monthly meeting in [Durham, North Carolina](#):

MY PERSONAL, SPIRITUAL JOURNEY



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AND THE DURHAM, NC FRIENDS MEETING

by Anne Corpening Welsh

One Sunday in the fall of 1955, in my junior year at Duke University, two friends and fellow students, Bill Jeffries and JoAnne Lee, invited me to go with them to meeting for worship at the Durham Friends Meeting on Alexander Avenue, between East and West Campus. Though I knew nothing about Quakerism, I was sufficiently curious to accept their invitation. Bill was enrolled in Duke Divinity School preparing for the Methodist ministry. Even so, he identified with Quaker values and must have felt that I might find a place among Friends for my restless soul.

At that time, Durham Friends were meeting in a little frame hut which had served as a construction site office elsewhere on the campus. The building project for the current Meeting House on the property was already underway.

When I entered the plain, narrow building for the first time, I saw a few people with heads bowed, sitting on folding chairs in a half circle around a pot-bellied stove. Some literature was on a side table and there were a couple of posters on the wall, nothing one could call ecclesiastical art or icon.

The meeting room's appearance was the first surprise. The second was seeing Dr. Donald Adams, my much-admired psychology professor, sitting meditatively in the little group. He could not have easily seen me enter the Meeting House but when he spoke, it was as if he spoke for me.

"There is a God beyond the God of our theology and creeds. It is this Ultimate Reality we seek and it is this that we would worship," he said quietly.

I knew that my soul had found a home.

After about an hour, the meeting ended with the shaking of hands by everyone. I felt an immense relief that I was not required to say any words, in creeds and hymns, that I could not honestly affirm.

The Meeting spoke to my condition, which was that of a deeply troubled, closet agnostic. During my sophomore year, I had begun to experience some spiritual contradictions which grew into a personal dilemma: I realized that I could no longer affirm a belief in the God that I had grown up with in the Methodist church, yet I had become a leader in the Methodist Student Fellowship (MSF) at the university. I was even the vice-president of the statewide MSM, the Methodist Student Movement. With new perspectives on religion and civilization, I had taken to examining the God I had known and worshipped for years and found cracks in His edifice. The disintegration of my old faith happened gradually but it was progressive, and felt like a terminal disease. I saw no way to put back together the broken God of my childhood and make Him—and me—whole again.

Yet I was in that position of responsibility in Methodist student activities! As a Freshman I had joined the local MSF, quickly becoming involved in its activities. Then Rev. Arthur Brandenburg came to Duke as the Methodist student chaplain and advisor. Talented and committed, Art revitalized and strengthened MSF. An inspiring and challenging mentor, Art encouraged us to take our faith seriously and to put it into action in our lives. I found myself even more involved, such as in planning joint activities with students from nearby N.C.



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Central University, an all-black institution, and trying in vain to convince the Duke administration to invite black ministers to preach at Chapel services. When I became active in the state MSM, I travelled regularly to meetings and gatherings, and eventually spearheaded a regional MSM conference in the fall of my junior year.

Yet inside, I felt increasingly like a traitor and a hypocrite. When I confessed once to Art that I had been dishonest regarding my beliefs, his warm and quick response, "Well, Anne, join the human race!" relieved me somewhat, but still the doubts and bad feelings persisted.

At the invitation of another fellow classmate, I went to Chautauqua, N.Y. to work as a waitress during the summer of 1955. Even though I had a wonderful time there, I felt spiritually dead as far as Christianity was concerned. By coincidence, an MSM advisor from Virginia, Rev. Gerry Speidel, whom I admired and respected, was vacationing at Chautauqua with his family that summer.

One afternoon Gerry and I sat in the coolness of the great Chautauqua Amphitheater and I was able to share with him my spiritual anguish and questioning. He knew me as a leader in our state Methodist organization. Like Art, he assured me that I was not alone, that others in the church had had problems with theology.

"But Gerry, I find that I cannot honestly say the Apostle's Creed anymore," I protested.

"Just say as much of it as you can," he counseled, "and keep quiet during the rest."

That summer at Chautauqua, I discovered Martin Buber and the Ethical Culture Society. More momentous for my life, I also met the man I was to marry, Norman Morrison. A senior at The College of Wooster and already preparing for the Presbyterian ministry, Norman was a staunch pacifist and was interested in world peace and international relations. Later on, as our relationship developed, I learned that he was also interested in Quakerism and often attended the little Friends worship group or Meeting which met in the Library basement at Wooster. Norman believed strongly in the guidance of the Holy Spirit, and told me, just days after we had met, that he felt its hand in our coming together. He had a vision (not yet shared by me) of the union of our lives.

Returning to Duke, I became less and less active in the state MSM and stopped attending Sunday worship services in the Duke Chapel. Despite Gerry's suggestion about the Creed, there was just too much else required of me to honestly participate in Chapel services.

Even after I was led to Durham Meeting that fall, it was four years before I became a member of the Society of Friends. Nevertheless, to me, that first day at meeting really felt like my birthday into the family of Friends. During the years that followed, the Quaker way of worship, personal pacifism, concern for world peace and racial justice, and equality between the sexes resonated with my deepest inward urgings and beliefs. The reverence and vitality of silent worship brought me into the presence of a living God, One who was much more than all my definitions and concepts. It was a time of exciting spiritual and personal growth for me.

Finally, even though I felt like a beginner in the faith, I



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thought I was ready to become a Quaker. Pacifism still seemed an unreachable ideal for me, a confession I openly made when, in 1959, Norman and I were being considered for membership in the Pittsburgh, PA Friends Meeting. But I was welcomed into membership, as a seeker and sojourner on the way.

I think it was that first day at Durham Meeting that I met Susan and David Smith, founders and guiding lights of the Meeting. After meeting was over, Susan announced an upcoming state meeting of the United World Federalists – the first time I had heard of UWF.

In the months to follow I was to learn more from the Smiths about UWF and the Smiths' way of living in the world. Susan became the president of that state organization and was instrumental in bringing Norman Cousins to speak at Duke. I joined UWF and through it became acquainted with Sam Levering, a Quaker orchardist and peace activist from Virginia. Later, I arranged for Sam to speak on peace and the UWF to our Methodist fellowship at Duke. I met Cousins again in 1956 when I covered his lecture series at Chautauqua for The Chautauquan Daily.

Retired from their medical professions, the Smiths were energetic and devoted workers in the cause of peace, race relations, and world federalism. They were the prime movers not only in the founding of the Durham Meeting but in the building of the new Meeting House. With a style that blended serious social concerns with an unaffected deep South charm, they dedicated their later years to Quaker causes. Their gracious and quietly elegant home in Hope Valley hosted many gatherings of interest to Friends and others of similar outlook.

Other stalwarts of the Durham Meeting during the time of my sojourn, 1955-57, were Frances Jeffers, a research assistant in the Duke Center for the Study of Aging, Fred McKinney, a graduate assistant in Sociology, Ed and Sally Flaccus (Ed taught in the Botany Department) and Peter and Martha Klopfer. The Klopfers were active in the Meeting from the time Peter joined the Zoology Department, establishing the outstanding project with primates. Peter and Martha donated land adjoining their own property between Durham and Chapel Hill for the site for the Carolina Friends School, working closely with the Smiths on the establishment of that institution.

Around the edges of the Meeting "core group" then were such colorful persons as Wadi Salah from Egypt, who was studying parapsychology with Dr. J.B. Rhine, and Dr. Paul Richard, an Eastern philosopher and mystic.

The presence of the Flaccus children and others at meeting presented a need for a religious education program. With the help of literature from Friends General Conference in Philadelphia (and probably drawing on my Methodist experience more than I'd admit), I worked with the children during 1956-57. This may have been part of the beginning of an organized First Day School for the meeting's children.

During my senior year I discovered a younger Duke student, Shade Marie Rushing, from Texas, who was (deja vu!) a young Methodist restless and struggling over her faith. She was interested in exploring the Society of Friends and before long was regularly attending meeting. One day after meeting, Shadie said with great feeling, "The thing I value about Quakers is that they really listen." After my graduation in June 1957, "Shadie" took over the responsibilities for First Day School.



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Up until the time I graduated, I was often a guest in the Smiths' home and became very close to them, regarding them as mentors and almost like family. When Norman and I were married on September 7, 1957 under the care of the Meeting, we were the first couple to wed in the new Meeting House. Susan and David offered their home for the wedding reception, since we were married away from our homes – I was from Granite Falls, N.C., and Norman's home was in Chautauqua. Their daughter Rosalind, who lived in Little Rock, Arkansas, allowed me to use her beautiful wedding gown.

At the time we were married, it would have been inconceivable to think that our marriage would only last a short time. Just eight years later, on November 2nd, 1965, Norman was led to sacrifice his life through self-immolation at the [Pentagon](#), an ultimate act of protest against the horror of the growing war in [Vietnam](#). At the time, we were both members of Stony Run Meeting in Baltimore, where Norman was Executive Secretary. An active Quaker-pacifist, Norman had already opposed the war openly, in many ways, including war tax resistance. But his private agony over the war and its claim on innocent children and civilians in Vietnam went even deeper than I knew. His witness radically changed the course of my life and the lives of our three children. Ben, Tina, and Emily, as well as deeply affecting our close friends and countless others. I believe that it also affected, at least indirectly, the ultimate course of the war.

Even though the rough and irregular trail of my life has taken me far away from Durham Meeting, whenever I have returned, even though infrequently, it has always felt a lot like home.



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DURHAM

DURHAM, NORTH CAROLINA

1993

The [Quaker](#) monthly meeting at Stony Brook near Princeton, [New Jersey](#) instituted a standing “Liaison Committee” to address issues around the sharing of the Quaker property with the Friends School on the premises. The Meeting approved a summer camp and an after-school program.

The Permanent Board recommended to the [New England Yearly Meeting](#), that operation of the [Moses Brown School](#) of the [Religious Society of Friends](#) be transferred to an entity to be known as the “Moses Brown School Corporation,” and that this new entity be granted a 99-year lease on the land and buildings of the bequest made by Friend Moses Brown (which recommendation was not accepted).

Friend [Kenneth L. Carroll](#) became President of the Friends Historical Association that had been founded in Philadelphia in 1873 (until 2011).

Friend Kent Wicker has offered us his memories of his arriving in an unexpected place — the [Durham, North Carolina Friends](#) meeting:

My first memory of Durham Friends Meeting begins with me showing up at the old brick meetinghouse one Firstday morning in 1993. I had my infant daughter Alix in my arms and toddler son Jared in tow. As I recall, Bob Passmore saw me standing in the old kitchen around 9:45 looking curious and confused. He took pity on us, helping both me and the kids to get settled.

To my surprise, he led me out the back door and across a playground – to one of the most ramshackle buildings I had ever seen. There was a room-sized wooden section of building at the top of a slope, which was followed by a narrower wooden section that tumbled down the hill behind until it reached a wide concrete block section at a lower level. Doors and windows seemed distributed randomly. It looked like the result of an accidental collision between several storage buildings. (This is not too far from the truth: I am told that the top section had originally been a construction shed during the building of Duke's West Campus.) This was the DFM Firstday School facility – and the Durham Pre-K campus of Carolina Friends School.

My children were happy to try Firstday School, so Bob and I returned to the meetinghouse for worship. We paused for a moment in the tiny entrance hall outside the meetingroom doors, and then went in. I found myself at one end of a dimly lit 20x40-foot room with interior walls of painted concrete block, with three to four dozen people sitting quietly on metal folding chairs. There was an aisle between the chairs running the length of the building to a fireplace at the opposite end of the building. The chairs at either end of this long room faced each other; at the center, the orientation of chairs changed so that Friends instead faced each other across the central aisle.

I found a free seat, sat down, and tried to be as quiet as everybody else.

I had done enough research to know a bit about Friends. Having been unable to find in Durham the sort of progressive, lay-led United Methodist church my wife Cheryl and I had attended in D.C., we had gotten by just fine without church during the years I was earning my Ph.D. at Duke. But as I was finishing my degree, I came to realize that my soul felt dry, drained; I suddenly



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DURHAM, NORTH CAROLINA

longed for spiritual community. So -despite our two kids and the fact that Cheryl worked weekends- I had been visiting those local churches that seemed to lean toward the liberal end of the theological spectrum: the UUs, the UCCs - and now the Friends. Having always enjoyed sermons, liturgy, ritual and singing in the choir, I was a bit wary about worshiping with Friends. But I experienced something at worship that morning that I had never quite experienced before. Later, I tried to explain it to Cheryl: "What they do in worship gets me to that spiritual place that I've always used ritual to get to before. But instead of ending there, they start there..."

Although I didn't know it at the time, I was hooked. I continued to visit other churches for a while, but kept coming back to Friends Meeting - now with Cheryl, who no longer worked weekends. We began showing up regularly for Building & Grounds workdays, which is the main way we got to know others in Meeting. We attended potlucks; we joined Friendly Eights. We gradually became part of the Meeting. At one early point, we did try to leave DFM, because we felt that the Meeting did not offer a consistent program of religious education for our children. But we came to realize that, in a spiritual community (especially such a small one) it was up to us to provide what we felt was lacking. So, despite any real knowledge of Quaker ways, or much in the way of a prepared curriculum, we started teaching Firstday School in that rickety old school building, which we ended up doing for many years.

As the seasons passed in the old Meetinghouse, Cheryl and I discovered just how hot a non-air-conditioned masonry building can be in the summer - and how wonderful it was to sit near the fire that Hale Stevenson, arriving early in the morning, would faithfully build every fall and winter Firstday. It was here that I first learned how sweet and deep waiting worship could be. With the electric lights kept dim during worship, the sunlight that played through the shutters sometimes seemed to be a Divine revelation all its own. The whirr of the ceiling fans, the rumble of the city bus down Alexander Avenue, the noise of children on the playground - all of these seemed to aid a worshipful atmosphere rather than detract from it. There seemed to be a sort of spiritual intimacy that was created by packing so many people into such a compact space, like so many spiritual batteries joined together. Years later, we would divide this space into two large but cozy classrooms that still retain some of that original worshipful spirit.

But the space also had its limitations. The heat kept many away in summer. Every Firstday, after Meeting for Worship, we would fold all the chairs and stack them against the wall, so that the space could be used by renters during the week. If there was an after-worship meal or event, we would have to shoo half of Meeting out of the building while we brought in folding tables from their storage area in the women's restroom. If the weather was good, we'd set up tables outside instead. The kitchen was old and poorly planned, and very few people could fit in it at once.

We didn't realize it at the time, but our family was part of a small but growing wave of growth for Durham Friends Meeting. There were already several families with children when we arrived at Meeting. However, around the time we started attending regularly, we were joined by several other 30-



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DURHAM, NORTH CAROLINA

some things with young kids: the Bairds, the Laursens, the Hannapels, the Sweitzer-Lammes. We continued some practices - such as Stone Soup- that were begun by the older kids, and we introduced a few of our own, such as a Christmas pageant with kids acting the parts of Mary, Joseph and the animals. Gradually, the empty chairs in Meeting for Worship began to fill up more and more often. Eventually there came a time when latecomers had to sit on the floor regularly. The school building's facilities also grew increasingly inadequate for the sort of program Carolina Friends School wanted to offer. It was time -after a long and careful process of Friendly discernment- for some new buildings.



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DURHAM, NORTH CAROLINA

1994

At [Duke University](#), the Levine Science Research Center opened, the largest building in the university's history.

Aleksandar S. Vesic Professor of Civil Engineering, and Professor of History, at [Duke University Henry Petroski](#)'s DESIGN PARADIGMS: CASE HISTORIES OF ERROR AND JUDGMENT IN ENGINEERING.

The Raleigh/[Durham](#) area of [North Carolina](#) got ranked as the best place to live in the United States (your

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DURHAM, NORTH CAROLINA

mileage may vary).



This was the meetinghouse of the Friends in Durham.



Carol Wilson, in *FREEDOM AT RISK: THE KIDNAPPING OF FREE BLACKS IN AMERICA, 1780–1865* (U of Kentucky P) documented some 300 antebellum cases similar to that of [Solomon Northup](#), and considered it likely that thousands more had been abducted (to use the Latin term, “plagiarized”), carried south, and sold.



I doubt not hundreds have been as unfortunate as myself; that hundreds of free citizens have been kidnapped and sold into slavery, and are at this moment wearing out their lives on plantations in Texas and Louisiana.

REVERSE UNDERGROUND RR



DURHAM

DURHAM, NORTH CAROLINA

1995

[Friend Floyd Schmoe](#) was at the age of 100 again nominated for the Nobel Peace Prize. At some point he commented during an interview that “You feel hopeless sometimes, but the only answer to hopelessness is to have optimism to expect things to be better — to hope that you in some way can make them better.”

THE QUAKER PEACE TESTIMONY

Aleksandar S. Vesic Professor of Civil Engineering, and Professor of History, at [Duke University Henry Petroski](#)'s ENGINEERS OF DREAMS: GREAT BRIDGE BUILDERS AND THE SPANNING OF AMERICA.

On the Duke campus, the freshmen class began to occupy the dormitories of East Campus (as now). This had been the 1st major residential change to occur in a couple of decades. Living groups in the dorms would be named “Randolph Hall” after Trinity College’s origins in Randolph County, [North Carolina](#), and “Blackwell Hall” after Blackwell Park, the old [Durham](#) fairground and racetrack that [Julian Shakespeare Carr](#) had donated to be the college’s new home.

In this year Duke’s School of the Environment became the Nicholas School. The Nicholas School has its roots in the School of Forestry, and in the Marine Laboratory at Beaufort (this would be redesignated as the Nicholas School of the Environment in recognition of a \$20,000,000 gift by Peter M. Nicholas, Class of 1964).

If the South can get away with hoo-hah the North can get away with hoo-hah. In a related piece of news from this year, with funding from the William Penn Foundation, permanent museum exhibits were constructed and a marketing campaign began at the city of Philadelphia’s [Eastern State Penitentiary](#). An on-site art exhibit, “Prison Sentences,” received international attention. A cultural performance series began, that lay the blame



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for crazy-making solitary confinement at the feet of those sincere but doofus [Quakers](#). It didn't matter one little bit that historically, actually, the Quakers had had nothing whatever to do with this harmful historical use of crazy-making solitary confinement, that this is nothing but a piece of [Fake News](#), because of course everybody now knows that they did. The eminent historian Kurt Vonnegut had attested to this in a trade-press book, and even the Quakers, glad for the publicity, were admitting that they had, even though there was zero evidence for this! [In the realm of fakelore, endless repetition counts as multiple attestation and the cow did indeed jump over the moon.](#) The site was featured in [The New York Times](#), [Art in America](#), and on BBC and PBS. Attendance nearly doubled.

In the [Durham monthly meeting](#) of the [Religious Society of Friends](#):

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DURHAM, NORTH CAROLINA

1998

LEADINGS ALONG THE WAY: STORIES FROM THE LIFE OF [CALHOUN D. GEIGER](#) (120 pages, Hillsborough NC, self-published).

[WAR RESISTERS LEAGUE](#)

[THE QUAKER PEACE TESTIMONY](#)

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Kenneth L. Carroll's TOUCHED BY GOD IN QUAKER MEETING (Pendle Hill Pamphlet #338. Wallingford, Pennsylvania: Pendle Hill Publications <<http://www.pendlehill.org/bookstore/catalog/>>; the author describes his 1st encounter with the Durham, North Carolina Friends meeting, while he was an undergraduate student of religion and history in 1953 at Duke University).

It has been said that a good meeting for worship comforts the afflicted and afflicts the comfortable. It may do even more than these two things as, in the living silence or through the vocal ministry, we experience a sense of direction or redirection, feel our consciences awakened or made more sensitive, or find within us a yearning for the triumph of God's will in our own lives and in the world around us.... In the autumn of 1946 I attended my first Quaker meeting for worship, finally discovering some Friends present (after two unsuccessful efforts). At that time the Durham, N.C., Meeting was held only on the second and fourth Sundays, and not being aware of that fact I had come on the preceding fifth and first Sundays - hoping to find a religious approach and type of worship which might prove meaningful and alive to me. This was at the end of a spiritual pilgrimage which had, at first, taken me away from the church in which I was raised and then led me to a rejection of organized or institutionalized religion as such. I became convinced that religion is purely personal, with there being no need for a religious community. Ultimately I came to see that I was wrong, that for me there is a real need for a religious



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community – for the help, guidance, fellowship, encouragement, etc., that are so vital for a satisfying religious life. This discovery led me to sample a variety of religious approaches: Protestantism in many delicious flavors, Roman Catholicism, and even Reform Judaism. None of those spoke to my condition, so that there still remained the Quakers for me to visit. I knew about the Quaker peace testimony, which I found appealing, but had no real understanding of their worship – waiting in expectant silence until God spoke to them before speaking to each other. Also, at this time when much of the world was marked with despair and almost overwhelmed by a sense of hopelessness and helplessness (given the great destruction and collapse brought on by World War II), I too was wrestling with the questions “What can a person do in a world that needs so much help, so much healing, so much rebuilding?”

The meeting for worship was rather small, about twenty or twenty-five people sitting in a circle in the middle of the Social Room at the Duke Divinity School building. Without a signal, and almost without notice, those present slipped from their initial joy in seeing each other into a silence that soon became a living silence. Although totally unused to such an approach to worship I found myself increasingly a part of what was happening. Well along in the hour the silence was broken for the first (and only) time when an elderly, white-haired man with a gentle South Carolina accent uttered a brief message that came from his heart, and that spoke to most if not all of us, for it rang of experience, reality, and sincerity. This professor of medicine at the Duke Medical School told us how he, too, had been troubled by the question of what he as an individual could do to help in this world and age that cried out in so many ways for attention and action. He, too, had felt overwhelmed by the enormity of the needs, experiencing almost a spiritual “paralysis.” Yet, in the preceding week, he had received a great deal of help and encouragement as he had read a biography of [Elizabeth Fry](#) who had accepted the situation of women in English prisons as a challenge and then gave her life to meeting the need she had found. As he had read this and then meditated on her work it had become increasingly clear to [David Smith](#) that he was not called to take on all the world’s problems. He now knew that he was called to meet those individual needs that called out to him for action.



This simple message, arising out of a living silence, stemming from what he had himself experienced, and delivered in a quiet way, spoke to my condition and my needs. I now knew that the Quaker meeting for worship, based upon silent waiting and entered into in holy expectancy, was what I had been seeking all those months of going from one church to another. Truly in this, my first, meeting for worship God had reached out to touch me.



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DURHAM, NORTH CAROLINA

21ST CENTURY

2000

The [Duke University](#) Board of Trustees approved a new master plan that included construction of a new dormitory complex to link Edens Quad with the main West Campus residence halls.

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Restoration work began on the mill buildings at [Saylesville, Rhode Island](#).

I, Austin Meredith, came to [Providence](#) from Southern California in this year as a retired person, and as a member of the Religious Society of Friends. As part of making this move, I promised my spouse that I wouldn't just hang around our new townhouse on Providence's East Side — but would find a way to get out there in our new community and make myself useful. Since the [Moses Brown School](#) was proclaiming itself to be a Quaker institution, and since it was just down the street from our new digs, I began to presume that I could fill in the slack hours of my retirement by providing volunteer services for the school.

ASSLEY

At this point the Quaker historian Rosalind Cobb Williams, "Posie," was a member of our monthly meeting that met at 99 Morris Avenue, amid the trees just beyond the sports field of the Moses Brown School. She had been clerk of our meeting, and had served as the New England Yearly Meeting's curator of Quaker records stored on the 2d floor of the New England Historical Society on Hope Street. She had not yet been forced out of the meeting on account of her historical research and on account of her friendships with persons of color.

[Obviously I am going to need to go into some detail here, since I have just written that Posie would be forced out of the Quaker faith in part on account of her having black associates. This flies in the face of something that "everybody knows," which is that Quakers, although they tend in England and America to be of the white persuasion, are not race haters. I will, therefore, digress to a piece of information that I had opportunity to learn



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back in 1958, at the University of Texas in Austin, Texas. The piece of information that I there and then acquired was that racial integration is one thing, but interracial association is something else. As a boy with a twisted spine, of course none of the other white UTex students wanted to be seen with me, but after awhile I got involved in a student movement to integrate the student cafeteria, and as part of this student group I was sometimes in the same room as some black Texans. At that time black students were being tolerated at UTex in Austin, so long as they did not take drama classes with the white students, drama classes in which there would be touching, and so long as they did not attempt team sports such as football in which students of different colors would be playing together on the same team, or competitive sports such as wrestling in which there would be interracial touching of skin. The black coeds lived in a special dormitory, Whitis House, one of the oldest and most decrepit on campus, and in the lobby of this dorm a white stripe had been painted on the floor from wall to wall to warn others away: THIS IS THE WHITE LINE: THIS FAR AND NO FARTHER. At the student center, black students could enter only through the service entrance and only if they were employed there. There would be no such thing as whites and blacks sitting at the same table or eating together, since while the white student would be sitting and eating, the black student employee would be erect and would be performing the traditional service role. Our logo was a mimeographed card with a simple drawing in which a black hand and a white hand were caught in the act of shaking hands, and our initial objective was to integrate the student cafeteria to the point at which, to get something to eat, black students would not need to snack out of the coke and candy machines, or to have a hot sit-down meal, board a bus and go all the way downtown to the Negro section of Austin. At this point I met a very obese and very black coed and we walked together on campus several times. Then, at my suggestion, we went together to a student production of Molière's "Le Misanthrope." I think I knew her a week, or slightly longer. We must have made an interesting pair: a male student who was deformed in that his spine was not straight, with a female student who was deformed in that her skin was not white. Then the student couple who were acting as the leaders and organizers of the righteous student movement for race integration came and had a serious sit-down with me. What was I trying to pull? What were my motives? Did I have a covert personal agenda that I was trying to implement? (After awhile it became clear that what they meant was, I must be trying to get in this black coed's pants, and this was obvious to them, and disgusting, and amounted to a harmful and selfish taking of advantage on my part.) They instructed me that from that moment, I was to keep my distance from any and all of their race integration activities. What I had learned there in 1958 in Austin was, of course, that race integration can be construed as one thing, a good thing, while race association can be simultaneously construed as another thing entirely, a bad thing. That bit of learning had lain fallow in my mind for 42 years and was brought forward again by the case of Posie at the Providence monthly meeting of the Religious Society of Friends. Now, you have presumably noticed that Quakers are not race haters and that they are always very polite, so it goes without saying that nobody ever fielded a term such as "niggerlover" when dealing with Posie and her peculiar predilections. And Posie, in turn, was scrupulously polite, and reacted to this treatment only by using her skills as a historian and going back to the point in time at which this pattern of apartheid behavior was becoming fixed (the 1830s), and describing how it originally happened, and publishing this as an article in Quaker History (this article was just ignored). It was one thing for Posie to be for racial integration, it seemed (all Quakers are for racial integration just as all Quakers are righteous), but it was another thing entirely for Posie to make friends among the blacks, have black associates. It was just too embarrassing, it was too like Friend Richard Ristow with his black pug Lapsang Souchong, as Richard kept his dog in his lap being fondled and muttering dog things during silent worship on a First Day (until Ministry and Counsel asked that Richard **stop that**). —Friend Richard would knuckle under and cease bringing his black pet to meeting with him, and Posie would at the end of her life take the advice of one of her black friends and enlist in the Episcopalians, refusing to have anything more to do with Quakers.]

On a Sunday during the summer of 2006 a curious incident has happened to me. I went over to the Friends meetinghouse adjacent to the Moses Brown School campus, as was my wont, an hour before our silent First Day meeting for worship was scheduled to begin, in order to unlock the doors and open the windows and pick up the mail and turn on the sound-amplification-for-the-hearing-impaired system in the attic, and generally get stale air out of the place. A young lady with a big dog on a leash approached. She walked around inside the meetinghouse and told me that she had once been there, because she was a former student at the Moses Brown School. I asked her, "In what year did you graduate?" She told me that she had graduated with the class of



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2000. I asked her what the class on Quakerism had been like that year. She responded that she knew nothing about any such class. I asked her “Wasn’t Betsy Zimmerman teaching such a class?” and she responded, “No, Betsy Zimmerman was my arts teacher.” I commented that I had been told that that class was mandatory for all graduating seniors, and asked her if she could, in general terms, tell me what she knew about Quakerism. She said that of course she had been in and out of this building during her four years at MB, and remembered having to sit in the big meeting room in silence, but she said, nobody ever explained to her what this was about. She had no idea what Quakerism was, what it was about. Moses Brown was a Quaker institution, she knew, but what did that mean? She said “I don’t have a clue.” She added “It was a good school.” I told her that Meeting for Worship began in an hour, at 10AM. She wandered away and I wandered away, and I thought no more of this until it was time for Meeting for Worship and I noticed that she had not stayed for worship. –She had, it would seem, just been looking around and reminiscing while walking her dog. (Of course, although this is about what was going down at the Moses Brown School in 2000, it is something I found out about in 2006 and therefore at that point I began to reflect on the theory of “regulatory capture,” a doctrine in regard to which I have recently been brought up to speed by a Professor of Sociology. It seems that this is a frequent occurrence in all sorts of venues: it is through such “capture” that agencies that are supposed to be controlling become controlled by the entities that they are intended to control. For instance, as I was already aware as a veteran of the nuclear power industry, the Nuclear Regulatory Commission of the federal government over time came to be controlled by the industry, rather than continuing to have a controlling power over that industry. I had watched over a period of years, as General Electric executives left to take important jobs in the NRC, and then a few years later came back to take even more important jobs again with GE. I had watched loyalty to the industry and disloyalty to the government be rewarded and rewarded.) It seems to me now, having had this conversation with this sociologist, that what has happened is that at about midcentury the Moses Brown School started sending its teachers to the New England Yearly Meeting of the Religious Society of Friends, where they managed to qualify themselves as Quakers in good standing and then volunteered themselves for the committees that were regulating the school from which they were receiving their paychecks. In that way, the Quaker committees that are supposed to be “upstream” in control of the school are actually now “downstream,” that is, controlled by the school. They do only their master’s bidding. When I made a request last year that anyone who had a potential “conflict of interest” (financial ties, etc.) recuse themselves, and no longer take part in the proceedings, I was greeted with outraged stonewalling from the very people who have these conflicts of interest. They are in control and have every intention of staying in control. They even have it set up now so that they have veto power over any new nominations for their committees: nobody can even get nominated, let alone appointed, without the existing committee’s explicit prior approval. My request that these individuals who had conflicts of interest identify themselves was met with the response that I was trying to pry into people’s private affairs, something which I had no right to do. I was informed that although previously I had been considered to be a member of the Providence Monthly Meeting of the Religious Society of Friends, and therefore a member of the New England Yearly Meeting of the Religious Society of Friends, I was not any longer to be considered to be a member. Reclassified as a non-member, I had sacrificed any right to interfere in the proceedings. (But here I am getting ahead of my story.)



DURHAM

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2001

June 1, Friday: [Calhoun Doty Geiger](#) died at his home in Hillsborough, [North Carolina](#) at the age of 92. His favorite poem:

Rest Where You Are

When, spurred by tasks unceasing or undone,
You would seek rest afar,
And cannot, though repose be rightly won—
Rest where you are.

Neglect the needless; sanctify the rest;
Move without stress or jar;
With quiet of a spirit self-imposed
Rest where you are.

Not in event, restriction, or release,
Not in scenes near or far,
But in ourselves are restlessness or peace:
Rest where you are.

Where lives the soul lives God; His day, His world,
No phantom mists need mar;
His starry nights are tents of peace unfurled:
Rest where you are.

— The Reverend Charles P. Cleaves

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June 27, Wednesday: There was a Memorial Meeting for Worship under the care of [Durham](#) Friends Meeting at the [Carolina Friends School](#) for their former teacher [Calhoun Doty Geiger](#), who had died at his home in Hillsborough, [North Carolina](#) on June 1st.



The [George W. Bush](#) White House announced that the Air Force's approximately 100 B-1B bombers, designed to hug the ground at speeds as high as Mach 2 while evading and jamming radar in order to penetrate toward and neutralize Soviet Union nuclear command centers, planes that had cost more than \$200 million each, had become aircraft without a mission (these Soviet Union nuclear command centers that this delivery system had been intended to neutralize having since ceased to exist). The 146-foot, swing-wing B-1B Lancers were being operated out of bases in Georgia and Kansas, so the congressmen of those states immediately objected to this tax-saving measure.

The principal judicial organ of the United Nations, the International Court of Justice at The Hague, Netherlands, determined that the United States of America had neglected to coordinate properly before executing the brothers Karl and Walter LaGrand for their murder of a bank manager during an attempted robbery in Arizona in 1982. The United States of America had failed to notify the German consulate in advance in accordance with the Vienna Convention on Consular Relations, which was necessary because these murderers, who had permanently resided in the United States since childhood, had remained citizens of Germany and had therefore been deprived of their right to assistance from their nation.

Fall: Friend Kent Wicker has offered some thoughts on the construction process among [Friends](#) in [Durham](#), [North Carolina](#):

I see our new buildings as the material manifestation of a spiritual reality; the process of getting them built has been, for me, a process of transforming the spiritual into the material, a vague hopeful idea into useful reality. This process has taught me several things. First, I got to know



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the members of our community much better, and to better appreciate all we have to offer our Meeting. Second, I learned how important it is to truly know our values, needs, goals and resources (spiritual, human and financial) – because the process of creating new facilities requires that we weigh and balance these things against each other constantly. Third, I learned how extraordinarily useful our traditional processes of consensual committee deliberation are in doing such work. In particular, I learned the importance of listening to each other well. But I also learned that we can also make those processes more efficient while maintaining our Quakerly values.

I joined our first Design Committee about six years ago, just after it had chosen Frank Harmon as our architect. He led us in several charettes – brainstorming sessions in which we identified values, needs, resources and strategies. Such an approach fit well with our traditional Quaker processes of thoughtful sharing and deliberation. We developed a site plan featuring a new meetinghouse and a separate new classroom building to replace the rickety old buildings then used by the Early School; the old meetinghouse would be divided into Firstday School classrooms. I later convened a second version of this large, open committee, which worked closely with the Early School teachers to develop a classroom building that would meet all our needs. We came up with a large “Z-shaped” room for Early School use, which can be divided by foldable wall panels into two Firstday School classrooms. After extensive negotiations with CFS over how the new building and its financing would be shared, our capable and patient general contractor Scott McLean (recommended by CFS) broke ground in spring 2001.

But I discovered how important it is sometimes to limit our Quakerly deliberations, trusting to the more specific policies and people they have authorized. For example, we knew that, once construction started, our slow, consensual committee process must be replaced by just one or two people authorized to make swift decisions. CFS appointed John McGovern, whose construction experience proved invaluable; DFM appointed John Stratton –who visited the site regularly– assisted by myself. While things generally went well, construction was complicated by the fact that there were two “clients” as well as two architects (Raleigh-based Frank and his Durham-based associate Ellen Cassily). And there were occasions when our authorized decision-making process was not followed, resulting in conflicting instructions being given to the contractor. This caused further delay and expense, most of which was borne by McLean. However, a beautiful new building was ready in time for the fall 2001 start of school.

Meanwhile, we discovered that we could not afford Frank’s new meetinghouse design. To explore other options, a smaller and hopefully more efficient version of the Design Committee was formed in Fall 2001. Margie Dingman and Joe Graedon served as co-convenors; membership was limited to Gail Curry, Hunt McKinnon, Bob Passmore, Airlie Rose, and myself. We reassessed our needs, then spent several months researching all the ways we could meet them – including Deltec roundhouse kits, rammed earth and straw bale construction. Each member brought different gifts to this process, during which we learned a great deal about being flexible and listening to each other; everyone contributed



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something uniquely valuable to the final product. We eventually decided to hire Burlington general contractor Dodson-Chatman to build a meetinghouse of our own design. We hope this simple building reflects our basic values while - despite our very modest budget- meeting our needs. Careful planning, and some extra expense, has gone into the construction methods and the HVAC system in order to ensure energy efficiency. The unfinished first floor is available for future use. As I write this, our volunteer siding, flooring and landscaping crews have just finished their work; our Construction Committee (fully authorized to make swift decisions) is readying the building for its final inspections. I am so impressed with what we have been able to accomplish as a community together. This is not a sacred space, for as Quakers we see the entire world as sacred. But it is my dream that we now have the facilities we need to be more fully present in that world, helping in our own small way to realize God's kingdom on earth.

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This was the meetinghouse of the Friends in Durham.





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December 9, Sunday: In the 9,432-square-foot house in which much of the film “The Handmaid’s Wife” had been shot in 1989, at 1810 Cedar Street in [Durham, North Carolina](#)’s Forest Hills neighborhood, an executive with Nortel Networks, Kathleen Sue Peterson, was found very bloody and very dead at the foot of the stairs. The wife was found in a smear of dry blood at the bottom of a stairwell and the husband’s explanation was that she must have fallen. Her husband was one-time Durham mayoral candidate Michael Iver Peterson, a novelist, who would on October 10, 2003 be convicted of premeditated murder, perhaps and perhaps not with a suspiciously missing fireplace instrument, and sentenced to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

One of the prosecutors in this case was the one who brought such shame to Durham, in the case of the Duke University lacrosse team, that he would be disbarred and would accept disbarment as justly imposed and well deserved.

In order to obtain their sentence of life without the possibility of parole, the jury defined the crime as premeditated even though no juror had any suspicion of premeditation. A juror explained that if a perpetrator thought about what he was doing even a few seconds he did it, that was premeditation even if it was a spur-of-the-moment crime. (Another juror decided the case at least in part on the basis of race.)

An appeal was of course filed, and although the Court of Appeals rejected the appeal, its ruling was not unanimous, which meant that the case could be further appealed to the North Carolina Supreme Court. so the North Carolina Supreme Court heard arguments. When the North Carolina Supreme Court affirmed the decision of the Court of Appeals, the appeals process had been exhausted, so the defenders attempted to obtain a retrial because the prosecution had withheld exculpatory evidence about a tire iron, because the prosecution had used an expert witness with disputable qualifications, and because one of the jurors had based his judgment at least in part on the factor of race. Those considerations weren’t consequential, and the Durham County Superior Court refused to grant a retrial.

However, in late 2009 a friend and neighbor of the convicted murderer, attorney T. Lawrence Pollard, would take a fresh look at the documentation and go straight to the Durham police. “Look, they found an owl feather and a wooden sliver from a tree limb tangled in her hair!” He spoke to no-one other than the local cops — but soon was being ridiculed in the pages of the [Durham Herald-Sun](#). There had been very deep lacerations in the back of Kathleen’s head and clumps of her hair were on her hands, along with pine needles. Drops of her blood were outdoors. Among the strands of bloodied hair in the victim’s left hand were 3 small feathers of the type that the [Barred Owl](#)  [Strix Varia](#) has on its feet. Owl attacks on humans are common in the area, and their stealthy silent blow is described as like a baseball bat. A Professor of Veterinary Medicine wrote “In my professional opinion, the hypothesized attack to the face and back of the head resulting in the various punctures and lacerations visible in the autopsy photographs is entirely within the behavioral repertoire of large owls.” The director of a wildlife program noted that “The lacerations on Mrs. Peterson’s scalp look very much like those made by a raptor’s talons, especially if she had forcibly torn the bird from the back of her head. That would explain the feathers found in her hand and the many hairs pulled out by the root ball, broken or cut. The size and configuration of the lacerations could certainly indicate the feet of a Barred Owl.” This would make it appear that the victim had been outside in the dark, where a barred owl got itself entangled in her hair.

The *Strix varia* call is a series of 8 accented hoots ending in oo-aw, and is described as “Who cooks for you, who cooks for you all.” This call is heard in Durham. This species nests in tree cavities, can have a 3-foot wingspan, and glides silently at 40 miles per hour. In reports of an owl attacking a human, it almost always strikes at the head. For no known reason, some 9 out of every 10 of these strikes to the rear of the head are on the right side, as in the Peterson case — are owls maybe righthanded or something? It is a generalist dusk predator attacking its prey as they move in the dark, and the Peterson attack happened during December while

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these owls are mating and thus highly territorial.



This “an owl did it” stuff would get nobody nowhere, but then the credibility of State Bureau of Investigation analyst Duane Deaver would be so impugned, that he would be fired for his repeated falsifications in the presentation of evidence, and for his overblown resume. A bloodstain-analysis team was suspended and disbanded due to the fact that it been trained by Deaver. None of the blood evidence against Peterson should have been allowed any credibility, and such facts would work their way through the legal system while Peterson was serving life in state prison without the possibility of parole until, on December 16, 2011, a local judge would order him placed on house arrest with a tracking anklet, on \$300,000 bail. During July 2014 the bail restrictions would be eased. On November 14, 2016 a new trial would be scheduled but, as you know, trying to fight stupidity with intelligence is sort of like attempting to put out a grease fire by throwing water on it (most especially, when you don’t have any money left). So, on February 7, 2017 a plea deal would be negotiated with the Durham County District Attorney. On February 24, 2017 the Durham County District Attorney would allow this convicted cold-blooded wife murderer to plead guilty to mere manslaughter, in return obtaining a reduction of sentence –a sentence that had been to life in prison without the possibility of parole for the crime of premeditated murder– to less time than had already been served, thus obtaining immediate freedom (such a plea is known as an [Alford plea](#) after another problematic [North Carolina](#) case — while the defendant asserts total innocence and admits no guilt, he does acknowledge that the prosecutor would beyond a reasonable doubt be able to persuade a North Carolina jury to convict him). What pound of human flesh did the [Durham](#) DA get in return for such leniency, such graciousness? –the released man would never be able to sue for having his life and family wrongly taken from him.

So now here in Durham we know that our neighbor’s wife had been struck by an owl in the dark — and we know we have a innocent grieving neighbor husband who is free among us, but only as a lifelong felon.



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2002

[President Nannerl “Nan” Overholser Keohane](#) of [Duke University](#) sponsored a Duke Women’s Initiative to examine the experiences and needs of women at Duke, and seek strategies to address challenges faced by both women and men.

Aleksandar S. Vesic Professor of Civil Engineering, and Professor of History, at [Duke University](#) [Henry Petroski](#)’s PAPERBOY: CONFESSIONS OF A FUTURE ENGINEER (Vintage Press).

In the [Durham, North Carolina monthly meeting](#) of the [Religious Society of Friends](#):

Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett

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1984-1986	Calhoun D. Geiger
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla

When I, Austin Meredith, had come to [Providence, Rhode Island](#) from Southern California as a retired person, and as a member of the [Religious Society of Friends](#), as part of making this move, I had promised my spouse that I wouldn't just hang around our townhouse on Providence's East Side — but would find a way to get out there in our new community and make myself useful. Since the [Moses Brown School](#) “was a Quaker institution,” and since it was just down the street from our new digs and next door to our Friends meetinghouse in Providence, I had begun to plan that I would be able to fill in the slack hours of my retirement by providing volunteer services for the school.

I had no awareness at that time, that the Permanent Board of the New England Yearly Meeting of the Friends, which supposedly had oversight over the school as an arm of the religion, was at this point setting up an ad hoc Committee on Corporate Restructure, that would be contemplating an abandonment of the responsibility.

The first thing I had attempted, to be of service to the school, was to write up a biography of Friend Moses Brown, founder of the school, and a history of the legacy that he left to provide for the institution that he had founded. When I offered this manuscript to them, suggesting that they could remove my name and put their own names on it, and change it in any manner they saw fit and use it in their publicity, however, they had unexpectedly become hostile.

I didn't understand at the time, the source of this, because I was thinking of the school as a Quaker school.⁷⁴ I was supposing that if there was anything they were going to be in need of, they were going to be in need of Quaker instructional goodies to offer to the kiddies. So I persisted. I created more and more of these Quaker

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biographies, about Friend John Greenleaf Whittier the Quaker poet, about Friend Lucretia Coffin Mott the antislavery activist, about Friend [Paul Cuffe](#) the black and Native American sea captain — electronic stuff that they could use in their teaching if they chose, stuff that the computer-savvy kids could relate to a whole lot better than dusty old yellowed falling-apart Quaker paper publications. And, relations kept on getting inexplicably worse and worse. After months and months of my finangling and their stalling, I was allowed to make a presentation of my materials to their “History Department” staff, in a classroom at the Moses Brown School. When I arrived to give my presentation, I found that they were refusing to initialize their classroom’s presentation equipment. I was unable to use their overhead projector or other tools, and instead needed to stand in front of them holding up my laptop so they could see the screen, while attempting to explain this Kouroo Contexture I had created by use of the FrameMaker tool, and how it worked to display Quaker biographies and general Rhode Island history. The teachers were politely unimpressed and uncommunicative, but they did grant me permission to load the database I had created into their History Department computer, a computer which they kept in a locked conference room not normally accessible to students.

I then went home and waited for the other shoe to drop — but it did not drop. There was no feedback. After a few months of this silence, I started phoning them with the proposal that I drop by to refresh and update the copy of my database that I had loaded onto their machine. They never returned any of my phonecalls. Never. Not once ever.

I have no sense that any of these “History Department” staff people ever so much as glanced at the materials I had loaded onto their computer for their use. They presumably merely erased what I had gone to the trouble to load for their inspection. I found myself faced with the necessity of explaining, to my spouse, why it was that I was not keeping the promise that I had made to her in moving to Providence, to get out of our East Side townhouse from time to time, and make myself useful during my retirement.

ASSLEY



“Autobiography is only to be trusted when it reveals something disgraceful. A man who gives a good account of himself is probably lying, since any life when viewed from the inside is simply a series of defeats.”

— Eric Arthur “[George Orwell](#)” Blair
[“Benefit of Clergy: Some Notes on Salvador Dali”](#) in THE SATURDAY BOOK
 FOR 1944 (London: Hutchinson)



74. More recently, I went swimming at the Brown University pool and afterward a professor and I who had been sharing a lap lane found ourselves chatting in the locker room as we got dressed. He pulled on an old T-shirt with a “Moses Brown 1784” logo, and so I asked him about this. He said “I spent a zillion bucks sending my son to Moses Brown and then to a classy college.” I asked him what his son had thought of the Quakerism class at the [Moses Brown School](#) and he went “Well, they made him go over and sit in silence in the meetinghouse one in awhile but he never seemed to mind — they weren’t pushy or anything.”

I said “No, I meant to ask about the **required Senior class** in Quakerism that he took in his senior year. What was that like? What year did he graduate in?” This teenager had graduated in the year 2002, but the father didn’t know anything about any such Quakerism class. He drew a complete blank. I explained that it was a mandatory thing for every graduating senior. He went “Well, that’s the first time I **ever** heard about **anything** like that!”

I asked what his religion was and he said “Nothing, but my son, he’s become an Episcopalian.”

(This is not, by any stretch of the imagination, the first time I have been told a story of this sort. Such experiences have caused me to wonder whether, when the Quakers who are on the payroll of that school insist to me so vehemently and with such sincerity that every child is required to attend a full year’s class in Quakerism, they are not deluded, but perhaps are lying through their teeth.)



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2003

October 10, Saturday: One-time Durham mayoral candidate Michael Iver Peterson was convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Perhaps he had bludgeoned her with a suspiciously missing fireplace instrument, despite the fact that this missing item turned up during the trial and removed itself from forensic interest. Mike would be sent to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

In order to obtain their sentence of life without the possibility of parole, the jury defined the crime as premeditated even though no juror had any suspicion of premeditation. A juror explained that if a perpetrator thought about what he was doing even a few seconds he did it, that was premeditation even if it was a spur-of-the-moment crime.



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2004

The International Union of Geological Sciences added a new period to the earth's geologic timescale: the "Ediacaran" period ranging from approximately 600,000,000 to 542,000,000 years ago. This was to represent the period that began after the final "Snowball Earth" ice age and resulted in the Cambrian period (this has been the 1st new geologic period to be designated in 120 years).

Heather Wilson and Lyall Anderson described the oldest land animal fossil yet recovered, found by Mike Newman: *Pneumodesmus newmani*, a 428,000,000-year-old, centimeter-long millipede.

M.-Y. Zhu and collaborators described munched *trilobite* parts inside another arthropod, confirming our suspicion that other animals had been snacking on these abundant little water bugs.

Naama Goren-Inbar and her team described controlled fire use by hominids at a 790,000-year-old site in Israel, thus pushing the earliest known use of fire back 300,000 years from previous estimates.

X. Wang and Z. Zhou described the initial known *pterosaur* egg to contain an exquisitely preserved embryo. Inside an egg slightly smaller than your average chicken egg, the embryo sported a 27-centimeter wingspan. Several months later Z. Zhou and F. Zhang described a Cretaceous bird embryo, the 1st found with feathers.

Using CT scans on femurs of the early hominid *Orrorin tugenensis* discovered in Kenya, Galik and collaborators pushed back the development of bipedalism in hominids to 6,000,000 years (2,000,000 earlier than *Australopithecus anamensis*).

Qingjin Meng and collaborators described an adult *Psittacosaurus* dinosaur associated with 34 juveniles, apparent evidence of parental care.

When a team of Japanese researchers took the 1st photograph of a giant squid in the wild, in the process they unfortunately ripped off one of its tentacles. Oops, sorry.

The British Museum began excavation at Happisburgh in Norfolk. Over six years they would uncover evidence pushing back human activity at such a high latitude (45 degrees) to perhaps even 950,000 years.

D. Néraudeau described deposits in western France containing hundreds of Acheulian and Mousterian tools, a dozen of them bearing fossils.

Peter Brown, Mike Morwood, and collaborators discovered on the Indonesian island of Flores an 18,000-year-old, 1-meter-tall hominid. Found near remains of giant lizards and pygmy elephants, they would name this *Homo floresiensis* and nickname it "the hobbit." Though some suspected this to have been a malformed, small-brained midget, the results of braincase scans and wrist bones too primitive to be *Homo sapiens*, plus the



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discovery of other such individuals, now suggest direct ancestry from *Homo erectus*.

THE SCIENCE OF 2004

Aleksandar S. Vesic Professor of Civil Engineering, and Professor of History, at [Duke University Henry Petroski](#)'s PUSHING THE LIMITS: NEW ADVENTURES IN ENGINEERING. On September 10th he was appointed by President George W. Bush to the United States Nuclear Waste Technical Review Board.

In a program to inspire and support undergraduate women in the classroom and in campus leadership roles at [Duke University](#), the 1st Baldwin Scholars were selected.

The [H.L. Blomquist](#) Garden of Native Plants of [Duke Gardens](#) in [Durham, North Carolina](#) offered a home to Steven Church's collection of 24 species of rare and endangered native plants.

PLANTS

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June: In [Durham, North Carolina](#), the local monthly meeting of the [Religious Society of Friends](#) dedicated its new meetinghouse:



Meetinghouse Dedication

Daryl Junk

I've been asked to say a few words about the history of our Meeting. In researching the history, I got to thinking about all the places that we have held meetings for worship, and realized that each one has a special meaning for me. The first small gathering for worship of what would six years later become the Durham Monthly Meeting took place at the home



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of Elbert and Lieuetta Russell on the night of November 14th, 1937, in response to President Few of Duke University having asked Elbert to reach out to the Quakers among the students and faculty. Out of curiosity, I went on a pilgrimage this week to see that house, which is at 811 Vickers Ave. on a hill overlooking downtown Durham. In fact, Cheri and I were there just yesterday, and as we sat in the living room, I tried to imagine what it was like back then.

During the first year, these meetings took place in the homes of the members, always at night, and, at first, only once a month. One of those homes belonged to David and Susan Smith who were members from the very start. The Smiths welcomed Cheri and I over to their house at 3437 Dover Road in Hope Valley on more than one occasion.

By the end of 1938, those in the worship group had settled on a new place to meet: the social room of Duke Divinity School. When I was in seminary at Duke in 1969, I often passed by that room and never realized its significance. It's tucked away in the basement at the southeast corner of the building where the Ormond Center is located. It's been remodeled but the original kitchen sink still remains.

At some point, meetings for worship moved to York Chapel on the second floor of the Divinity School. I saw my beloved professor of Medieval Christian mysticism, Ray Petry, honored there when he retired.

The final place at Duke that our meeting found a home was the basement of Duke Chapel, a place I also know well, where Cheri and I gathered with other choir members before Choral Society performances and Christmas Eve services, and more recently the memorial service of our dear friend, my ethics professor at the Divinity School, Waldo Beach.

In 1955 David Smith got Duke to give the Meeting a small wooden building, a sort of trailer that had been used as a temporary office at a construction site. It was moved to our current property, which the Meeting owned, thanks to the Smiths. It became our meetinghouse for a year and finally made it possible for meetings to be held every First Day morning instead of at night. I can easily understand why those who attended back then grew to love it, even though it was just a temporary building. In 1956 the first brick meetinghouse was completed and the temporary wooden building was turned into a classroom for First Day School and later used by Carolina Friends School. In fact, that was where Carolina Friends School got its start. It wasn't that long ago that it still stood on our playground. I remember it being the last place I saw Earl Rhodes alive, since I was on his clearness committee for membership which met there only days before he died.

As for the original brick meetinghouse, I have so many memories connected with it that it is very hard to single out any one in particular. However, I will mention that when John and Linda Hunter got married in the meetinghouse, I took dozens of wonderful pictures for them, and only afterwards realized that there was no film in the camera.

Now we've completed this new meetinghouse. It is very beautiful and is already accumulating special memories. But it is really only another temporary building. What really counts are the people inside it.

Some of them embody what we mean by "Quakerism." A lot of us



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immediately think of Cal. I owe a big debt to him and also to a deeply spiritual man who faithfully attended Meeting for over 20 years without ever joining. His name was Wadih Saleh.

When Cheri and I first attended Meeting, David and Susan Smith were the embodiment of Quakerism. I will always remember them sitting in blue cloth-backed folding chairs by the fireplace, and how Susan's messages always uplifted me, especially since they were given in a spirit of true gentleness that matched her words about love. And I will always be grateful to them for frequently treating Cheri and me to lunch at Morrison's Cafeteria after Meeting. This went on for years.

I have a connection to Elbert Russell too. I didn't know him personally, but one day got to talk to a minister who had been in Divinity School while Elbert was dean there. He said that Elbert was respected by all the students and his colleagues during World War II though he, unlike them, was a pacifist.

In a larger sense, the Meeting is not even the people. Instead it is the place where we can seek God together in silence —where, in the words of Whittier, "The strength of mutual purpose pleads more earnestly our common needs"— and where "from the silence multiplied by these still forms on either side, the world that time and sense have known falls off and leaves us God alone."

January 18, Sunday: Spirit Songs for cello and piano by T.J. Anderson was performed for the initial time, in [Durham, North Carolina](#).



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2005

After a major donation from the Nasher family, [Duke University](#)'s Museum of Art was rebuilt in a new location as the Nasher Museum of Art. On the main quad of the West Campus, Bostock Library, the Westbrook Building, and Goodson Chapel were the 1st additions since the Allen Building.

August 22, Monday: [Henry Thoreau](#) was on the front page of the [New York Times](#). The article was about some new housing developments at a place in Florida that had previously been pretty much ignored by real estate speculators as too unappetizing, near a location which for some forgotten reason is referred to by locals as "Tate's Hell." (Why would it be termed a hell when there's nothin' much there x'ceptin pineywoods and skeeters?) In this locale some subdivision builders have been pioneering groups of homes they refer to as in the "Cracker Modern" style — they explain that "Cracker" in this context means early settler (silly me, I always supposed "Cracker" stood for "po' white trash with nothin' goin' x'ceptin racism" and I always supposed that the correct name for the early settlers in Florida was "Seminole"). The homes will feature SubZero refrigerators, of course, and mosquito nets that operate by remote control. The fallow peanut fields in which these new houses are presently being constructed are so hostile and offputting that the developers are, the [Times](#) explains, "invoking Thoreau." They expect to "entice city and suburban dwellers who are weary of civilization and long to own a tractor, a pickup truck, or at least a kayak and a few large dogs." —Like Henry. "The company is digging ponds and smoothing pastures." One of these new subdivisions plans to employ a crew of people they are referring to as "farmhands," who will for a fee help an owner gas up his tractor, and help mow his meadow — and one immediately wonders, this being the American South, whether these "farmhand" employees are going to be 100% white, or are going to be 100% black. Another of these subdivisions plans to "cater to hunters" and the Times article offers a snapshot of an albino deer that stands out starkly white among the pine tree trunks, an easy mark for a hunter with a scope and a kitchen window ledge



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on which to rest his hunting rifle. “The target market is people 42 to 60 who, tired of coastal hurricane threats or the beach scene in general, want something more like Walden Pond...” It really sounds like something my mom –who many years ago had retired to a doublewide with a yard featuring fire ants on a pond featuring snake birds, in Kissimmee, Florida near Disney World– would have gone for.

Hey, guess what, I didn’t make this up!

Robert Moog died at his home in Asheville, [North Carolina](#) at the age of 71.

In the [Durham](#), [North Carolina](#) Monthly Meeting of the [Religious Society of Friends](#):

Clerks of Meeting	
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1947-1948	William Van Hoy, Jr.
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1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett



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1984-1986	<u>Calhoun D. Geiger</u>
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-	Co-clerks Cathy Bridge & David Bridge



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March 13, Monday: The ice went on [Walden Pond](#). Although the pond had frozen over in mid-January, this winter the ice had never become thick enough to support anyone's weight.

In [Durham, North Carolina](#), [County District Attorney Mike Nifong](#) accused Reade Seligmann, Collin Finnerty, and David Evans of [Duke University](#)'s nationally ranked [men's lacrosse team](#) of having raped [Crystal Gail Mangum](#), one of 2 black strippers hired from Allure Escort Services to perform for \$400/hour at a team party at 610 North Buchanan Boulevard just across from East Campus. In fact this DA had no substantive evidence at that point (or, for that matter, later) that any violation of law whatever had occurred. After the party, back in his dorm room after midnight, with no knowledge that any complaint had been filed with the police, team member Ryan McFadyen thoughtlessly posted a flippant email for which he would be suspended as a student (eventually he would find it appropriate to alter his name). The Athletic Director would terminate lacrosse coach Mike Pressler and [President Richard H. Brodhead](#) would cancel the remainder of the team's 2006 season. The case had a newsworthy crowd-pleasing racial aspect, and in the 1st weeks of the case the District Attorney, who as up for re-election, would capitalize on the free publicity by offering something like 50 to 70 press interviews.



In [Providence, Rhode Island](#)'s "ProJo," the [Providence Journal](#), Paul Davis's series about the days of [slavery](#) and the [international slave trade](#) continued:

Plantations in the North: The Narragansett Planters

While [Newport](#) merchants profited by trafficking in slaves, colonists across [Narragansett Bay](#) found another way to grow rich. They used slaves to grow crops and raise livestock on small plantations throughout South County.

For 50 years, Newport's merchants loaded the surplus farm products onto ships bound for slave plantations in the West Indies where they were traded mostly for sugar and molasses. By 1730, the southern part of [Rhode Island](#) was one-third black, nearly all of them slaves.

The Narragansett Planters thrived from the early 1700s to just before the American Revolution, which brought trade to a



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standstill.

* * *

From his counting house above Newport harbor, [Aaron Lopez](#) fretted about the future.

The Portuguese immigrant had sold soap in New York, candles in Philadelphia and whale oil in Boston. But a plan to trade goods with England failed because the market was glutted. Now, heavily in debt to an English creditor, Lopez sought a new market.

He chose Capt. Benjamin Wright, a savvy New England trader, as his agent in Jamaica. From the tropics, Wright acted as a middleman between Lopez and his new buyers – slave owners too busy making sugar to grow their own food.

Don't worry, Wright told Lopez in 1768. "Yankee Dodle will do verry well here." Yankee Doodle did.

His chief suppliers were just across the Bay.

There, amid the rolling hills and fertile fields, hundreds of enslaved Africans worked for a group of wealthy farmers in [South Kingstown](#), [North Kingstown](#), Narragansett, [Westerly](#), Exeter and Charlestown.

Relying on slave labor, the so-called Narragansett Planters raised livestock and produced surplus crops and cheese for Newport's growing sea trade.

As the Newport slave merchants prospered in the early 1700s, the Narragansett Planters had success selling their crops and horses to slave plantations in the West Indies.

The slaves, brought by Newport merchants from the West Indies and later Africa, cut wheat, picked peas, milked cows, husked corn, cleaned homes and built the waist-high walls that bisected the fields and hemmed them in.

So many blacks worked along the coast that, by the mid-1700s, southern [Rhode Island](#) boasted the densest slave population in New England after Boston and Newport.

While most New England communities were organized in compact villages with small farms, southern [Rhode Island](#) evolved into a plantation society. "South County was unique in New England," says author Christian M. McBurney. Cheap land made it possible, he says.

The [Narragansett](#) Indians had once ruled the region, but Colonial wars and disease had greatly reduced their number, leaving huge tracts of vacant land up for grabs. A territory dispute between Connecticut and [Rhode Island](#) scared off some timid settlers.

Investors, many of them from Newport and [Portsmouth](#), "scrambled to the top," says McBurney. They bought land on credit, sold the unwanted lots to generate cash and started farms.

By 1730, the most successful planters –including the Robinson, Hazard, Gardiner, Potter, Niles, Watson, Perry, Brown and Babcock families– owned thousands of acres. In [Westerly](#), Col. Joseph Stanton owned a 5,760-acre estate that stretched more than four miles long.

A typical farm had 300 sheep, 100 bulls and cows and 20 horses. "The most considerable farms are in the Narragansett Country," concluded William Douglas who, in 1753, surveyed the English settlements in North America for the Mother Country. The region's rich grazing and farm lands benefited from warm winters and "a sea vapour which fertilizeth the soil," he wrote.

The owners sometimes relied on family members and indentured Indians for help, but slaves did most of the work. The largest planters –families like the Robinsons, Updikes and Hazards–



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owned between 5 and 20 slaves.

Although their plantations were much smaller than those in the southern Colonies, an early historian described the area as "a bit of Virginia set down in New England."

Made rich from their exports, the planters built big homes, sent their children to private schools and carved the hillsides into apple orchards and gardens. North Kingstown planter Daniel Updike kept peacocks on his 3,000-acre farm. Framed by deep blue feathers, the exotic peafowl screeched and strutted in their New World home.

* * *

Rowland Robinson, a third-generation planter and slave holder, was one of the region's most successful planters.

In 1700, his grandfather purchased 700 acres on Boston Neck, "east by the salt water." By the time he died, the elder Robinson owned 629 sheep, 131 cows and bulls, 64 horses and eight slaves. His son, William, the colony's lieutenant governor, increased the family fortune by acquiring more land. William, who owned 19 slaves, died in 1751, and Rowland, one of six sons, settled on the family estate.

Tall and handsome, with "an imperious carriage," the younger Robinson rode a black horse and owned more than 1,000 acres and a private wharf. His farm, a mile from the Bay, gave him easy access to the Newport market. During a two-year period in the 1760s, he delivered more than 6,000 pounds of cheese, 100 sheep, 72 bundles of hay, 51 bushels of oats, 30 horses and 10 barrels of skim milk to Aaron Lopez who then shipped them to the West Indies and other markets. Most planters relied on public ferries. They hauled their cheese, beef, sheep and grains along muddy Post Road to South Ferry, the public port that was a vital link between Newport and the Narragansett country, also called King's County.

In 1748, Boston Neck planter John Gardiner urged legislators to expand the busy port at South Ferry. The current boats, he complained, are "crowded with men, women, children" along with "horses, hogs, sheep and cattle to the intolerable inconvenience, annoyance and delay of men and business."

* * *

According to one account, Rowland Robinson owned 28 slaves. Tradition says he abandoned the slave trade after a boatload of dejected Africans arrived at his dock.

But the region's planters bought slaves until the American Revolution. Even small farmers, like the Rev. James MacSparran, owned field hands and domestic servants. "My two Negroes are threshing rye," wrote MacSparran, who owned 100 acres, on July 29, 1751.

Their work had a profound effect on the economy, says historian Joanne Pope Melish.

Freed from domestic chores, white masters were able to pursue other opportunities, jobs or training. Some learned new trades, became lawyers or judges, or sought public office.

In the end, slave labor helped [Rhode Island](#) move from a household-based economy to a market-based economy, says Melish. "Slaves contributed to the expansion and diversification of the New England economy," she says.

Plantation owners, merchants, importers and retailers prospered on both sides of the Bay.

From his home on Thames Street, Aaron Lopez could walk to his



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private pier and a warehouse next to the town wharf. In a loft above his office, sail makers stitched sheets of canvas. His Thames Street shop supplied Newport's residents with everything from Bibles and bottled beer to looking glasses and violins. Lopez, one of the founders of [Touro Synagogue](#), and his father-in-law, Jacob Rivera, owned more than a dozen slaves between them, and sometimes rented them to other merchants.

Lopez became Newport's top taxpayer. He owned or had interest in 30 ships, which sailed to a dozen ports.

He wasn't alone. By 1772, nearly half of Newport's richest residents had an interest in the slave trade.

"The stratification of wealth was astonishing," says James Garman, a professor at Salve Regina University. "And it had everything to do with the African trade."

Although the Narragansett Planters weren't as well off as their monied counterparts across the Bay, they took their cues from Newport's merchants and the English gentry.

Their large houses –Hopewell Lodge in Kingston, Fodderring Place at Pt. Judith– often stood more than a mile apart.

John Potter's "Greate House" in Matunuck included elegant woodwork and a carved open arch. Rowland Robinson's house featured gouged flower designs, classical pilasters and built-in cupboards adorned with the heads of cherubs.

The Reverend MacSparran described a typical day of socializing: "I visited George Hazard's wife, crossed ye Narrow River, went to see Sister Robinson, called at Esq. Mumford's, got home by moon light and found Billy Gibbs here." So much company, he confessed, "fatigues me."

Their wealth "brought social pretensions and political influence ... all without parallel in rural [Rhode Island](#) and New England," says McBurney. The elegant lifestyle did not last.

During the Revolutionary War, the British burned Newport's waterfront. Many merchants fled, and trade stalled. Lopez moved to Leicester, Mass. In 1782, he drowned when his horse plunged into a pond.

The Narragansett Planters did not recover from the loss of the Newport market. The sons of the big planters chopped the plantations into small farms. Some freed their slaves.

But before the Revolution, they lived a carefree life.

In the spring, they traveled to Hartford to "luxuriate on bloated salmon." In the summer, they raced horses on the beach and roasted shellfish, says Wilkins Updike in a history of the Episcopal Church in Narragansett.

During corn-husking festivals, men and women gathered for "expensive entertainments" in the large halls of "spacious mansions," says Updike. The men wore silk stockings, shoes with shiny buckles and "scarlet coats and swords, with laced ruffles over their hands." Their hair was "turned back from the forehead and curled and frizzled" and "highly powdered."

The women, dressed in brocade and high-heeled shoes, "performed the formal minuet with its thirty-six different positions and changes. These festivities would sometimes continue for days ... These seasons of hilarity and festivity were as gratifying to the slaves as to their masters," Updike says.

In the 18th century, Yankee Doodle did all right.

On the farms and on the wharfs he made money – sometimes as a slave owner, sometimes as a slave trader, sometimes as both.



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March 14, Tuesday: The [Durham, North Carolina](#) police showed up at the dorms on [Duke University](#)'s East Campus to collect voluntary DNA samples from members of the [men's lacrosse team](#).

In [Providence, Rhode Island](#)'s "ProJo," the [Providence Journal](#), Paul Davis's series about the days of [slavery](#) and the [international slave trade](#) continued:

Strangers in a Strange Land: Newport's Slaves

[Newport](#) was the hub of New England's slave trade, and at its height, slaves made up one-third of its population. Yet little is known about their day-to-day lives.

Ledger documents traced to Caesar Lyndon, a slave for one of the Colony's early governors, provide one rare glimpse into the private life of an 18th-century slave. But, overall, the slaves left few, if any, journals or diaries to illuminate what they thought or how they felt.

The absence of written material forces historians to rely on tombstones, newspaper accounts, wills, court records and the documents of slave owners and abolitionists to piece together an account of their lives.

On a cold day in 1768, Pompe Stevens told his brother's story on a piece of slate. Both men were slaves.

A gravestone polisher and carver, Pompe worked for John Stevens Jr., who ran a well-known masonry shop on Thames Street in Newport.

Carefully gouging the stone, Pompe reduced his brother's life to a single sentence:

**THIS STONE WAS
CUT BY POMPE
STEVENS IN MEMO
RY OF HIS BROTHER
CUFFE GIBBS, WHO
DIED DEC. 27TH, 1768**

Little else is known about Gibbs.

Experts say he probably came from Ghana, on the west coast of Africa. His surname, Cuffe, is an Anglicized version of Kofi, a traditional name given to Ghanaian boys born on Friday.

But it's uncertain who owned Gibbs or what he did in Newport, the hub of New England's slave trade.

More is known about his brother.

Pompe Stevens outlived three wives and eventually won his freedom.

Theresa Guzman Stokes, at work on a book on Newport's slave cemetery, says Cuffe's gravestone tells us even more.

African families "were torn apart by slavery" -Cuffe and Pompe served different masters and lived apart- and Pompe wanted others to understand that they were human, not unfeeling pieces of property, she says.

"He was trying to make it clear. He was saying, 'This is who I



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am and this is my brother.'"

* * *

A gravedigger buried Cuffe Gibbs in the northwest corner of the Common Burying Ground, on a slope reserved for Newport's slaves. Already, many headstones dotted the hill.

Newporters had been importing slaves from the West Indies and Africa since the 1690s. By 1755, a fifth of the population was black. Only two other colonial cities -New York and Charleston, S.C.- had a greater percentage of slaves.

Few, if any, accounts survive of the lives of slaves in Newport, but the Common Burying Ground, one of the largest and oldest slave cemeteries in the country, offers some clues. The gravestones mark the lives of Susannah, daughter of Kirby and Rachel Rodman, who died in 1831, and Thomas, servant of Samuel Fowler Esq., who died in 1786.

Twenty years later, a third of the families in Newport would own at least one slave. Traders, captains and merchants would own even more. The wealthy Francis Malbone, a rum distiller, employed 10 slaves; Capt. John Mawdsley owned 20. On Newport's noisy waterfront, enslaved Africans cut sails, knotted ropes, shaped barrels, unloaded ships, molded candles and distilled rum. On Thames Street, master grinder Prince Updike -a slave owned by the wealthy trader [Aaron Lopez](#)- churned cocoa and sugar into sweet-smelling chocolate. Elsewhere, Newport's slaves worked as farmers, hatters, cooks, painters, bakers, barbers and servants. Godfrey Malbone's slave carried a lantern so that the snuff-loving merchant could find his way home after a midnight dinner of meat and ale.

"Anyone who was a merchant or a craftsman owned a slave," says Keith Stokes, executive director of the Newport County Chamber of Commerce. "By the mid-18th century, Africans are the entire work force."

* * *

Some of the earliest slaves were from the sugar plantations in the West Indies where they "seasoned," developing a resistance to European diseases and learning some English.

Later, slaves were brought directly from slave forts and castles along the African coast. Newporters preferred younger slaves so they could train them in specific trades.

The merchants often sought captives from areas in Africa where tribes already possessed building or husbandry skills that would be useful to their New World owners, Stokes says.

Newly arrived slaves were sometimes held in waterfront pens until they were sold at public auction. Others were sold from private wharves. On June 23, 1761, Capt. Samuel Holmes advertised the sale of "Slaves, just imported from the coast of Africa, consisting of very healthy likely Men, Women, Boys, Girls" at his wharf on Newport harbor.

In the early 1700s, lawyer Augustus Lucas offered buyers a "pre-auction" look at a group of slaves housed in his clapboard home on Division Street.

Many more were sold through private agreements.

The slaves were given nicknames like Peg or Dick, or names from antiquity, like Neptune, Cato or Caesar. Pompe Stevens was named after the Roman general, Pompey the Great.

* * *

The slaves were thrust into a world of successful merchants like William and Samuel Vernon, who hawked their goods from the docks



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and stores that rimmed the waterfront. From their store on John Bannister's wharf, they hawked London Bohea Tea, Irish Linens and Old Barbados Rum "TO BE SOLD VERY CHEAP, For Cash only." On Brenton's Row, Jacob Richardson offered a "large assortment of goods" from London, including sword blades, knee buckles, pens, Dutch twine, broadcloths, buff-colored breeches, gloves and ribbons.

As property, slaves could be sold as easily as the goods hawked from Newport's wharves. In December, 1762, Capt. Jeb Easton listed the following items for sale: sugar, coffee, indigo — "also four NEGROES."

Although Newport was growing — in 1761 the town boasted 888 houses — it was a densely packed community. Most homes, crowded on the land above the harbor, were small.

Slaves slept in the homes of their masters, in attics, kitchens or cellars. In some instances, African children even slept in the same room or bed as their masters.

William and Samuel Vernon made their fortunes in the slave trade and from sales at their store on Bannister's Wharf. William's house still stands on Clarke Street in Newport.

The opportunity for slaves to establish families or maintain kinship ties was almost impossible in colonial Newport, says Edward Andrews, a University of New Hampshire history student studying [Rhode Island](#) slavery.

His theory is that slaves and servants were discouraged from marrying or starting families to curb urban crowding. Also, some indentured servants had to sign contracts forbidding fornication or matrimony, he says, because Newporters wanted to restrict the growth of the destitute and homeless.

Many slaves had to adopt their master's religion. Slaves owned by [Quakers](#) worshipped at Newport's Meeting House. Slaves owned by Congregationalists heard sermons from the Rev. [Ezra Stiles](#). The slave Cato Thurston, a dock worker, was a "worthy member of the [Baptist](#) Church" who died "in the faith" while under the care of the Rev. Gardner Thurston.

But even in religion, Africans could only participate partially; most sat in balconies or in the rear of Newport's churches.

Increasingly restrictive laws were passed to control the slaves' lives. Under one early law, slaves could not be out after 9 p.m. unless they had permission from their master. Offenders were imprisoned in a cage and, if their master failed to fetch them, whipped.

Another law, passed in 1750, forbade Newporters to entertain "Indian, Negro, or Mulatto Servants or Slaves" without permission from their masters, and also outlawed the sale of liquor to Indians and slaves. A 1757 law made it illegal for shipmasters to transport slaves outside the colony.

Some fought back by running away. In 1767, a slave named James ran away from the merchants Joseph and William Wanton. It wasn't unusual.

From 1760 to 1766, slave owners paid for 77 advertisements in the Newport [Mercury](#), offering rewards for runaway slaves and servants.

"People sometimes think slaves were better off here because they weren't picking cotton, but on the other hand, psychologically and socially, they were very much dominated by European life," says Stokes.

While oppressed, Newport's slaves still emerged better equipped



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to understand and navigate the world of their masters. They learned skills, went to church and became part of the social fabric of the town, achieving a kind of status unknown elsewhere, Stokes says.

"You can't compare Newport to the antebellum South," he says. "These are not beasts of the field."

In fact, many in Newport found ways to forge new lives despite their status as chattel. Some married, earned money, bought their freedom and preserved pieces of their culture.

Caesar Lyndon, an educated slave owned by Governor Josiah Lyndon, worked as a purchasing agent and secretary. With money he managed to earn on the side, he bought good clothes and belt buckles.

In the summer of 1766, Caesar and several friends, including Pompe Stevens, went on a "pleasant outing" to [Portsmouth](#). Caesar provided a sumptuous feast for the celebrants: a roasted pig, corn, bread, wine, rum, coffee and butter.

Two months later, Caesar married his picnic companion, Sarah Searing and a year later, Stevens married his date, Phillis Lyndon, another of the governor's slaves.

Slaves often socialized on Sunday, their day off.

On Walnut Street in Newport, is the home of a former African slave Newport "Neptune" Thurston, who was a cooper, or barrelmaker, by trade. He may have learned the craft from [Baptist](#) minister Gardner Thurston, a cooper and member of the slave-trading Thurston family.

And many slaves worked on trade ships, even some bound for Africa. At sea, they found a new kind of freedom, says Andrews. "They were mobile in a time of immobility."

Slaves and freed blacks preserved their culture through funeral practices, bright clothing and reviving their African names.

Beginning in the 1750s, Newport's Africans held their own elections. The ceremony, scholars say, echoed African harvest celebrations.

During the annual event, slaves ran for office, dressed in their best clothes, marched in parades and elected "governors" and other officials.

White masters, who loaned their slaves horses and fine clothes for the event, considered it a coup if their slaves won office. Historians disagree on the meaning of the elections. Some historians say those elected actually held power over their peers. Others say it was merely ceremonial.

"Election ceremonies are common in all controlled societies," says James Garman at Salve Regina University. "They act as a release valve. But no matter whose purpose they serve, they don't address the social inequities."

* * *

On Aug. 26, 1765, a mob of club-carrying Newporters marched through the streets and burned the homes and gardens of a British lawyer and his friend. A day earlier, merchants William Ellery and Samuel Vernon burned an Englishman in effigy. The Colonists were angry about the English Parliament's proposed Stamp Act, which would place a tax on Colonial documents, almanacs and newspapers. Eventually Parliament backed off, and a group of Newporters again hit the streets, this time to celebrate by staging a spectacle in which "Liberty" was rescued from "Lawless Tyranny and Oppression."

As historian Jill Lepore notes in her recent book on New York



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slavery, New England's Colonists championed liberty and condemned slavery. But, in their political rhetoric, slavery meant rule by a despot.

When they talked about freedom, Newport's elite were not including freedom for the 1,200 African men, women and children who lived and worked in the busy seaport. Many liberty-loving merchants -Ellery and Vernon included- owned or traded slaves. "I call it the American irony," says Stokes of the days leading up to the American Revolution. "We're fighting for political and religious freedom, but we're still enslaving people."

Some did not miss the irony.

In January 1768, the Newport Mercury stated, "If Newport has the right to enslave Negroes, then Great Britain has the right to enslave the Colonists." By the end of the decade, a handful of Quakers and Congregationalists began to question Newport's heavy role in the slave trade. The Quakers -often referred to as Friends- asked their members to free their slaves.

And, a few years later, the Rev. Samuel Hopkins, pastor of the First Congregational Church, angered some of his congregation when he started preaching against slavery from the pulpit, calling it unchristian. Nearby, white school teacher Sarah Osborn provided religious services for slaves. At one point, 300 Africans and African-Americans attended her class. By 1776, the year the Colonies declared their independence from English rule, more than 100 free blacks lived in Newport. Some moved to Pope Street and other areas on the edge of town, or to Division Street, where white sympathizers like Pastor Hopkins, lived.

In 1784, the General Assembly passed the Negro Emancipation Act, which freed all children of slaves born after March 1, 1784. All slaves born before that date were to remain slaves for life. Even the emancipated children did not get freedom immediately. Girls remained slaves until they turned 18; boys were slaves until they were 21.

That same year, Pastor Hopkins told a [Providence](#) Quaker that Newport "is the most guilty respecting the slave trade, of any on the continent." The town, he said, was built "by the blood of the poor Africans; and that the only way to escape the effects of divine displeasure, is to be sensible of the sin, repent, and reform."

After the American Revolution, Newport's free blacks formed their own religious organizations, including the African Union Society, the nation's first self-help group for African-Americans.

Pompe Stevens was among them.

No longer a slave, he embraced his African name, Zingo.

The society helped members pay for burials and other items, and considered various plans to return to Africa. In time, other groups were formed, including Newport's Free African Union Society.

In 1789, the society's president, Anthony Taylor, described Newport's black residents as "strangers and outcasts in a strange land, attended with many disadvantages and evils ... which are like to continue on us and on our children while we and they live in this Country."



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March 25, Saturday: In [Durham, North Carolina](#), [President Richard H. Brodhead](#) of [Duke University](#) began to repeatedly assert, in regard to the false and ungrounded accusations of [County District Attorney Mike Nifong](#) that Reade Seligmann, Collin Finnerty, and Dave Evans, members of the school's [men's lacrosse team](#), had raped a stripper hired to perform at a team party just off East Campus, "our students must be presumed innocent until proven otherwise," but would also assert, while discoursing upon the horrors of sexual assault and racism in society, that "whatever they did is bad enough." Student body president Elliott Wolf would suggest that President Brodhead was sponsoring a public perception "that [Duke] simply washes its hands of students."

March 27, Monday: [County District Attorney Mike Nifong](#) was briefed by the [Durham, North Carolina](#) police on the case against [Duke University's men's lacrosse team](#) and informed members of the press that "The circumstances of the rape indicated a deep racial motivation for some of the things that were done."

Senior Vice President for Public Affairs and Government Relations John Burness was interviewed in [Duke University's The Chronicle](#):

My understanding is that some people who have talked to the players have suggested it would be very much in their advantage to get their side of the story out in one way or another.

March 29, Wednesday: More than 500 [Duke University](#) students, faculty members, administrators, and [Durham, North Carolina](#) residents marched from the Marketplace on East Campus to Duke Chapel on West Campus in a "Take Back the Night" action and part of a Sexual Assault Prevention Week. The protesters distributed printed chants and the names and pictures of the [men's lacrosse team](#), as well as the phone numbers for police officers to be contacted. During speeches and the reading of poetry, some who were present defaced the players' photos.





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April 5, Wednesday: A copy of [men's lacrosse team](#) member Ryan McFadyen's flippant email was shown to [President Richard H. Brodhead](#) of [Duke University](#), who was not prepared to recognize it as a reference to [Bret Easton Ellis's AMERICAN PSYCHO](#) and, out of that context, experienced it as sickening. That afternoon the student was suspended. His father drove to the campus and took him home, where the media were waiting outside his front door (two months later, after the university administrators had figured out that the offending email had not represented an agenda to commit gruesome murders, but had been merely a student flip reference to a movie they had viewed, he would be reinstated, and in 2010 would write a thesis on Russia's economic system and receive a master's degree in liberal studies).



April 18, Tuesday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. He would be sent to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount, but first of course his lawyers filed an appeal on his behalf.

October 27, Friday: Das Gehege for soprano and orchestra by Wolfgang Rihm to words of Strauss was performed for the initial time, in the Bayerische Staatsoper, München.

[Durham County District Attorney Mike Nifong](#) acknowledged that in the rape case against [Duke University's men's lacrosse team](#) members Reade Seligmann, Collin Finnerty, and Dave Evans neither he or his associates had as yet interviewed their alleged victim, [Crystal Gail Mangum](#).

December 16, Saturday: It was revealed that [Durham County District Attorney Mike Nifong](#) and DNA lab director Brian Meehan had conspired to withhold the exculpatory evidence, that no players' DNA had been found either in the alleged victim's body or on her underwear, from the final report submitted to the defense team for [Duke University men's lacrosse team](#) members Reade Seligmann, Collin Finnerty, and Dave Evans.

December 20, Wednesday: In [Durham, North Carolina](#), [President Richard H. Brodhead](#) of [Duke University](#) stated in regard to the false and ungrounded accusations of [Durham County District Attorney Mike Nifong](#) that members of the school's [men's lacrosse team](#) had raped a stripper hired to perform at a team party just off East Campus, that "the DA's case will be on trial just as much as our students will be" (this prosecutor would be found to have conspired to withhold exculpatory evidence).

December 22, Friday: A few days after it had been revealed in court that [Durham County District Attorney Mike Nifong](#) had withheld evidence from the defense concerning DNA tests that had been performed, and after the alleged victim had changed her story and begun to admit that maybe she hadn't been actually penis-in-vagina penetrated, the prosecution dropped the charge of rape while persisting in charges of sexual assault and kidnapping.

December 28, Thursday: The North Carolina State Bar filed ethics charges against [Durham County District Attorney Mike Nifong](#) over his conduct in the [Duke University men's lacrosse team](#) case, accusing him of making public statements that were "prejudicial to the administration of justice" and of engaging in "conduct involving dishonesty, fraud, deceit, or misrepresentation."

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Public funding was made available for the restoration of the historic [Quaker](#) meetinghouse at 137-16 Northern Boulevard in Flushing on *Paumanok* Long Island.



The building originally was erected on a 3-acre plot (purchased from Jown Bowne), although over the years its lot has been reduced to about 3/4ths of an acre. Due to the building's landmark status it has been necessary to go to British Columbia for authentic cedar shingles.

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The false accusations of rape that had been made against 3 members of the [Duke University](#) men's lacrosse team in 2006, and sponsored and nurtured by a prejudiced public prosecutor totally out of control, were dismissed and the students exonerated, and the prosecutor was disbarred.

Aleksandar S. Vesic Professor of Civil Engineering, and Professor of History, at [Duke University Henry Petroski](#)'s THE TOOTHPICK: TECHNOLOGY AND CULTURE.



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In the [Durham, North Carolina](#) Monthly Meeting of the [Religious Society of Friends](#):

Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
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1971-1972	John Gamble
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1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett
1984-1986	Calhoun D. Geiger



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1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
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2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla





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January 3, Wednesday: In [Durham, North Carolina](#), [President Richard H. Brodhead](#) of [Duke University](#) invited Reade Seligmann and Collin Finnerty to return to school as students in good standing, and to the [men's lacrosse team](#), even though they still faced accusations of rape.



January 24, Wednesday: A 2d round of charges was filed against [Durham County District Attorney Mike Nifong](#), charges that in withholding DNA evidence in order to mislead the court he had committed a “systematic abuse of prosecutorial discretion ... prejudicial to the administration of justice.”

April 11, Wednesday: [Kurt Vonnegut](#) died in Manhattan, having suffered irreversible brain injuries due to a fall in his home.

The North Carolina Attorney General's Office dropped all charges against the [men's lacrosse team](#) members of [Duke University](#) in [Durham, North Carolina](#), declared them innocent, and characterized them as victims of rogue prosecutor [Mike Nifong](#)'s “tragic rush to accuse.”

A newspaper article “Trace [Thoreau](#)'s footsteps on [Mount Misery](#)” was prepared by the Associated Press:

LINCOLN, Massachusetts (AP) — It's not as well known as Walden Woods, but Mount Misery was one of author Henry David Thoreau's favorite places to take his rambling hikes. Located less than two miles from Walden Pond State Reservation, and connected to it by walking trails, Mount Misery in Lincoln has all the natural beauty of its famous neighbor without the crowds. “This is really a piece of heaven,” said Elizabeth Shienbrood, 39, of Sudbury, who regularly walks Mount Misery's well-groomed and well-marked trails with Ruby and Riley, her mixed-breed dogs. The name Mount Misery is a misnomer. First of all, it's not really a mountain. The glacially carved hill that gives the surrounding land its name is just 284 feet above sea level. And it's certainly not miserable. The 227-acre swath of land next to the Sudbury River and established by the town in 1969 with the help of state and federal grants has a diverse landscape featuring hemlock forest, vernal pools, ponds, agricultural fields and wetlands. The wildlife is just as diverse, from painted turtles, deer,



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fishers, barred owls and ovenbirds to the dozens of chipmunks that dart through the carpet of leaves on the forest floor. Beavers have even built dams along the appropriately named Beaver Dam Brook.

"The whole park has so many unique characteristics all together in one area, and that's what makes it such a special treasure," Shienbrood said. So how did such a beautiful place get such a bleak name? There are a couple of local legends, said Tom Gumbart, the town's conservation director.

In one, a pair of yoked oxen wandered away from nearby farm in the late 18th century and got stuck on a tree, one on either side, with the yoke preventing them from moving forward. "They were either too stupid or too stubborn to back up, so they ended up dying there," Gumbart said. In another story, sheep that grazed in the area supposedly died after tumbling over a rocky outcrop, he said.

No matter what the story, Mount Misery -also known as Lincoln Conservation Land- has had the name for at least a couple of centuries. "We know Thoreau mentioned it in his journals," Gumbart said. Thoreau's notes include a passage on the dispersion of seeds that begins, "Returning one afternoon by way of Mount Misery," followed by his observations of a type of milkweed with a bursting seed pod. Although not quite the wilderness it was when Thoreau lived in the area in the 1840s, it is still a popular destination for a variety of recreational users.

The trails are normally filled with hikers and dog owners, who are allowed to let their dogs off their leashes on certain paths. Some of the trails are open to mountain bikers, and it's not unusual to see equestrians on the trails.

Paths where dogs and bikers are allowed are clearly marked.

About a quarter of a mile from the main parking lot and trailhead is another parking area with a boat landing for canoeists and kayakers.

People ice fishing on the river and cross country skiing on the trails in the winter are a common site.

The area has even been used for orienteering.

"This is without a doubt the most popular site in our community," Gumbart said.

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It is abundantly clear that the true nature of this site is still being hidden behind eagerly credited just-so stories. The just-so story that Thoreau encountered, that he inserted into [WALDEN; OR, LIFE IN THE WOODS](#),

WALDEN: Some have been puzzled to tell how the shore became so regularly paved. My townsmen have all heard the tradition, the oldest people tell me that they heard it in their youth, that anciently the Indians were holding a pow-wow upon a hill here, which rose as high into the heavens as the pond now sinks deep into the earth, and they used much profanity, as the story goes, though this vice is one of which the Indians were never guilty, and while they were thus engaged the hill shook and suddenly sank, and only one old squaw, named Walden, escaped, and from her the pond was named. It has been conjectured that when the hill shook these stones rolled down its side and became the present shore. It is very certain, at any rate, that once there was no pond here, and now there is one; and this Indian fable does not in any respect conflict with the account of that ancient settler whom I have mentioned, who remembers so well when he first came here with his divining rod, saw a thin vapor rising from the sward, and the hazel pointed steadily downward, and he concluded to dig a well here. As for the stones, many still think that they are hardly to be accounted for by the action of the waves on these hills; but I observe that the surrounding hills are remarkably full of the same kind of stones, so that they have been obliged to pile them up in walls on both sides of the railroad cut nearest the pond; and, moreover, there are most stones where the shore is most abrupt; so that, unfortunately, it is no longer a mystery to me. I detect the paver. If the name was not derived from that of some English locality, -Saffron Walden, for instance,- one might suppose that it was called, originally, **Walled-in** Pond.

has been replaced by two other just-so stories, one about stupid yoked oxen and the other about clumsy sheep — but the public credulity is a constant.

You will notice above that the AP's copyright statement is exceedingly restrictive. Could it be that they don't want this quoted because they don't want people to find out how gullible and feckless are their reporters, and how inane and inconsequential their stories?

June 15, Friday: In a last-ditch attempt to salvage his license to practice law, rogue prosecutor [Mike Nifong](#) took the stand to apologize to the families of the athletes of the [Duke University men's lacrosse team](#) and assert that he intended to resign as [Durham](#)'s district attorney.

Cortege, a ceremony for 14 musicians, in memory of Michael Vyner, by Harrison Birtwistle was performed for the initial time, at the Spitalfields Festival.

June 16, Saturday: After delivering a guilty verdict to 27 of the 32 charges against rogue prosecutor [Mike Nifong](#), North Carolina State Bar Disciplinary Committee unanimously voted to disbar him (he was the 1st North Carolina sitting district attorney to be thus disbarred).



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June 18, Monday: [Durham County District Attorney Mike Nifong](#) submitted his resignation to Governor Easley and [Durham](#) County Chief Superior Court Judge Orlando Hudson, promising to leave office on July 13th.

Cassandra's Dream, a film with music by Philip Glass, was shown for the initial time, in Avilés, Spain.

June 19, Tuesday: Early in the morning, [Durham](#) County Chief Superior Court Judge Orlando Hudson suspended [County District Attorney Mike Nifong](#) without pay.

The Beautiful Names for chorus and orchestra by John Tavener to words of the Qur'an was performed for the initial time, in Westminster Cathedral, London.

June 20, Wednesday: [Durham County District Attorney Mike Nifong](#) initiated talks with the special prosecutor about the possibility of his leaving office immediately. An acting district attorney was appointed.

June 22, Friday: The [men's lacrosse team](#) players' lawyers filed a motion asking Superior Court Judge Osmond Smith, who presided over the case, to hold [Durham County District Attorney Mike Nifong](#) in contempt. They wanted Nifong to pay for the 60 to 100 hours it had taken to prove that Nifong had misrepresented the DNA evidence. The motion alleged that Nifong's misconduct "shocks the conscience and defies any notion of accident or negligence."

July 2, Monday: [Durham County District Attorney Mike Nifong](#) formally (belatedly) resigned.

August 7, Tuesday: In [Durham, North Carolina Mike Nifong](#) formally (belatedly) surrendered his law license and everyone breathed a sigh of deep relief.

September 7, Friday: In [Durham, North Carolina Mike Nifong](#) was held for a day and night in a prison cell for criminal contempt, on account of having lied to the court about having provided DNA test results to defense attorneys (for his protection they of course kept him in a private cell).

September 10, Monday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. He would be sent to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount, but of course his lawyers had filed an appeal on his behalf — and on this day the Court of Appeals rejected that appeal. Their ruling was not unanimous, which meant that the case could be further appealed, and on this day the North Carolina Supreme Court heard arguments.

September 29, Saturday: [President Richard H. Brodhead](#) apologized in a public forum at [Duke University](#)'s School of Law for his "failure to reach out" in a "time of extraordinary peril."



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October 5, Friday: A tort lawsuit was filed in federal court seeking unspecified damages, alleging that [County District Attorney Mike Nifong](#) had conspired with the DNA lab, the city of [Durham, North Carolina](#), a former police chief, a deputy police chief, 2 police detectives who had handled the case, and 5 other named police department employees, to frame students Reade Seligmann, Collin Finnerty, and Dave Evans. The plaintiffs asked that the Durham Police Department be placed under court supervision for a period of 10 years in order to prevent “a substantial risk of irreparable injury to other persons in the City of Durham.” The suit alleged that the sole motive for this conspiracy was political, that it was in furtherance of the DA’s quest for reelection bid, and instanced that according to his campaign manager, being interviewed by the [New York Times](#), the case amounted to “millions of dollars in free advertising.” When Nifong asked the state attorney general’s office and the Administrative Office of the Courts to provide for his defense and pay for his lawyer, these offices refused on the grounds that he had acted with “fraud, corruption [and] malice.”

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2008

[Crystal Gail Mangum](#)'s memoir *THE LAST DANCE FOR GRACE: THE CRYSTAL MANGUM STORY*, written with Vincent Clark, offered her victim's version of the events at the [Duke University men's lacrosse team](#)'s party across the street from East Campus: that she had been assaulted and that the dropping of her rape case had been politically motivated.



In [Durham, North Carolina](#), [President Richard H. Brodhead](#) of [Duke University](#) and more than 30 other individuals were named as defendants in a lawsuit filed by the unindicted members of the varsity team (one of the players was alleging that he had flunked a class on account of his professor's prejudice against him as a lacrosse athlete; estimates of the confidential settlements for the team members go as high as \$20,000,000 each).

Lacrosse coach Mike Pressler filed a defamation suit against [Duke University](#) alleging that Senior Vice President for Public Affairs and Government Relations John Burness had slandered him after his coaching contract had been canceled (the University would settle this claim during March 2010).

20th Anniversary edition of Ellen Bass's and Laura Davis's enormously influential *THE COURAGE TO HEAL: A GUIDE FOR WOMEN SURVIVORS OF CHILD SEXUAL ABUSE*, a self-help manual that in 1988 and 1994 had offered a checklist popular among depressed or obese women trying to figure out how they got the way they are. If you are depressed or obese and a sufficient number of items on this list match things in your own life, this is evidence that you were abused as a child even if now you can't recall having been abused. The added chapter defending the utter absence of any credentials on the part of either author—a chapter heavily criticized for its suggestion that people who disagreed with the book were perhaps in league with the victimizers against the victimized—had been removed in this new edition.

PSYCHOLOGY

January 15, Tuesday: In [Durham, North Carolina](#), [Mike Nifong](#) filed for Chapter 7 bankruptcy listing assets of less than \$244,000 and liabilities of more than \$180,300,000, virtually all of which had derived from “unsecured nonpriority claims” for \$30,000,000 each from 6 members of the [Duke University men's lacrosse team](#) whom he had (allegedly) wronged by having as District Attorney concealed exculpatory evidence.



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March 11, Tuesday: Lucrezia for 5 singers and 2 players by William Bolcom was performed for the initial time, in Weill Hall, New York City.

The Bankruptcy Administrator held that [Mike Nifong](#)'s Chapter 7 bankruptcy case ought to be converted into a Chapter 13 bankruptcy case, because he failed to qualify under the Chapter 7 Means Test.

June 4, Wednesday: The Bankruptcy Court decided that [Mike Nifong](#) was eligible to file a Chapter 7 bankruptcy case, and granted him a bankruptcy discharge (later, however, Judge William L. Stocks would allow the 6 wronged members of the [Duke University men's lacrosse team](#) to pursue their claims against this former DA).



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2009

March 10, Tuesday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. After all his appeal possibilities had been exhausted, the defenders attempted to obtain a retrial because the prosecution had withheld exculpatory evidence about a tire iron, the prosecution had used an expert witness with disputable qualifications, and one of the jurors had based his judgment on the factor of race. On this day the Durham County Superior Court refused to grant such a retrial, none of these admitted irregularities being seen as all that serious as such errors go, which meant Mike would need to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

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October 1, Thursday: I had turned 72 on September 17th, but that birthday had only been per the solar calendar. On the all-important lunar calendar my birthday happened to fall this year on October 1st, so here I am at my lunar birthday party with my spouse Rey Chow (below). In the middle of the festivities a text message came in via cellphone that a friend and mentor and colleague Masao Miyoshi who had been for several months in a hospice on the West Coast with stage 4 cancer, had just breathed his last. Masao having always been quite the drinker, my birthday party turned into a kind of Irish wake and we made the rounds taking turns knocking back straight shots of whiskey. Here I am, "three sheets to the wind," giving thanks for being still alive and attempting not very successfully to blow out a candle the excellent waitress has poised atop my [North Carolina](#) ice-cream-and-pecan-pie desert portion:





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1970-1971	John Hunter
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1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett



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1984-1986	Calhoun D. Geiger
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
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1995-1998	Nikki Vangsnes
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2012-2013	Marguerite Dingman
2013-	Co-clerks Cathy Bridge & David Bridge



Late in the year: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, he was serving life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount. However, at this point a friend and neighbor, attorney T. Lawrence Pollard, who knew well that Mike Peterson was one of the good guys, at this point took a fresh look at the documentation and saw something that nobody else had considered of any importance. He went straight to the Durham police. “Look, there was an owl feather and a wooden sliver from a tree limb tangled in her hair!” He spoke to no-one other than the local cops — and soon was being ridiculed in the pages of the [Durham Herald-Sun](#).

There had been very deep lacerations in the back of Kathleen’s head and clumps of her hair were on her hands, along with pine needles. Drops of her blood were outdoors. Among the strands of bloodied hair in the victim’s left hand were 3 small feathers of the type that the [Barred Owl](#)  [Strix Varia](#) has on its feet. Owl attacks on humans are common in the area, and their stealthy silent blow is described as like a baseball bat. A Professor of Veterinary Medicine wrote “In my professional opinion, the hypothesized attack to the face and back of the head resulting in the various punctures and lacerations visible in the autopsy photographs is entirely within the behavioral repertoire of large owls.” The director of a wildlife program noted that “The lacerations on Mrs. Peterson’s scalp look very much like those made by a raptor’s talons, especially if she had forcibly torn the

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bird from the back of her head. That would explain the feathers found in her hand and the many hairs pulled out by the root ball, broken or cut. The size and configuration of the lacerations could certainly indicate the feet of a Barred Owl.” This would make it appear that the victim had been outside in the dark, where a barred owl got itself entangled in her hair.

The *Strix varia* call is a series of 8 accented hoots ending in [oo-aw](#), resulting in it being described as “the 8-hooted owl,” and its vocalization would be best described in a Thoreauvian notation as “Who cooks for you, who cooks for you all.” This call is heard in [Durham](#). This species nests in tree cavities, can have a 3-foot wingspan, and glides silently at 40 miles per hour. In reports of an owl attacking a human, it almost always strikes at the head. It is a generalist dusk predator attacking its prey as they move in the dark, and the Peterson attack happened during December while these owls are mating and thus highly territorial.



All this was, however, from the viewpoint of the [Durham](#) city authorities and the viewpoint of the local newsies, nothing but the sheerest hoo-hah. This concerned neighbor, this nosy attorney friend who wouldn't give up, was merely one of those stupid bleeding hearts who need to be mocked or ignored while they do their duty of keeping that wife-beater and cold-blooded murderer exactly, for the remainder of his life, where he belongs, which is in a prison cell in the [North Carolina](#) Department of Corrections prison near Rocky Mount. Us, wrong? –How could we be wrong?



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WALDEN: One afternoon I amused myself by watching a barred owl (*Strix nebulosa*) sitting on one of the lower dead limbs of a white-pine, close to the trunk, in broad daylight, I standing within a rod of him. He could hear me when I moved and crouched the snow with my feet, but could not plainly see me. When I made most noise he would stretch out his neck, and erect his neck feathers, and open his eyes wide; but their lids soon fell again, and he began to nod. I too felt a slumberous influence after watching him half an hour, as he sat thus with his eyes half open, like a cat, winged brother of the cat. There was only a narrow slit left between their lids, by which he preserved a peninsular relation to me; thus, with half-shut eyes, looking out from the land of dreams, and endeavoring to realize me, vague object or mote that interrupted his visions. At length, on some louder noise or my nearer approach, he would grow uneasy and sluggishly turn about on his perch, as if impatient at having his dreams disturbed; and when he launched himself off and flapped through the pines, spreading his wings to unexpected breadth, I could not hear the slightest sound from them. Thus, guided amid the pine boughs rather by a delicate sense of their neighborhood than by sight, feeling his twilight way as it were with his sensitive pinions, he found a new perch, where he might in peace await the dawning of his day.

OWL

CAT



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2010

Spring: [Kenneth L. Carroll](#)'s "Persecution and Persecutors of [Maryland Quakers](#), 1658-1661" ([Quaker History](#) 99:1, pages 15-31).

QUAKER HISTORY DOWNLOAD

The [DURHAM FRIENDS](#) READER, Volume 1 — recommended reading. John Hunter, Scott Holmes, and other members of the Adult Education Committee came up with the idea of harvesting, in small measure, the talent and wisdom of fellow members and attenders of Meeting. All told, about a dozen Friends were asked to share their thoughts and beliefs about what it means to be a Quaker.

The results of their strikingly divergent essays came together in a small 90-plus page booklet called DURHAM FRIENDS READER, with this dedication: *This first Durham Friends Reader is dedicated to Cal Geiger, who believed in sharing. His humor, wisdom, and friendship with God and Man enriched the life of Durham Friends Meeting for more than 40 years.* The dedication page includes a photo of Cal, and the much-loved poem he would sometimes recite, "Rest Where You Are." Scores of people still send that same message to Cal: *Rest where you are.*

A few copies of this booklet are still available, and often are especially appreciated by newcomers to Meeting. The 29 essays in the publication address the topics of *Beliefs and Practices*, *How We Live*, *Shaping Our Space*, *Quaker History*, and *Spiritual Journeys*.

Poignantly, the first essay in this little booklet is by our beloved F(f)riend, Amy Brannock, one-time clerk of Meeting and gifted in multiple ways. She left us and her creative, productive, energy-packed life much too early. Amy's essay is about *Integrity: Let Your Lives Speak*. "As Quakers," she writes in part, "we are seekers of Truth. The Quaker testimony of integrity is the value that we strive to live a life that is true to God, true to ourselves, and true to others. Our inner light shines with truth and honesty not so much by what we say as by the way we live."

Bill O'Connor, also a former clerk of Meeting, comments about the importance of Meeting for Business. "Everyone knows that monthly meeting for business is long, tedious, filled with controversy, and severely debilitating to all those who attend. Everyone, that is, except those who do come regularly. In fact, to many Friends it is a treasured time in which we put our Quaker ways into practice, and wait together to find 'a way that is in harmony with God's plan.'"

Bill, in a second essay, shares his thoughts about another key Quaker tradition. "The quest for it holds Quakers hostage to endless delays. The unattainable ideal that paralyzes Quaker decision-making: *Consensus*. It holds Friends hostage during lengthy meetings, seeking impossible unanimity. It's why Quakers can't get anything done. It's a nice idea but impractical in the real world.

"Not true," he adds. And he convincingly explains the value of seeking unanimity in shaping the life of the Meeting.

Clearly in this short piece we can only briefly touch on the content of the READER, so we will extract just a few more tidbits from its pages:

Robin Magee, on her spiritual journey: "Sometimes a strong image will appear to me during Meeting for Worship. About two years ago, I had a very strange vision of wading through endless piles of broken heavy objects. The image made sense because I often feel what I ought to do is get rid of stuff. Because de-junking is such a wrought process for me, I am much more likely to move the clusters of toys, beloved drawings, clean laundry, partially read newspapers, and junk mail to another room. Then I began to wonder about the vision. Maybe it meant more. Was it a metaphor for my untidy internal life? Or was it just the physical realm creeping into a quiet moment?"

John Hunter, our historian, on Quaker Queries: "Queries are one



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of those quirky Quaker practices that goes way back. But not in the same form and for the same purpose for which we use them today. In the modern time we Quakers are pleased to think of our use of queries (a list of open-ended questions about selected subjects) as a way of giving periodic serious consideration to weighty issues concerning our Religious Society without the dogma of formally 'correct' answers. We seem to be eager to promote our queries as a happy alternative to strict rules and rigid expectations for belief sometimes found at churches from which some of us have come. Of course, it's not really that simple." And he explains why that is so.

And a final statement from Scott Holmes, a gifted teacher-preacher in our midst: "I first came to Meeting as a spiritual refugee seeking sanctuary in the wide open space of Silence and escaping a religious tradition which wounded my spirit, reason and conscience. It was a safe place to find myself. Over time, I have discovered that the flavor of Quakerism practiced in Durham Friends Meeting is a well-worn and beautiful path toward encountering the Eternal that has transformed my inner orientation, my manner of living, and my relationships with others."

It was a privilege to participate in the creation of this small publication. It was simply another example of how we invariably choose to be together: with creativity, collaboration, energy, humor, thoughtfulness, compassion, and always with kindness and gentleness. —Josh Hartford

August: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, he was serving life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

In subsequent years some clown of a neighbor had come forward with an inane "an owl might have done it" theory, on the basis of nothing more tangible than the autopsy report on the dead body, but such an idea had been laughed out of court by the local authorities and the local newsies, who knew very well that they were never wrong, no, never, not them. However, at this point the credibility of State Bureau of Investigation analyst Duane Deaver, who had been a major analyst of the blood evidence in the murder trial, would come under challenge. Remember, he had testified that there would not have needed to have been any backsplatter of blood off the object with which Mike had been beating the wife to death, because, all Mike would have needed to do was wipe it off with a cloth after each of his series of blows? Also, there was no need to point out to anyone that Mike's shirt didn't have even a trace of blood on it after this dirty deed, because, after all, one can always change one's shirt?

Nevertheless, it would seem that Duane Deaver had been providing false credentials in court after court, and had in trial after trial been delivering ridiculously wrong blood evidence — so maybe they are going to feel an obligation take a 2d look at the Peterson wife bludgeoning!



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2011

January: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, he was serving life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

In subsequent years some clown of a neighbor had come forward with an inane “an owl might have done it” theory, on the basis of nothing more tangible than the autopsy report on the dead body, but such an idea had been laughed out of court by the local authorities and the local newsies, who knew very well that they were never wrong, no, never, not them. However, at a later point the credibility of State Bureau of Investigation analyst Duane Deaver, who had been a major analyst of the blood evidence in the murder trial, had come under serious challenge. It was so bad that at his point he was actually fired, for repeated falsifications in the presentation of evidence, There was even a bloodstain-analysis team that needed to be suspended and disbanded, due to their having been trained by this dude. None of the blood evidence against Peterson should have been allowed any credibility, and such facts would begin to work their way through the legal system.

Meanwhile, need we mention? –Peterson was still sitting in his state prison cell, serving life without the possibility of parole.

December 16, Friday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, he was serving life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

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2012

In the [Durham, North Carolina](#) Monthly Meeting of the [Religious Society of Friends](#):

Clerks of Meeting	
1943-1947	Edward K. Kraybill
1947-1948	William Van Hoy, Jr.
1949-1949	John de J. Pemberton, Jr.
1950-1951	Harry R. Stevens
1951-1952	John A. Barlow
1952-1957	Susan Gower Smith
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	David Tillerson Smith
1968-1970	Ernest Albert Hartley
1970-1971	John Hunter
1971-1972	John Gamble
1972-1974	Lyle B. Snider (2 terms)
1974-1975	Helen Gardella
1976-1978	Cheryl F. Junk
1978-1980	Alice S. Keighton
1980-1982	John B. Hunter
1982-1984	Edward M. Arnett
1984-1986	Calhoun D. Geiger



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1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-2013	Marguerite Dingman
2013-2016	Co-clerks Cathy Bridge & David Bridge
2016-	Toby Berla



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2014

April: A \$4,085 check was posted by the federal government of the United States of America to the Treasurer General of the Republic of [Cuba](#). The money represented this year's rent for the US's oldest overseas naval base, [Guantánamo Bay](#), a 45-square-mile sliver on the southeast coast of the island originally acquired as a coaling station for US vessels and exceedingly unlike any other military installation in the world. This check would not be cashed by its addressee. No such check would ever again be cashed (the last such payment that had been accepted, had been all the way back in 1959). Eventually even the postal address to which these checks continue to be mailed year after year would no longer be a deliverable Cuban postal address — and nevertheless the checks would be posted.

William Cohan's *THE PRICE OF SILENCE: THE [DUKE LACROSSE](#) SCANDAL, THE POWER OF THE ELITE, AND THE CORRUPTION OF OUR GREAT UNIVERSITIES* quoted former [Durham County District Attorney Mike Nifong](#) as asserting that he still believed that [Crystal Gail Mangum](#) had been attacked in the bathroom at the notorious [men's lacrosse team](#) event in the party house across Buchanan Avenue from East Campus.

THE PRICE OF SILENCE



WILLIAM D. COHAN



DURHAM

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May: The city of [Durham, North Carolina](#) settled the long-running lawsuit in the case of the alleged rape by members of the [Duke University men's lacrosse team](#). Under the terms of this settlement Reade Seligmann, Collin Finnerty, and David Evans received no money but the city agreed to donate \$50,000 and former [Durham County District Attorney Mike Nifong](#) agreed to donate \$1,000 to the North Carolina Innocence Inquiry Commission.

June 11, Wednesday: The following letter was issued by the Carolina Friends School associated with the [Durham, North Carolina](#) Monthly Meeting of the [Religious Society of Friends](#) (and would immediately be quoted widely in the local media), about descriptions of past inappropriate touching made by 5 male former students in regard to the 1969-1975 era of Principal Harold Jernigan. These accounts contained independent, yet consistent and mutually corroborating, descriptions offered, by men who are now approximately in their 40s or 50s, of an extensive pattern of grooming behavior of young male students involving inappropriate touching by Friend Harold in the Principal's office; one of these former students also offered an account of inappropriate touching by another adult associated with the elementary school and middle school, Charles William "Bill" Butcher (who, 71 years of age and still resident in North Carolina, did not deny the truth of the report made about his conduct and offered to participate fully in a reconciliation process):

Carolina Friends School
4809 Friends School Road / Durham, NC 27705 / 919.383.6602 /
919.383.6009 / www.cfsnc.org

11 June 2014

Dear Members of the CFS Community,

We are writing today to share some difficult news from our past. Several students who attended Carolina Friends School between 1969 and 1975 have told us that a former principal sexually abused them during their lower and middle school years. One of those students has also shared sexual abuse by a former Middle School teacher in the spring of 1976.

This news is heartbreaking.

We are humbled by the strength of our former students who had the courage to share their experiences with us and we appreciate their support of our efforts moving forward. We have personally expressed our deepest apologies to each of these individuals on behalf of the school community. It is our hope that our public acknowledgement of the harm each has suffered may provide some small measure of healing. It is also our hope that the message of this letter reaches other members of our community who may have been affected so that all know that we care, that we are here, and that we will listen.

Although these events occurred four decades ago, our commitment to integrity and truth compels us to share this information with all members of the CFS community, including our staff, parents, alumni, and friends. We are keenly aware that the passage of time has not diminished the impact of these events on the affected students.

In the fall of 2012, in response to the information shared by our former students, we hired two of the nation's leading experts on child abuse and sexual misconduct to conduct an independent review and help guide us toward an appropriate response. Throughout this process, we have been committed to finding the truth and discerning what the School can do today. Our highest priority is helping our former students heal from any abuse that occurred.

Interviews were conducted with a number of former students, parents, former and current staff, and Board members. Five former students shared their accounts of inappropriate touching



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by former principal Harold Jernigan. One of those five also shared an account of inappropriate touching by Charles William (Bill) Butcher. As we worked to gather the facts, we reached out to both former staff members. We received no response from Harold Jernigan despite reaching out to him directly and through his family. We did have the opportunity to speak with Bill Butcher, who immediately said that he did not wish to deny or contradict the allegations and expressed remorse for the anguish and harm he had caused. He has agreed to participate in a reconciliation process, if sought by the former student.

The information we gathered was shared with the Orange County Sheriff's Office and District Attorney, as well as the Orange County Department of Social Services. Lt. Troy Comar and Lt. Tina Sykes, of the Orange County Sheriff's Office, met with us and spoke with the interested former students to review the conduct through the lens of law enforcement. While law enforcement has shared that the acts in question may be beyond the statute of limitations for criminal prosecution, their review remains open. We will continue to cooperate with and support law enforcement in any continued investigation. Based on the nature of these allegations, there may be more affected former students. Anyone who has relevant information is encouraged to contact:

- Orange County Sheriff's Lt. Tina Sykes by phone at 919.644.3050 or via email at trimmer@orangecountync.us;
- Mike Hanas at 919.383.6602 or mhanas@cfsnc.org; or
- The School's dedicated hotline at 919.384.1872, where you may leave a confidential message and have your call returned within 24 hours.

At CFS, our first responsibility is the well-being of our students - past, current, and future. We are fiercely determined to learn from this experience and will continue to do everything in our power to protect our children. Even before this information came to light, we had engaged in an ongoing, comprehensive review of our existing policies and practices and have since taken a number of additional steps to strengthen the protection of our current and future students. Those steps include enhanced protocols for background checks, ongoing training and educational programs, protective policies to ensure appropriate oversight of adult-student interactions, and guidelines to encourage and support professional boundaries and relationships between adults and children.

It is natural for this type of news -regardless of how long ago the events happened- to raise concerns and stir strong emotions. A licensed psychologist is available to provide confidential assistance through our hotline (919.384.1872). You may also share any concerns with Mike at 919.383.6602 or mhanas@cfsnc.org. In addition, we have attached a brief Q&A that provides additional information.

At CFS, we teach our children that it is possible to change the world. Those former students and alumni who shared their experiences with us live that value. They have created the opportunity for communal healing and reconciliation. In doing so, they have made our world better by allowing us to both right



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a past harm and to improve our care of students going forward.

Sincerely,

Mike Hanas

Principal

Marsha Green

Clerk, on behalf of the Board of Trustees

June 12, Thursday: In retirement in the mountains of western [North Carolina](#), Charles William “Bill” Butcher committed [suicide](#).

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

June 16, Monday: The [Durham, North Carolina](#) Monthly Meeting of the [Religious Society of Friends](#)’s June 11th Letter to the Community had been followed shortly by an email “URGENT CORRECTION — CFS Open Letter to Community” from Cathy and David Bridge, co-clerks, conveying that the word “alleged” in that communication had been from their perspective completely inappropriate because “We do not intend to use legal language and we trust the victims in this situation.” Then, on this day, the Carolina Friends School issued another Letter to the Community:

Carolina Friends School
4809 Friends School Road / Durham, NC 27705 / 919.383.6602 /
919.383.6009 / www.cfsnc.org

16 June 2014

Dear Members of the CFS Community,

As you know, we have faced a particularly challenging week as we have addressed allegations and incidents of past child sexual abuse. We learned over the weekend that Charles William (Bill) Butcher took his own life on June 12.

In speaking with his niece, who had been unaware of the situation at CFS, she asked us to convey her deep sorrow for those who may have been harmed.

We know that the effects of such abuse are far-reaching. We are mindful of Bill’s expression of deep remorse and desire to contribute to healing. We are sorry for the loss of opportunity for our community and for him to pursue some measure of restorative justice.

We recognize this news may precipitate different needs from individuals receiving it. For counseling support, please visit our Community Resources webpage.

We will continue to hold in the light Bill’s family and friends and all those affected by the terrible events of 40 years ago.

Sincerely,

Mike Hanas

Principal

Board of Trustees

Marsha Green

Clerk, on behalf of the

In an associated piece of news, one of the Carolina Friends School founders and board members reassured us that although Principal Harold Jernigan had moved along in 1875 to be principal of another Quaker school elsewhere, there were not any further suspicions of child sexual abuse springing up at that new location.



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July: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, he was serving life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount.

In subsequent years some doubts had arisen about the process, and a local judge had sprung the convict from the state jail cell in which he had been serving life without the possibility of parole, and placed him under mere house arrest with a tracking anklet, on \$300,000 bail, back home in his toney neighborhood in [Durham, North Carolina](#) with his loving family. At this point, to prove that they were real good guys, they further eased the bail restrictions of this guy they considered to be a wife beater and murderer.

Darryl Howard, who had been in prison for murder for 20 years, had been granted a new trial because former [Durham County District Attorney Mike Nifong](#) had withheld evidence during his trial. There was a call for review of all cases prosecuted by this former DA, because it had been demonstrated that he had been ignoring the requirements of due process.

At [Duke University](#), following Peter Lange's 15-year tenure as Provost, he was succeeded as Provost by [James B. Duke Professor of Pharmacology and Cancer Biology Sally Kornbluth](#).

July 19, Saturday: The following article about the Carolina Friends School associated with the [Durham, North Carolina](#) Monthly Meeting of the [Religious Society of Friends](#) appeared in the local [News Observer](#):

Carolina Friends School in Durham confronts reports of decades-old sexual abuse

By Jane Stancill

DURHAM — At Carolina Friends School, children learn early the power of silence.

Wisdom begins in silent reflection, Quakers believe. As preschoolers, the students start their day by settling into a hush, if only for a few moments. By the time they reach high school, they sit silently for 25 minutes at their weekly Meeting for Worship. After a time, anyone moved by God may speak.

For decades, at least five alumni of the Quaker school kept quiet about a scourge of sexual abuse that had infiltrated their community in the 1970s. A few had whispered among themselves about what had happened there when they were boys.

Then, in a spontaneous gesture in 2012, one of them was moved to post something on a Carolina Friends reunion group email list: "If anyone was on the receiving end of inappropriate behavior by adults at the school all those years ago, reach out if you need someone to talk to."

What he had in mind, he said, was an informal support group. Years before, a friend had confided that he, too, had been abused at the school. There had to be others.

"With sexual abuse, it's the secrecy, the silence. The shame is what magnifies the hurt," the man, now 57, said in an interview. The News & Observer generally does not identify victims of sexual assault.

Talking with the others might be comforting, he thought, "to be able to go forward and say, 'It's not just me; it could not have



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been my fault.' "

Several alumni started to communicate and, eventually, someone posed a question: " I wonder if there's anything the school can do now?"

There was. Last month, after a two-year investigation, the school went public. It shocked the community with the revelation that five students had reported being inappropriately touched by a former principal. One of the five also alleged improper touching by a former teacher.

Carolina Friends posted a letter on its website disclosing the decades-old abuse, identifying the alleged perpetrators by name and apologizing for the harm victims suffered at the school. Emails were sent to alumni and current and former parents. Other schools where the principal and teacher had worked were notified.

In a rare move, the school contacted the media and encouraged any additional victims to come forward. A hotline was set up with a psychologist at the ready.

The news that former Carolina Friends educators were accused of violating children was heart-wrenching, said assistant principal Renee Prillaman. "Like a punch in the gut."

The school had reported the allegations to local law enforcement soon after the email list discussion two years ago. Because the alleged actions occurred so long ago and would have been classified as misdemeanors, it was fairly clear that the former principal and teacher wouldn't be prosecuted in a court of law. The statute of limitations on misdemeanors had long run out.

But the school could still try to unearth the truth, no matter how painful, said Mike Hanas, the current principal.

"As a Friends community, at our best," Hanas said, "we ought to be relentlessly truth-seeking."

The suicide

Two weeks after the school's letter went public, Hanas was still consumed with the fallout. He had answered hundreds of emails from parents, alumni and others.

A few additional alumni called him to report that they had also suffered abuse. The school has begun to investigate new claims and will turn over additional information to law enforcement.

Adding to the sadness was another piece of devastating news: The named former teacher, Bill Butcher, 71, committed suicide the day after the Carolina Friends letter was posted.

The school had been in contact with Butcher the week before. Butcher didn't deny the behavior and expressed remorse, Hanas said, along with a willingness to participate in a reconciliation process. Hanas had told him about the school's communication plan and asked if Butcher had people around to support him.

Hours before Butcher was found dead in his home in the mountains in West Jefferson, he had emailed Hanas, thanking him for sending the school's letter, apologizing, and saying he hoped Hanas would never again face that kind of burden.

"Even that night, he was articulate, thoughtful," Hanas said of the email. "He was lonely. I was worried about that."

The event was another blow to a community already reeling.

Hanas found out about Butcher's death after someone who received the letter Googled Butcher's name and discovered his obituary. Online tributes from former students and friends described him



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as a spiritual and philosophical mentor, gentle and kind.

The reaction

The school crafted another letter, informing the community of Butcher's death.

Some were outraged that Carolina Friends had publicly identified Butcher and Harold Jernigan, the former principal, even though the men had not been charged with a crime. (The News & Observer has not previously identified Jernigan but is doing so now because of additional information gathered during the reporting of this story.)

One parent wrote that the disclosure abandoned the innocent-until-proven-guilty standard at the core of the justice system. A friend of Butcher's wrote that the school had wrongly put itself in the position of judge, jury and executioner, convicting the two accused men in the media. That, the friend said, drove Butcher over the edge.

Others were critical of the school for waiting two years to disclose the past abuse. Mostly, though, the reaction was positive.

Marybeth Dugan, parent of an alumnus, wrote that the school's response was impeccable. "Sometimes it is the worst of times that allow for our brightest light to shine," Dugan said in an email to administrators. "I am proud of the upfront transparency, timing and care of moving this process into the public realm. It is brave and right."

Alumnus Rob Jentsch said the approach should be an example to others whose inaction represented a failure of leadership. He wondered: Could abuse by priests in the Catholic Church or sexual assaults on college campuses have been prevented if those institutions had investigated and corroborated early reports of misconduct?

"How many fewer harmed?" Jentsch wrote in an email to Hanas. "How many more healing?"

The alleged misconduct occurred from 1969 to 1976 during an era when child sexual abuse wasn't a part of the national consciousness. Now, in the aftermath of the Catholic Church abuse crisis and Jerry Sandusky's crimes at Penn State, reports of abuse crop up almost weekly.

Last year, at Deerfield Academy in Massachusetts, the school disclosed allegations against two men, including a 44-year former teacher whose name was stripped from the school's squash facility. Last week, the Green Meadow Waldorf School in New York admitted that its lack of response allowed the predatory behavior of a former math teacher who assaulted a dozen girls, including one who, now an adult, wrote about it in her memoir. Alumni of the elite Horace Mann prep have formed a coalition to fund an independent investigation of rampant abuse involving multiple faculty members over decades at the New York City school; the school faces a lawsuit and reached a financial settlement with more than two dozen victims. Some states are changing statute of limitations laws to allow more legal action by victims.

Child sexual abuse is damaging enough without an institutional cover-up, said Mary Gail Frawley-O'Dea, a psychologist and author of the 2007 book "Perversion of Power: Sexual Abuse in the Catholic Church."



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Frawley-O'Dea said Carolina Friends School has taken a victim-centered approach that includes acknowledging the abuse, providing counseling resources, revamping policies, training staff members and creating a safe space for victims to step forward.

"It's extraordinarily rare and very impressive," she said. "They're doing all the right things."

The Catholic Church had largely taken a legalistic approach, she said, but has paid roughly \$3 billion to victims.

"Had they done what the Quakers have done, I don't think a fraction of the lawsuits would have occurred," said Frawley-O'Dea, director of counseling at Presbyterian Psychological Services in Charlotte. "What the victims want, what most victims want, is to have someone say, 'This never should have happened. We're so sorry.' "

The abuse

At first, the alumnus who started the email list discussion was a little unnerved by the response, and by the investigation, he said. But he now thinks the school's handling of the situation has been exemplary.

"A number of people came forward who said they thought they were the only ones," he said in an interview. "This is pretty typical of this kind of thing. You think you're the only one. Just knowing that you're not can be a healing thing."

There's something cathartic about letting go of the story, he said.

He hadn't told a soul when it happened to him as a 12-year-old. The principal had taken an interest in his life. The boy had come to Carolina Friends from a troubled situation at home, he said. Jernigan was sympathetic.

"He would invite me into his office, which is where these encounters would take place," the alumnus said. "On a scale of sexual abuse, it was relatively minor - inappropriate touching. But still pretty bad, very inappropriate and confusing."

It happened six, eight, 10 times, he said.

The school has said that of the five victims, none reported penetration or actions that would constitute a felony at the time they are alleged to have occurred. A felony offense would be prosecutable today.

Other children, the alum would find out later, were better at fending off the principal's advances.

"There were a couple of people; it happened once and they made sure never to be alone in his office again," he said.

Even with the betrayal, he has mixed feelings about Jernigan, who helped arrange for him to go to boarding school the next year - escaping his unhappy home. The principal also persuaded his parents to send him to a psychiatrist.

"When I look at all the good things that happened in my life, I owe a lot of it to him because I was in an abusive home situation and I really didn't realize it," he said. "I was in total denial. He noticed something was wrong."

Later, investigators hired by the school would conclude that there was a pervasive pattern of "grooming" children for abuse by building trust, breaking down emotional barriers and gaining access to the children, while minimizing the risk of getting caught.

Frawley-O'Dea said the story isn't unique.



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"It is the Boy Scout leader, the coach, the priest, the principal," she said. "It's the people in a child's life that have power and who are also usually quite gifted at being able to stand on a playground and pick the kids who would be the 'good victims' who won't speak, won't tell."

The alumnus said he's upset the principal has not acknowledged the accusations. But he said he doesn't regret sending his original message.

"If you read Quaker literature, they spell 'Truth' in the uppercase - the implication of divinity," he said, "that it is a holy thing to continue that search for truth."

The inquiry

The email list post wasn't the first signal that something had been wrong at the school. In 2003, Hanas said, one alumnus came to him with an allegation of past abuse but wasn't prepared to share the information with anyone else.

Looking back, Hanas said he wishes he had worked harder to persuade him to tell his story to authorities.

"I didn't know the pervasiveness of it," he said. "At that point, Penn State hadn't happened. A number of factors that I think contributed to the guys being more ready in 2012 were not in place in 2003."

In 2012, when he heard about the email list, Hanas said, he felt free to pursue an investigation once the alumni consented.

Hanas notified the district attorney, social services and the Orange County Sheriff's Department.

He presented the information to the board, which encouraged him to find outside assistance for the school's own inquiry. To conduct the investigation, the school hired two Philadelphia lawyers, former sex crime prosecutors whose firm has built a national practice on institutional response to sexual misconduct.

The women, Gina Smith and Leslie Gomez, have crisscrossed the country as a wave of universities face federal investigations of mishandling sexual assault cases. They have consulted for UNC-Chapel Hill as it crafts new policies and procedures.

Smith and Gomez, both parents of children in a Quaker school, said they were sensitive to the approach Carolina Friends wanted to take.

"For me what really stands out at Carolina (Friends) are the care, the commitment of the Quaker values, and tying decisions so directly to what's the right thing to do and how do we accomplish that," Gomez said.

The women traveled to interview the alumni and talked to law enforcement. What no one has been able to do is interview Jernigan, who is in his 80s and lives in New Jersey, Hanas said.

A family member confirmed that the former principal received the school's information, but Jernigan has not responded, Hanas said. Repeated attempts to reach him were unsuccessful.

Lt. Tina Sykes of the Orange County Sheriff's Department said she could not comment on the investigation because it involved offenses against juveniles.

In May, Hanas said, the sheriff's investigators informed the school that their work was on hold unless new information became available. They gave the school the go-ahead to talk about the case.

It was time to make the public disclosure.



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Three days after graduation, Hanas called the school faculty together in the Upper School Meeting Hall.

As difficult as it was, Hanas said there was a measure of relief for him. "I was finally going to be able to invite my community to hold it with me," he said.

There were questions, tears, sadness, a feeling of betrayal. Then, as staffers tell it, veteran middle school teacher Henry Walker stood up and recited a passage. It was from "The Real Lovers of God" by poet-saint Narsinha Mehta. It was said to have been a favorite hymn of Gandhi's.

They are the real lovers of God
Who feel others' sorrow as their own.
When they perform selfless service,
They are humble servants of the Lord.
Respecting all, despising none,
They are pure in thought, word, and deed.
Then there was silence.

The Quaker way at Carolina Friends

Carolina Friends School has a long tradition of forging its own path.

Founded in 1964 by a Duke University professor, his wife, and others connected to the Durham and Chapel Hill Friends Meetings, the school was envisioned as a private, racially integrated school during the days of segregation. At one point, members of the Ku Klux Klan set off dynamite on the rural campus.

What started as a preschool grew to include middle and high school in the 1970s. It's still expanding, with new facilities under construction on its 126-acre campus with 500 students from pre-K through high school. Tuition is about \$15,000 a year.

Only about 10 percent of the school's population is Quaker. Students call their teachers by first names - an expression of equality in the Quaker tradition. Students don't receive grades or class ranks, yet their transcripts offer full narrative assessments, and students are admitted to top colleges inside and outside North Carolina.

Education goes beyond books.

The school puts an emphasis on service learning and embracing the challenge of competing ideas. In the elementary school, a poster asks "What do I do when there is a problem or conflict?" The sign includes a flow chart that tells students to get an adult if someone needs help right away. Otherwise, the students must form a conference themselves to solve the issue by listening, speaking respectfully and crafting a resolution.

<http://www.newsobserver.com/2014/07/19/4016898/at-carolina-friends-school-a-search.html>



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2015

May 21, Thursday: The ears of the righteous are constructed in such manner that, when someone makes a remark such as “The cause of evil is righteousness,” it goes whizzing in one ear and out of the other without leaving any trace through their brains. Sorry, folks, that’s not intended as any insult, it’s just the way things are.



Last night I attended, by invitation, a meeting of the “Earth Care Witness” group at our local [Durham, North Carolina](#) monthly meeting of the [Religious Society of Friends](#), and spoke out most seriously in regard to the intransigent nature of such “systemic” or “structural” problems as global climate change. Such problems are categorically different from non-structural problems, in that although lesser problems can sometimes be resolved by a bit of social tinkering, structural problems are ever so much more intractable and intransigent. The structural problem that I perceive, I offered, is a very general one: “the more we environmentalists win, the more we lose.” When an environmentalist goes vegetarian, as tonight while we consumed our potato and salad, there’s that much more tenderloin for the non-vegetarian to eat, and at a more affordable price. When a Democratic politician recognizes the reality of climate change, he or she merely makes it easier for some Republican to pretend not to believe in global warming science, and then go accept more campaign \$\$\$ from the pollution lobbyists. And so on and so forth, ad infinitum. This morning I received in my email inbox the minutes of the meeting as posted to the Durham Meeting GoogleGroup by Friend Susan Tideman. Of course it was as if I hadn’t been there or hadn’t had anything at all to offer. Sue’s brain isn’t the sort of brain that is prepared to register any such thought.

We had had a righteous meal of half a baked potato with garnish and a green salad, provided gratis by the committee, and then segued into the main meeting room to watch on DVD a TV special about rising sealevels. While watching the storm surge sweep through New Jersey last evening at the meetinghouse, I of course felt like I was [Anthony Comstock](#) sitting around of an evening flipping through the various smut magazines I had seized that day from the US Mail. For the life of me I cannot grasp how this viewing of titillating images of destruction is so very different from other tit-and-ass images. Is this all a matter of consuming images that have a market because they are intriguing to look at? If I have any clue as to what is going on in anyone else’s mind, I would suppose these Quakers had all been sitting there telling themselves that that they were looking at such images of destruction only for the most righteous of reasons?

I pointed out to Bob and Carol Passmore, the Quaker elders who had invited me, “You know, back in the day, back in 1960, I went to school with [Ted Kaczynski](#), so I think have acquired some special insight into some of these things. One of these hard-won insights is that Quakers should not fall victim to survivalist fantasies — and yet this is where affiliations such as ‘Earth Care Witness’ are foreseeably heading. The first corrective that is needed for such survivalist fantasies is the plain assertion, that in point of fact we are not destined to survive. Nobody gets out of here alive. Extinction happens to be the fate of every species and it becomes the prompt fate of each species that slips through its network of restraints and overexploits and destroys its own environment. That’s the way evolution works. We have achieved such power over nature that we are in the process, even as we speak, of overexploiting and destroying our own environment. The very idea that we are going to survive, constitutes this fantasy! It’s not an innocent, but a dangerous fantasy, because it is just about

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the ultimate legitimation for violence — the most ultimate peril calls for the most ultimate sacrifice.”



I reminded Friends Bob and Carol that in point of fact our Durham monthly meeting had already produced one young man, Norman Morrison, who, responding to a relatively temporary and relatively limited and relatively tractable emergency (Vietnam), had turned himself into a human torch in the parking lot of the Pentagon. I mentioned, cruelly, that we can all thank goodness that he handed off his infant just before striking the match. I pointed out that global climate change is not Vietnam — it is not like Vietnam relatively temporary, or relatively limited, that it is not one of those relatively tractable emergencies. Quite to the contrary it is the ultimate peril and therefore the ultimate legitimation for ecoterrorism. My classmate Ted, I mentioned simplifying somewhat, was an ecoterrorist, for the FBI title UNABOMER stood for “university and airline bomber” and he had gone on to sit in his mountain cabin producing serial bombs to generate publicity for his anti-technology manifesto, an anti-technology manifesto that was of course seriously stupid and was of course being seriously ignored (but would have been even more seriously ignored had it not been seriously stupid).

I reminded Friends Bob and Carol of something I had already mentioned to them, that back when this group had been originated as Friends in Unity with Nature (FUN) in California Yearly Meeting in 1984, I had formally debated its founder and leading light (Friend Marshall Massey) at the Pacific Yearly Meeting of the Religious Society of Friends. He took the position that we must attempt to save the planet before it is too late, while I took the contrary position that we should not as this was a distraction from our existing mission statement that we are to feed the hungry, heal the sick, and bring sight to the blind. I reminded them that I had made Friend Marshall so furious that, to cool off, he had needed to arm-wrestle me on stage. Such fun.

I’ll say this for Ted. He wasn’t as stupid as Earth Care Witness. For instance, he fully understood that the antidote for a poison is never taking a bigger gulp of the same poison. He understood that the peril of excessive impact on nature was not to be resolved through further increasing our power and ability to manipulate nature, which is the fallacy we are sponsoring right now.

The normal trajectory for nonviolence is to 1.) suffer frustration and 2.) burn out and 3.) become violent. An example of this would be the Doukhobors, who fled from Russia because of persecution of their pacifism (with the financial assistance of Quakers who helped them to emigrate to Canada), where they were granted exemption from military service — and where, after various hardships, their children resorted to bomb-throwing terrorism. Another example would be the Baader-Meinhof-Bande of Germany, made up of idealistic young postwar anti-Nazis who perceived that their new Germany was merely the old one, seriously disguised. What might these folks have done, had they become a real “green” group such as Earth Care Witness, thereby acquiring a real legitimation for the most ultimate violence?

What’s going to happen to us, when finally we are forced to realize that our recycling of our aluminum soft-drink cans is not saving the planet? We know what such a preoccupation is like before a global catastrophe, because that’s where we are now — we are before the first really serious billions-slaughtering global



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catastrophe. But, do we know what we are going to be like after our first serious global catastrophe? Are we, or our children, going to be able to contain ourselves?

I had looked forward to that meeting with the Quaker environmentalists with shudders. They make me remember when I was 5 and playing with matches, how striking the matches fascinated me. I think of such innocents as clueless 5-year-olds, without any awareness as to the manner in which their survivalist fantasies can lead the next generation into ecoterrorists. Being in Mathematics Hall in Cambridge at the same time as Ted was a good education for me, although it wasn't exactly the sort of education that Harvard had been intending. That SUPERMAX in Colorado is a good home for him because keeping an eye on him in this manner has rendered him safe to have with us in this world.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY



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2016

August 31, Wednesday: All murder verdicts obtained by former [Durham County District Attorney Mike Nifong](#) were vacated, it having been established that he had been ignoring the requirements of due process.

November 14, Monday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, all his appeal possibilities long exhausted, he began to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount. But than lo and behold, in subsequent years doubts had arisen about the process and he had been let out of prison and placed under mere house arrest back home in his toney neighborhood in [Durham, North Carolina](#) with his loving family.

At this point the process of trying him for that 2001 bludgeoning murder of his wife began all over again. When the Durham authorities are incapable of being in the wrong, they never give up.



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2017

February 7, Tuesday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, all his appeal possibilities long exhausted, he began to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount. But then lo and behold, in subsequent years doubts had arisen about the process and he had been let out of prison and placed under mere house arrest back home in his toney neighborhood in [Durham, North Carolina](#) with what remained of his loving family. Then the process of trying him for that 2001 bludgeoning murder of his wife had begun all over again. [Durham, North Carolina](#) authorities who are incapable of being in the wrong are incapable of giving up. Attacking stupidity with intelligence is sort of like throwing water at a grease fire, you know — you're better off if you don't even try. So on this day the last attorney standing negotiated a plea deal with the Durham County District Attorney. Their defendant would get to be free and home with what remained of his family, and they would get to go back to their billable hours, and the DA's office would obtain its pound of human flesh.

February 24, Friday: One-time Durham mayoral candidate Michael Iver Peterson had been convicted in [Durham, North Carolina](#) of the premeditated cold-blooded murder of his wife Kathleen Sue Peterson, whom he had found very bloody and very dead at the foot of a stairwell, and whose only explanation had been that maybe she must have fallen. Guilty as sin of having bludgeoned his wife to death with some brutal object, all his appeal possibilities long exhausted, he began to serve life without the possibility of parole in the North Carolina Department of Corrections prison near Rocky Mount. But then lo and behold, in subsequent years doubts had arisen about the process and he had been let out of prison and placed under mere house arrest back home in his toney neighborhood in [Durham, North Carolina](#) with his loving family.

Then the process of trying him for that 2001 bludgeoning murder of his wife had begun all over again. So the last attorney standing had negotiated a plea deal with the Durham County District Attorney under which his defendant would get to be free and home with his family, and he could get to go back to his paid legal work and billable hours, and the DA's office would get its pound of human flesh. The convicted cold-blooded wife murderer would plead guilty to mere manslaughter, in return obtaining a reduction of sentence — a sentence that had been to life in prison without the possibility of parole for the crime of premeditated murder — to less time than already served, thus obtaining immediate freedom (such a plea is known as an [Alford plea](#) after another problematic [North Carolina](#) case — while the defendant asserts total innocence and admits no guilt, he does acknowledge that the prosecutor would beyond a reasonable doubt be able to persuade a North Carolina jury to convict him). The DA in return for such leniency, such graciousness, could never be sued for wrongly taking this loving husband and father's life and family away from him. It's a win-win!

So now here in Durham we know that our neighbor's wife had been struck by an owl in the dark — and we know we have a innocent grieving neighbor husband who is free among us, but only as a lifelong felon.

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August 14, Monday: A statue of a generic Confederate soldier IN MEMORY OF / “THE BOYS WHO / WORE THE GRAY,” erected on May 10, 1924, was taken down in [Durham, North Carolina](#).





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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: September 4, 2017



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DURHAM, NORTH CAROLINA

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



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the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <kouroo@kouroo.info>. Arrgh.



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