

**FRIENDS DAVID TILLERSON SMITH
AND SUSAN GOWER SMITH**



1895

December 9: [Susan Gower](#) was born in Greenville County, South Carolina.

1898

October 1: [David Tillerson Smith](#) was born near Lebanon in Anderson County, South Carolina, to William Whittaker Smith and Florence Eleanor “Florrie” Sullivan Smith. He would receive his early education in the Lebanon school.

In California, [Henry Edwards Huntington](#) purchased the Los Angeles Railway.



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

1909

The family of 11-year-old [David Tillerson Smith](#) relocated from near Lebanon in Anderson County to Greenville, South Carolina, where he would continue his education in the Greenville schools.

Professor [Elbert Russell](#) of Earlham College's THE PARABLES OF JESUS (Women's Press) and JESUS OF NAZARETH IN THE LIGHT OF TODAY (Philadelphia: The John C. Winston Company).

JESUS OF NAZARETH

Also, his "Quaint Old Kendal of Kendal Green Fame."¹

RELIGIOUS SOCIETY OF FRIENDS

1. Kendal, in Westmoreland, England, specialized in woolen cloth dyed with a shade of green extracted from the woadwaxen or "dyer's greenwood" plant *Genista tinctoria* (by using copper as the mordant ingredient).

SUSAN GOWER SMITH

DAVID TILLERSON SMITH

1918

David Tillerson Smith received his BA degree from Furman University, a coeducational (one female student), racially segregated liberal arts college in Greenville, South Carolina featuring five hours per week of uniformed military drill with wooden rifles. He was characterized in this Baptist institution's yearbook as "Naturalist, orator, debater, scholar and gentleman, he commands the respect of all who know him. We predict that his success will grow as the years pass, and our best wishes go with him."



Member Adelpian Literary Society; Sergeant-at-arms, Fall Term, '15-'16; Recording Secretary, Spring Term, '15-'16; Vice-President, Fall Term, '16-'17; President, Fall Term, '17-'18; Standard Bearer, Spring Term, '17-'18; Public Debater,

DAVID TILLERSON SMITH

SUSAN GOWER SMITH

'15-'16; Intersociety Debater, '16-'17, '17-'18; Intersociety Orator, '16-'17, '17-'18; Literary Editor "Echo," '16-'17, '17-'18; Member Executive Committee, '16-'17, '17-'18; Cashier Society, '17-'18; Winner Freshman Improvement Medal; Winner Pack Oratory Medal; Winner McMillan Debate Medal; Winner Adelpian Debate Medal; Member Debate Council, '16-'17, '17-'18; Intercollegiate Debater with Mercer, '16-'17; Intercollegiate Debater with Erskine, '17-'18; Winner Intersociety Debate Medal, '17-'18.

1921

David Tillerson Smith's interest in tuberculosis began as a medical student when he studied (at Johns Hopkins University with Dr. Henry S. Willis) the phagocytosis and destruction of avian tubercle bacilli by tissue culture of avian cells.



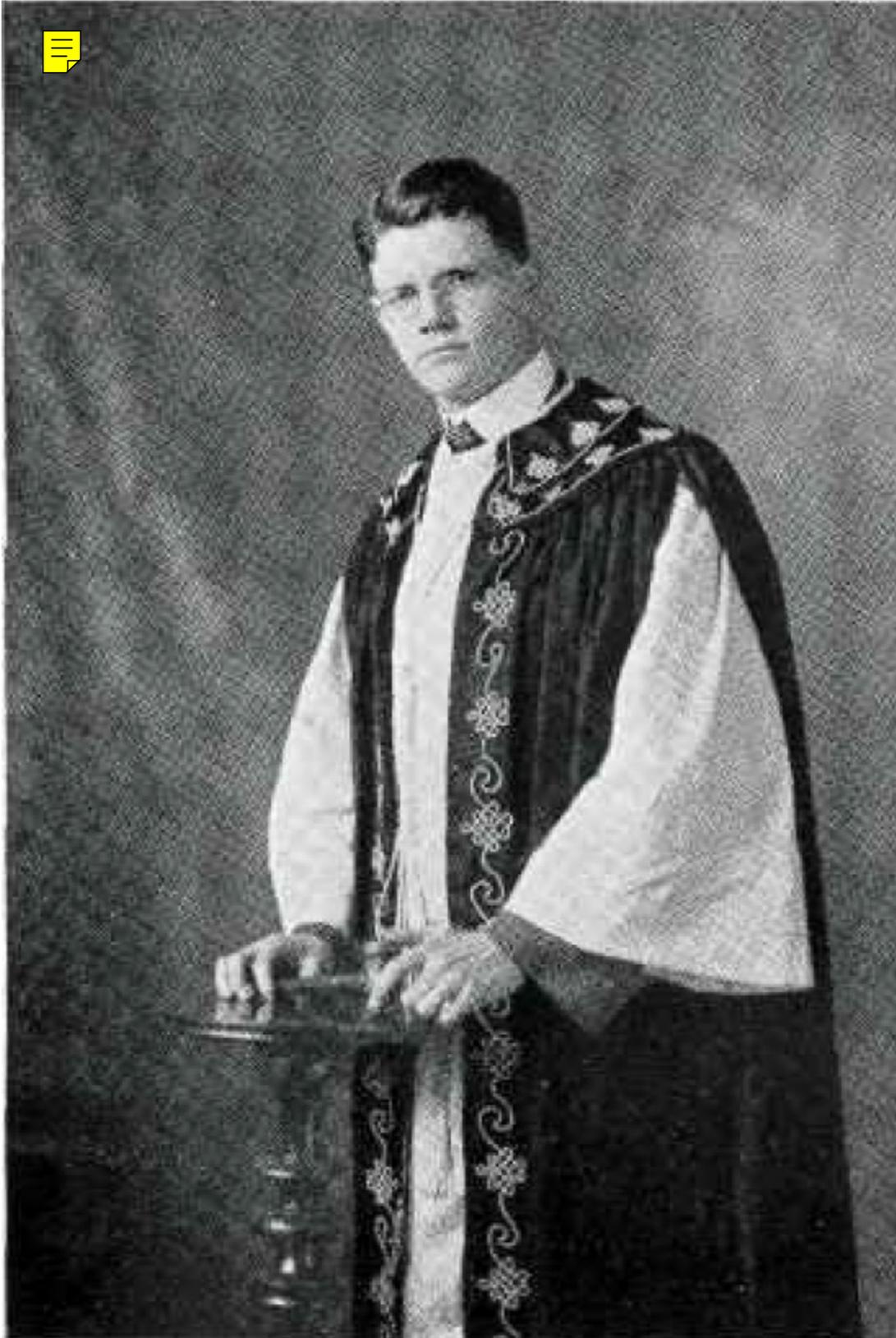
A vaccine for tuberculosis was introduced by A. Calmette (1863-1933) and C. Guerin (1872-1961). The vaccine would be found moderately effective.

1922

David Tillerson Smith received his MD degree from Johns Hopkins University Medical School and became an intern in pediatrics at the Johns Hopkins Hospital.

SUSAN GOWER SMITH

DAVID TILLERSON SMITH



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

1923

September 12: [Dr. David Tillerson Smith](#) completed his internship at the Johns Hopkins Hospital and became a research fellow in pathology and bacteriology at the Rockefeller Institute. He got married with Susan Gower, who would become a research assistant in nutrition at Duke University (here we see the couple at their 50th wedding anniversary reception at the Carolina Inn).



1924

Franz Kafka, author of “Metamorphosis” and “The Trial,” died of [tuberculosis](#) at the age of 41.

[Dr. David Tillerson Smith](#) completed his research fellowship in Pathology and Bacteriology at the Rockefeller Institute. He contracted a severe case of [tuberculosis](#) and suffered a pulmonary hemorrhage.



1925

Although from the time of Dr. Koch onwards there had been experiments in the management of pulmonary [tuberculosis](#) with a variety of gold preparations, gold did not really catch on until this point, with the introduction by Dr. Holger Mollgaard of Copenhagen of sanocrysin, a double thiosulphate of gold and sodium. The treatment was toxic and physicians experimented with various dosages. Finally there would be a properly planned and fully controlled clinical trial, in the United States, after which the gold therapy would be abandoned in all of America. Gold treatment would continue for some time in Europe, until they would give up on it as well.

The first [tuberculosis](#) sanatorium at high altitude in Japan, Fujimi Alpine Sanatorium, was opened by Fujokyu Masaki. The great therapeutic advantage of fresh air was deeply appreciated along with a supply of nutritious food, rest and constant medical supervision. Many tuberculous patients including novelists and artists would gather together in such sanatoria in Chigasaki, Kamakura and Boso Peninsula (sea areas), and Karuizawa, Fujimi, and Kiyosato (mountain areas). In the course of climatic therapy, new methods such as therapeutic pneumothorax and collapse therapy would be introduced. Mass screening using X-rays and Tuberculin would discover many latent sufferers among the people. In Japan, BCG was particularly used as prophylactic measures.

[Dr. David Tillerson Smith](#) occupied his time while recovering from [tuberculosis](#), by becoming both a bacteriologist and a pathologist at the New York State Hospital for Incipient Tuberculosis in Ray Brook, New York. When he began his studies of pulmonary abscess and bronchiectasis, the view prevailed that most pulmonary abscesses were embolic in origin with infection a secondary phenomenon and that bronchiectasis was a degenerative disease of the elastic layer of the bronchi

with secondary dilatation from the increased pressure of coughing. Although Staphylococcus Aureus and Klebsiella pneumoniae produced powerful proteolytic enzymes capable of destroying bronchial elastic tissue and alveoli of the lungs, he concluded that the most frequent cause of both lung abscess and bronchiectasis was a symbiotic group of organisms found in the patient’s own mouth and throat including spirochetes, fusiform bacilli, vibrios, and anerobic streptococci. These organisms were cultivated separately on artificial media and then combined to induce both putrid lung abscess and bronchiectasis in rabbits. He demonstrated that these diseases could be prevented by appropriate oral hygiene and prompt therapy with Neoarsphenamine to eliminate the spirochetes of the symbiosis. Subsequently, penicillin proved the superior drug because of its lytic action against both bacterial and spirochetal components of the symbiosis. He completed a book on fusospirochetal diseases.

October 12: [Rosalind Gower Smith](#) was born in Greenville, South Carolina.

1928

[Friend Floyd Schmoe](#) resigned as [Mount Rainier](#) National Park’s naturalist to become instead an Instructor in forest ecology in the Forestry Department at 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 he was doing research for an advanced degree.



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 Duke School of Religion (until his sabbatical year would begin in 1933). It apparently didn’t matter to anybody that he 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 University’s beginning had been in a small school for training ministers that had been conducted by Friends and Methodists jointly.

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](#).



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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 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.

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.

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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

January 27, 1929 and December 28, 1920, 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.

1930

[Richard Milhous Nixon](#) attended Whittier College in Whittier, California just outside Los Angeles (Whittier College is at least nominally a [Quaker](#) institution of higher education and Nixon was a “birthright” Friend; however, during his formal education he would not involve himself in particular in religious activities or studies).

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

[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



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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.

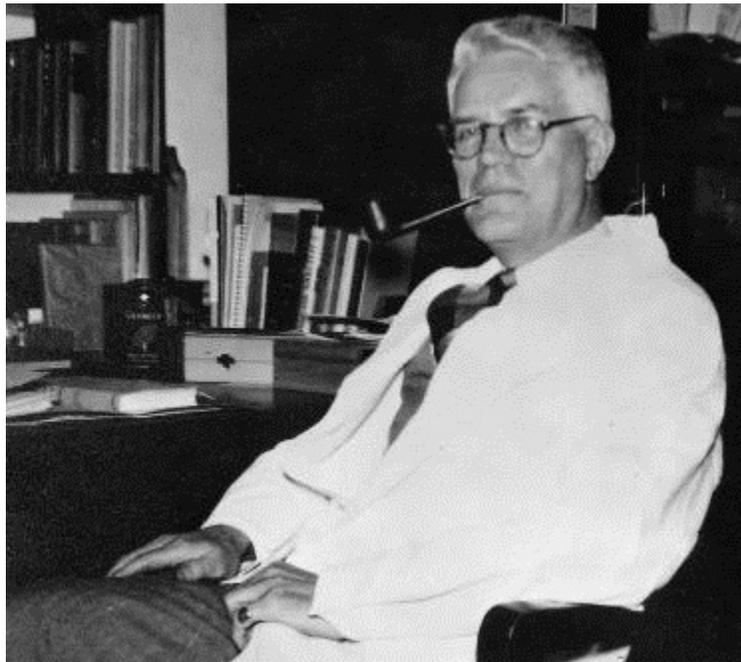
1932

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.”)

[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).



1934

[Richard Milhous Nixon](#) attended the recently established Duke University Law School in [Durham, North Carolina](#) and was awarded the nickname “Iron Butt” by other students on account of his disciplined study habits at the Law Library.



[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](#).

1937

November 14: 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.

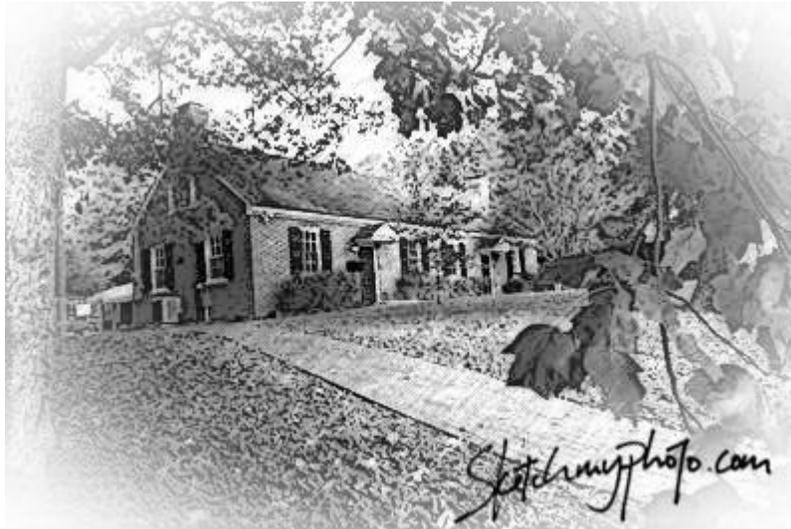


The group would meet of an evening in private homes at first, and would then continue in 1938 by using the Social Room of the Divinity School, then using its York Chapel, and then in a space in the basement at the rear of the University Chapel. This expanding group would make contact with some other 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. 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

SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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 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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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 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."²

1941

[Elbert Russell](#) retired as dean of the Duke 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.³

[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.

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 cancelled that demonstration because [President Franklin Delano Roosevelt](#) had issued Executive Order #8802 forbidding racial discrimination in the employment of workers in defense industries,

2. RELIGION AND CULTURE, the Swarthmore Lecture of 1937 (London: George Allen & Unwin, 1937), 24f

3. 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.

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.

1942

[Elbert Russell](#)'s THE HISTORY OF [QUAKERISM](#) (New York: Macmillan Company).⁴ The Quaker group initiated by Friend Elbert in [Durham, North Carolina](#) would swell with the addition of [conscientious objectors](#) working at the Duke 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

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

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's⁵ 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.



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



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

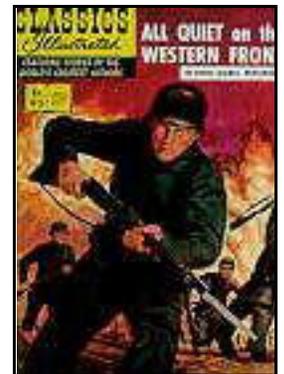
1982-1984	Edward M. Arnett
1984-1986	Calhoun D. Geiger
1986-1988	John P. Stratton
1988-1990	J. Robert Passmore
1990-1992	Karen Cole Stewart
1992-1995	Kathleen Davidson March
1995-1998	Nikki Vangsnes
1998-2000	Co-clerks J. Robert Passmore & Karen Cole Stewart
2000-2002	Amy Brannock
2002-2002	Jamie Hysjulien (Acting)
2002-2005	William Thomas O'Connor
2005-2007	Terry Graedon
2007-2009	Anne Akwari
2009-2012	Joe Graedon
2012-xxxx	Marguerite Dingman

[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.





DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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 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 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



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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 be 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 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.

1944

Because fungus diseases were a major problem not only for civilians but also in the ranks of the military, the Army Medical School asked the Duke University group focusing on fungal infections to author a MANUAL OF CLINICAL MYCOLOGY. Dr. David Tillerson Smith and his associates discovered a drug that would reduce the mortality of North American blastomycosis from 90% to 40%.

Friend Elbert Russell reviewed the movie "Gone With the Wind."



He attended the 50th reunion of his graduating class at Earlham College, delivered the baccalaureate address, and was awarded an honorary Doctor of Divinity degree.

An attitude toward Quakers in the arts: "[The artist] brings something to religion which is essential to the life of man if that life is to reach up to God by every way that is open. What the artists can express of truth and beauty through the symbols of art may have an exact and abiding quality which may not be found by some earnest souls in such symbols of religion as they can use.... For fresh vision and new growth man needs imagination — and so, too, needs the arts in which imagination is expressed. Along the path of the imagination the artist and the mystic may make contact. The revelations of God are not all of one kind. Always the search in art, as in religion, is for the rhythm of relationships, for the unity, the urge, the mystery, the wonder of life that is presented in great art and true religion." —Horace B. Pointing⁶

6. ART, RELIGION, AND THE COMMON LIFE (London: S.C.M.)

1945

When, at the end of [World War II](#), some British members of the [Religious Society of Friends](#) went to Buckingham Palace seeking an audience with King George VI, the monarch inquired who these people were. Informed that they were Quakers, he allegedly responded “Oh, I didn’t know that there were any of them left.”

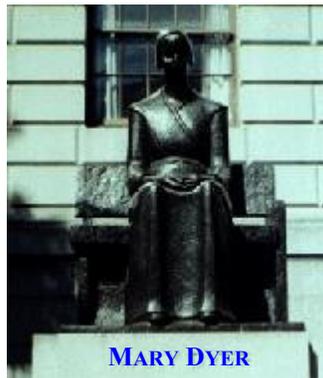
[Dr. Elbert Russell](#) spent the year teaching at Guilford College.

Friend [Rosalind Gower Smith](#) graduated from Duke University in [Durham, North Carolina](#).

Rebelling against their 79-hour work week, some of the [Conscientious Objectors](#) serving as attendants at the Eastern State Mental Hospital in Williamsburg, Virginia refused to report for duty. After extensive negotiations the American Friends Service Committee sent more attendants to the hospital and their work week was pared down to a minimum of 60 hours.

During [WWII](#) 46 alumni of the [Moses Brown School](#) in [Providence, Rhode Island](#) had been killed. (Is there a monument to honor their war dead, anywhere on this supposedly-[Quaker](#) campus?)

The legislature of the Commonwealth of Massachusetts revoked the Edict of Banishment which had been enacted against Mistress [Anne Hutchinson](#) and authorized \$12,000.⁰⁰ to erect a bronze in the memory of the missionary martyr, Friend [Mary Dyer](#) (the statue would actually depict Friend Nancy St. John, wife of the Headmaster of the [Moses Brown School](#)). In downtown [Boston](#) Nancy now faces the bronze of Mistress Hutchinson.⁷



7. In 1865, a paradigmatic old-school dead-white-male thingie in honor of Horace Mann, sculpted by Emma Stebens, had been positioned on the State House grounds, and so these new bronzes in honor of Mistress [Anne Hutchinson](#) and Friend [Mary Dyer](#) were in this era positioned in such a manner as to outflank that old erection — a positioning which has given rise to the idea that the one bronze might be adorned with the so-Mannly locution “You have stepped out of your place, you have rather been a husband than a wife,” the other with the so-Mannly locution “My life not availeth me in comparison to the liberty of truth.”



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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 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.

1947

[Dr. David Tillerson Smith](#)'s FUNGAL DISEASES OF THE LUNGS.

FUNGAL DISEASES OF THE LUNGS

At this point in the USA, 4 deaths out of every 100 were due to [tuberculosis](#). It became evident that strains of *Mycobacterium tuberculosis* had developed that had acquired resistance to [Streptomycin](#).



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

At the midpoint of the 20th century, tuberculosis was recognised by all as the "White Plague," undeniably the most dreaded enemy of the human race by any measure. Whether measured by prevalence, cost, social consequences, sheer misery or any yardstick, I believe that any observer of the time would consider the bacillus of [tuberculosis](#) as the enemy number one of the human race. None of us –myself included– believed that its control could be attained by medical means within this 20th century.

– H. Corwin Hinshaw

1949

May 1: A report of the [Durham](#) monthly meeting of the [Religious Society of Friends](#) listed three Elders, [Friend Susan Gower Smith](#), Friend Donald K. Adams, and Friend Katharine M. Banham.

1950

[Dr. David Tillerson Smith](#) received the honorary degree of Doctor of Literature from his alma mater, Furman University. He became president of the National [Tuberculosis](#) Association. He became an associate professor of medicine in the Department of Preventive Medicine at Duke University (until 1966). His research in the department was dedicated to diagnosis, prevention, and treatment of chronic bacterial, mycotic, and nutritional diseases such as tuberculosis, brucellosis, blastomycosis, and pellagra.

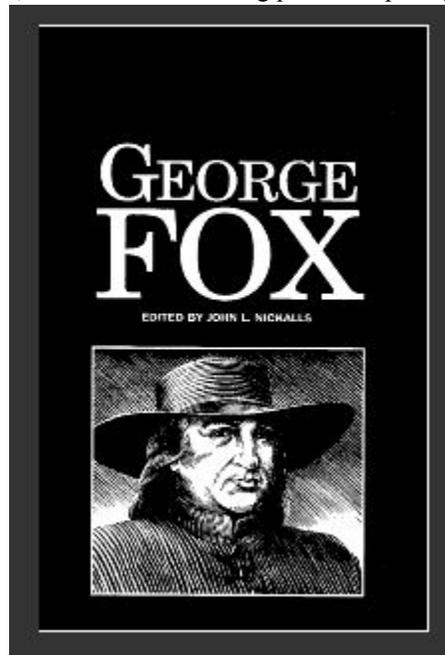


SUSAN GOWER SMITH

DAVID TILLERSON SMITH

1952

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 CONFERENCE / 1216 ARCH STREET PHILADELPHIA, PA 19107 / COVER ILLUSTRATION BY BOB DAHM / 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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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

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	<u>Susan Gower Smith</u>
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	<u>David Tillerson Smith</u>
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



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

1982-1984	Edward M. Arnett
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-xxxx	Marguerite Dingman

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 Eisenhower warned the American people that the current arms race with the USSR, including [nuclear weapons](#), was going to be expensive and long-term.



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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 Dr. Joseph Banks Rhine of the Parapsychology Laboratory at Duke University (it was being suggested that three 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 brot 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.

Have you hears 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



SUSAN GOWER SMITH

DAVID TILLERSON 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 him as Dean of the Divinity School. He remained active in this capacity until



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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 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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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
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

1954

[Dr. David Tillerson Smith](#) became a member of the Program Committee of the International Union Against [Tuberculosis](#) (until 1955).



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

1957

Friend [Milton Sanford Mayer](#)'s THE TRADITION OF FREEDOM.

The 22-room [New England Friends Home](#) at 230 Main Street in [Amesbury, Massachusetts](#) was found no longer to be in compliance with updated state safety standards and notice was given that at the end of the year the facility would need to close down (the basic construction of the building, with long dark stairs, etc., meant that there was no feasible way to meet the new code). At that time, room and board there was \$17 per week for elderly [Quakers](#), \$3 less expensive than for non-Quakers.

[Dr. David Tillerson Smith](#) was awarded the Trudeau Medal for research in [tuberculosis](#) by the American Thoracic Society.

[Kenneth L. Carroll](#)'s "The Fourth Gospel and the Exclusion of Christians from the Synagogue" ([Bulletin of the John Rylands Library](#) 40, pages 19-32).⁸

Professor Piero Sensi and Dr. Maria Teresa Timbal's research group at the Lepetit Pharmaceuticals research lab in Milan, Italy discovered, in a soil sample from a pine forest on the French Riviera, a bacterium *Amycolatopsis rifamycinica* that produced an antibacterial agent that would come to be known as "Rifampicin," and be a major additive to the "PIERS" cocktail-mix of drugs *Pyrazinamide*, [Isoniazid](#), *Ethambutol*, and *Streptomycin* used to treat [tuberculosis](#).

1958

Friend [Floyd Schmoe](#) went to the Middle East to help reopen water wells that had been damaged during the [Egyptian/Israeli](#) wars.

Friend [Milton Mayer](#)'s THE REVOLUTION IN EDUCATION.

[Dr. David Tillerson Smith](#) was awarded the Southern [Tuberculosis](#) Conference Medal for distinguished service.

[Kenneth L. Carroll](#)'s "Talbot County [Quakerism](#) in the Colonial Period" ([Maryland Historical Magazine](#) 53, pages 326-370).

8. In this year, during a raft trip down the Rio Grande, Ken's life was saved in Santa Elena Canyon by his adopted brother Lon Slaughter of San Angelo, Texas.

1960

The Ford Foundation, concerned about the general physical unfitnes of America’s youth, funded a Monsanto Corporation study of a new all-weather playing surface. Initially this new all-weather playing surface would be termed “Chemgrass,” but you are probably more familiar with the product under a later coinage, “Astroturf.” The first experimental Chemgrass playing field would be installed during this decade inside the fieldhouse at the [Moses Brown School](#) of the [Religious Society of Friends](#) in [Providence, Rhode Island](#). The surface would hold up well for more than 25 years. Yea team! Go Quakes!⁹

[Dr. David Tillerson Smith](#) served as consultant for [tuberculosis](#) in the Veterans Administration Hospital system for the Southeastern United States. He received Duke University’s highest recognition by his appointment as James B. Duke Distinguished Professor of Microbiology (the student body would proclaim him “best preclinical teacher”).



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

9. I bet you didn’t know that Quakers had a special thing for competitive team sports!



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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 School¹⁰

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 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

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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

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.

1963

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).





DAVID TILLERSON SMITH

SUSAN GOWER SMITH

1966

[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).



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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.)

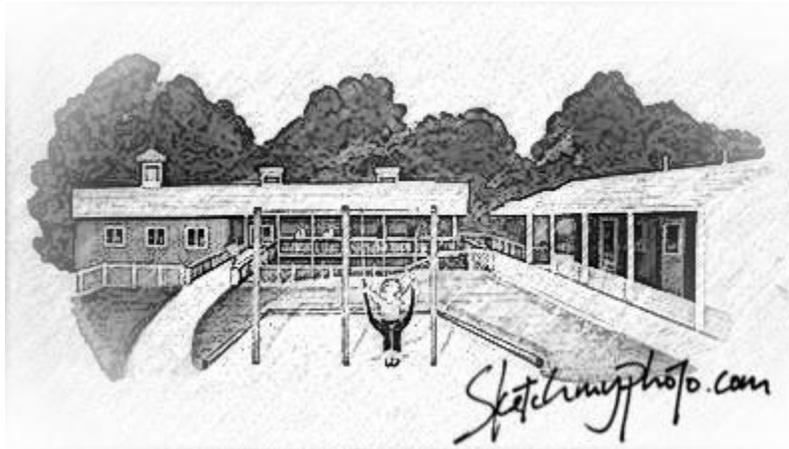
The [Great Meetinghouse](#) of the [Religious Society of Friends](#) in [Newport, Rhode Island](#) was restored under the guidance of Orin M. Bullock, architect, and then presented by its owner, Mrs. Sydney L. Wright, to the Newport Historical Society.

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.

[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.¹¹



11. 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.



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

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	<u>Susan Gower Smith</u>
1957-1960	Frances C. Jeffers
1960-1961	Cyrus M. Johnson
1961-1965	Peter H. Klopfer
1965-1967	Rebecca W. Fillmore
1967-1968	<u>David Tillerson Smith</u>
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



DAVID TILLERSON SMITH

SUSAN GOWER SMITH

1982-1984	Edward M. Arnett
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-xxxx	Marguerite Dingman

1979

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](#).



SUSAN GOWER SMITH

DAVID TILLERSON SMITH

1981

January 20, Tuesday: [David Tillerson Smith](#) died in Arkansas at the age of 82.

As new President Ronald Reagan completed his 20-minute inaugural address, the Islamic Republic of Iran released 52 American hostages after 444 days in captivity at the American embassy in Tehran.

1983

October 3, Monday: [Susan Gower Smith](#) died at the age of 87.

Prepared: May 12, 2013