

StoryCorps interview
with father Duane Warner Smith and daughter Jean Marie Cunningham
December 27, 2006

transcript by daughter Catherine Louise Tedford
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Jean: My name is Jean Cunningham. I am 43 years old. It is December 27th, 2006, and we are in the Lower Manhattan StoryCorps. I am my interviewee's daughter, youngest daughter.

Duane: My name is Duane Smith. I'm 75 years old. Today is December 28th, 2006 (sic). We are in the Lower Manhattan location of StoryCorps, and I am the father of Jean Cunningham.

Jean: So I am going to start in, if it's okay, with some questions about life growing up. It's one of those things that I've never sat and heard what it's like or what is was like, and how you got to be the person you are. So we'll start with some basics, if that's okay....

Duane: Sure.

Jean: ... and just ask about when and where you were born, and get that established. And then tell me about your parents.

Duane: I was born in Cleveland, Ohio, because my mother had been told by her doctor that she should not have any more children. And, although I didn't live in Cleveland, the doctor had said if she had more children, she'd die, and so my father took her to the Cleveland Clinics so that she'd get extra special treatment. We didn't live in Cleveland, we lived in a little country town thirty miles from Cleveland.

Jean: Did she have to go there and stay for a period of time?

Duane: She had to go there and stay and be watched and observed very carefully. I was born naturally. It wasn't a Caesarian birth or anything like that, but it was a hard birth for her, and it was a life-threatening experience.

Jean: And what are your earliest memories of your parents?

Duane: Well, I'm a Depression baby. My father was one of those businessmen who went bankrupt in the crash of the stock market in 1929. He had a small men's clothing store out in Ohio. I'll not forget the day as long as I live when he came home and told my mother that he'd lost everything. We had to sell our house and our car and everything we had, and move out on a farm further out in the country. My earliest memory of them is that they became self-sustaining and [were] able to get themselves through those Depression years by raising their own animals—chickens and cows—and their own vegetables. I remember that, on that farm. I was only five or six years old. I remember my father milking the cows, taking care of it, and doing everything. Even to the extent that my mother was able to provide food for the beggars who came to the door, and there were a lot of beggars in those days, in the '30s when people were just wiped out. People were just destroyed.

But my father was one of these men with a Protestant work ethic, and he was determined that he was going to get back on his feet. The war started in 1940-41, and he immediately went back to the companies that he had gone bankrupt with and made a promise to them that he would repay everything that he owed them if they would loan him enough clothing to get re-started in business, which he did in 1940. He really made a good business in 1941 through the war years, and through the 1940s, and after the war. He was making a really good income, and he paid back every debt he owed. I guess part of that ethic got in me, somehow. I don't know, maybe it's in the genes, but he was determined that he was not going to have his name with a bad credit rating with Dun and Bradstreet. He worked and paid it all off.

The war years were hard years for me because I was with three older brothers, all of whom were draft age. My mother cried every night because they were stationed in dangerous places. One was in what was called the Seabees.

Jean: Which was that?

Duane: Eugene was in the Seabees, and his job was to take the wires off of these mines on mine sweepers. He would go under water. My other brother was in the Army Engineers. That was Jack. His job was to be dropped by parachute behind the enemy lines before the Marines invaded and blow up the bridges and get the place prepared, which he did on Okinawa.

And so I had to watch that; I was too young, and I never was draft age. I went through grade school and went through junior high and high school. I think I would have been about 15 when the war ended, so I was too young ever to be drafted. Although after I finished high school and went on to college and went into divinity school, I did enlist as a chaplain, but our denomination¹ has a quota system, and they told me that the chances were I would never get called up. There were so many ahead of me. I went ahead and finished divinity school and then started out in the ministry in the rural church. And then I got in trouble (laughing)....

Jean: Now let's back for up a minute first, though, before we get to that. I do want to get to.... But tell me how you decided to go from high school to college to divinity school. What did you...? What were your early school years like and why was...? Divinity school is not... I don't know how common a choice it was then, but I don't think it's a common choice now. Was your family spiritual or religious? How did you make this choice?

Duane: Jack had the biggest influence on me.

Jean: What's his age relative to yours?

Duane: He's 81; he's six years older than I am. Believe it or not, the reason he got interested in divinity school was by a Billy Graham crusade. That sounds so incongruous (laughing) with our denomination being a liberal church background. That just piqued his interest, and so he went to

¹ Congregational

Oberlin and applied and got accepted. My father had really planned for all four boys to have their own store, their own men's clothing store.

Jean: And Ollie and Eugene both did, yes?

Duane: Oliver and Eugene and Jack all did.

Jean: I didn't know Jack did.

Duane: Yep. There were two in Willoughby and one in Painesville and one in Mentor. I had the one in Mentor, and Jack and Oliver had the two in Willoughby, and Eugene had the one in Painesville. My father had the thought that we would develop a chain of Smith Brothers, J.A. Smith and Sons, clothing stores throughout Ohio. That was his hope. He was quite disappointed that Jack decided not to go on in business but instead wanted to go on and try divinity school. He wanted to try it to see if he wanted to do it. Once he got there, of course, he found it very exciting and interesting. He was really the influence on me.

I was of the age of the Korean War, not World War II. I was in Ohio Wesleyan from '49 to '53, and so I would have been eligible for draft in the Korean War immediately upon graduation from college. Your question was, how did I get into the school? I pre-enrolled at Oberlin, and I was accepted and classified as 5H, which is the lowest draft classification there is. Then I got accepted at Yale my senior year at Ohio Wesleyan. I applied on a lark. I didn't think I had a ghost of a chance of getting into Yale, and I did. I went there in '53, from '53 to '57.

Jean: Was that the furthest away from your family you had been?

Duane: Yeah, I had never been out of Ohio before then.

Jean: So what made you decide to apply there?

Duane: Well, it had at the time probably the theological giants of the 20th century, the Niebuhr brothers and Paul Tillich and Rudolf Bultmann. These names don't mean anything to you, but they were really the giant theologians of the 20th century, and I couldn't turn that down. Oberlin was an excellent school and ranked high academically. As you know, in Ohio, it's probably ranked number one, but Yale had so many more outstanding faculty that it wasn't a difficult choice, believe me. I knew that's where I was going once I got accepted.

I was very close to Phi Beta Kappa, but I didn't quite make it. I had a straight A average from high school and about a 3.35 average from Ohio Wesleyan. That was enough to get me into Yale, plus the extra-curricular activities that I was so much involved in at Ohio Wesleyan.

Jean: When you were growing up, did you assume that you would go into the clothing store business? I mean until this idea of the ministry came along?

Duane: I pretty much assumed I was heading for the clothing store business until this happened to Jack. I just went along. I was the only student in my class not a member of the ROTC, just to give you an idea of how unusual and rare I was. I mean, every guy there was figuring out some way to

get out of being drafted, so they all joined the ROTC and became second lieutenants and went out from that for two more years in the military, and then they were done with their military. But I didn't. I was never called up.

Jean: Tell me a little bit just before we go on about Grandma Smith, because I have memories of Grandpa Smith as being this kind of stern, compact, didn't smile a lot. Not that he was unloving, but he was just Grandpa Smith.



Jack Alexander Logan Smith and wife Georgia Warner Lyons Smith, 1959
East Bloomfield, NY

Duane: He was an old German (laughing).

Jean: And Grandma Smith I think of as rounder and softer and a little halo of white hair, typical of..., but she was pretty strong herself.

Duane: She was a very strong and independent woman. When I got into divinity school and became active in these social issues, she really stood behind me strongly. She played the role very well, the domestic housewife and mother and all that. She never had a job in her entire lifetime; she never worked for income. She never had to once my father got back on his feet. She was a very, very strong-minded person of very deep convictions. She dared to step up to my father on a lot of these things that he was very conservative about that she didn't go along with.

Jean: Do you know how they met?

Duane: They eloped. My father was 16 years older than my mother. I don't know if you ever knew that. The speculation is that her family did not approve of her marrying an older man. She was 21, and he was 37. And so to solve the problem of the conflict created by her doing this, they eloped and went over to some place in New York, I forget. Silver Springs, New York. Is that right? On the end of Lake Ontario there? There's Depew and five cities right there in a row at the end of the lake. They drove over there and eloped, which was very much unlike my mother and father. They were very traditional.

Jean: Very by the book.

Duane: My mother was Episcopal, and my father was a Disciple of Christ out of West Virginia and southern Ohio. They compromised and became what was then known as the Congregationalists. That's how we got into the Congregational Church in Painesville.

Jean: What role did religion play for you growing up?

Duane: Well, I was so straight in school that it just wasn't imaginable. I had a perfect attendance record in church and Sunday school from first grade through the twelfth grade (laughing). I don't know why; I just got into it, and it became sort of a thing with me, and I was active in the youth group in the church. I had a girlfriend all through the years and had dates with her on Sunday nights. We went through, let's see, all twelve years from the same.... No, we were on Doan Avenue, which was out in the country, and then when we moved back out onto the farm we were on Wood Street in Painesville, so I could walk [to church].

My church background was really motivated more from the tradition of, the popularity of religion in the '40s and '50s. Religion was really riding the wave of approval in those days. It wasn't.... The mainline denominations were not on the decline as they are now, so it was the popular thing to do. That's about the best thing I can say. But I stayed with it and kept on right through...

At Ohio Wesleyan, I got messed up in fraternity life and active in that and got out of religion pretty much. I didn't major in religion.

Jean: Why do you say messed up?

Duane: Well, because I didn't want to be identified as a "pre-theo," one of these guys. They were looked upon as kind of eccentric characters. My activities were really in the fraternity and the debating team. I was captain of the debate team at Ohio Wesleyan for two years. I was president of the fraternity and got wrapped up in a lot of that, and I regret it. I wish I hadn't. I wish I had spent more time on my studies and my schoolwork instead of this nonsense. At that time, fraternities were also very popular and very important for social standing and all that.

Jean: And then on to Yale. What was that like?

Duane: On to Yale. I went on to Yale in '53. It was mind blowing. Just absolutely mind blowing. I was the most conservative, mid-western Ohio Republican you ever saw. To go there and to be exposed to these theological giants, and to get a whole new life experience in terms of going into New Haven, and mixing with.... I think every student in my class, there were 140 in my class, was a Phi Beta Kappa except me (laughing).

Jean: No intimidation there!

Duane: It just really blew me open. It opened me up so it was a whole new world, a whole new experience. I'm so thankful that I did it and not go to Oberlin and stay in Ohio. It radicalized me; I have to say that. That's where I became the rebel, I guess.

Jean: How did that happen? Was that a slow process? Was there someone there who particularly opened your eyes?

Duane: I had the good fortune of spending one year as a roommate of Harvey Cox.² I don't know if you know the name.

Jean: I know the name.

Duane: You know the name from Harvard. He's a prominent professor of the divinity school there now, just retired. We had just endless nighttime conversations and talks, and I was also a classmate of Bill Coffin, the head of the anti-war movement.³ I had the same experience with him. I had many, many conversations with both of them. You just can't not be influenced by people like this; they're so powerful in their thinking and so much farther along than I was that that became important to me. That was how I ended up getting into the further troubles later on (laughing).

Jean: So let's talk about what happened after you graduated from school.

Duane: My first church was in East Bloomfield, New York, for five years. I knew within a year or two after being there that the parish ministry was just not my future.

Jean: What made you feel that?

Duane: The biggest event in the life year of this church was an antique show. They spent a month getting ready for this antique show, and the money made from that antique show provided half of the budget of the church for the whole year. To me, it made no sense that I had all this preparation and theological background and training to go out and do antique shows and strawberry festivals and Bingo and all this other stuff that I was seeing as being characteristic of the churches that I was familiar with. That's exactly what was going on. I applied to what was called the Division of Church Extension of the denomination in New York City here and asked if there were any places in the country where there were no churches of our denomination, if I could be considered for it. It just so happened that there was an opening in Florida, and they took me to go to Delray Beach, Florida, in 1961. I interviewed in 1961 and went down at the end of '61 and '62, and started a new church from scratch.

Jean: How does that work?

Duane: It's just hard work (laughing). Knocking on doors, really going out, and beating the pavement.

Jean: Did you have space?

² Harvey G. Cox, Jr. See <http://hds.harvard.edu/people/harvey-g-cox> and https://en.wikipedia.org/wiki/Harvey_Cox.

³ Rev. William Sloan Coffin. See <http://www.williamsloane Coffin.org/> and https://en.wikipedia.org/wiki/William_Sloane_Coffin.

Duane: We had no building, we had nothing. We had an old garage that we had our meetings in at the beginning, and then there was an old Southern Baptist church that was..., the building was deteriorated. They got out of it and built a new one, and they allowed us to use that to hold our services in for the first year that I was down there. The building collapsed. There was a Delray Beach Playhouse, and they let us hold services in that for a while. By the time I had been there three years, we had a new church building put up. I built the congregation up to about close to three hundred members in that time. It was a typical Florida gold coast city in that, as you know, the northerners come down from October to April, and the city is empty from then on. Every Sunday from October on, there would be three or four hundred people in the congregation, and then in July, there'd be fifty, if I was lucky (laughing).



Church of the Palms, Delray Beach, Florida

It was through my contact with Bill Coffin and Harvey Cox that I became the area coordinator for the Southern Christian Leadership Conference for the gold coast of Florida, the east coast. I began to get active in the civil rights movement and in civil rights work. I don't know how much of this you want to hear.

Jean: Dive right in.

Duane: Well, it was a frightening experience. I was responsible for organizing marches in St. Augustine and in Birmingham, and I'm trying to think of the other cities, Daytona. I organized three of them, and when I came back from the march in St. Augustine, they had dynamited the church.⁴ It was a brand new building. Florida is built on sand, and they have no basements. They have sprinkler systems to water the lawn. Whoever did the damage broke the caps on all the sprinkler systems and flooded the whole building, so everything was destroyed. The FBI came to my office and handcuffed me and took me to the sheriff and arrested me because they said it was my fault.

⁴ The damage probably would have occurred after the new Church of the Palms was dedicated on January 23-24, 1965. Duane interviewed for a minister position at the Congregational Church in Poughkeepsie in July 1965 and was installed in November that same year.

Jean: Interesting perspective (laughing). How did the rest of your congregation respond to all of this? Were they aware?

Duane: They strongly disapproved of it, and that made it further worse. I was receiving just endless, anonymous threat letters and telephone calls at 3:00-o-clock in the morning. That was frightening. That's what upset me. I reached a point where I felt that I was trapped. I couldn't get out. When they handcuffed me and turned me over.... The FBI handcuffed me. They came to my office one day, literally, and two FBI agents took me to the sheriff and handed me to him and said, "Take good care of Reverend Smith." I was watching, and I saw the FBI agent wink to the sheriff when he said it. And the sheriff said, "Yeah, we'll take good care of him," and I knew I was a dead man.

The FBI said to me, "We'll put a guard on your house for thirty days," and they did. They tapped and bugged our phone lines. You were about a year-and-a-half old. They did total surveillance of everything I did. I couldn't leave the house. For a while I sent you and Cathy and Carrie down with your mother to stay with her mother in Miami Beach, because I was worried about your safety. I stayed in the house most of the time. The FBI said, "After thirty days, you have to carry a gun." I refused to carry a gun because I don't believe in guns, for one thing. For another thing, they were shooting civil rights workers and claiming self defense if they had guns on them. One of my best friends was killed, Bill Edwards, this way. I said no, no way. I desperately started contacting my connections up north to get out of Florida, somehow to get out; I had thirty days to get out. I contacted New York, Massachusetts, Connecticut, Ohio, Vermont, and New Hampshire, which are all Congregational strongholds—big numbers of churches—and begged them if I could get out. What hurt so much was that they all wrote back and said, "What's wrong with you? Why are you wanting to do this? There must be something wrong with you, that you would want to get out of Florida, that you would want to leave a church you just built?" Luckily, the guy who was the area minister for the church that I had served in East Bloomfield remembered me and gave my name to the church in Poughkeepsie, which was a dying inner city church. I was the 85th candidate for the Poughkeepsie city church. Eighty-five (sic) men before me turned it down because it was a split divided dying church. Half the people wanted to move out of the city, and half wanted to stay there, so nobody would touch it. I was desperate for a church, and they were desperate for a minister. That's how I got to Poughkeepsie in '65.

That's also when I got caught up in the anti-war movement with Bill Coffin. I became the equivalent of that position with a group called Clergy and Laymen Concerned about Vietnam.⁵ I was the area director for the metropolitan New York area. Not New York City but above, north of New York—Westchester County up. I went on all those marches, and I participated. I became acquainted with Dr. King. Well, I got acquainted with Dr. King in the south in the civil rights movement, but I also got acquainted with him in the anti-war movement when I came up to Poughkeepsie. I really got to know him better up here, up in New York when he got into the anti-war movement and the Clergy and Laymen Concerned group. Then, it [consisted of] Bill Coffin, Dr. King, Dr. Spock, and Harvey Cox. There were four or five others, very prominent clergymen, who were all heading that movement. They just happened to be classmates of mine, good friends of mine from divinity school.

⁵ Founded in October 1965. For more information, see <http://www.thekingcenter.org/archive/theme/639> and http://kingencyclopedia.stanford.edu/encyclopedia/encyclopedia/enc_clergy_and_laymen_concerned_about_vietnam_cal_cav/

Jean: How did that play out in Poughkeepsie?

Duane: I got in the same trouble. I have a propensity for this somehow. The church didn't approve of it; they didn't like it. They held meetings. As a matter of fact, the deacons called a meeting of the congregation and voted on whether or not to continue me. This just went on and on and on and on, to the point that I reached a point that I can't go on with this. I went over to the community college and inquired about teaching. The president of the college was a member of my congregation and knew me. He welcomed me and let me start teaching part-time in '71. I went in full-time in '72, and I left the ministry.

Jean: Do you have any regrets?

Duane: I have no regrets. I regret certain aspects of church life and parish life. The United Church of Christ is probably the most liberal denomination in America, more so than the Unitarians. When I got into that and got in to performing same-sex marriages and Planned Parenthood.... I became president of Planned Parenthood [in Dutchess County] and was involved in the anti-war movement. I don't know if this is something that runs in Smith genes or what, but I got involved in all of these things that were just too controversial for the church. I could not see going on for the rest of my life in a situation where people didn't approve of what I was doing. I felt I was doing what I should be doing as a minister. It was a very unsettling experience to go through; it was the most existentially threatening moment of my life when I was in Florida, and I felt I was trapped, that I couldn't get out.

Jean: Did they ever find out who had done the damage?

Duane: The sheriff of Palm Beach County was the Wizard of the Ku Klux Klan.

Jean: So the investigation was probably not very thorough.

Duane: It didn't go anywhere. He was a Klansman. They suspect that the Klan did the damage, and they suspect that, believe it or not, I'm ashamed to say this, they suspect that most of the anonymous.... They have all this stuff on their files. They gave me one of these heavy plastic containers you're supposed to put anything you get, so you don't get your fingerprints on it, because the FBI wants to fingerprint it. Anything that came I was supposed to put right into that. I still have that plastic container. I was supposed to turn that over to them, and they suspect it came from people within my congregation. That made it all the worse.

So I continued [with teaching] and started the prison teaching back in '69-'70 and have been in that ever since. It's still there (laughing).

Jean: It's a natural step, but on the other hand, it's a fairly unusual thing to do. How did you get involved with that? What was the connection there?

Duane: In which one?

Jean: In the prison teaching, the first time you went to do that.

Duane: I think there's a part of me that's just naïve. That's all I can say. I've never, in all the years I've been in... I've been in the worst prisons there are. Green Haven is a multi-maximum security prison, and I've never felt afraid. I've felt afraid of the guards, but I don't feel afraid of the inmates, and I don't now.

Jean: Do you feel like you're making a difference in these guys' lives?

Duane: Absolutely. I really see light bulbs go on. That's what makes it valuable and worthwhile to me to continue doing it.

Jean: How has that experience in the prisons changed over the last ten years? Has it?

Duane: Governor Paturkey⁶ abolished all inmate education, so there isn't any anymore (laughing).

Jean: But you're still there.

Duane: I'm there as a volunteer and teaching college courses, but there's no credit now. They will get college credit from Boricua College in New York City, a Puerto Rican college, when they are released from prison, but they don't get the credits until they get out.

I don't know what it is, whether it's just being naïve or being....

Jean: Optimistic?

Duane: I know this sounds terribly egotistic, egocentric, but I feel that I have a personality very much like Martin Luther King did. Injustice just drives me crazy. I just can't stand it when I see it in our society. When I see discrimination and homophobia and racism and sexism and these things, and hear it in people, it puts me in a rage. And King was the same way. You just can't sit still and not get into it and get involved in it. The guy that tried to kill me when I was the head of Planned Parenthood came into my office and said, "I've come here because God has sent me to clean up the college of people like you." You wonder where their heads are? They're crazy. Somebody's got to have some sense and some sanity with respect to what's going on, and what it means, really, to be a religious person. I may not be a religious person in the sense of organized religion today, but I feel myself to be a very religious person in terms of my ministry and my work and what I've done. The only regret I have is that if I had it to do over again, I would have gone on from Yale and got my Ph.D. then and gone right into college teaching, which I should have done, instead of wasting that 19 years in those three different churches. Then, I could have done anything I wanted to do in these issues and getting involved in them. I would have had the freedom to do it.

Jean: I don't know if this is a wrong impression, but the way you characterize that, it sounds like your greatest impact may not have been through church and through being a minister, but I wonder in terms of the younger generations of people coming through church and your interaction with the youth groups and the younger adults, if you feel like you had an impact there?

⁶ George Pataki

Duane: I reached the younger people.

Jean: That's one of the things I remember—the connections, the kids over to the house.

Duane: I got through to them, but with the older people it was hopeless. They couldn't wait to get rid of me. I don't have regrets about it except I miss maybe the community, if there is a community. In every church I was a minister, I was the only Democrat. I'm not joking. There was not another Democrat. How can you minister to people that you can't communicate with, in terms of issues and this sort of thing, and who resent what you're doing in terms of the issues you think religious people ought to be involved in? I mentioned the antique show in East Bloomfield. The biggest event in the year in the Delray Beach church was what they called the "Poinsettia Tea" (laughing). I kid you not. They worked for months organizing this thing and raised ten or twenty thousand dollars of the budget of the church. That wasn't my life, I'm sorry. [There were] more important things to do.

Jean: I'm going to wrap it up at that, but I am going to choose one last question off of the list, and this is just a silly one. Did you have a nickname growing up?

Duane: Yeah, I did. "Dewey."⁷

Jean: Where did that come from? Duane, of course.

Duane: I first got it at college at Ohio Wesleyan.

Jean: So it wasn't a nickname amongst your brothers and sister?

Duane: No, no. I had a grandmother who couldn't pronounce my name who called me "Drain" (laughing). Oliver picked it up and started calling me Drain, and now Jack still does today. My grandmother had a speech impediment and couldn't say Duane. She said Drain, and of course, Oliver just grabbed a hold of it, and that's what I was known as. That wasn't a nickname; that was just a thing they picked up. In college, if you asked for Duane Smith, no one would have known who you were asking for. If they said Dewey, they'd have known right away they'd got me. It stuck all the way through my bachelor's, my master's, and my Ph.D. (laughing), through all three.

Jean: Then it got lost somewhere along the way.

Duane: Then it got lost.

Jean: That's it for me. Any closing comments?

Duane: I think I've done too much. I don't know what our time is.

Jean: We got the five-minute warning a few minutes ago, so I think we're good. Thank you.

Duane: Thank you. My honor.

⁷ [not sure of spelling]

To the Editor

~~This~~ week in Selma, Alabama, one of my colleagues in the ministry died as the result of a brutal, senseless beating at the hands of some people who objected to his presence in their city. One week ago today, Sunday, March 7, 1965, will go down in the history books as "bloody Sunday" in Selma, Alabama. That was the day when state troopers and mounted deputies, armed with tear gas, whips, clubs, ropes and chains waded into a group of praying Negroes.

The scene in Selma, Alabama can only be described as that of a police state. Heavily armed men can attack women and children. Possemen can use bull whips on fleeing Negroes trying to run away from them. Governor George C. Wallace by authorizing state troopers, sheriff's deputies, and members of a volunteer posse to attack a group of private citizens, has written another shameful page in his own record and in the history of Alabama. As Dr. Norman Vincent Peale stated in a telegram to President Johnson: "This was the kind of action we associated with Hitler's storm troopers, and not with American peace officers."

What has happened in Alabama this past week disgraces not only the state of Alabama - it disgraces every citizen of the country in which such a thing can happen. Law and freedom are interdependent. Our freedom is safe only so long as it is protected by law - as long as that law is justly written and fairly administered.

Freedom will not be stopped by the use of terror and brutality. The cause of the American Negro in demanding his right to assemble peacefully and to petition his elected officials for redress of his grievances is as old as free government and as plain as the Declaration of Independence. His cause is just and calls for the support of his fellow American citizens. It calls for prayer, it calls for perseverance, it calls for non-violent protest, that the due processes of law will overcome that injustice against the Negro which has been so deeply entrenched in our society.

Rev. Duane W. Smith

Letter to the editor, March 14, 1965; possibly appeared in the *Miami Herald* (?)