

Keene Observance 11/6/90

Audience noise

SULL: Good evening and welcome to tonight's event, Jonathan Daniels 25 Years Later: A Remembrance. We're really so pleased that so many people from so many parts of the country could come tonight and join us in a celebration and remembrance of Jonathan Daniels. I think the people who are um, participants in the history are really so happy that ah, we're having this event, bringing them together and letting them share their um, moving ah, experiences down in Selma and we're also happy that so many local people and kids from the elementary school could join us as well. So ah, it looks like a very nice event. I'd like to thank the office of the president, the office of the vice president for student affairs and the office of the Dean of Arts and Humanities for their sponsorship of the program ah, and I'd like to give a special thanks to Jane Hammond who managed to keep the organization going which is always a task when one's working with professors ah, she kept us in line.

For those who don't know much about Jonathan, let me just in the briefest way, mention a few things about his life and also if you think about the importance of the memory of his life. Jon ah, as most of you know, was a native of Keene, NH born in 1939. His parents, Dr. Daniels was very much a loved doctor who took it upon himself to make house calls when needed. His wife, Connie, is remembered for her work in the Ecumenical and the Peace Movements in Keene. We still have wonderful memories of Connie. Jon later graduated from Keene High School in 1957 and as a great surprise to many went to Virginia Military Institute ah, where he graduated in 1961 and was elected class valedictorian. Um, after that, he went through a period of inner searching um, and eventually decided to enter the ministry and enrolled in the Episcopal Theological School in Cambridge. During his second year in March of 1965, immediately after Bloody Sunday, when ah, civil rights activists began or tried to begin the march from Selma to Montgomery and were turned back and brutally beaten at Pettis Bridge. Dr. King gave a national address and called for volunteers to come down to Selma and join in the attempt to not only complete the march but also to register afro-american voters. Ah, Jonathan and Judith heard that call and decided to venture down and ah, to Lincoln and a while later they engaged in such things as integrating or trying to integrate St. Paul's Episcopla Church ah, they worked in getting children, trying to bring them some comfort and aid. They got engaged in a number of projects trying to better the lives of some of the citizens and Davis county citizens and they also lived with black families and got to know what that life was all about. Um, Judith eventually returned to Cambridge, Jon went back to Selma for the summer of 65 and then became involved in the voter registration project ah, on several projects in lowndes County which was considered the most dangerous county to do any activist work in. And in August, while they were demonstrating in Fort Deposit against the

practices of a local grocer, um, they were arrested, Jonathan and about 20 odd other people and shipped in a garbage truck to the county jail in Hayneville. they spent 6 days in the county jail, were mysteriously released and more or less forced from the ah, jail property and found their way to the cash grocery store. They um, were confronted by a special deputy sheriff, Tom Coleman, um, who pointed a gun um, at Jon and the people with him and then fatally shot ah, Jon Daniels and wounded Father Richard Morrisroe. Um, Jonathan was 26 when he died in Hayneville, Alabama.

I think it's important to keep in mind when we're remembering Jon tonight, we also have to remember the countless thousands of activists who also put their lives and livelihood on the line and a lot of those people never get their story told and they're people from communities, local people who had to face the hardships not only of the demonstration but face an encounter of the adversary every day and they certainly put their lives in jeopardy. In our interviews, we were really impressed with the courage of 9 year olds who would consciously consider that they might lose their lives and then decide to go on a demonstration. So there are all of these people who did marvelous things. For example um, and courageous things, for example, there was a young man, Jimmy Lee Jackson, from Marion, Alabama, who died shortly, just 3 weeks before Jonathan arrived in Selma. He was demonstrating in Marion um, Alabama and the state police blew the ??? party, went after Jimmy Lee Jackson's mother and ah, while defending his mother, Jimmy Lee Jackson was beaten, clubbed, shot, persued in the streets and finally died soon there after. So there are all these stories and ah, Jonathan would, I think, appreciate it if he could be seen as, as one of many who ah, participated in these very moving, moving, events. As for the people in Keene, um, I think Jonathan is a story that we like to hear talked about for another reason. But one thing, it links us, I think, to a larger world. Sometimes in New Hampshire we feel isolated from the rest of the world but when we have stories like Jonathan's we know that the national scene is our scene and that we need to think about the continuing problems that exist in the world and think about doing things like Jonathan did. So he's a kind of constant reminder of that to us. He's also a wonderful model in so many different ways. He's a model for social activism which is an endangered species of behavior in our time. He's a model of intelligence, he's a model of courage and compassion and as I listen to people who were close to Jonathan, he was so sensitive to the needs of others um, that he was able to tell a joke when a joke needed to be told, he was able to smile when a smile would help. He was able to um, say nothing when nothing should be said. he was able to play a role he knew he should play. He was able to do things when they needed to be done and ah, he would be so sensitive he could compliment people when they just needed to be complimented and ah, I think we're very lucky to have somebody like Jonathan to link us to ah, and to remind us of possible models of behavior that he ????? and we're very lucky tonight that we have so many people who worked with

Jonathan and are going to share their stories about Jonathan.

We thought before we began that part of the program tonight, we ought to begin with a little music, that that seemed appropriate. It also seems appropriate that we're meeting on a lecture night. The ????? was a big, big problem, ah, in the south and the meeting tonight sort of highlights that um, that action that was going on there. So before we begin to talk about those things ah, we're going to have some music and it's going to be presented ah, by 2 of the KSC faculty members from the music department, Dr. Carlessa Emerson who will sing for us and she'll be accompanied by Prof. Marion Golden and I hope I get this right. Um, the first 3 songs that they'll do ah, include "This Little Light of Mine" arranged by John Burke, "Oh Freedom" by Evelyn White and third, "I Want Jesus To Walk With Me" arranged by Falkner. So we all, we thank both of the professor singers for helping us with thsi.
(Audience claps)

Singing

SULL: Hard to do anything after a song. Ah, but we're now, met some of Jonathan's coworkers to tell us about Jonathan and your experiences with Jonathan and our first speaker will be Rev. Judith Upham um, who as I said in my introductory remarks, initially went down with Jonathan to Selma. At that time she was ah, a classmate at the Episcopal Theological Seminary but the didn't allow women to be ministers in thos days and one of the interesting things I think is that times have changed a bit and ah, Judith Upham is now Rev. Upham and we're pleased to have you here tonight. She is a minister at Grace Episcopal Church in Syracuse, New York. Welcome Judith (clapping)

JUDITH: It's hard to know where to start. Just to open the question, what's a nice girl or a nice boy like you doing in a plce like this? and ah, the answer is god threw us there. I certainly had no intention of going to Selma and doing some crazy thing like that and yet, when the time came, we watched the Tv and what had happened and several people from the seminary would go. Jon said, "You're coming with us" and instead of saying no which I planned to say, I found myself saying "How are we getting there?" (laughing). (BEEP) I've been praying what to do and I'll do it. That was not what I had in mind. Having gotten there, we found I think, community in a way we had not ever found it before. There's something about making up your mind to lay down your life, that's what it takes for somebody else, to witness to what is important in the world to what god wants us to be which is brothers and sisters, all one. It was exciting, it was scarey, it was fun. I remember crazy days like the day we came back from the Camden demonstration with a tear gas canaster which we collected as a souvenir. ??????volkswagon and the trunk in a volkswagon is in the front and we hadn't driven more than 20 miles when we realized couldn't see to drive because the tear gas was left

in the ???? and kept flying in the car which ????? to stop and move the canister to the back where it wouldn't blow in our face. There were long days and there were short days. We did all sorts of things. We marched alot, we helped kids write college applications, we took people out for dinner often um, went into Montgomery about once a week, partly to get out of Selma and partly to just go shopping, buy a pair of jeans whatever, partly ?????? always taking people with us. We moved back and forth between St. Paul's in Selma which was the episcopal church which was our church which the first few times we went wouldn't let us in. After that they let us in but they made us sit in the back. We didn't mind too much, it wasn't that different. Across the altar that had inscribed "He is not here around the corner for he has risen." We agreed to the first half anyway (laughing) then went to the black roman catholic church to worship. At the same time tried very hard to care about the people who were members at St. Pauls, who despite some of them having great education were ignorant as we were ignorant. Learned all sorts of things that we didn't want to learn.

Jon was special but he was no special, no more special than any of us are. As I think about what we need to remember after 25 years, it's something like the decisions we make all of our lives all feed into the decisions we make later, the decisions we make in a crisis. Jon did what he did because of what he always did, he was becoming and could as easily been anybody else. Maybe others wouldn't have done quite the same but they might have. Jon had his faults like anyone else. When I was a kid I used to think that saints as these people with long robes and they lived way back then. Well, I discovered an awful lot of people Jon really took me way back then ah, it was over half my lifetime ago which is difficult to believe. Some days it's like yesterday.....What counts in life is the communities that we built as we, all of us, work to be god's people, I can't help preaching. Sorry about that (laughing) as we all of us remember that we are indeed one body and we belong to each other and that Jon is still as alive as we are. We are already as dead as he because which piece of life we live in maybe isn't the thing that's most important. What's most important is what do we do with the time we have? We all must ???? or something (BEEP BEEP) the question is whether or not it's for something worth while, whether or not we have spent our lives for something that counts. (Audience claps)

SULL: I want to acknowledge President STurnick, who I should have introduced 5 minutes ago and want to say that we're especially appreciative of President Sturnik's attempt to greet to Keene in a number of ways, diverse views, divers opinions, diverse um, kinds of people and ah, this following week we'll have some symposiums on women's rights as well as questions of civil rights today. I think that's very healthysign at Keene State ah, we appreciate that, please welcome President Sturnick (audience claps)

STURNIK: What I have to say is really so inconsequential compared to what everybody else has to say tonight but, it is important that I tell you a couple of things. We welcome you and on behalf of the college we welcome the spirit that is in this lecture hall this evening. I especially want to extend the warmest welcome of the college to the guests that we have who participated in the experience of terror but also a real illumination that surrounded the death of Jonathan Daniels. I also especially want to welcome the elementary school children who are here. Role models are very important and it's important to have them whether you're 5 or 9 or 15 or 50 or whatever and Jonathan Daniels is a wonderful role model. And I want to talk just very briefly about heroism because what we are really doing tonight is remembering a hero. As everyone has said, a hero who is one of many heroes in the events of that time but who never the less, not only changed a community and a county, a county known as Bloody Lowndes....but helped change a whole nation and a whole society and if anything is worth remembering, that kind of heroic action is.....I'm thinking right now of Joseph Cambell who wrote so majestically about heroes and heroism and one of the things that Joseph Cambell said is that a hero is created when an individual feels that something has been lost and that something is so important it needs to be recovered even if recovering involves a quest and danger to one's very life. That certainly is true of Jonathan Daniels. He did see, he was embarked on a quest and because he had that kind of courage, he has changed forever, our understanding of the human experience and the meaning of life and of the possibility of humanity and I'm very glad to be in the audience this evening, thank you.
(Audience claps)

SULL: Our next speaker is Professor Gloria House who ah, came down to Selma from Berkley California in 1965 and was a SNCC worker and now teaches in the university's studies program at Wayne State University. One of the things that made my afternoon a little more pleasurable was that ah, Gloria House revealed to me that in the midst of all this civil rights stuff she was working on her master's degree in T.S. Elliot and um, it's amazing that these 2 worlds come together ah, for me who is talking about Elliot this afternoon and also dealing with the ah, pains and anguish of the civil rights movement. So please welcome Prof. Gloria House (Audience claps)

GLORIA: (BEEP)celebrate and good evening everyone and I would like to thank ah, Dr. Sturnik and the other administrators who have made it possible for all of us to be back, to be here in Keene and celebrating Jonathan and celebrating and remembering Jonathan.....I'd also like to thank Dr. Sullivan and Dr. Benaquist for this project that has gone on now for 4 years, the effort to document the life of this very special human being whom we all love. I wanted to be here to celebrate with everyone. Jonathan became very much a part of my life in a short period. I only knew him for a couple of minths in the summer of 65. You all ready

know the story of our picketing at that store in Fort Deposit and our being arrested and our going to jail and our spending 6 days in there and then finding ourselves in the line of fire and losing Jonathan and watching Father Morrisroe be shot down.....So I don't want to go over that particular part of the story. What I want to try to say to you is what I thought was so special about Jonathan and ah, the question came up earlier this morning and I tried to answer it. I've got to see if I can do a better job of it this evening with you. Um, I met Jonathan at the West's home which was where he stayed when he was in Selma Alabama (BEEP) and ah, went with him and Stokely Carmichael in and out of Lowndes County to do the work that was being done there. But I can remember the day that Jonathan and I were sitting on the porch of the house where we had a little freedom school there in Selma, sitting on the porch, Jonathan discovered that I was an episcopalian and ah, we had another reason for bonding and he said with great glee "Oh, then we can go to church together" and um, as you probably know, St. Pauls was not integrated at that point and um, I was very happy to go to church with Jonathan. Ah, we did do that ah, those were not happy experiences. We took communion, after we took communion, the rest of the congregation refused to take communion. The priest would not shake our hand at the end of the service, would not welcome us there. Those were not happy experiences but we did them and Jonathan did them with, not a sense of vengeance, not a sense of anger but a sense of doing what was necessary and that's something that I want to try to share with you.

Jonathan was extraordinary in his taking on the spirit of the struggle without taking on the spirit of vengeance, without taking on the spirit of rejection or hostility towards the people who stepped in our way and that was very special for all of us who worked with him. I think that he must have very early come to grips with the whole question of death because there was no fear in him. There was no fear in him.....I think that he must have very early understood that his mission was to do exactly, his calling was to do exactly what he was doing with us there in Selma and in Lowndes County because he didn't seem to have any questions or hesitation about it at all. His life and this gift, this understanding um, was something of a miracle for all of us who worked with him. As Judith said, it wasn't that he didn't have his own little peaks and his own special things that puzzled us. I'm not trying to make into someone not human. I'm trying to say to you that this human being had the extraordinary gift of being present in the, of being ready to make whatever sacrifices necessary and to do it without a sense of vengeance but with a sense of ????? of fulfilling his mission and that was very important to us. So I'm very happy to be celebrating his life. I don't remember him as gone. I feel him very much as present now and there's one other important thing I'd like to share with you. I sense that in coming together and being brought together by um, Bill Sullivan and Larry Benquist, those of us who were with Jonathan 25 years ago are reactivating a circle of commitment, a circle of committed work that should

have been reactivated long ago. So Jonathan is active right now with us and I think that's the real reason to celebrate. I haven't seen Ruby Sales since 1965. I hadn't seen Richard Morrisroe since 1965. I hadn't met Marc Oliver who was so close to Jonathan. So this presence in Keene, this celebration is very, very special to me and I feel it is the beginning of a reactivation of the unbroken circle that Jonathan knew very, very, well. Thank you very much (Audience claps)

SULL: That may be better news than what comes out of the election tonight (laughing). We'd like to introduce now Ms. Ruby Sales who was also a SNCC worker and worked with Jon in Selma and Lowndes County. She's presently the head of black women voices, the performing arts group in Washington, DC, so please welcome MS. Ruby Sales (audience claps)

RUBY: Thank you (BEEP BEEP BEEP) to be able ?????? that we would come together to celebrate Jonathan ?????? and it is also a coming home for each of us who were part of this circle in Alabama and it reminds me of (BEEP...BEEP BEEP BEEP BEEP) words that were at the very heart of black values and those words say that we are here today because of someone else and we pause or we acknowledge that we are here today because of someone else. In Africa American communities and in African societies, on very special occasions when people come together to celebrate or to offer that which is sacred, they do a ceremony and that ceremony is called Pua Maibasha. In Pua Maibasha, they call up the names of the ancestors and they celebrate the ancestors names. In the calling of the names of the ancestors, they raise 3 important philosophical and historical questions and those questions are Where we've come, Where we are today and Our hopes for the future. Tonight, I pour a libation and honor the name of Jonathan Daniels. In Pua Maibasha, I'd like to talk a little bit about Jonathan's life, where he came from and I'd like to put that within a historical continuum and a context.

In coming to Alabama, Jonathan Daniels stepped outside of a parochial view of the world to dream larger and bigger visions. In the 1960s, to be white and to be male was to have many entitlements and many prerogatives and when I think of Jonathan Daniels, I think of someone...who thought it wasn't enough for him to have those prerogatives, that it was important that every person in a society have those prerogatives, and that's what being part of the movement was. About opening up the circle and enlarging the circle so that other people could stand. So that's important to stand and looking at Jonathan's life, we look at him as an individual but we place him within the context of a historical continuum versus all of the abolitionist movement in this country. It's all, it was not a coincidence that Jonathan Daniels came from New England, that he came out of the continuum, out of the historical abolitionist movement and the abolitionists believed that enslavement was not only an evil that harmed and enslaved Africans but it was an evil

that spoke to the very hearts of white America and that in order to purify the stain within, that enslavement had to be abolished. So they saw their work as nonmissionary work of just liberating African Americans but they saw their work as a liberation of their souls and their selves. That was the spirit of the civil rights movement and that's the spirit that I think of when I think of Jonathan's life work and who he was and why he was there. And the other thing that I think about when I think about that is that it was a continuum that represents the best of who America can be and who America is. I often think of America as 2 Americas, the good America and the bad America and I think of the need, what has also been an important part of history of this country is that any time the bad America has gone berserk and has gotten out of control, we rely on that, that redemptive spirit to bring us back to the core of who we are and I want to say that the important part of doing the work, of listening to one's inner voices and mobilizing around the theme of one vote, went to the heart of a very important value of the democracy and the right to speak. The right for people to have voice and the right for people to speak their lives in their own voice. So Jonathan's commitment must be understood as a commitment.....that enables African Americans in the south who had been denied the voice by Jom Crow, an opportunity to have voice. And the other important historical message that we draw from the experience of being in that circle in Alabama was that often times in American society, black people and white people have come together and formed coalitions to do the work that will enoble and make all of our lives better. So our being together in Alabama was not an abirition, it was very much within the context (BEEP) of American life and social history and it must be viewed that way.....And we ponder the last question about our hopes for the future and what Jonathan's life means to our hopes for the future....I think that we're in a period, as we look at the rape on Wall Street, as we look at unharnessed greed in American society, as we look at the overwhelming materialism, as we look at the lack of spiritual commitment.....Jonathan's life in the civil rights movement and the history that all of that comes out of permits us an opportunity to reconsider and answer the calling and make a commitment to give voice to the real meaning of the abolitionist movement, the civil rights movement and the women's rights movement. Thank you (Audience claps) END SIDE ONE

SULL: with Jonathan again in Alabam, and he was part possible of a um, a particular branch or organization within the episcopal church called ESCRU or the Episcopal Society for Cultural and Racial Unity and ah, Jon was originally in Alabama working under the auspices of that group and then Marc joined him later on. Um, Mark said ah, um, in our interviews today that he was sort of like a little, more like a littel brother coming to work with Jonathan down in Selma. Mark comes all the way from Ketchum, Idaho for this event and um, we're so happy to have him with us. So please welcome Marc Oliver (Audience claps)

MARC: (BEEP BEEP BEEP) Thanks Bill, and thanks Larry for having this....this wonderful event ah,this gathering means a lot to me personally.....not since Jon's death had I been around people who knew him, cared about him ah, loved him. For me ah, what's happening today, tonight and tomorrow at the Episcopal Divinity School in Cambridge, are really ah, the end of a 25 year grieving period I've had about Jonathan. It's hard to grieve alone and ah, I didn't do such a good job of it ah, so being here and being around other people.....being ??????? meeting Richard and have just really been a happy, a feeling finishing the ah, a quiet chapter in my little life. Um.....I'm wearing a button tonight that I haven't had on for 25 years and it represents the organization within my church that was involved in social action and racial issues. I'm very proud to wear this button um, Jon always wore a little version of it, a little black one with a cross that just had the letters ESCRU on it.....It's because of the Rev. John Morris who is the executive director of ESCRU and my mom, Mary Eunice Oliver, who put me in contact with Jon and ??? that I got assigned to Selma for that summer. I had also been on the march like so many others here and ?????? back. It's funny, that same feeling about going back down there is the same feeling I had about coming to Keene. I just had to be here ah,it was just overwhelming. I had to get to this meeting tonight and be here with these other folks that I share so much with um.....So I'm really thankful to ESCRU um, as Bill was saying, when Jon got notified that a 19 year old surfer from San Diego was going to be stuck with him for a month he was less thrilled and ah, what I thought I'd share with you is a few stories that maybe you've never heard about in Selma and Jon. You know, Jon was a very cool customer. He was a New Englander, you couldn't ruffle his feathers. I mean I've seen him in direct confrontation with the White Citizens Council, the Ku Klux Klan members, angry sheriffs ah, angry rednecks, angry blacks and ah, you just couldn't shake Jon up. One morning he did get shook up and that's when he ah, he got a phone call from me ah, I stumbled into Selma on the dog as the brothers would say, the Greyhound, and I was (laughing) I was let off on the street. I was nervous, let me tell you. I was nervous, they dropped me off on the street, the bus pulls away and I'm in a suit and tie, I used to dress better than I do now, (laughing) and I had 2 bags and ah, I looked across the street and there was a cafe. I thought, great it's open, it's only about 4:30 in the morning. All I had was a phone number, the name of George Washington Carver Holmes and the name Jonathan Daniels. So I banged through the cafe doors with my 2 suitcases. Once I was inside I realized I was probably in the wrong spot. It was full of farmers having their breakfast, grits, biscuits, sausage, but I was already in and there was nowhere else to go. So I set my luggage in the corner, sat down and ah, I was getting more nervous by the minute and then the waitress kept referring to the guy on my left as sheriff and then somebody called Jim and from ah, from what I knew of Selma, I knew that Jim Clark, who had led the marshalls on horseback into the carnage on

Pettis Bridge, sitting next to me and.... I sat there for about 45 minutes until I thought I it was fairly appropriate to make a phone call and I called the number that turned out to be the house of the West's. They had graciously put Jon up at the risk of physical harm and loss of jobs and things like that. Those black families who put us up had their neck way out.....So I got someone on the phone and asked for Jon Daniels, the only name I knew in Selma. A sleepy voice said, "Just a minute"....and ah,a while later this voice came on the phone and said, "Yes, who is it?" I said, "This is Marc Oliver....." Jon said, "Marc, it's so early, where are you?" and I said, "I'm in the Silver Moon Cafe" All I heard was "Jesus" (laughing) "I'll be right there" Well in front of the Silver Moon comes the little red VW that I was to spend so much time in and Jon came to the door and I grabbed my backs and jumped and we took off for the George Washington Carver home. So I realized the cafe I was in, Rev. Reeb had been beaten to death just a few weeks earlier on that cafe, made the mistake of going in there.

Another funny thing happened with Jon, another story you might not have heard is....in one, it was either a Friday or a Saturday night, the big movie of the summer in Selma that year was with Richard Burton and Elizabeth Taylor called Sandpiper. They were having a hot romance, of course there world was falling in and the movie had special interest to us because it was about the fall of an episcopal priest, was made ???? by Elizabeth in those days (laughing) and ah, Jon said, "Why don't we go to the movies tonight" Well we all wanted to see this movie, so I said, "Great" Ruby, I don't recall if you went to the movies with us that night or not. I think maybe you and a couple of the older West teenage girls. We jumped into the car and headed to the theater and bought our tickets and went into the lobby and Jon said ah, "We're sitting downstairs tonight" Well I didn't have that kind of commitment or that kind of courage that Jon had. I was nervous the whole time I was down there. But Jon went ahead and decided that we were going to integrate that theater. And before I could come up with a proper defense, he was heading down the isle and the 3 gals and I followed and sat down and the rows around us began to thin out. So I knelt down and I said, "Jon, we've got to leave this theater before this movie is over. I'm not going to parade through this lobby with all these white people" I didn't know what was going to happen. I said, "This is making me too nervous" He said, "No problem, we'll leave before the movies over" The usher did come down and ask us to leave and he wouldn't have any part of that. Well trained in that from St. Pauls (laughing). But ah, we watched the movie, very interesting movie and before you know it, the next thing I knew, The End, the house lights go up and we're still sitting there. I had forgotten where I was for a few minutes and ah, so up we went, out we went. One of the West girls decides she wants a bag of popcorn in the lobby (laughing), the younger you are, the better civil rights worker you make. Try anything. And so, the lobby scene wasn't pretty and ah, we went out and jumped in the

car and our car, which was almost parked in front of the theater, had a cab double parked next to us. I said, "Jon, we've got to get out of here" So he drove up on the sidewalk, down the sidewalk, into the alley and we made it back to the George Washington Carver Homes.

But that's the kind of thing that ah, that Jonathan sprang on you. He never missed an opportunity. He comes from that, he believed in that Live Free or Die business (laughing) immature, the peace that's all understanding and for a 19 year old like myself, a lot of it would speed by. Um, I worked in Selma and I was there that month of July, was mainly a ah, a ministry of presence. What happened all over the south was, the big demonstrations came and went. There was a vacuum and the folks who stuck their necks out and registered to vote or march or confront, were left without leaders and support and ah, everybody felt a little guilty about that. So ESCRU, Jon and I and lots of others ministers, white and black people, we tried to maintain presence in Selma because ah, there had been quite a commotion there that spring with thousands and thousands of people in and out. I saw that it was our best move even though we dealt with, well the hospital got it integrated, you know that Jon was tremendous at community liaison work between the black and white community. Just couldn't get into a discussion with Jonathan and dislike him for very long. He was so sharp and so intelligent. Like Gloria said, it seemed like he would vehemently disagree with you and yet not reject you. He had that kind of love that I'm still looking for and he's a role model for me when it comes to that. He introduced me to 2 wonderful women I want to tell you about, in Selma, cause you hear a lot about them. The folks that are in the front of the line, there's a lot of people working behind the scenes. This was a Dr. Dumont and an RN nurse, Ann Mobely came from New York and were going to be medical missionaries. So they were very good, and I forget, someone said that if you've been to Selma and they've been, to my knowledge, at least 30 years and I think Richard knows more about this. His speech might even state some, at least 30 years in Selma in an all black neighborhood. These were wonderful women and Jon loved them and ah, we had dinner with them on 2 different occasions. We tried to take a lot of sick kids to these doctors because there was a really tremendous health problem in Selma that ran the whole gamut of medical problems. Things like worms that I've never seen before or since, were a big issue in parts of Selma. And one of the things that was most embarrassing and was a fundamental part of our work and ministry there was to our own episcopal church. We weren't proud of that at St. Pauls. We went every Sunday, we were rejected every Sunday. It was wonderful to find out Gloria was an episcopalian. We went there with episcopal priests and denied, sometimes denied entrance, sometimes asked to leave, sometimes denied communion. We only felt at home, and this was typical, lots of thing to do with our work down there, in the black community when we would go to the Roman black church. We felt at home and were able to worship. When we were in the white community, we were

always nervous. That was a very unusual feelings for a white kid from southern California. I always was embarrassed that white people could treat other people like that. My commitment was, really one of in a sense citizen. I just couldn't stand that an American citizen could be treated so poorly and.....

My last letter from Jonathan after I had left, I went to New York ah, a friend had given me a couple of weeks work so I could buy a plane ticket back to California. My last letter from Jon ah, said that "I'm spending more time now with Stokely in Lowndes County" Most of you that are familiar with the story know about Lowndes County, Bloody Lowndes County. When I was there a policy was, no white civil rights workers or demonstrations, the lowest possible profile. Lowndes County had already murdered one, Viola Liuzzo a few months earlier and ah, it was common knowledge that they would appear to do that again. Something happened in the time that I left. That policy changed and they decided it was time to make a witness in Lowndes County. We all know the result of that. It wasn't until last night that I got some of the details, I had to wait to get them for 25 years from Richard and Gloria who were there..... You know ah, you sing songs about saints.....I think we all know a few. I know Dr. Dumont and Ann Mobley were saints in my book. My definition of a saint is a ??? in strife, someone that gives of themselves. I think there are saints in this room tonight. Now Jon said we were all called to be militant saints. That;s how he saw himself. But I think there's all kinds and I believe, I don't confuse the word holy with the saint. I don't see it that way ay all. I want to share with you something that's happening like Gloria and Ruby elured to, something's happening here. After 25 years this isn't over ah, there's a movement in the episcopal church, spear headed by the Rev. John Morris and others, to propose at the 1991 general convention of the episcopal church, that it is now time to recognize the life, fate, and martyrdom of Jon Daniels including him in the church calender along with provisions for the suitable propers ah, I've decided to work this year on this resolution. I'm starting Friday night in the diocese of Idaho presenting a resolution to my diocese to support this amendment. It will be submitted in Pheonix in 1991. I think by any measure, Jon is already a martyr and saint, it's just a metter of whether we recognize him. The resolution is going to go something like this for my diocese that in 1990 mention, the episcopla diocese in Iddaho go on record as supporting the planned proposal of Jonathan Myrick Daniels to the church calender and then our bishop and our deputy bishop encourage and support the plan of this proposal... The ah, Jon did something, I'd like to say briefly, jon did something for our church that he also did for Keene and the seminary. You know it's ah, it's a tough war when your neighbors son gets killed but it's really a war when your own sone gets killed. That's what happened in Keene. You spilt Keene's blood down there for peace and justice and the episcopal church lost Jonathan Daniels and his death catalyzed the mainstream of our church into the civil rights

movement and we've never been the same and we owe that to him. it's too bad that someone has to be killed in order for that to happen, I'm not one to ????? I think god is and that's all I have to say. I just want to think you all for coming here and caring (Audience claps)

SULL: Thank you Marc. Our final speaker tonight is Richard Morrisroe and ah, when ah, Richard Morrisroe came down to Alabama, he came from Chicago as a parish priest and he had decided to spend his 2 weeks of vacation ah, coming down to Alabama and trying to learn about the afro american community there that would prove to be of course, (BEEP) a very special kind of vacation for Father Morrisroe. So please welcome Richard Morrisroe (Audience claps)

RICHARD: Brofre I, the collection I'd like to admire is to stand up for about 10 seconds and just ah, breath in and say hello to your neighbors (Audience talking) ????? just of peace and powership and(Audience talking) I promise it won't be long.....(Audience talking).....

I was asked by someone coming in how it was that a Chicagoin would be in Keene, NH on election day and I assured them that having voted absentee 4 or 5 times that (laughing) I was permitted to be in your midst. As you know, it's a midwestern tradition to vote early and often (laughing) I'm reminded some years ago of a friend, Father Bill Camilly who gave a talk on the contribution of certain catholics during a modernest movement around the turn of the century and was reminded how what is often very important to us comes across less as an overview and more like a ball of yarn that's under our kitchen and that as we try to pull some of the threads from that ball of yarn, we're drawn to people and events and of places that we might not otherwise see and feel and be part of were we not playing with the ball of yarn.....Jon Lewis is now a congressman up in Atlanta. Jon Lewis cam to Chicago as a leader of SNCC, Student Nonviolent Coordinating Committee, in early 1965. I was able to work with some of the young people in Chicago, working in a black catholic parish in Chicago southside and to have met John Lewis on a couple of times and who have invited John Lewis, who was then strange and quiet and low key and was able to get at best 6 to 12 young people after church to come and to listen to him talk of what was going on in the south. I was, as Jonathan in Selma in March of 65, but when back to work in our parish for another few months. The vacation in August of 65 was an opportunity to arrive ride with Sammy Rainer and his son and a group of students from Chicago State College, now Chicago State University, and to go to the Southern Christian Leadership Conference meeting, which that year was in Birmingham and was being held in the 16th street baptist church where some 2 years prior, 4 young black girls had been blown to death.. Thursday night, the 12th of August, John Lewis introduced me to Stokely Carmichael and suggested that a tall, young man standing behind them with a young black woman, Ruby Sales, might be someone I'd like to meet and if I after the convention, which I'd been at for 4 or 5 days, if I'd like to go to Selma and begin some field work in the community,

that Jonathan would be a good person to go with. Jonathan and Ruby took me then to the ah, Birmingham bus depot where we had a bite to eat and where they were able to tell me some of the great abhorables that had taken place in that very bus depot over the previous 4, 5, 7 years. We then went to Selma where Jonathan gave me his place to sleep at the West's family and where I had a very good nights sleep. The next morning I met Gloria for the first time. Gloria, you may recall her (French) that little french phrase. i was terribly impressed that she was doing editing work on a ah, thesis of the french literary antecedents of T.S. Elliot's work Quartets which was quite a bit beyond my irish immigrant ah, appreciation at that time of the english language.

The movement was loose ends. People coming from Chicago and Berkley and Georgia and Keene, NH. You may recall in Jon's gospel that one of the scenes is of on the cross of jesus saying to another Jon, "Behold your mother" and to Mary, his mother, "Behold your son". Somehow in his death, Jonathan shared his mother and his motherland and his sister Emily and his family with me. this is the 4th or 5th time that I've been privileged to be in Keene, to be in your midst, to know that despite all the debates in the U.S. Senate this summer, some good can come out of NH (laughing) (BEEP BEEP BEEP) and to know that um, to know that somehow people who grow in towns like Keene and worlds like yours, may often be much more sensitive to the stuctured violence that was Selma and Lowndes County. Then others of us who grow up in cities that sometimes are much less sensitive, where people already take one another for granted, where we so easily see others as numbers rather than as persons. So what Jonathan shared with me in giving me the opportunity to be with Ruby, to be with Gloria, to be with him in his moment of death, is something that I come back to thank you for and to ask your prayers for the people of Lowndes County and that the kind of interracial cooperation that was possible in 1965 that became terribly difficult in 1966 and there after may occassionally return, it's in this celebration, this moveable feast from Keen to Cambridge and hopefully back again. Thank you (audience clapping)

SULL: Thanks so much fro sharing those experiences with us. Ah, we're now going to do a little bit of some of the film that Larry and I are working on and Larry's going to talk about that for a moment, explain what we're up to.....

LARRY: Sorry I missed the meal but I was over here setting up equipment so I want you to feel sorry for me (laughing). Um, I've chosen a few um, clips. We don't want to feature our film, that wouldn't be appropriate to the evening and ah, it's in bits and pieces all over a room in my house anyway. But I did put together a few minutes that we'd like to show you. Ah, this machine is a double system projector so there will be sound with the image. I also have on video tape, 2 clips that I wanted to show you. But I wanted to mention first that ah, the idea of filming, traveling in the south, I'd never been down there before and

it's a wonderfully, beautiful place, but Montgomery is very much like Concord. It's the same size and it's 50 miles from Selma which is the same size as Keene. So it's the same relationship and it was something that I was familiar with except the road between them goes through Lowndes County and the roads off of that highway go through cottonwood um, that goes right to the edge of the road. there's no shoulder. When there's not cotton fields, there's cotton. It's called the Black Belt because of the soil and I must admit, I was, in a week and a half, I was pretty scared sometimes. Um, anything could have come out of those woods and apparently in the old days, it did. I remember when Bill and I were riding down to Mosses, Alabama to interview Geraldine Logan who was in jail with Jonathan as well, I was driving along and Bill turned to me and said, "You know the problem with the white people down here that we talk to, they're um, they're missing out on a whole culture. They don't have anything to do with these people, the black people living down there. They don't know what's going on, they're missing out on everything." We had the privilege to go into their homes for over a week and it was a wonderful experience. The clips we'll show you attest to that. But I think Bill was right, um, the sadness of the south is not only the violence but that.....the fact that these people will never know one another. It's appalling and um, I don't know if it will change or not. We talked to a black sheriff, we talked to many, many afro americans down there and ah, they were the ones who made us feel at home and we're very, very generous for their time.

The first clip I want to show you is of J.L. Chestnut, his book Black In Selma has just been published and was reviewed in the New York Times. He was a busy lawyer, one of the most prominent attorneys in Selma who gave us an entire Friday afternoon, just, we must have been there for 2 hours. It was goo, yeh. We video taped it and we filmed it and what I want to show you is a brief portion of the video tape which is not the quality of the film but you'll get an idea. What he talks about, are the dangers of working in Lowndes county.....(TAPE GOES OFF)

SULL:....music and ah, as promised ah, Carlessa will get us to sing along with her um, and ah, Carlessa and Marion will come up and complete the musical benedictory.....And the songs are "My Souls Been Around in the Lord".....thank you, "My Souls Been Anchored In The Lord" and secondly "City Called Heaven"

Singing

CARLESSA: Can you hear me, okay, the civil rights movement lived and breathed music.....The music inspired the action. the music comforted the action and they would have sung spontaneously. You didn't have to worry about anybody joining in, they just did. I gave you "Keep Your Eyes On The Prize" and I don't have enough copies but I hope you can share. So the guys in the movement would have shared. They might not have needed the music but it's here for us

now. It's from the song "Keep Your Hand On The Plow And Hold On" but they paraphrased and so it's "Keep Your Eyes On The Prize" and this is the way it goes, I'm just going to sing the first part and then you must join in, okay?

Singing

CLARESSA: Okay now I'm going to stop just a second. I'm wondering if we can get someone in the audience to lead now because they didn't have soloists, they just propped up anywhere, anywhere as the spirit moved them. So can we get that? Let's let it happen, okay? I'm going to start this next part about my hand on the gospel plow. I'll do that and (END SIDE TWO)

TAPE TWO

CLARESSA: Okay, here we go all together (SINGING)

AUDIENCE CLAPS)

SULL: Thank you very much, we have refreshments which are probably needed at this point. Outside the door here there's a guest book and we'd love everybody to sign it and join the circle um and let us know you were here. Thank you very much for your attention. (Audience claps)