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MORRIS: ...who was one of the five hundred or so clergy who went to Selma, but he was the one who stayed the longest. He was there approximately five weeks or longer following the violence at the Pettis Bridge, and in that capacity and role he got to know Jon Daniels quite well for Jon had come back after returning to seminary and they were together quite a bit during the Spring. I think first, Morry, we might read into the record here something of when you first got to know Jon Daniels or where the fact that he was one of the few persons who were still in Selma. Tell us some of your first impressions of him or when you got to know him or some of the facts of the matter.

SAMUEL: Jonathan and Judy Upham and myself ran headlong into one another the evening that the Rev. Reeb had been hurt; at the point that Jonathan and Judy and myself encountered one another we were leaving Brown's Chapel to be led by Dr. King's lieutenant, Dr. Abernathy, to make a trip to the City Hall to mourn our fallen brother at the time. Father Oeulette and Jonathan and Judy and myself joined hands and were amongst the four who went out to what then became the great Selma Wall Vigil. We had heard about one another when we first--that day we marched with Dr. King across the bridge. And we struck up a rather close friendship because the following day--during our conversation Jonathan hoped that we could get together for a house communion and so we made our arrangements that night. I remember we were both--we were all--expressing quite frankly at this point, feeling that we were either going to challenge the power structure of Selma to go to the City Hall or something else and wouldn't someone--the feeling that we were probably all going to spend a night in jail. And there was a general concern for one's safety and...concern. We admitted that we were fearful

yet the holding of hands and being hand-to-hand in a sense was a great bridge of strength for the five of us as we left Brown's Chapel. And then we spent the night on the street together which was, as I say, the beginning of the Selma Wall. And those first days

MORRIS: In those first days of Jon's being there and the rest of you being there, do you have any recollection or impressions of him as to how did he appear to be? Naive young seminarian who was kind of getting his feet wet or did he--was he like a veteran from the beginning?

SAMUEL: I think it would be fair to say that Jonathan was a naive young seminarian as I was a naive young--well naive priest--in the movement as we were in Selma. We had many idealistic galoshes that go with a march like the Selma march. And certainly, as we shared our concerns and our experiences the one thing that came to ring true to us was that--one common bond--was our concern for the relevancy of the faith and the relevancy of the church, and this became perhaps our meeting ground as we talked in the days that followed.

MORRIS: Was that occasion of going with Jon and Judy and standing in a Vigil-- this was before he returned to seminary?

SAMUEL: This was when I remarked to Jon that I was terribly concerned for this wham-bam-thank-you-mam ministry of Selma when hundreds of people sort of exploded into Selma and then kind of made it on a Friday night so that they could get back on Sunday to preach their sermons. And told Jon that I was going to call my Bishop to see that if I could stay longer and began I think right then and there--Jon and myself when we knew the Reverend Reeb was dead, the Unitarians were there--that we began talking about this whole Selma ministry and in talking with Judy and Jon said, "Wouldn't it be great if you were able to come back and--you know--talk about staying on here for your semester."

MORRIS: It was following this then that he did return to seminary to consult with the faculty and then later came back to Selma--he and Judy--for the rest of the Spring.

SAMUEL: Well, then it--Jon and Judy arrived back the second day out on Selma March. And he immediately joined me in the security group. And it was just the day before we got into Montgomery that Jon joined and spent the night with us on the road on the March and then again in Montgomery that night. So he did have that part in the historic march and we were together the day that we hit Montgomery. And began then to think about a Selma ministry because at this time I was believing that I could return to Selma.

MORRIS: In your time there do you have any special memories or recollections of Jon in the Spring that would reveal something of his joys and fears and his apprehensions and just something about the man?

SAMUEL: Jon had a tremendous concern for Rev. Matthews at the church in Selma. He was amongst the first clergy group that went to see--what is Matthews' first name--a Frank. And at this time he was concerned that Frank have some kind of supportive ministry from us because, as we all know, Frank did express a concern that something be done, and we believed that Frank was going to be somewhere in the moderate churchmanship position. And so when the other interviews, other involvements with Frank--Jon was in all of them that we made--and became disillusioned, yet never gave up the idea that here was a man who was a priest who was misguided and misinformed and perhaps selling out to the comfort of his position. Yet Jonathan had a concern for him as a man.

MORRIS: I think he retained this concern even through the summer in spite of all that happened, all the things that Frank did that were so deplorable in context with...but he still didn't give up on him and didn't forget to forgive

him. He went back, and he maintained a cordial relationship with him from his standpoint.

SAMUEL: Even the last day that we were there, the Sunday--it was Palm Sunday--and my family at this time had arrived in Selma, and we were going because we had heard and learned that the Church had opened up, and we of course the Sunday before had gone with several clergy from Los Angeles Diocese, and it was the first Sunday of the month and we felt that as the custom was in the church that the first Sunday of the month at 11:00 it would have been a Eucharist--but because we didn't arrive with a contingent of many people from the George Washington Carver homes, it ended up being a morning prayer. We were received very cordially that Sunday and were invited to return to the church. There was no coffee hour that Sunday either incidentally, but there was a welcome, everyone feeling that they welcomed us that Sunday; we wouldn't return. But the last Sunday we went was Palm Sunday and Jonathan and my wife and myself--we--got there a few minutes earlier and Jonathan then showed up with the Helen that he refers to in the article that he has written that ESCRU has published. And we were at that point debarred from the Church because this was a communion service and we were not supposed to go in. And this then came--that was the Sunday that policy was set that anyone who came to communion--an integrated group--had to either to receive last or, as experience showed, they would receive first and no one else would receive.

The other incident, of course, that Jonathan--very clear in my mind and I think in the minds of my wife and myself was the day that we went over to camp in Mississippi in search of a friend--excuse me, Alabama thank you, Candon, Alabama, in search of a--workers--who had gone to Camden the night before and couldn't be found and for the whole movement that was beginning to grow up around the Camden Academy--a Presbyterian academy in Camden. Again, we--this was my naiveness and I foolishly took my wife and children, and Jonathan drove

his car with two seminarians from Pacific School of Religion in Berkeley, California. Our whole encounter that first day was one of being contained by the law enforcement officials and then finally finding Camden Academy after we'd been sent on a wild goose chase all over the area around Camden. And that day, the one picture that we have of Jonathan as he sat holding my son when we were listening to the young people speak was a kind of a touching memory to us personally.

Then the following day with Jonathan and myself returned to march with the young people and because of Jon's experience I suggested that he go on the other side of the town with the town's people and that I would stay with the students and it was at this time that we both incurred our first encounter with gas and Jonathan said that when they threw a canister at his feet because of going into the nonviolent position that the guy said to him "Pick it up and throw it back," and Jonathan thought that this was a very good idea so he did. But this was one of our harrowing incidences in Camden, Alabama, and Jonathan, of course, was able to keep his head and in all of the encounters that he and I were with together I always felt confident in knowing that if my back was unprotected he was protecting it and we worked fairly well together in this kind of situation.

MORRIS: Did you have many discussions, Morry, late into the evening? Did Jon wish to talk about the movement or Selma or his Christian Faith or the Church or was more quiet and retiring?

SAMUEL: Well, we did much of this and particularly in our feeling that perhaps the church had an opportunity to once again be the cutting wedge of society and of revelling the true Christ as we know in Gospel. Jonathan always was involved in our house communions, and these were great experiences because there would only be about seven or eight of us and it would be in one of the homes of George Washington Carver housing area. And as best we

could we shared the service with all the Episcopods who were there, being at one time the only priest for that, we would share the service with Judy who was a seminarian and Jonathan, and there was a sense of closeness there that can't be described by a liturgy or by word, but one felt that this was the bread of life that we'd received by our closeness and by the elements themselves.

MORRIS: The day we had the Eucharist on the sidewalk in front of Brown's Chapel I didn't know Jon then, but I believe he was there, wasn't he?

SAMUEL: Yes. Jon was there.

MORRIS: Do you recall any special reactions or feelings he had about this or that may be too far back now?

SAMUEL: Not too far back. I think Jonathan and I were both a little disturbed--not disturbed--but I guess that we were--we felt--that maybe we were showing off as Episcopalians that day and we frankly kind of edged to the background of the whole scene.

MORRIS: How did Jon feel about the--what--was going on in the--Selma--after the--or at any point for that matter--in terms of the marches and the SCLC program or lack of program or whatever?

SAMUEL: There was a great concern Jon expressed several times about the visiting marches, daily marches at the City Hall for the clergy who came in for the twenty-four hours or forty-eight hours and a continuing kind of concern for the irresponsibility of white people who came to Selma and sometimes some of the younger white people who came to Selma that would blatantly walk up town with a negro young man or a negro young girl hand in hand, not knowing just what kind of reaction would be imprinted upon this young person after they left because we could see it as we walked up town on a couple



of occasions that we'd go up because they needed someone who had been there for sometime to go as a monitor--the Klans people or the people who might be identified as Klansmen who would make specifically--mark out these young people and take pictures more of them than of anyone else. And I can recall Jonathan speaking to a young man about this--about his concern. And I know he felt that we were down there to do it all in twenty-four hours instead of the time that it has taken and will take.

MORRIS: Did Jon ever reveal any of himself in terms of how he reacted to danger or the threat of death or was he careless in this area or would you say that he was careful, afraid, courageous or what?

SAMUEL: I think that we both have a lot to thank Stokeley Carmichael for, even though we disagreed philosophically with him. Stokeley made us conscious of the fact that we were not playing a child's game and that over-protection of oneself in the South was a great deal smarter than the naive idea of walking the streets with--well the is a good example, that not to recognize the great hostility after the march that Dr. King led, so Jonathan and I know the night that Mrs. Liuso was killed Jonathan and myself got together and we were helping keep the young people from a nearby county in Brown's Chapel because we were afraid to let any of them go home. We walked the streets in front of the Brown's Chapel with a constant awareness that we were being watched, that we were being followed by the Klans cars that came in. And Jonathan and I were--Jon particularly was always the one who said, "Get down. Here comes another car." Jonathan was not reckless...(End of Tape Side One),, This is what people might think. Not at all. He certainly knew how to protect himself and was--

as his life showed and his death showed he was concerned for other people as I'm sure he was concerned for himself.

MORRIS: We all know what the dissents alleged in the trial of Thomas Coleman and of course the charge of the defense was that Jon was armed. Can you--do you believe that Jon was armed?

SAMUEL: No, I certainly don't believe that Jon was armed. When--I think that we talk about protecting oneself in the concept of the movement and our willingness to take what is meted out by the person involved, but the protection is usually one of one's vital organs--head, body, so forth and so on. And protecting oneself by ducking behind things, protecting oneself by making sure that if you've got a car that your car is one that can move. Or if you've got to be passed by another car to duck and keep yourself protected. Jonathan I don't think was a coward in a face-to-face confrontation but knowing the discipline of the movement followed the nonviolent protest to the fullest.

MORRIS: One thing that impressed me about Jon was that he was steady and serious and dedicated and many people might have said he was a very serious young man and I think he was, but he also had a gaiety about him at times or a joy about him at times...did you see this aspect of him?

SAMUEL: Yes, I would hate to let any tape or any kind of report of Jon's life be one of a somber St. Francis of Assissi kind of saint going around with nothing but tears in his eyes, ~~but~~ Jon had a great joy of life and we shared them on many experiences in many places when we would sit around with the Wests and share either whatever booze was available or whatever joke or just laughing at ourselves. Sometimes the seriousness with which we'd take our own involvement in things was a good evaluation process and also a good breaker of the tensions of the day. Jon loved life and I think he loved--lived it in love--and lived it also knowing that in life we are in death and passed in this way, and the job that he had to do, loving life and facing death as he did.