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Transcribed by:
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Interview with Peter Hayne
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L. Benaquist: Well, if you could talk a little bit about, oh, yourself, how you ended up knowing Jonathan Daniels. And your name and how you ended up in Keene and all, just some background so Bill and I know where this fits in this crazy puzzle of ours.

Peter Hayne: I guess the best thing would be to start with my name, which is Peter Hayne, and I grew up in Keene, New Hampshire, moved there when I was six months old, coming in a laundry basket from Philadelphia where my parents were during the war and my father was returning to teach at Keene State.

And my first memory of the Daniels family actually was, Phil was our family physician when I was the young kid and often we lived around in the same area as they did early on, and later on they lived in another section of town and we moved up on the hill...

LB: Where was that exactly?

PH: We lived up on Fox Circle, which is way up in the north end of town...

LB: Up near that people's laundry?

PH: Yeah, except you take a left at what used to be Roosevelt School which is where I went to elementary school. And then you take a right, in fact, every time I go back there, now having lived in California and Montana and so forth, and I drive up what I used to think was this broad, broad street and it feels real tiny now.

So I remember the Daniels family from way back and Jonathan in particular. And Emily was a year or two ahead of me in high school. I also grew up in the Congregational Church and John and the whole Daniels family were very much a part of that church early on in their lives.

LB: [interruption- person enters room, discussion of whether to move] Were you in the choir along with Jonathan?

PH: Yeah, yeah, early on.

LB: The other day we interviewed Shirley Fontaine.

PH: Oh, you did! She, I, yeah, Shirley...I have fond memories of that...

LB: She'd love to see you probably. If you wanted to take a ride up; I have her address. She lives less than 15 minutes from here.

PH: I'll get that from you afterwards. That would be wonderful to see her. I have fond memories of her and all those years. Every once in a while...the Prices, I don't know if you know the Prices in Keene, Bonnie and...

LB: It's been mentioned to us many times...

PH: Bee and Trevor and Bonnie and the whole crew. I was sort of the tail end of that group that went from Jonathan on down. And there were a whole bunch of us that were in the youth group together and so forth back then.

LB: So, Jonathan was in the Congregational Church until he was 17.

PH: Yeah.

LB: Is that where you met him?

PH: Actually, I met him, I think, on his back door step, if I go back far enough.

LB: Now, you would have been, what, six years younger than...

PH: Six years younger, so..

LB: So when would you have met him? When he was ten and you were four...?

PH: Well, yeah, probably five, six. I was probably five or six, he was probably 11, somewhere in that period of time.

LB: You lived, you lived up at Fox Circle. You didn't live within walking distance of Jonathan.

PH: No, but earlier on...we used to walk downtown quite a bit. Like going to choir, I remember I went to Roosevelt School and I used to walk down Main St. by the high school, by Franklin School, by what was then the high school, and then over to the church because on Friday afternoons was when Shirley had practice.

LB: She was very strict about it we understand.

PH: Oh, yes. Very.

LB: A taskmaster.

PH: Yes, but she also had a hundred and, my memory says about 120 people in that choir.

LB: So how long did you stay in touch with Jonathan? Throughout high school? Because six years is a large gap.

PH: But my memory is that it was more in touch with the family. And then Jonathan would be around some of the time, and in a sense he was sort of, ...um. Jonathan was always sort of a special person you look up to, and I have a brother that's three years older so he was right in the middle between. So, a lot of those, that whole group of people were sort of the ones that were sort of idols for me as a teenager. And then um...

LB: I'm just saying that would be unusual for somebody, let's say 16, to be friends with someone who is, say, 12. It's not done too often. I mean mostly 16 year olds insist on hanging around with 16 year olds, and 14 year olds with 14 year olds, you know, it's very stratified at that age. Whereas now, someone my age would hang around with someone six years younger than me.

PH: It was more, from my memory, that whole group of people. It was sort of like I was the "hanger-on" at the bottom of the, one of the hanger-ons at the bottom of the thing. I remember when Jonathan went to ETS, because by that point I was in college and I was overseas working for the World Council of Churches in Greece. I was well aware of what was going on because Connie and the Church, I sort of came out of that Church, and I was, that was part of my life was there, and Connie and so forth were part of that life.

LB: You were at the World Council of Churches in Greece? For the Congregational or the Episcopalian?

PH: Well, I was out of the UCC, the Congregational Church, at that point.

LB: So, by that time you had switched as well.

PH: No, I, no. I was out of the Congregational Church at that point. And so I had been in college two years in a Congregational school in Michigan, and then I went over to Greece to work for the World Council.

LB: I get it. Okay, excuse me, now I understand.

PH: Now, I was doing that for two years, as sort of a Peace Corps. type thing when I was over there. And that was, and after I had finished that period of time I was going back to, uh, I was working in Germany and that's when I found out about Jonathan's having been killed, when I was in Berlin at that time...

LB: But you are a member of the Episcopal Church now.

PH: Yes, yes.

LB: So that switch must have occurred someplace...

PH: Well, part of that switch is because of Jonathan.

LB: Oh, talk about that for a second.

[brief pause]

PH: I was ordained in '71 at the Congregational Church in Keene, in the United Church at that point. Connie participated in the ordination and it was very much an important part of my life. Jonathan's witness in the South was also pretty important to me. I had been very heavy into the anti-war movement in '67, '68, '69, and I think Jonathan's witness, in a sense, was part of the reason I felt so strongly about that. I had an opportunity in the mid-1970's to be the pastor of the Congregational Church and the vicar of an Episcopal Church near Greenfield, Massachusetts, which I was for four and a half, five years, and at that point looked at the possibility of becoming an Episcopal clergy, and almost pursued that.

But part of my wanting to be in the Episcopal church I think was somewhat what I felt had happened and perceived had happened to John, when he was in college, and in his ETS and so forth and the witness of that. In 1981 when I came out as a gay man in the ministry in the United Church and found that I could no longer practice my ministry, part of it was I said... I saw that as a social activism sort of thing and related to the witness of lots of people, but John was one of those people in my life that really brought that out. And then I moved to San Francisco and after about four or five years in San Francisco started going to an Episcopal church because that's where I wanted to be.

LB: By this time it would have been the mid-70's?

PH: No, your talking about '85 by this point. Yeah. So I was ordained in '71 in the UCC, left the ministry in '81 and moved to San Francisco in '81, early '82, and then started going to the Episcopal at St. (?) where I am now, in the mid, about '85, somewhere in that period of time.

LB: When did you go to seminary yourself?

PH: I finished, I graduated from seminary in 1971 in Boston. Not Episcopal seminary.

LB: No, but I have you down, see, I don't understand the rules, then. Do you have to go to Episcopal seminary to become an Episcopal...?

PH: No, ah-ha. The Bishop has the choice of sending me back for a year of Episcopal finishing school. (laughs) But my Bishop Bill Swing chose not to have me do that, basically because I had been the vicar of an Episcopal Church for close to five years and was very intimately involved in the Episcopal Church. He didn't think I needed to do that. So it's been a fairly fast process for me, once I made the decision.

LB: But you are an Episcopal priest?

PH: I'm a deacon. I will be ordained in the priesthood in December, God willing, and the bishop.

LB: The deacon is not a seminarian?

PH: No. It's the first step of ordination towards...well, yeah, actually the role of the deacon is to be a servant to society and to remind the church of the concerns of society and the marginalized and the disenfranchised and that sort of thing. So all priests have been ordained first to the diaconate and then they spend a year usually in the diaconate and then are named to the priesthood, although we're in the whole process, we have what's called the permanent diaconate which are people who, that's what they do for their whole ministry is diaconate. I think John would really have liked the diaconate.

LB: It sounds like it. I've been reading William Stringfellow's books, which Jonathan talks about a lot, and that's kind of what he was doing, I know he's a laity totally, but totally involved with people on the streets, talk about witnessing. How did Jonathan influence you all this time. I mean, we've made a leap here from childhood friends until after his death. How did your knowledge of his... Did some of this happen before he was killed? This transformation, or can you trace the cause of this transformation back to his death?

PH: Some of the transformation was necessarily to the fact of his death. I remember when I, how I found out that he had died. I was in Berlin, actually smuggling food into...I was in Berlin with some people from the Evangelical Church of Germany and they were smuggling food in to some of the people on the other side of the wall. And so each of us would take in, like, some coffee, or things like that and so forth.

LB: It must have been dangerous, by the way.

PH: It was. It was. We'd been doing this for about two weeks cause we were going to meetings over there, trying to learn about what was going on behind the wall. And then when we came out I was going down one of the streets and they have these double decker buses that were travelling the streets of Berlin at that

point, and I walked up onto the upper deck and somebody had left either the Tribune or one of the European editions of an American newspaper, I can't remember exactly which one it was, but I looked down and there was Jonathan's picture right on the front page. It was like...just real shock. So I called back to my family in Keene to find out what had happened exactly and what they knew.

LB: How much longer did you stay in Germany?

PH: I was in Germany about a month more, and then I came back and ended up back at Keene at Keene State, going to school.

LB: Did you graduate from Keene State?

PH: Yeah. In '67.

LB: Your ordination into the Congregational Church didn't depend on you having a BA or anything?

PH: Well, I was ordained in '71. I had a BA in '67 and I got my degree from seminary in '71.

LB: When you discovered that Jonathan was killed, it's not exactly what crossed your mind, exactly, but..I mean your friendship with him...You probably hadn't seen him in a while. No, when's the last time you think you had seen him before '65?

PH: Well, we moved to Michigan in '61 and were there until late, I think it must have been summer of '64, which was when my folks moved back to, um, Keene. I think, probably...

LB: Now, he graduated from VMI in June of '61.

PH: I think probably the last time I saw him was sometime in '59 or '60.

LB: Do you remember what the circumstances of that...at his father's funeral perhaps? In Christmas time of 1959?

PH: God, I'm 15 at the time. Yeah, 14, yeah it could have been...

LB: 'Cause he came back from VMI and he was distraught; he was destroyed by his father's death.

PH: Yeah, Phil was quite a man. That whole family was quite...

LB: You knew Phil pretty well?

PH: Yeah. Well, you know, I mean, how well does a fourteen-fifteen year old kid know about the family doctor. My parents

were good friends with them and it was more...Keene in those days was really almost a fishbowl type of town. You know, and within certain circles you really knew that whole group with the Kingsberry's and the Prices. That was really sort of...that was the group and everybody knew each other. In fact, we were back last month for my son's graduation and my brother was back, who was part of that group too. My younger brother was not; he sort of missed all that. We still saw some of the old gang; it was that sort of thing.

LB: So you knew about Berry? Judith Berry?

PH: Yeah, I knew them, they were sort of...

LB: One of Jonathan's friends as well. Could you talk a little bit about what it was like growing up with Jonathan from the time you met him until 1960 or so when you probably didn't see him anymore? Just some of your childhood recollections, it might help us. If you could think of any specific stories.

PH: The thing I always remember about Jonathan: he was always friendly, which is the most important thing. And I guess as a kid, tagging along after older brothers and older kids, it was sort of like, you would sometimes be pushed away and things like that, and Jonathan was someone who didn't push you away. That's perhaps my greatest memory of him.

LB: Six years age difference didn't matter with him. It wasn't a cause for him to reject you.

PH: No, and he was a very, I think there was sort of, for me, a real idolization of Jonathan, that's what I remember. The kind of person you wanted to be like.

LB: But he wasn't athletic. But that wasn't it.

PH: No, because I wasn't athletic either, so, I mean, I was a musician and an artist.

LB: But he sang; he played the French Horn; he wrote for the high school paper. He wrote poetry. He acted in drama. Did you ever act in any of the plays?

PH: Yeah, I did.

LB: With Eugene Felch maybe, and (?)...

PH: Henry? Yeah, well, I did at Keene State. Henry and I were good friends. In fact, I was supposed to see him last month when I was back there, but he was not...

LB: Well, you know Shirley Fontaine was Henry's aunt.

PH: I didn't know that.

LB: So you really must go and talk to her. She'd love to see you. She had a stack of letters from Ellen Fox and people like that up there. I'll give you her address; I've got it in my book. So Jonathan was the kind of guy who was inclusive. Do you remember any specific instances of that or anything like that thinking back? I know it's a long time.

PH: My hazy...what I remember, I have this certain memory of being on a porch with Jonathan talking and, of course, I remember him sitting on the porch and I'm sitting on the steps and we're talking about some stuff that was going on and some feelings about it, and everything else. That was not my experience of a lot of people at that point in my life.

LB: Did he get along with your parents?

PH: Yeah, I think, my memory is, and the two families, too, got along. Yeah, my memory of it is that they were, they were really... Yeah, he got along with my folks and my folks were fairly easy to get along with, too, so it was...

LB: Now, when he was a senior in high school, you would have been in seventh grade or something like that. [PH: Yeah] So, your chances of meeting him...Let's see, Keene had a high school, and various elementary schools...

PH: And the Junior high school was out where the high school is now when I went. Out on Arch Street. Right.

LB: You wouldn't have run into Jonathan too much probably, once he hit high school.

PH: Right. And my biggest recollections, other than, you know, there used to be some of the things at the church, in which the two youth groups would be together and so forth, and then they'd be separated and so forth. And the choir would be the other thing where I would have...

LB: The Congregational choir. [PH: Yeah] You took trips and so forth. The Congregational choir was so popular that it actually...

PH: We went all over. We used to, I have,... He may have been along on that trip although I don't remember it. I remember going over to Pembroke to what used to be the Congregational Church conference center, because we were the star choir for some big conference. It may have been the conference annual meeting which would have been like this thing but for the state of New Hampshire.

LB: According to Shirley Fontaine, you were the star choir of the whole state.

PH: Well, that probably was true. At least in her mind, I'm sure.

LB: She claims that you guys were recorded, but she didn't like the recording so she destroyed the record. But upon intense questioning I discovered that she has a son who lives in Las Vegas who may have one of her recordings, but maybe your parents bought some of the 78's or something, I mean, they were for sale. I'm going to ask around.

PH: It might be. Because what I have, the only ones I used to have, was some a cappella choir from the high school recordings, which would have been after Jonathan had been there, and so forth.

LB: She's having negatives made of two beautiful portraits taken of the choir. She identified Jonathan, it would be nice to know one you were, so perhaps I'll send you a copy. I should be getting those in about a month or so. It would be nice to know where you are in case we do things with the camera. Any other memories of rehearsals or how Jonathan handled the rehearsals or the singing. What kind of a colleague was he in this?

PH: My memories of Jonathan, this is a terrible image to put on him, but I guess I own it for myself so I don't mind...

LB: He was a hell-raiser. I know that about him.

PH: Yeah, he was a hell-raiser, but he was also really, really liked to... He did like to communicate with older people so he didn't want to make real big waves, but he didn't mind making little, poking fun at people behind their backs. That choir was so interesting, because you had people from high school all the way down to, what, fourth grade.

LB: She believed in a kind of vertical integration of the ages.

PH: And that was one of the glorious things about that group, was that it... And I remember when she left how painful that was for me.

LB: She left in '59 to come here.

PH: Yeah, she did. In fact, let me see. I'm trying to think. She, this doesn't really have anything to do with Jonathan, in 19, it would have to have been '57-'58, somewhere in that period of time, my mother got very ill, suddenly, and Shirley was the one who kept me going in the midst of that. She was quite ill

for over a month, and Shirley was... You know, I wouldn't be surprised if the person Shirley was didn't have a great effect on who Jonathan was.

LB: I got that feeling too.

PH: She was that unbelievable person who, her energy could just transform things. I don't know whether it's still that way, but...

LB: She was an amazing interview. She's 77 years old. Of course, her house is rather (worn?). She talked about Jonathan being friends with her mother. Her mother was ill and she said Jonathan would spend days in the hospital talking with her and bringing flowers and talking with her. Earlier on when her mother was not sick, just elderly, I guess Jonathan and she would, I guess, read to each other. So he had a real relationship with older people. Where do you think that comes from? His father was certainly a giving man.

PH: Yeah, and so was his mom. I'm sure that had some effect, but, you know, as a Christian, I guess, and as, from what I have known... there was a book that came out in, it would have to be the late 60's called the Jonathan Daniels Story...

LB: By Bill Schneider.

PH: It was a little book. Reading some of what Jonathan wrote later and some of the things that were said in there. You know, my sense is that God was really moving in Jonathan. Even earlier on, even though he couldn't say specifically that he (owned?) that as what was doing it. I'm sure that was part of it.

LB: Were you aware of that when Jonathan converted to Episcopalianism?

PH: Not particularly. I think the first thing I was aware of was when he... we had moved back to Keene from all of that, and went to the Congregational Church, or the United Church at that point, and I was talking with Steve Weaver. This is before I went to Greece. I went to church one Sunday and talked to Connie, and Connie said that Jonathan was at ETS.

LB: Did she have any opinions about it?

PH: My memory was that she was really proud of John for doing that.

LB: She had leanings towards, I don't mean to lump Episcopalianism and Roman Catholicism together, but those two branches of Christianity, which I would call, for lack of a better term, sacramental. She later on became involved in the

Catholic Church in the early 80's, some sort of charismatic group.

PH: Yeah, that would fit.

LB: I wish I had met her.

PH: I guess the other thing is that, you know, I sometimes wonder. The whole sixties period, I've seen myself as ending up in the sacramental end of things. Some because of Jonathan, some because of my own leanings and my own experiences and so forth. I think there has been something moving within the sacramental churches over the years, and you look at the (arrogance?) and everything else out of the sixties that really moved the soul at some deep level into action. And that was something I really saw happening out of that period of time.

LB: You certainly had that instinct. You were over in Greece. You must have been smuggling goods across the line.

PH: In the anti-war movement and everything else. While during the anti-war movement in Boston I was deeply involved in an ecumenical Catholic community, which was both Roman and otherwise. Which, when you're at Harvard Divinity School, which is the epitome of rationalism, I guess, and this is a whole group that had gathered around Harvard at that period of time...

LB: That's where you were?

PH: Yeah. Well, I went there and then I finished up at Andover Newton Center.

LB: Were you aware when Jonathan went in 1962 to ETS? Was that in the air, or did you hear about it at all?

PH: I would have been in Michigan at that point, so we wouldn't have been in contact with them. It wasn't until I came back to Keene that I knew he was there.

[interruption]

PH: My parents had their 50th wedding anniversary back there last September at the Christmas Inn, which is closed again.

LB: We had left off with your knowledge of Jonathan going to ETS.

PH: Which basically would have been, when we moved back, the family moved back. Which I'm sure had to be '64. It'd have to be '64. My memory of, well that's 25-30, going on 30 years ago now. 25 years ago, I should say. I remember seeing Connie and talking with her at the church in Keene, cause I was going off,

at that point, as I have said, to work for the World Council. And her telling me that Jonathan was at ETS. I had been, when I was in Michigan, some of the work I was doing in the UCC had gotten me involved in sort of the civil rights movement and there were a lot of people going down South.

LB: It has nothing to do with our film, but, we have two interviewers, interviewees, ask us if we thought that Jonathan Daniels was gay. The question somewhat angered us, not angered us, but we see it as so unimportant. I see Jonathan, I've begun to see him as a model of Love. I deeply believe, all my life, maybe because of my background, you give love, you take love (?) you have to. And um, my feeling is, just from...I think Jonathan may have been, may have been gay himself, I don't know. But I don't think...

PH: I have some hunch that may be true, but I'm not sure he could have enunc..., I couldn't have enunciated it when in (?). And the other thing is it doesn't really matter.

LB: I don't think so either. I wish the people here had got that. We are off as you may see. Jonathan's death. You were in Berlin at the time. Yes, there's one last area I'd like to talk to you about if you don't mind, and that is: How it affected you later on, almost in a retroactive way, Jonathan's commitment. His commitment is (?). We've talked about in general terms, although it really wasn't focused on any Christian or humanistic. How did that...

PH: Did that affect me later on? In 1967 in the fall of, in November 1967, I turned in my draft card, because of the anti-war thing. I was 4D. I was exempt. I still did it as a witness to what I believed in at that point. This was at Arlington Street church in Boston...no, no Jack was there, but it was the guy who was chaplain at Yale, Caughin.

So I turned in my draft card and proceeded to spend a lot of time being involved in what was called the "resistance" which was a religious group that was trying to bring about some change in the war. I went about giving talks and everything else. I remember being dragged, I shouldn't say "dragged", asked to appear before the board of deacons at the Congregational Church at the United Church of Christ in Keene. Because there were a couple of them were very upset that I had taken the stand I had taken and I had been in the newspaper and so forth.

I really think Jonathan was always somewhat there, because of his witness. I mean, the fact that he was willing to let go enough of his life to let what happened happen, I'm sure he was fearful and everything else, but I remember thinking at one point "If you're not willing to lay your life on the line then that's not, you're not really going the whole way. You're really accommodating."

LB: So you would see the church's action as just completely, totally appropriate.

PH: Oh, yeah. I remember in my own personal story, part of what happened was, in 1981 when I came out in the United Church was, I was told if I was willing to go back in the closet I could be guaranteed of jobs and everything else. I remember making the decision that I had worked hard to get to where I was, and I remember thinking about Jonathan quite a bit at that point in time, in terms of: would he have just stepped aside when it got hard. That still is there for me. You know, talk about sainthood, there are times in my own prayer life, I have conversed with Jonathan as a saint, in a sense, over the past 20-25 years. For me, that's there.

LB: It's still going on...I can't think of anything else. I'm trying to imagine how Jonathan's model would enliven someone's level of commitment. And you're not the first person who has said this. It helps a lot. You wouldn't say you went into the priesthood because of John.

PH: No, because I had been on that journey long before that had...

LB: There's such a parallel between the two.

PH: Behind the...that was something I had thought about doing for years, probably since I was in the 7th grade.

LB: That's interesting to me. If you don't mind I'd like to talk about that for a second. Jonathan said in a couple of letters that he knew he wanted to become a priest when he attended an Easter service at the Church of the Advent on Beacon Hill in Boston in 1962. So we went to film it and the librarian there was kind enough to give us the program that was handed out on that day. So we have the music, gospels and all that. So I don't know. And also we found in Jonathan's fifth grade notebooks drawings of crucifixes and priests and all of that. Jonathan must have been thinking about it when he was...and you were too.

PH: Yeah, it was very early on.

LB: How do you....I met a man yesterday who underwent a battlefield conversion in the same month that Jonathan was killed. He was leading a group of soldiers into a war in the central hills of Vietnam and realized he could die and just gave himself up to God and then realized for the next six years he had to tousele with God and finally gave in and became ordained. But that's different. This knowledge when you're younger, where does that come from? I never wanted to become a priest, Peter.

PH: I think everybody thought I was weird at that point. You talk about Jonathan drawing pictures of candles and priests and crucifixes and so on, I used to draw all sorts of crosses and fish. I think I filled all of my notebooks for years with that sort of thing. I couldn't get my hands on enough books to read about the church and about faith and things like that. My parents are wonderful people, but they aren't particularly religious people, so that's...

LB: Do you realize that in some odd way, you may have influenced Jonathan to do what he did, even though you were younger. Because you had the calling before he did, and in some clarified sense. That's a weird thought, but...

PH: Yeah, that's a weird thought, but, yeah, I don't...

LB: Who knows what kids talk about.

PH: Especially with the distance, in terms of years between us. There was some...this is going to sound funny, there was something very magical, in the best sense of that word, about that choir and about what happened in that church at that point in time. The earliest minister I remember is Ed Neary and Dick Chamberlain. Dick was the minister of youth. In fact, I saw Dick many years later, I mean many years later, ten years later, and he was up at Wolfboro on Lake Winnipisaukee. I saw him and he didn't feel quite the same as he had when he had been in Keene. He sort of dealt with the kids and so forth and Ed Neary was this guy who sat up, I mean he was God up in heaven in the pulpit. A beautiful, beautiful man, I mean physically beautiful person, so he had this presence that was just power. Then he left there and went to Wellesly, Wellesly Hills, it's a Congregational church down there, which is a premier church in the United Church.

He was followed by a man named Bob Little who was very influential on me. I don't know what kind of influence Bob may have had on Jonathan. Cause Bob was this very, very loving, caring man who just exuded this sort of very subtle commitment and love. Bob was a great influence on me. I'm not even sure what year he came there. My hunch would be somewhere around '55-'56, because Steve Weaver came in '63-'64, somewhere in there, I think, and Bob was there for six or eight years, so it would have been in that period of time.

LB: If I had known enough to ask Shirley Fontaine...

PH: Bob's been dead now, he died before I was ordained, so I think it was before I was ordained, it feels like it was. It was somewhere in that-late sixties, I think. He died of a heart attack. Yeah, it must have been that long ago. But he was a very important man. There were some magical things that happened there: the youth group, the choir. It was all, there was the

sense of real, you know, in the late fifties too, in the church, where that period of time when a lot of stuff turned around, in terms of there were lots of people and so forth. People like Shirley and Bob Little and so forth were all, they're just sort of magical creatures in my life.

LB: But Jonathan sang in the choir. That might have been one reason for involving himself in church activities. He talks about liking churches. The function of it, its intent.

PH: I can really connect to that. I remember, my parents used to think I was really strange, I think, because we used to, when we'd go driving, like up North or something like that, where we'd go through some of the little towns, I'd have to stop and look at every church or talk about that.

LB: Did you know that, according to Bob Perry, there's not a church steeple in Keene that doesn't have Jonathan Daniels' initials carved in it.

PH: I can believe that. Yeah, I can.

LB: Did you ever go on one of these excursions with him?

PH: No, no, but that fits.

LB: I can't think of anything else, Peter. If you can, anything you care to add. It's helped me to understand Jonathan's influence on others and the age gap interests me a lot.

PH: As I said, he was really somebody I idolized. It was sort of like, you do that, and I think those people make a real difference in your lives.

LB: Were you surprised when you heard he was killed?

PH: I spent about three days crying. One of the reason's I was in Greece was because of my idealism, and that whole thing. One of the reasons I was doing the smuggling and so forth was all that, so it was like, idealism was supposed to change the world, in a sense. When you're, I would have been 20-21 at that point, it felt like it wasn't changing the world and there were plenty of other times around that. I really think Jonathan...sometimes when I have been lowest, over the years, in terms of change and bringing about justice and things like that, Jonathan has been a real carrier of the faith that it's all right to go on, even though it may not turn out okay, you can just keep going.

LB: What do you think will be the effect of the votes that are going on now. Will it affect anything outside of, say, a few million Episcopalians in the United States. What can we do with this.

PH: Since the early saints were people who were saints for the whole church, pretty much, and it's been a long time, the Roman Catholics will do their canonization process and so forth, and we don't have that same style...

LB: Roman Catholics would never allow it to come to a vote.

PH: The thing I think is really important about Jonathan is, lots of people that have been added, at least in the Episcopal Church for lesser feasts and fasts over the past number of years, have been people who are no longer, well Jonathan's no longer around either, but people who are not as contemporary as Jonathan. Whether it's David Pendleton Okerhater who was this Oklahoma Native American, or Emma Emaya who were in Hawaii, they're are people who have contemporary value, but they weren't contemporary in terms of us. For me, to have Jonathan in there, and to have known him and to have him as a contemporary does something that's different and it's not just...

LB: So he's the most contemporary of the lesser...

PH: That I can think of in lesser feasts and fasts, yeah, he would be the most contemporary.

LB: You know what it might serve as a model for. We're thinking our film might help show young people that a life of social commitment and idealism is still possible, despite the BMW's and Reagan and Bush and the yuppie term. There was a generation of people back then that believed that their value in the world was what they could do for other people. That's something that our film could be directed toward. The title of our film is, it's from, who's the prophet, Isaiah, Here Am I, Send Me: The Life of Jonathan Daniels, will be our title. But we'd like to start the film, maybe, with a pan of the church in Boston...

PH: By the way. There's a beautiful folk hymn that we use in the Episcopal church, well it's a Roman Catholic/Episcopalian, called "Here I Am, Lord". If you ever get a chance, I would even be glad to get a recording of it for you.

LB: Maybe that gothic record store across from the... Here am I, Lord?

PH: "Here I am, Lord." If it's in a recording it would be in a thing called, probably, "Glory and Praise". There are three volumes to that and its...

LB: I wonder if that manufacturing company would have it, that record company.

PH: It's possible.

LB: I'll take a look. I've gone over and talked to the fellow.

PH: But it's a wonderful song. I was just thinking musically it might be...

LB: Great. That might really help us out a lot. Well, I can't think of anything else. It's been great, thanks.