

E: I'm glad she's doing well because of course he was so concerned about her.

L: Well that might be one reason he dropped out of school.

E: And then his father died and of course he got shot.

J: Where is she living now Larry?

L: She's in Baltimore, Maryland. I have her address, I'd be glad to give it to you.

E: Yeh

J: Oh I'd love to have it yeh, because that's less than an hour from us.

E: That would be fun. (Long Pause)

J: I know what we're going to get, we're going to get the ah, we're going to get the ah, press conference for, at probably twelve o'clock,

L: Let's see how things go.

J: Sure that's the same with ????

L: Well why don't you just announce who you are and where you're from and that will give us some record on the tape and then I'd like to ask you the circumstances of your meeting with Jonathan.

J: I'm John Smith ah, I'm a proest in the episcopal church. I currently live in Leesburg, Virginia. In 1965 ah, in my second year as an assisstant at christ church, Exeter, New Hampshire, I was encouraged by the then rector of that parish, to volunteer to be a member of the adult staff for the annual dioceses of New Hampshire youth conference.

L: Is that, Now you don't need to worry about this thing, you just talk. Do you um, is that on Lake Sunapee?

J: Well we're on Lake Winnabasakee. The dioceses of New Hampshire did not have one. They just used different places. They did not own, at least at this time they did not own a conference center, so they used different places that would tolerate us adults and children.

L: How did you end up there?

J: Well the rector of the parish ah said ah, we need some representation and participation that'll ??? your life for the dioceses, I want you to go, and I had been working with young people. I was, that was a big part of my job there in Exeter and I'd grown up in a conference center where I really, that's where I center my own kind of conversion to christ in terms of what happened in conference center. So I had great respect for what could happen in youth conference and I was anxious to go and desired to go.

L: Now youth conference is where high school kids go?

J: Right, 14 to 18 year olds, yeh and ah, so off I went and then ah, there, during that week, for 4 days of that week, Jonathan came to be a part of the staff, now this is btween his, what I call his Selma one and his Selma two. This was after he'd come back to take his examinations have ah, ah respit with his family and catch some R and R and he came and participated with us and ah, it was my great privilege, both recognized at the time, I came home and told Eleanor I had met a holy man that week, and that's the way I put it and she remembers that.

L: Even then 26 years

J: 26 years ago and ah, I ah, spent some time sitting by the lake with Jonathan ah, I was only 28, I was nearly ordained. I had gone through, not totally similar, but I go through a

evolution to a rob at the priesthood, not unlike his. I had come out of college not having much of an idea of what I was going to do. I took a Rockefeller grant to study for a year to test out what I was going to do. I then went on a seminary and fought it all the way until my ordination and so, Jonathan and I had a ah, a compatible spirit ah, even at that point in terms of how we were going to continue in the ordain ministry.

L: Do you think he would have continued to become a minister had he stayed at, ???? that other year.

J: Yes, I'm convinced that by the time I met him at least, that he had made the major decisions about the ah, about the ordain ministry and it seems to me that there were 2 peices of that that I recall. Ah, one was ah, can I use the gifts that I have in the ordain ministry and can I use those particularly in the parochial ordained ministry. That was a question that was very ah, very important to him. He had, gifted with such a bright mind and he, he worried about how he was going to use that mind and be repsected and be received ah, for that. The other ah, the other part of that, which is ah, very, very, I'm looking back, Jonathan had ah, had a desire to be a, not necessarily monastic, but ah, I'm convinced that Jonathan's focus for life was ah, the larger world and ah, and not the ah, necessarily the ah, oh, the ah, some would call it resriction but I would not call it that but I, in terms of being confined by any one committment that was going to be a life long committment. Jonathan still had ah, had a sense of exploration of ah, of ah, "I haven't seen much of the world yrt and I want to and ah" that was the second thing that he talked about, directly about, what was it like to be in a parish? Could you be yourself? Could you ah, could you explore? and certainly I was working with a wonderful man in Exeter who really has been a mentor around whom I have shaped most of my parish ministry at the time who ah, who encouraged that kind of freedom. So I was able to speak to him out of that experience. But ah, yes, I do think Jonathan would have ah, would have ah gone to ordination, but he would have had to be satisfied, at least around those 2 questions.

L: Did he talk at all about what was happeneing in the south?

J: Ah, yes, he talked about, which was just a wonderful gift, he talked with the conference about that. He talked with those young people about that. He talked about ah, what ah, what ah, he felt was god's calling at that point for him to use his gifts of ah, reconciliation, as I have said to people who have come to the booth here, I remember Jonathan as an age of reconciliation. I remember him as a person who wanted to help ah, differing people learn to live together and if one reaches history, ah, that is clearly the focus of Selma one, you know, he was working with the white power structure. He was working with the rector of the local white episcopal church. He was seeking, at that point in his ah, in his witnessing, to help people reconcile ah, certainly he picked up in, when he returned to Selma, he picked up a little bit of the militancy side of ah, of the witnessing. BUT ah, he had a deep committment to



reconciliation and in his conversations about his work in the south, with the young people, I remember him clearly as saying, "Please go back and witness in your local parishes and in your local communities for justice ah, for reconciliation, for ah, the rights of all human beings, for the ah, for the truth that god made us all and loves us all" you are well aware that the black population in New Hampshire is very limited, so it wasn't going to be a matter of the black white issue for those young people, but it was going to be, in some form, a prejudice, in some form of a separation, and I'll always remember that about Jonathan in terms of impressing me about his emphasis and that was, wherever you are, you got the opportunity to help people learn to live more fully together, and that

L: Now what dates is this conference?

J: This was the last week in June, as I remember about the 22nd to the 27th, there was a Sunday evening through a Saturday morning. Jonathan I believe arrived on Tuesday and was there through Saturday.

L: Is the camp still there if I should want to take a shot of it?

J: I would have to go back and find out where it was on Lake Winnabasakee because I cannot recall the name of where we actually went, but I could find that out for you.

L: So did he speak directly to a group of young people?

J: Yes, right ah, each day that he was there, we had what we would call a ah, a plinerary with all the young people. But I remember about 60 young people being there plus the adult staff. Each day while he was there, he was given a half hour 45 minutes ah, he didn't request that, we requested that of him, we being the adult staff plus some of the young people who were helping in to plan the daily program. Ah, and he ah, just talked a bit about ah, as I recall, the order, he talked a little bit about the years at VMI and the years of preparation for what he now perceived to be ah, the opening of what god intended him to be and to do and then the last three um, three ah sessions, he talked almost exclusively about the time since he had gone to Selma. He talked about the march, he talked about ah, as I recall, the reasons why he stayed in Selma after the march rather than returning to school ah, and that I remember he was really dealing with ah, to whom was he ah, responsible as far as authority. The faculty of ETS or his understanding of god all mighty and Jesus Christ and he felt pulled in 2 different directions but what he told the young people was don't assume that, in this case the authorities of ETS, wouldn't support you because he just made that inquiry and they were happy to support him. So he was talking about, don't assume that the school authorities won't support you when you want to do something unique like this.

L: ?????????? So he spoke to these young people over a period of several days. Knowing this relationship with young people, I'm ?????????? they must have listened.

J: Well ah, they listened intently and it was either the last or the next to last day that ah, a young woman I remember, I asked Jonathan directly, why are you going back to Selma with such danger facing you? and it was at that

time that Jonathan went back to his cabin and took the magnificat in modern key, which he had already begun to work on earlier that spring ah, at ETS and he worked that up further and part of what that magnificat is, in today's version came out of response to that woman's. that young woman's question and he read that in a powerful way, as I said either the last day or the next to the last day of the conference and that was just ahm that was a high spiritual moment for me and I expect for everyone that was there with him because,

L: Well you were all the same year as Jonathan

J: Two years difference yeh, so ah,

L: Me too, so, but at that time, had you contemplated the ministry yourself at that time?

J: I was a priest by that time ah, I was ordained, had been ordained two and a half years at that point, yeh

L: Now given the fact that you had all ready made a decision to live a life of religious commitment, how did Jonathan see the relationship, did Jonathan change that or focus it or redirect it or it was just another example of another way?

J: Well I think I may be jumping ahead of the story but ah, I was aware that Jonathan connected with a basic theme in my life which is justice ah, before going to diocese in New Hampshire, I started out in West Virginia and I remember as a deacon still, bringing a resolution to the diocese of West Virginia, this was before the 1964 convention in St. Louis at which Martin Luther King was going to be present. I remember introducing a resolution into the diocese in council, asking the diocese of West Virginia to resolve support for Martin Luther King and his ministry,

L: Was Jonathan there?

J: No I had not met Jonathan at that point ah, this was in 1964 before I then moved to New Hampshire. So Jonathan made contact ah, unknowingly and unconsciously in a sense, with the theme within my whole life of justice. I remember fighting for it in grade school but ah, and that's why I'm here. That's what I meant by jumping into the story.

That's why I'm in Pheonix this week because that theme has been resurected again in my life through Jonathan and ah, it was resurected in christ church Exeter. The next summer I took leave for 3 months and went to Manchester New Hampshire and spent a, ah, there were 2 clergy who established a program in Manchester for the west side ah, mainly Canadian French people, and it's on the west side of Manchester and ah, it was a program called Operation Contact and we had 12 college age volunteers who came there and worked the summer and my wife, bless her, went with 8 months of pregnancy and lived in a home in Manchester which was across the river and we biked over and it was as hot as can be, not as hot as Pheonix I'll say, but hot,

L: Did you get to meet Jonathan? I forgot to ask you.

E: I did not meet Jonathan.

L: Okay, because I wanted to talk to you about that.

J: She met him through me and through this, its been wonderful for both of us, but that was another response in retrospect to Jon, my time with Jonathan was to go ahead

with that project in Manchester that summer,

L: What was the nature of the project?

J: Well, the nature of the project was to provide recreation for the children of the French/Canadian neighborhood and to teach them ah, communication skills so they could go out of the neighborhood and transact business and go to the schools and demand the rights they had for their children and to, in a sense, I wouldn't use the word, but what we were really trying to do was to empower those people in that neighborhood so they could be citizens of the community.



L: So, in a sense, you did what Jonathan did in Slema, religious nature and so forth, you were dealing mostly with catholics, but that wasn't the issue. Jonathan lived with a catholic family but that wasn't the issue.

J: No, right

L: Okay

J: The issue was oppression and ah, justice in Manchester and ah, we knew we were on the right track when William Lobe, the famous, infamous editor of the Manchester Union, began to take us on in terms of ah, of editorials, in terms of news articles, about half way through the, through the ah, summer ah, but that was a marvelous experience for me and I think for the diocese of New Hampshire because we made it a diocese of New Hampshire project in terms of getting the financial support and ah, and the ecuminical nature of that ah, which is why Father Morrisroe is so important to me is that we had 2 French/Canadian priests who came down from Montreal and were part of the 12 person staff that summer, Jill and Andre, and ah, they were part of that. SO I never thought of it in those terms, but locally we were doing what Jonathan had done ah, and for him, we were, for which we were a memory in Jonathan.

L: That's the impression, it's the subtext of some of the interviews we've had with people, who although they loved Jonathan, weren't totally in favor of what he did because of the dangers, and a couple of people have posed to us, why Selma? HE could have done what he did in New England. Why did he have to go to Selma and get himself killed to go down there? And the suggestion is meddling in the matters of the south, but they didn't mean that. Um, we can't answer that question. We don't know anyone in the south. We don't know what drove him to the south except a big connection that his father had to Fort Chaffey in Kentucky.

J: Yeh, I think a part of that question also, is why did he go to VMI because that's in the south. I think those 2, at least the southern dimension of that may be ah, similar in both those decisions but ah, I don't know why Jonathan went and I cannot answer that as well, but I think it was primarily the time and the response to ah, ah, the level of the response that he experienced Martin Luther King's call and it was more than a head trip and it was than something to show off or to make a point. I think he went because he cared about oppression and cared about lack of decency for ah, for um, part of our population.

E: I understand that through part of Jonathan's writings that he knew, it was while he was in prayer one evening in saying the magnificent that he knew that he was to answer god's call to go to Selma.

L: Those transformations and experiences that Jonathan had, we've been able to track down a couple of them. It was Easter Sunday in 1962 and the church of the advent in Beacon Hill in Boston, in the middle of the service realized that his calling was a religious one, not to be a psychologist, not to be a teacher, but to be a priest. That's when he made that decision, he says that in more than one place. So we went and filmed that church and it's quite beautiful. So that doesn't surprise me that he'd have that inspiration.

J: Right and I think that that's confirmed in terms of the nature of that life of that parish. That is as you know, in the light, in the episcopal church it would be what originally was called an anglo-catholic parish and the whole business of the mystery and the whole business of the ah, of the spiritual dimensions of the liturgy in that parish and sense what the very fabric of the walls of that parish would be, I think would be a confirmation that this was another place in which Jonathan was deep into his spiritual fabric around which he was making a decision in which your illustration of the prayer life is another.

E: I have met Jonathan in spirit through my husband who proclaimed to me that he had been a holy man and through the group of persons that are here and present with us in Pheonix, um, each of which continues to touch me.

L: Well I lived in Keene since 1969 and I know about Jonathan Daniel's School but only in vague conversations had I really understood what had happened. It was in 1985 we bumped into him. Now I've got a shelf of books this long with references to Jonathan. You'd be amazed at the number of places,

J: Yeh, I hope that someday I can come by and peruse that because that's ah,

L: He influenced the lives of, there was one man named Sammy Young who was killed in January 1966, he was killed in Tuskegee um, who had bowed out of the civil rights movement and gotten back into it because, when he heard about Jonathan's death, without saying a word he went to his home and there was a coffin there which was used for other civil rights purposes and painted on the side "Justice is dead in the state of Alabama" and he and his friends paraded around Tuskegee in that and was committed to civil rights until his death. But Jonathan's um, there are many stories like that.

J: Yeh, well here's another one, here are 2 more actually because a moving, our experience had been, ah I had told this story in our presentation to the joint committees on um, Thursday, but ah, Easter Sunday this year ah, Roswald Moore who was the director of christ church Exeter at the time that I went to the youth conference who since has lived in California, was in our home ah, for Easter Sunday this year, he's now a retired priest and was at church, at the service. I mentioned Jonathan's name and exactly my Easter sermon and at lunch that day Roswald said, "Do you know about the effort that's going forward to have Jonathan memorialized. And I said no. He told me about it, I then wrote John Morris, I didn't know about this until Easter this year and I just think that was a moment of grace for us that Ros was there.

L: Do you know John Morris from before.

J: No, I had never heard about John Morris until last Monday.

L: He founded the ESCRU.

J: Yes he did. I was a member of ESCRU and didn't, you know, didn't remember the name of John Morris at that point and all that came flooding back in, in terms.



L: I have a question I have to ask you, if you were a member of ESCRu and you were ordained an episcopal priest in 1965, what path led you not say to go to Selma?

J: Well, ah,

L: ????????

J: Well I have 2 responses to that. One is Roswald Moore went, he was a rector, and we decided that both of us would not go. We felt that in the life of the parish that um, probably that the possible furor that that could create that there ought to be one of us who could kind of be ah, a ah, absorb some of the anger that might be raised and if both of us were there then people in the parish wouldn't have either of us to turn to because both of us, but the other answer I have to that is that I did participate in the march on Washington, I did participate in the poor people's campaign ah, ah, I did participate what I perceive to be other expressions of which, in retrospect I now see, which the summer in Manchester, I didn't connect those with how I was living out my commitment to justice and ah, freedom for parts of our society but ah, I did not go to Selma primarily because Ros was going and I just hadn't, I hadn't thought about that enough to have the conviction that that's where the lord was calling me, but ah, I in a sense was surrounded and because it was such a moment for me of greatness ah, at least in the episcopal church, I've often said and continue to say that I grew up as an episcopalian but I do believe I stayed in the episcopal church because of the witnessing that our church did through persons like Jonathan in the middle 60s.

L: Do you know Carleton Russell?

J: No

L: He teaches at Warden College in Norwood Massachusetts which is, it's not a religious college but he was an episcopal priest, teaches musicology and was good friends with Jonathan. I thought, I wonder if he has his own parish. He, Jonathan was a godfather in the summer,

J: No I do not

L: Um, I don't know where else to, I mean normally I'm pretty clear on interviews but this hits me a little bit sideways because I didn't expect to meet anybody who talked to Jonathan after, at that late a date. It's interesting the effect he had on people. Is there anything that you would care to add, anything at all?



J: Well, I would encourage ah, maybe, and I think this could be done, I'm not sure how, maybe we could try to get in touch with a couple of those people that were there that, a couple of the young people that were there that weekend would be, ah, a primary rather than a secondary source. Jonathan, I'm, I'm participating in this effort because ah, I grew up without many, if any models of discipleship and of ah, witnessing around who I could gather my ah, my faith in life. Ah, Henry Stines who was here, was the first black priest I ever met. We were in the dioceses of West, he was in the diocese of West Virginia when I was a little 12 year old boy. We went to Boston together in 1952 to the national convention of this church and I went to the youth conference, ah, what I would want to say is that somehow the work of the holy spirit is tying a lot together for me. Part of what's happening to me, in this participation is that, I'm tying a lot of my life together for which I'm grateful. Um, my spiritual director began to identify in this past year ah, prior to my knowing I was going to be here for this event ah, the theme of justice in my life and that god made me as a person to be an advocate for justice ah, and I'm just blessed to have this as another stage of tying that whole piece of my life together and ah, it's, to me, a mystery of how something that happened 25 years ago and I remember it so clearly, about the time as his being brought back and as Eleanor said earlier the way this group of people that are around that booth right now being brought together, it's nothing other than mystery and the working of the spirit somehow to ah, to ah bring us together and I'm grateful that I was able to counter provide a piece of the story that, you know, John Morris didn't have, didn't have at least an example of at that time, someone who was with Jonathan in between his coming back. So what I would want to say is that I've been blessed, we've been blessed ah, I would not be here, I don't think without Eleanor's encouragement. I've got an illness now which makes it difficult for me to be on feet ah, I'm worn out most of the time and I don't like crowds and I've for the last 6 years have really drawn away from crowds because they just zap me of whatever energy I have and Eleanor kept praying and kept pushing and kept saying, you know, this is important to you as well as the church and she's right. I am so grateful that we made the effort to come here and ah, and I just, a lot of healing is going on for me because I can see ah, the marvelous faith, encourage of a young man who is only 2 years younger than I. So we were colleagues, we were contemporaries and ah, to be enthused by the example of a person like Jonathan Daniels and I know from this day forward, I'm going to absorb all I can about Jonathan Daniels because I really don't know a whole lot about Jonathan Daniels other than that week I was with him and what I've read and what I've just listened down around that booth about the stories that ah, the ah,

L: You're talking to the right person, people in a sense because Sullivan and I have accumulated files drawers filled with Jonathan's writings and reports, we've probably got about everything he wrote. Well thanks a lot.

J: Thank you for the privilege of ah, reflecting upon this.  
TAPE GOES OFF

L: Test, Test, it's working fine. So Eleanor, please.

E: The impact that Jonathan had on us is reflected in the Christmas card which we sent to our family and friends in December of 1965. Um, with a little note to our friends that 1965 had been quite a year with the birth of our first son, John Douglas, and with the life, death and resurrection of our friend Jonathan Daniels and we included in that Christmas card 2 significant pieces of literature, his writings and then the memorial issue and 95-99% of the persons receiving the Christmas card, commented to us that it was the best card they had ever received and then one evening, my husband John got a call from his brother, suggesting strongly that he not send literature out like that, that he would never get a call to a southern pulpit.

L: Did that worry you John?

J: Well ah, it did at the time because my brother meant so much to me, but he was ah, we were out in south, southern West Virginia and my brother and sister, both of whom are older than I ah, had yet to have the blessing that I had to go to school in New Hampshire, prep school when I was a boy and,

L: Where did you go?

J: I went to Phillip's Exeter.

L: Oh you did

J: And ah, so that began my acclamation that there's a larger world than the world only of white people of segregation. That worried me for a while because years ago my, ????, I've resolved that in terms of peace for myself but ah, that's the right thing to send and we'd do it again and Eleanor at that point was writing out Christmas cards each year. She was write a different Christmas card. I just remember that so lovingly in terms of so much response and at the same time the realities of segregation through my brother's response. It's been costly, I'd be very dishonest if I didn't say my brother and I never,

Tape switches to outdoors. Lots of people talking.

Women talking about being at some party and someone saying they are a minority.....Just a talking crowd until

L: Well we can talk about that later

Tape goes off