

REVEREND MICHAEL STICHWEH
The Woodhull School
St. Gabriel's Church
Queens, New York (?)
February 27, 1993

LB: Would it be all right, Reverend Stichweh, if I stop....(the cuckoo clock?)

MS: Yeah, sure, you just, ah, close, stop the pendulum. It'll stop. Yeah.

LB: Did you get this in Germany?

MS: Oh, yeah. Yeah, I've got two or three of them. (Laughs) The kids like it. They like, they like the cuckoo clock.

ta: My grandmother had one.

MS: They like the cuckoo clock!

ta: We would just wait....

MS: Yeah, they like the cuckoo clock.

LB: Okay, I just want to test this one more time....Test, test, Reverend Stichweh?

ta: Could you repeat, "Test, test?"

MS: Test, test.

LB: Yeah, that's good. That's good and strong. Again, just, "Test, test...."

MS: Test, test....One, two, three....Test, test, test....A,B,C.

LB: (Laughs)

ta: We should be asking for a blessing!

MS: Yeah, well....(Laughs)

LB: We could use it at this point.

All: (Laughter)

LB: I mean, I feel this absolute urgency and obligation to Jonathan. I find myself talking to him sometimes.

MS: Oh?

LB: Jonathan, you gotta help me finish this film (thing?)

MS: (Laughs)

LB: There. We're running. I'm going to sit down and relax. Let me put this...(noise)

LB: Reverend Stichweh, if you could talk for a few minutes about what, what the program was like at Willard State Hospital.

MS: Well, you've been to Willard, but I think one of the...I've been giving this some thought...it's thirty years ago, but I think that, uh, the geography of the place had a lot to do with what happened there. It's a very isolated area - it's not really a town, of course - it's an old state hospital, and not a large one, but it's got a lot of Victorian buildings in it, and we, uh, he and I were assigned there, we didn't have much of a choice, and, uh, we, I remember a friend of ours driving us there, 'cause neither Jon nor I had a car, and that would have made it, was going to make it very difficult for the summer. And we got there on a Sunday afternoon, and the classmate who was driving on to Buffalo, and it was very quiet on Sunday afternoon in Willard, New York. The patients were inside and there were no gates or anything. We just drove up, and the fellow left us out of the car, and we got our bags on the sidewalk and we had nowhere...where to go, and the guy drove off, and the last thing he said, "Well, Jesus Christ!" (Laughs) "We're leaving you, I'm leaving you here! I'm getting out of this place!" But it was a, ah, I, I got to enjoy the place. I liked the trees, I liked it was on the lake, and it was a very, uh, nice weather. It was a nice summer. There were only six of us in the program. Uh, this clinical training for seminarians is, as I'm sure you know by this time, is a very crucial experience for a seminarian. We've had one year of seminary, and being in seminary is a little anxious, because there are all sorts of hurdles to jump through in the seminary and with your Bishop, with your diocese, and Jonathan and I had known each other, he lived across the hall from me at, uh, our first year.

LB: Did you have single rooms....(inaudible)...

MS: Uh, we had roommates, and his roommate died the first year. Uh, his name was Meyers. He was from Dartmouth, who had come to seminary knowing that he had had cancer, and it reappeared, and in the course of the first year, uh, Meyers died. So Jonathan didn't have a...didn't have a roommate very much. Meyers left, I think, in, oh, November or December, something like that, then died soon after. Uh, so, Jonathan and I were good friends. We lived across the hall, and then we were assigned to go to this place in Willard, New York, and, uh, we got there and there were four others in the program. We were all Episcopalians, we were all Anglicans. Uh, there was one other fellow from our seminary who went there, uh, who went to Willard, but he was married, and we didn't know him very well. The married students lived in a slightly different world than the single people did in seminary. And then we uh, the program was a very intense one for twelve weeks. We were each assigned a ward, uh, and we had duties on that ward, and then there were lectures in the morning. And then the critical part of the whole program was this "group dynamic" situation, where we met an hour and a half, from I think one thirty to three every uh, Monday through Friday, in Tulis's office, and he was very clever and very good at doing what he did, which, of course, was testing how you related to people and how you handled aggression and how good you were at (?) defenses, and, uh, how good you were at probing, and it was a very sort of an intense part of the program.

LB: Tulis told us, when we interviewed him, he said, he'll never forget when he first interviewed Jonathan, he said, "Jonathan...." He told Jonathan that he could not go into the, to the situation with any preconceptions from his own world, that he had to be ready and willing to accept that milieu in which he found himself. And also he was probably going to have to drop most of the defenses which he had, uh, (siren in background) used all of his life, and he said, "Jonathan laughed and said, 'I spent all my life building up these defenses and now I have to let them go!'"

MS: (Laughs)

LB: And (siren louder) he was probably....(can't hear over sirens)....being jocular, but, um...(sirens continue)....(can't hear over sirens)....When we talked to people in the South, where Jonathan lived, he seemed to have this uncanny ability to move into a world in which he...had never been before, and automatically understand its rules and not, not bring any baggage into it. How does that happen to somebody? I don't know very many people like that.

MS: Well, I've given....I think that, um, Jonathan was sort of a, uh, a restless person emotionally. I think Jonathan, uh, felt compelled to be involved as some sort of emotional involvement all the time. While we were in, while we were at Willard for the twelve weeks we were there, he, he had an affair with a nurse....

LB: Yes, we have some letters about that.

MS: I...(laughs)...

LB:we have to find her....(? - inaudible)...

MS: She had a car! (Laughs) She had a convertible! She had the car! (Laughs)

LB: You know, one can traverse Jonathan's life from girlfriend to girlfriend.

MS: Yes, um,....

LB: We've identified and interviewed...three, possibly four. The fourth one wouldn't admit it, really, but....

MS: Um-hum....

LB: And then, um, heard rumors and rumblings of another three or four. Jonathan had an extraordinary ability to, uh, involve himself....

MS: Well, he was almost compelled to do that, in a way, and, uh, of course, at Willard, that was a, that's a...very small community and a very small hospital, and it was quite obvious that, uh, this seminarian was having this, uh, emotional involvement with this very attractive, uh, girl. I think she was a little older than we were. I think she had been married, as a matter of fact. Uh, and of course, I think it was reckless! I think, I think there was a certain amount of recklessness about, about....Now, I'm speaking as a very rather conservative person, but, but there was a certain amount of recklessness and

restlessness about it. Uh, I don't mean by that that I think that he was uh, careless with people's emotions, or, or, uh, careless with other people's lives, but uh, you know, I felt that, you know, you could hurt people as well as help people.

LB: Oh, sure.

MS: Yeah, in that situation. Uh, with, I think, he had a very, back to the summer, I, I think we had a very, uh, intense summer. Uh, when we, the day we uh, the last night we were in Willard, uh, Tulis gave a, uh, a dinner party, or a cocktail party and dinner party in his home. We had never really been in his home before, maybe only once or twice, and the tension had been released and whatever, but uh, in any event, things like that could happen. I think people maybe had drunk a little too much, or whatever, but things were said, and, uh, that made it very sort of embarrassing, at least the next morning when you woke up, and when we left, I told Jonathan, I said, "Now, Jonathan, when we get back to Cambridge, you and I are not going to refer to this summer. We're closing the door on it. Its importance, it's been an important summer, but this ends it! And we're not going to discuss it, (laughs) we're not going to discuss Tulis, we're not going to discuss anybody else in it, and we didn't! (Laughs)

LB: How did he respond to that?

MS: Oh, the same way! We were sort of both laughing about it. I mean, uh, we both sort of agreed that it would be a better thing to shut the door on it. Now, of course when one got back to Cambridge, you know, you talked to your fellow students a little about the summer, but I don't think that uh, I would doubt whether he shared very much with anybody about what had happened in the summer, not how he felt about Tulis and how he felt about a few of the other things that had happened. Uh, he was sort of a closed door. I remember when we got the evaluations, because those evaluations were, were, were important. They went to the faculty! And uh, Tulis, of course, was always, was late, and it was a couple of months, we kept waiting for these, these, we knew these things were gonna come in, and I was at the mailroom getting my mail, and there I saw the envelope from Tulis, and Jonathan was just coming down the street, down the stairs, and I, I said, "Tulis is in the mailbox!" (Laughs) And, uh, so the next day, I uh, he said, "Well, how did you feel about it?" I said, "Well," I said, "I was surprised by the kindness!" (pause) with which Tulis wrote what he wrote. And Jonathan admitted that he felt the same way about it, but we never shared the thing. I mean, I, I didn't...he didn't show me his. It's interesting it turns up here thirty years later!

LB: ...a copy of that...

MS: Yeah! (Laughs) (Can't quite understand) I'm going to take it. I'll never be able to read it at this point!

LB: Well, we wanted to have your...(inaudible)...later on, if you wouldn't mind. Look at it and respond to part of it....

MS: Um, hum...

LB: ...and how you feel about it, but....Well, what exactly was expected of you fellows in this...?

MS: Well, you were expected to be able to learn how to relate to ill people, whether they were mentally ill, or whether they were physically ill, uh, and it was supposed to give you some confidence in your sort of pastoral techniques and abilities in relating to people. It was also a learning thing, uh, Tulis, uh, there was an academic side to it where we studied schizophrenia and various forms of mental illness, because it happened to be a mental hospital. Uh, but I think that one of the reasons why the seminary insisted that we go is because these are trained supervisors who reported back to the seminary about how the person involved, you read the report, how he relates to, to his peers, how he relates to his patients, how he relates to the supervisor, and they, I think, have found over the years, or they used to feel, that that was a very important evaluation. So I think you were, you know, in some sense, you were there to be evaluated, and some sense there to be learned, uh, to learn how to, you know, relate to patients, and how to sort of make some theological sense out of what you were involved in.

LB: Yes, um, which I think Jonathan was quite interested in doing.

MS: Um-hum, oh yes.

LB: Now, the people in that photograph, then, are they all from E.T.S.?

MS: No, there were just three of us, uh, Jonathan and I were from E.T.S. The other fellow, I've noted his name, he was from E.T.S., but he was married. We didn't know him very well. He was married with children, and they lived in a different part of the....

LB: Do you remember his name, Reverend...?

MS: Yeah, I wrote it, written it down. His name is Gray. He lives in Troy, New York. I just looked him up. I haven't thought of him in years, but he has a parish in Troy, New York. The other fellow here, the only person I marked, I don't remember, his first name was Jeffrey, and he was from central New York, but Jonathan and I lived, were assigned rooms on the, in the hospital. The other fellows were from the area or had a wife who had rented an apartment off the campus, or whatever, so it was....they all had...but Jonathan and I were uh, and the accomodations were comfortable.

LB: Now, how would the interaction with the patients take place, Reverend Stichweh? What would, what would a typical experience, if there was such a thing, how would it go?

MS: Well, you were assigned a ward, with I would imagine about twenty-five people on the ward, and it was your job to interview each one in turn, and each new person who came into that ward, and you would, uh, except you, uh, only Protestants. The Roman Catholic chaplain, who was very possessive about Roman Catholic patients. You couldn't touch a Roman Catholic, so uh, you related and you set up an interview with uh, with each one in a room, and you asked him what they were doing there, how they felt, what their problems were, and then you had to do a "verbatim" after you finished. You went back to your room and you wrote....You can do it. I mean, it's interesting, you can

write the questions and answers, if that's how you did the interview. Some people...I, I talked more...or it was more conversational than I think some of the work. (Automobile horn honks outside.) And then you submitted that interview, the written interview, to Tulis, who went over it with you, and he would point out, you know, what you heard, or what you said, or what you could have said, or what you thought you heard and didn't hear, and he was good, he was good at that. It was a question of technique, about how to talk to people, how to listen to what they're saying, and to some degree, how to solve some problems that would come up. But that was the ward duty, and then the other part of it was always sort of a lecture or something in the morning, or a field trip. That was very academic, and then of course, the group dynamics in, in, in the afternoon.

LB: Would, uh, would the group of you pastoral interns then get together? Frequently?

MS: Uh, the group dynamics, one-thirty to three every afternoon. I mean, the six of us, around that table, and that was quite enough! (Laughs) That was...uh, oh, occasionally, now one of the fellows who had an apartment, that I still see every once in a while in New York, with his wife, off the campus, and, 'cause we had no duties on weekends, and sometimes I would go and spend the weekend with him and his wife, uh, because it was a very confining experience. You know, as I said, I didn't have a car, and you've been there! Without a car, you're...you're...

LB: In the middle of nowhere!

MS: You are in the middle of nowhere!

LB: That's it. Looks as if it were, in the mid-nineteenth century, an active farm. That kind of concept.

MS: Yeah. I...

LB: Mental health

MS: Yeah.

ta: I think it was a self-sufficient community....

LB: Right.

MS: Yeah. And it have a lot of atmosphere in it. I, I, I as I said, I got to like it, like it in a sense, as long as I knew I was leaving the end of August! I mean, but, uh, I liked the water, I liked the lake, and uh, Jonathan, of course, uh, being a little more restless, I mean, immediately (laughs) found Lynette and the cars. I didn't see very much of him off duty, really, and I, and I felt, quite frankly, a little uncomfortable about the situation. I'm not being judgmental, but I, I didn't think it was a good idea.

LB: Why was that, Reverend Stichweh? Because she was older, or because you, it was exploitative, or was it...?

MS: Well, again, I think it was a small....We're turning the clock back thirty years, and the appropriate behavior for a seminarian thirty years ago is a little different than appropriate behavior that you could, that he could get away with now, and, and uh, I think, uh, he wasn't in his room very much in the evening! (Laughs) And uh, it's a small place, people talk! And I, now, uh, Tulis never said, Tulis asked me one time what I thought about it, and I (laughs) I uh, I didn't know whether he was asking me to test my reaction, or whether he was worried about what, what other people might be saying. And I said it was simply none of my business, and (laughs)....

LB: And it's none of ours, either, so, uh, that's all right. Well, how about Jonathan's interest in psychology? In a few letters a year before, he talks about his announced interest at that time, just before, Jonathan talks about experiencing a religious conversion on Easter Sunday, 1962, at the Church of the Advent on Beacon Hill in Boston.

MS: Um-hum....

LB: Before that time, he was fairly convinced he wanted to be a doctor or a, uh, a psychiatrist....

MS: Um-hum....

LB: Did he ever, did he ever talk about that? (Inaudible)

MS: Ah, vaguely. Of course, I can't really remember, you know, it's thirty years ago, and I, yes, I did, did know he was sort of in pre-med. His father had been a physician. I think he was interested in psychiatry. I think he was interested in indeed his own, uh, his own situation. Uh, and of course, uh, his mother and his sister were, were, uh, you know, uh, were interesting people, and uh, I think, I always was curious what his father was like. As well as I knew him then, uh, I had never, I was never able to establish any firm uh, picture in my mind of who he was in any sense of the word. No.

LB: Father (?), we brought a copy of our script along, and in there, people who knew his father quite well would talk about a dedicated physician who would get up in the middle of the night, three o'clock in the morning, and go help a sick child, um, would sit in his office and act as a, a counselor to patients who had problems that were other than medical, um, in fact, there is some evidence that he worked himself literally to death. He died Christmas, 1959, of kidney failure...

MS: Um-hum...

LB: ...as a result of a wound he received in the Battle of the Bulge in World War II.

MS: Yeah, I had forgotten, I had forgotten that, yeah. I knew it was a battle...a battle...

LB: And Bill Sullivan's theory, what he's been working at, is that um, in some respects, Jonathan experience, in the first two years after his father's death, was to find yet another father. There's this fellow at V.M.I. that we think...(strange sound)...acted in many respects as a father for Jonathan, but

my theory is, Bill and I haven't talked about this, by this time, Jonathan had abandoned that. Jonathan had....

MS: Oh, yeah. Oh, no, there was no looking for father when I knew him. I'd be very sensitive about that now. No, no. Hump-um. (sp?)

LB: How did he interact with these patients, then? (Inaudible)

MS: Ah, yes. I was trying to think what kind of a ward he had. Uh, some of us had, some people had wards of men, and some people had wards of women, and some people had, uh, you know, teenagers, and (chuckles) some, somebody had even a criminal ward. And I really....

LB: (Inaudible)...woman in the report....Tulis....

MS: Uh-huh...

LB: Take a look at that first paragraph. There's a woman he said had epileptiform seizures, and Jonathan was able to (sound outside) um, well, that would be a matter of...(inaudible)...

MS: Um...Oh, it's right through here. Yeah. I-I just, um, I think he was good at it. I think uh, he was, um, I think he enjoyed..., oh, okay, yeah,...oh, yeah. Oh, I had forgotten all about that, yeah.

LB: Yeah, please read it. (Pause)

MS: Yeah...um....I think he had younger patients than I had. I think he had, yeah,

LB: (Inaudible)

MS: Yeah. Okay, yeah....(mutter)...It was on a Female Retreatment Unit, yeah. Yeah, he had a woman, yeah,...but he had a younger crowd, and I, I had a bunch of old ladies. Uh, he was very int...uh, you know, he was interested in it. I mean, I think he, um, was very interested in it, as a matter of fact. I think he was, sort of enjoyed playing doctor to some extent.

LB: Yeah, um, when he was a kid, he used to cut out cartoons out of the Saturday Evening Post, and um, of all the doctors, (inaudible) and he obviously adored his father...

MS: Um-hum...

LB: (inaudible)...Jonathan showed a lot of respect for that, so....So Jonathan clearly was interested in the healing professions at that time, so at this point, Jonathan was taking a Christian turn....

MS: Oh, yes. Oh, yeah. Yeah.

LB: How about his, uh, views on racial questions. Did he ever....Now, this would have been at the time that President Kennedy had, of course, already

died, but the year before, he had signed the, um, the um, the 1963 Civil Rights Act...

MS: Yeah...

LB: ...and then, President Johnson was to renew that in 1965, just...

MS: Yeah...

LB: ...March 15, there was a speech on television, of course, that would be later. Did he ever talk about that?

MS: No, never.

LB: 'Cause we found his N.A.A.C.P. card from October, 1963. He had already joined the N.A.A.C.P.

MS: Um-hum. No, I-I think, uh,....I'm not surprised that he had joined the N.A.A.C.P. as he might have joined the American Civil Liberties Union as well. Uh, but I don't think it, I, no, I don't think it meant any more than that. I've never had any conversation with him relating to, to race or racial questions, or whatever. Uh, of course, thirty years ago at Willard, New York, I don't think there were any black people in the hospital. Certainly in our seminary, there were only one or two black students. I-I don't...I know the subject never came, never came up.

LB: Just to jump ahead for a moment, do you recall when Jonathan decided to go to Selma?

MS: Um-hum. (softly)

LB: What...what occasioned that?

MS: I wondered, I was going to ask you what you had found out. The initial demonstration, the initial trip down there to demonstrate....You, know...

LB: Let me get the script and read what Jonathan says about it. (Pause) And Judy Upham, as well.

MS: Um...(Pause)

LB: "There was trouble in Selma, as we all knew from Huntley-Brinkley, and Dr. King had asked for northern volunteers. I raced back to Lawrence Hall, raced up three flights, and hurled myself in the room of a friend. My friend had been asleep, but graciously composed himself for what was visibly my latest insanity. I delicately reminded him that he had invited me to go South with him over the spring holidays, uh, to talk with Bishop Allen in Mississippi and others, and suggested that we go now. My friend was not free to go, and I went off to study, a little disconsolate. (sp?) From time to time, I mused, could I spare the time? Did I want to spare the time? Did He," with a capital "H", "want...? But luckily, I admitted to myself that the idea was impractical, and with a faintly tarnished feeling,"...

MS: Um-hum...

LB: ... "I tucked in an envelope my contribution to the (inaudible) Selma fund. 'My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior.' I had come to Evening Prayer as usual that evening, and as usual, I was singing the 'Magnificat' with the special love and reverence I have always felt for Mary's glad song. He had shown strength (inaudible)... As the lovely hymn of the God-bearer continued, I found myself peculiarly alert, suddenly strange for decisive, luminous, spirit-filled moment that would, in retrospect, remind me of others, particularly of one at Easter three years ago. Then it came. 'He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things.' I knew then that I must go to Selma. The Virgin's song was to grow more and more"...

MS: Yeah. Uh-huh...

LB: ... "dear"...

MS: Yeah, I remember that. I remember that being read.

LB: So, Jonathan...(brief pause)...there was a meeting, I guess?...of Jonathan's religious imp-...(inaudible)...impulses, his, um,...

MS: I think what you read is a, is a reflection of much, his reflection or making sense out of...(stammers)...of what had happened previous. I-I-I think when he wrote that, when he wrote that paper, that was a reflection of what had happened some months previously when he did race up the steps, uh, and, uh, wanted to,(stammers) to Selma. Uh, I think that that was, uh, making sense in retrospect of what happened at that particular juncture. Um, again, as I said before, I think Jonathan was, uh, compulsive about being involved emotionally, uh, and I think that this was, uh,....I don't want to reduce it to say it was a lark. I don't want to say that. But, I-I think that, uh, um, uh, uh, it was something that excited him emotionally. I don't think it excited, I don't think he was excited intellectually, or socially.

LB: How about spiritually?

MS: I think, ah, at the, well, who can say? I mean, at that, at the very time, you know, I remember him running up the steps. I-I've reflected on that, when I heard that read, uh, at his funeral. Um....

LB: Right. That's right.

MS: That was read, and I, I'd...

LB: ...responded...

MS: ...(laughs)...Yes. And I, uh, and again, uh, I would...reflecting then, in August of, when he, when he died. Um, you see, I was at the funeral with the person that he wanted to go to Selma with. He and I were at the funeral together, and, uh, he and I never discussed...that passage. (Pause)

LB: Why is that?

MS: I...think it was a little too personal. (Pause) And in, you know, then, in reflection, you know, when he got to, when he got actively involved in spending some time down there, I think, looking back, I think he made theological sense out of what at the time, you know, had no theological imperative. Which, I think, is a legitimate way to do theology. It's reading back into something that at the moment wasn't particularly....

LB: That happens to a lot of critics, as well.

MS: Yeah!

LB:They'll come out with a theory about something, and then later, validate that theory through some kind of theoretical...

MS: Um-hum, um-hum...

LB: ...other theoretical premise. That doesn't invalidate it...

MS: No! Not at all. Not at all. Not at all.

LB: ...understand why we do things.

MS: No. No.

LB: Now, if....Let's say Jonathan, if that's true, and I have no reason to suspect it isn't, Jonathan went South (horn honks outside) as a do-gooder and a sense of (horn)... "I think I'll go, there's trouble in Selma." That's what (inaudible) hoping to say. You wouldn't catch young people saying that now. "There was trouble in Watts. I think I'll go there."

MS: Um-hum. Um-hum. Yeah. Uh-huh....

LB: Like Batman, flying off somewhere...

MS: Yeah, uh-huh, sure...

LB: Well, in any case, here's Jonathan, flying off to Selma, there was trouble in Selma, but at what point does it change to something that roots (?) in his...

MS: Um-hum....

LB: ...in such a way that he doesn't even want to come back?

MS: Yes, well, that...

LB: That's the change.

MS: Yes, that's the change. And, uh, um,...yes, that's it. And I have no answer. I wasn't there. I wasn't where he was.

LB: It's got to be when he faces human suffering. And he puts a face on it, somehow.

MS: Oh, I think, I think the, again, I think the, one is the emotional involvement, and then I think that perhaps, uh, because he did think theologically, and he did, (stammers) it was, he could think well theologically (stammers) in that sense, saying somebody is a good theologian sounds pretentious or pompous, but, but he was. I mean, he could make theological sense out of what he was doing, and I think perhaps it's presumptuous for me to say it, but I think he was deeply emotionally involved, and for the first time, that emotional involvement made theological sense, and gave a theological reason for what he was doing, and for his emotional involvement. Heretofore, there was, there was no theological reason to be involved with Lynette in Willard, New York, except he was bored. Or except he was compulsive about getting involved in somebody's life, or having some, or uh, and he wasn't much interested in having somebody else get involved in his life! But I think that he, uh, but what happened down there, what he was involved in, he was able to make theological sense out of it. Hence the paper that he wrote. Which, in a theological statement of his emotional involvement.

LB: How does that strike you, Reverend Stichweh? (Inaudible)....moving emotions, emotionalism to theologism, as it were?

MS: Um-hum.

LB: Was that a logical...position?

MS: Well, it's one of the things that we had learned to do, or became proficient in doing at Willard, New York. That's really part, part of what, where Tulis comes into the...

LB: Can you talk about that just a little bit, please? How that progression might work? In a real way?

MS: You're around a table with uh, of course, one of the people taking this course was already an ordained clergyman. I've noted his name on your card. But you're around with a peer group, you're around a group of people who are primarily studying to be, uh, priests, and, uh, (pause) I, some of us are certainly insis....I think Daniels and myself insisted on (stammers) relate (stammers) on how those human relationships happened around that round table had to make theological sense. They had to deal with either divine compassion or love or forgiveness or even rage, but I mean, we were able to lift it up out of just a group of six people arguing, debating, challenging each other, and trying to put it into a, into a theological framework. And I think that's, uh, that's partly what we were learning to do, or becoming, trying to become proficient in doing. And I think, in that sense, uh, Jonathan and I learned, uh, learned, uh, learned to do it, 'cause we were both very verbal people, but I, you know,....We mastered the art, to a certain extent.

LB: Then Willard becomes practice ground for what might happen a year later.

MS: I think it set, I think it set the foundation of making theological sense out of his emotions. Emotional involvement.

LB: Now, that would take it take a different direction for every one of you, wouldn't it? You, for you, you chose one path, and for those other gentlemen

there, they chose others. Jonathan's was almost a missionary, uh....I've often thought, this is off the track, but what Jonathan might have done had he survived the gunshot wound...

MS: Um, oh yes...

LB: Yeah, I think he would have completed his studies, but then what?

MS: Uh, somebody asked me that, I-I was, uh, uh, talking to a friend of mine who doesn't, didn't know Jonathan, but I said I was going to have this interview, and the fellow, another clergyman, asked me what do you think he would have done? Um, he certainly would have been ordained, uh, I think he probably would have found himself in a, in an inter-city, uh, parish situation, uh where people, uh, would look to him as a father figure, as a pastor figure, and he would get, uh, you know, and he would spend a lot of time with people in a very personal level. He would involve himself in their, in their lives. Uh, he might, in some sense, get into a lot of jams, because I think some of the involvement might become a, you know, uh, less than productive, or maybe, to use a stuffy term, "unprofessional," but I think he would, I certainly think he would have gone that route. He wouldn't have, he wouldn't have, uh, I don't think he have any patience being in some sort of a bureaucracy or a social service bureaucracy. He wasn't that kind of a person.

LB: He had that kind of exchange with John Tillson, who was the, uh...

MS: Yeah

LB: (Inaudible)

MS: Yeah, yeah...

LB: ...and Tillson told us that, that the one and only time he ever met Daniels, he spent two hours talking with him, Daniels expressed almost contempt for those, his fellow seminarians, the people who would just...vocation who didn't do, who just talked. He, uh, that's the way Tillson put it. (Inaudible)...get involved. I don't think he was putting down pure theological research, or anything like that, I think it was more people who talked about assisting. He believed, I guess, from what we can tell, an activist-type of Christianity, similar to, uh, String, uh, William Stringfellow's, um, books. In fact, we understand Daniels was passing out copies of Stringfellow to people in the South that he met.

MS: Um-hum. Well, I think that that would have been a development that happened when he was, after he was actively involved on almost a full-time basis in the South. I don't, I don't think that before he went to Selma...that would have been that much of the case. I mean, I think that was a development out of what he was involved in at the time, and he might become impatient with people who were, who were not as involved as he was, or who was saying one thing and not doing another thing. I, uh, didn't correspond with, uh, Jonathan after he went down there, oh I wrote him a note every once in a while, but, uh, you know, I don't think, uh, I would be, would have been very surprised if Jonathan was in any sense impatient with me. My attitude, I had no intention of going to Selma at all. (Laughs) No, no...

LB: It would seem to be those people who just talked about it, but didn't get involved at all. And Tillson may have misremembered, as well, because that's the only report we got of Jonathan's kind of anger.

MS: No, I would find that surprising. I-I really would find that surprising, and Tillson, I know, I know I've met Tillson. I can't see Tillson and Jonathan having too much to say to each other, one way or the other. Very different people. Uh, I think Jonathan might have been, uh, impatient with Tillson! (Laughs)

LB: That could be!

MS: (Laughs) I think, I think that's a little more to the point. I don't, no, I don't think in any sense, uh, Jonathan was judgmental about anybody else. I think, I think that's probably...(stammers)

LB: Okay, then.

MS: No. Certainly not in, I would be very surprised, and if he had expressed doubt, it would have been of the moment and not very, uh, very important.

LB: Did Jonathan ever discuss politics with you, Reverend Stichweh?

MS: Well, we didn't have to. We were both, you know, we were both, uh, you know, liberals. Um, you know, most people, in seminary, there were a group of us, a rather large group of that class, were single white males of a somewhat similar background with similar opinions, uh, there wouldn't have been much occasion for any great argument. I mean, uh, as far as churchmanship, it was in the church, he and I were, and most of that group, were of fairly similar minds. It wouldn't have been too much to argue about, or debate about....

LB: He was raised in a Republican family...

MS: Yeah...

LB: Um, he studied, he went and was a page to Senator Norris Cotton...

MS: Yeah, um-hum...

LB: ...the summer of sixty...

MS: Um-hum...

LB: ...one, but yet we find, and we have in the script a direct quote on Goldwater as he runs against Johnson...

MS: Oh, yeah, well, yeah...

LB: ...and he says, um, the Grand Republican Party. Are they all crazy? I think I'm going to (?) go over to the Democrats. (?) Goldwater...

MS: UM-hum...

LB: It's the only political utterance we've got.

MS: Um. Yeah. No, politics didn't really much interest....didn't have to be, really. Whether you're a Republican or Democrat, it didn't seem to matter, but a general sort of a liberal, gentleman liberal's sort of, uh, point of view.

LB: What was life like in Cambridge at the death of Kennedy, Reverend Stichweh? What was it like for you guys?

MS: Oh, well, it was, uh, I remember it very well. November the twenty-second, yeah. Around lunch time. It was, uh, the seminary was very upset. Uh, of course, we always looked at the faculty, and they were very upset. I-I, you know, they were, they were very concerned, uh, were frightened, I suppose, and uh, I, uh, a friend and I took a walk in Mt. Auburn cemetery all afternoon, a beautiful cemetery across the river. Uh, you know, it was, and then the weekend. It was sort of uh, uh, we went on our, on our fieldwork. You know, I think Daniels would have gone down to Providence that weekend, I think probably. So you didn't, didn't see each other on the Saturday and Sunday, 'cause the Saturday was very quiet, but it was a shock! But I don't think it was any unu - any different kind of a shock then experienced by anybody in any other student or graduate student.

LB: I thought it might have been different because Kennedy had walked the paths of Harvard and Cambridge and had lived right there.

MS: No..., that didn't seem to, no, that didn't make uh, no. Ninety-nine Brattle Street, the seminary, exists in a world of its own! It did then, it didn't relate itself that much to, to Harvard, I mean, as such, or Boston, or certainly not...

LB: Did Jonathan, did, were you in contact with Jonathan during that period of time? I mean, would you happen to remember all these years later the death of (?) Bobby (?), what he said or what had happened?

MS: No, as I said, it was a Fri..., it was a Friday, I think it was a Friday, I think. Uh, we were, you know, the students were in the chapel most of the afternoon, if you weren't out taking a walk. No, I don't think, uh, I spent, as I said, spent the afternoon with a friend walking in Mt. Auburn cemetery, uh, I, no, uh, I don't remember specifically Jonathan....And then, of course, he would have been gone on Saturday. I wouldn't have....

LB: Right. He and Alan Mason would have gone down to, uh...

MS: Harvel Sanders...

LB: Harvel Sanders...

MS: Yeah...

LB: I'm sorry, Alan and Nancy already lived down there...

MS: Uh-huh...yeah...

LB: I think he had already been ordained. Did you, I'm sorry, did you know Alan?

MS: I met him, I-I went down for his ordination. I only met him through Jonathan and Harvel. Uh,...

LB: He must be in one of those photographs. We have photographs of Alan's ordination, carrying the....

MS: Oh, yeah...

LB: I'll look...

MS: Yeah, might be, yeah, I didn't know, that's the only time I met those people, uh, when I went down with Harvel and, uh, Jonathan were going down for the ordination, so two or three of us went down with them. Somebody drove, and we went down.

LB: We've given thought to getting in touch with Reverend Sanders. I guess he's in Missouri. We have...

MS: Yes, I'm in touch with Harvel. I just got a letter, note from him just the other day. In Jefferson City.

LB: We were thinking about maybe calling and see if he'd, and do an afternoon visit sometime if we were driving...

MS: He, as I said, they spent the year working in Providence together. They would go down on Saturday and come back on Sunday. Uh, uh, Harvel, uh, you'd like Harvel, uh, he's a very, uh, uh, good person, as I think he was a good, close friend of (?) in seminary, and I haven't seen him in years, but he lives in, uh,.... He has a son who's named Jonathan, but it's not after Jonathan Daniels. He made a point in telling me that! (Laughs)

LB: Did you ever go down to Providence to, um, during that field experience?

MS: Only for the ordination, only for the ordination.

LB: How was it? Um, what was it like driving down?

MS: I don't remember. It was just a big ordination service, and I don't even remember the two people being ordained, that was Alan and somebody else....

LB: (Inaudible)

MS: Yeah, I don't, I just remember leaving in the morning and coming back in the afternoon.

LB: Now, that field experience in Providence was totally voluntary. That was quite separate from the, uh, Willard.

MS: Oh, well, no, it wasn't voluntary. Uh, seminarians, when in seminary, we had to go at a field work parish, uh, during, uh, during the course of the year. You had to be identified with it, and you got paid for it. And most of the places of the churches were in Boston, in the Boston area. Most of it was

Sunday deal, and you had a youth group in the Sunday aftern- in the Sunday evening, or whatever. And, or sometimes I was at Trinity Church in Boston, and I had choir boys on Friday evening, and then I had to go back on Sunday to teach a couple, uh, you know, Sunday school classes. Uh, they just ran out of jobs! (Laughs) They ran out of jobs, and Fairbanks, who was assigned to assigning you, you got assigned to these places, and again, it was dependent on whether you had a car or not, and, and uh, Jonathan and Harvel didn't have cars, so, but they ran out of places that, where you would get on public transportation. So they, they sent them down to Providence. They had no choice - they had to go, and they went down on Saturday and, on the train, and they came back on Sunday, and of course, the school paid the, you know, the train fare, and they stayed, put them, up somewhere down there...

LB: Now, does that mean that when Jonathan's experience in Providence was of necessity, atypical? Yours was with choir boys. You weren't involved in helping ghetto kids....

MS: It was very much atypical, and it was just because these guys were running this church in Providence, and uh, you know, and Harvel, and (?) Raleigh (?) had to find two more jobs, two more places for these two seminarians, and they were, they got, and they sort of resented it, I think, at first. I mean, having to go down... 'cause it took a lot of their time. It took more time than me going into Boston on Friday afternoon, and then the first, the year that they were doing that, I was out in a church in Newton Highlands. It was just a Sunday morning deal. Uh, it just depended on how you landed, how you lan...where you got assigned.

LB: Did Jonathan ever talk about that? The experience in Providence in the fall...?

MS: In the fall of '64, no...

LB: Well, I guess he started, excuse me, even Stenning can't recall exactly when Jonathan started,...

MS: Well, he would have been in '63. That, his first year. September, they were there from the first year was September of '63, and they went down for the, you know, that first year in seminary, and that's when he was there.

LB: You see, what Jonathan was doing in Providence, he was doing in Selma two years later...

MS: Ummm...

LB: ...with young black children in the, uh, in the projects.

MS: I...(stammers)...yeah, I know where you're going, but I think that's more just coincidence. I don't think the Providence experience, uh, motivated him to go to Selma in any way.

LB: Here we have an N.A.A.C.P. card in 1963. I'm not forcing anything, I'm just looking at what happened. He, uh, through serendipity or not, going to Providence and working in a settlement house in a ghetto...

MS: Um-hum...

LB: ...Um, the interlude at Willard teaches, to me, possibly refines one's skills in entering a world totally alien to your own. Then, in March of '65, he gets on a plane and goes down and doesn't want to come back.

MS: Um-hum...

LB: Now, uh, we have here, Bill's place, Sullivan's place and my own here, we're trying to make some sense out of this, as one does in a narrative...

MS: Yeah...

LB: ...and, um,...

MS: Well, you know, uh, the Providence thing was just luck. He got assigned there. And he thought it was bad luck! He and Harvel thought it was bad luck, 'cause they had to go down....They didn't

END SIDE ONE

SIDE TWO:

LB: I'm with you.

MS: But I don't think it really meant more than that. I think they enjoyed it. They had a good time. It was a break, it was a total change from being in, in, (stammers) in 99 Brattle. Uh, although, uh, Alan's wife was a terrible cook. (Unintelligible)...the thing they could say (laughs) most about her. (Laughs again) I don't remember who she was. I know I met her once, but...(laughs)...but they used to come back sick as dogs because she was a terrible cook! But, uh, but they, uh...

LB: We'll erase that!

MS: Yeah. (Laughs) But I hope she's learned....because I used to complain bitterly about her cooking! I-I don't know, I don't really remember where spent the night or how they, I think they came back on the Sunday. I think they...

LB: There were three floors to the settlement house...

MS: Uh-huh...

LB: ...Alan and Nancy lived on one of the floors, and, uh, Harvel and Jonathan got to stay in one of the rooms....

MS: Okay...

LB: When Bill Sullivan and I went down to interview Alan and Nancy Mason, after the interview, we um, we went out to dinner to a Chinese restaurant, so we couldn't sample her cooking!

MS: Oh, but just as...

LB: (Inaudible)

MS: (Laughs) It might be just as well!

LB: (Laughs)

MS: As I recall, I mean, these funny things come back! But uh, I....

LB: (Inaudible)...a new direction to our film!

MS: (Laughs) Jonathan could tell, was not afraid of telling stories on himself or telling even the most embarrassing situations about, about his situation, and I was thinking about that....(Laughs) They were waiting on the train to come back, and he and Harvel had, Jonathan felt very sick, so he had to go into the bathroom, I think. He was sort of sitting there and, uh, doing what he had to do, but there was somebody (laughs) in the next booth (laughs)...."Golly, Jesus, what in the hell did you eat?!" (All laugh) And poor Jonathan, he really was so embarrassed, he didn't want to come out of the bathroom! (Laughs) But at any rate, Jonathan could tell stories like that about, about himself. (Laughs) But I, um, but they used to groan about, uh, but I think they both enjoyed, uh, going down there. I think they felt, uh, they were doing rewarding work. But I don't think it related to the Selma experience at all. I would be - who am I to say? - but I didn't, I never thought of it. I never thought that it did. It never seemed to.

LB: Well, I don't want to be guilty of historical revisionism and construct a path which Jonathan took and ended up (inaudible)

MS: Yeah. Um-hum...

LB: I don't want to do that. But the irony of this (?) starting out...The choices that Jonathan made, what...(inaudible)...and what he wrote about, 'cause he wrote so much. We have, we have....

MS: Um-hum...

LB: ...a lot of letters. Did he ever write to you? Do you have any letters of his that....

MS: No, I think he must have, a few notes here and there, but no, not uh, not really. Uh, Jonathan and I were good friends, and we respected each other, uh, but I don't, it wasn't our habit to share each other...share very deep, personal thoughts with each other. That, uh, wasn't the uh, uh, the more personal than might be appropriate, but I, I'm, Jonathan's um, compulsion or desire to be, uh, intimately involved or emotionally involved with people is, makes, those people I draw back from, and that would have been the nature of our relationship.

LB: I can, I can understand that. In many ways, Jonathan was a very typical yankee. Um, but in other ways that drive of his to, um, stick his snout into peoples' lives....

MS: Yeah....

LB: Yeah, um, it has a down side to it, as well. We had met people who just thought he was a royal pain in the neck, too. I mean...

MS: Yeah, yeah....

LB: I got one letter from a woman who was a high school guidance counselor at Keene High School. She's in a nursing home up in Dartmouth...

MS: Um-hum...

LB: ...in Hanover, and she wrote me this note saying, "We understand, I understand you're doing a movie about Jonathan. I want to tell you, he was a royal pain in the neck, and as a student, and"....There was a certain amount of humor....

MS: Uh-huh. Yeah. Well, he'd be a very challenging person. I mean, you know, he was very verbal, and uh, he uh, again, I, he, (stammers)...a different sort of relationship with his mother than a lot of people would. I remember he called his mother "Connie." I mean, he...never could refer to her as "mother." It was Connie this and Connie that. To me, that was very exotic. I mean, I never called my mother by her first name in her life. Uh, and I think they had an interesting relationship with each other, and I think it might have made other relationships with teachers and whatever somewhat complicated. I don't, uh, uh,....

LB: When you went up to Keene, then, to visit them and stay, how was it with Jonathan and Mrs. Daniels? I mean, was their relationship...?

MS: You see, I don't really recall. I'm getting muddled whether I spent the night there at 67 Summer, but I don't think Jonathan, I think that was after Jonathan was dead, but I think when he was alive, I went up there, but I don't really think that I saw much of her at the time. He was just showing me his town, or something, or the house. But I had, but my, I was...I was up there more after he died than I was, I think I was only up there once or twice before. I'm getting, before he died. I don't, I saw them together when she would come down to Cambridge, when she would come down to the seminary, I would see them, I remember seeing them more together then, because she came down, oh, you know, uh, every couple of months, and by and large, we didn't see each other's parents, you know, 'cause they all came from other parts of the country, and, as I said, she was an interesting lady.

LB: Very attractive, striking....

MS: Yes, she was.

LB: Did you, did you go to the funeral in Keene, Reverend Stichweh?

MS: Oh, yes. Um-hum.

LB: Do you have any recollections of that?

MS: Oh, very clearly. I was uh, in that summer, in Patterson, New Jersey, in an inner-city parish, and um, with a friend of mine whose summer didn't

work out, so I was, the rector was away, and so Robert (?) stayed, again with no car, in Patterson, New Jersey, in this (?) dopey (?) rectory, and this fellow, who did have a car, came to stay with me for the month of August, and uh, we were fixing dinner, and over the television, the news statement, this seminarian had been shot, in Selma, and so up the street was the um, a newspaper, which had a ticker tape, and so he and I, he was a seminarian as well. We went up and uh, and it became clear that the name came through, and so we, uh, we went up to, we took the time off, and we went up to New Hampshire. We went to the funeral. And stayed a couple of days up there. And then afterwards, uh, we had some friends who had a summer place in, uh, Gilmanton, New Hampshire. And we spent a few days there. But I remember those days very, very clearly.

LB: At the funeral, Stokely Carmichael was there, other members of SNCC, uh, African-Americans from Mississippi, Georgia, Alabama, uh....President Johnson sent a telegram of condolence to Mrs. Daniels. Do you remember meeting any of those people?

MS: No, I don't, I was a pallbearer, I think, at the funeral, but I don't remember, I don't remember meeting, uh, no, uh, no....I wouldn't have been interested in meeting them. I was more interested in the fact that it was rather dramatic and tragic conclusion to, to uh, to Jonathan, and uh, you know, it was uh, I think we were probably in a little state of shock, I guess. You know, when you are young, the emotions, you get caught up in the emotions. I wouldn't have at all interested. I do remember, uh, uh, being there the night before the funeral and meeting his grandmother, who was in the church, uh, sitting there, looking at the, looking at his body. Um, it was, it was very dramatic. The whole, the whole, the whole couple days, and then the day that uh, uh, you know, that followed. It was a very dramatic sort of thing.

LB: I can't think of too much more, can you, Tammy? As you've been listening to this, what areas do you think that I'll regret later if I don't ask Reverend Stichweh about now?

ta: I think maybe (inaudible)....The question I have, and you probably know the answer to this, but I believe he said earlier that before the Bloody Sunday occurrence um, that Jonathan had been planning to, at a later time, during the spring break, I believe...

MS: Um-hum...

ta: ...in Mississippi? (inaudible)

MS: No, I didn't say that. I don't know what you, you're referring, when he was recalling his thing about he was going down, he was planning to go down with a friend on the summer break. I don't know, really, what was involved in that summer break.

ta: Oh, I see.

MS: No, I would, I don't think that it was necessarily to uh, to get actively involved in the civil rights movement.

LB: What (?) says is that he's interested in speaking with bishops down there....

MS: Um-hum, um-hum...

LB: ...because one thing he did do in Selma was to assist in the integration of St. Paul's. Whether or not that took or not....

MS: Yeah, um, yeah....

LB: Well, I can't think of....I mean, you mentioned a lot of questions, um, about Willard for us. Um....

MS: It was a very important experience.

LB: I think so, too. Uh, I'd like to know more about Jonathan's thoughts about working with these patients, but thirty years is a long time....

MS: Thirty years is, again, I wouldn't have remembered uh, I remember now the girl that Tulis refers to, and again, you forget so many funny things, 'cause I don't remember how I, how I left there. I'm trying to think. I remember the morning, I remember telling Jonathan, "Look, we're not going to talk about this after we get out of here, and I have a feeling that Lynette was driving him back to Keene. I don't remember leaving with Jonathan. I remember, but to this day, I don't know how I got out of the place. (Laughs) I can't remember, I don't know whether, I don't remember, my parents live in Ohio. I don't think I went from there to Ohio for a few days. I have no idea what I did after the day that we uh, you know, it's something that sort of bothers me. As far as relating to the patients, um, he enjoyed, he enjoyed dealing with those patients. I know that. He did not find it, uh, boring, uh, he enjoyed it. Uh, and he enjoyed this one particular case. "Enjoyment" is a word I'm using advisedly; he really enjoyed doing it. Uh, and then, he uh....

LB: Maybe that's the part we could get on film...

ta: Yeah....

LB: Yeah, that might be good. Just a couple minutes of you talking about Jonathan's dealing with the patients. I assume we have some imagery to go with these very interesting remarks, if you don't object?

MS: No.

LB: Is there anything else you think we should maybe try to get on some film?

ta: Ah....

LB: See, the reason we do it this way, Reverend Stichweh, is because film is so expensive, and we've just learned to...

MS: Yeah....

LB: ...ask our questions and then, at the end, refilm, and most people tell it as fresh as they did the first time, so we don't have to worry about it, you know....

ta: I think that would be very interesting. Um, what do you think? If you were seeing a film of Jonathan Daniels' life, um, what would you like to have recorded on film about either Jonathan Daniels or the work that he did, the work that you were doing at that time. I'm sure the experience at Willard....(inaudible)

MS: Yeah, I would, again, I'm more on the geography thing. I-I-I would have taken some film of Willard itself. Of the setting. I don't know how it looks now...

LB: We did.

MS: ...and I think that would be very important to see him in that setting, an isolated situation, uh, dealing with the patients, and dealing, of course, with Tulis and those, and those other five people. Um....

LB: I'll just set things up, then, and we can think about that.

ta: Okay.

LB: Pretty day. It was so nice in the morning....

ta: I know!

MS: (Laughs) (Pause)

ta: Well, I, too, am a Buckeye.

MS: Oh, really?! Where, where? What part...?

ta: We lived in Columbus....

MS: Oh, Columbus, oh, yeah...

LB: What was the name of the church where we interviewed Reverend at?

ta: That's what I'm trying to remember....

LB: In Dayton, Ohio, the...

ta: ...a very beautiful church....

LB: ...a large Episcopal church in downtown Dayton...

ta: ...downtown...

MS: That would be, uh, Christ Church.

LB: That's it.

MS: Christ Church, yeah.

LB: Um, that was a long drive. Do you remember?

ta: I do!

LB: It took us days to get there!

ta: That's right. Well, we went down south of Louisville, too.

LB: That's right.

ta: We were driving on our way to Gethsemane (sp?), and I can't remember exactly where we were, but all of the sudden the aroma, and this was in March, bad weather, the aroma of yeast filled the air! It was marvelous!!

LB: Oh, that was in, um, that bourbon capital of...

ta: Right! Right.

MS: (Laughs)

ta: It smelled like a bakery, except a little more....

LB: You know, I'd like to get this beautiful hanging.

MS: My little angel?

LB: Would you mind if I filmed your angel?

MS: Not at all! I found a picture of Jonathan Daniels. It's not a bad, it's not a bad picture, as a matter of fact, in my room. That would have been the fall of '64, as a matter of fact.

LB: I brought my camera, but I thought for sure you'd have black and white pictures, so I brought black and white film. Is there a place nearby where you can buy color film, I'll take a picture of it.

MS: You can have it if you return it to me.

LB: Oh, fine! We will.

ta: Wonderful!

MS: It's a good picture of him.

LB: It is.

ta: Yes....(inaudible)....Excuse me. I don't mean to be in your way, Larry. Did you see...?

MS: That's me and a couple other friends. They were taking pictures of a sherry party, I think.

LB: (Laughs)

ta: Excuse me, that sounds terribly Episcopalian....

MS: Yeah, (laughs) we were trying to be! (Laughter) We were trying to be!

LB: I'm just going to set this up. We're not doing anything yet. Um....We've met so many really interesting and wonderful people working on this film. (Others inaudible) Do you know a Catholic priest, a Maurice Ouelett?

MS: No.

LB: Jonathan (inaudible). Maybe a little more light.

ta: Okay, I think you're right. (Inaudible)

LB: Yeah, I think....

MS: Yeah, I think that's the other side. Yeah, the sun is....

ta: Oh, that looks very nice!

LB: Well, let me, uh....

ta: We've got a bit of a reflection on the, uh....

LB: Well, I'll get rid of that by raising....How's that?

ta: Excuse me....

LB: Is that better?

ta: Yes. (Inaudible)...(Traffic noise outside)

LB: ...and also Reverend Stichweh's glasses...(inaudible)...which doesn't bother me.

ta: No, no. There is a little, but....

LB: That's all right.

ta: Take a look. It's not distracting, really. You have very nice eyes!

MS: (Laughs) I don't....

LB: You haven't said that to any interviewee so far. Gosh! Um...let's see.....No, that's okay. Get this thing centered. Okay, um, I'm all set. We just have to decide exactly what, I like the direction we were going before.

ta; Um-hum....

LB: Um....So, Tammy, if you could take your seat again, and um, what we would like to do, Reverend Stichweh, is let Tammy kind of frame the question, after I get it set up, and you can kind of talk, kind of over towards her and that will make it a nice angle...

MS: Um-hum....

LB: ...to the image. Let me....What's that?

ta: Oh, go ahead.

LB: What were you going to say? Oh, no that's good that way.

ta: Okay.

LB: What were you thinking?

ta: Um, I think Reverend Stichweh looks very good on camera....Face forward.

LB: Oh, yeah, yeah.

ta: I'm trying to weasle out of something!

MS: (Laughs)

ta: I think it works much better when Larry asks the questions.

MS: Oh, okay! Okay.

LB: Well, let's think about this for a second.

ta: Okay.

LB: You know, normally, Bill and I don't have any trouble coming up with questions afterwards, but this has been a, a far-reaching discussion, and I'm having, to be honest with you, a little bit of trouble focusing on exactly what it is I want you to address. Um, and the reason for that is...it might be partly because we're not in disagreement exactly, but maybe I'm putting too much weight on certain things that Jonathan did at this point, only because I've been working on this for so long. You might, having lived through it, um, so I'm not quite sure how....I don't want to put words in your mouth. I'm not interested in that, it's just, uh....I think if we just have a general discussion of the time at Willard, because Tulis wasn't in the rooms with you people. He didn't really have uh, from the troops' vantage point, what was going on. He just heard about it later, I think. And Tulis, to be honest, was a little bit vague in our interview with him.

MS: Um-hum. I think that he might be! (Laughs!) I think that you might, uh, again, I'm not telling you the job, but I mean, I'm figuring in the summer of, uh, '64, uh, it is the relationship not with, with Tulis and the relationship with the situation, with the geography, with the relationship with being there, and, and, uh, what came out of it. And I think what came out of it was the ability to make the foundation of giving some theological understanding about his emotional involvements. (Others inaudible) 'Cause that's....If that answers the question....If I can say that when you ask the question and don't ruin your film!

LB: No, that's all right! I'm not even ready to....will you hold this for a second?

ta: Sure!

MS: Okay. I'm just going to respond to your question, but that's, but that's, uh....In any way I can.

LB: But that's....Seated that way is fine. (Inaudible) Do you feel better, or do you feel better back there? Oh, that's good.

MS: Makes no difference.

LB: It's just that I don't want to throw you out of focus!

MS: Okay!

LB: I like that Egyptian thing behind you. Where did you get that?

MS: Which? This one or the...? Oh, that was just given to me. Some priest was throwing it out. It's sort of a quilt, and uh, I put it there because it matched my poster, so....I've never been to Egypt. I've always wanted to go to Egypt, but I've never been able to afford it. (Pause)

LB: Okay. It's set up.

BEEP

LB: Okay. There. Let's lock that down. Now, the question is, what was the important aspect of the summer at the Willard Hospital as far as the relationship between, uh, and Jonathan's development, as you might put it, either theologically or spiritually or socially, however you'd like to address that. Take your time, please!

MS: Well, it was a very controlled situation. The geography of the place, as you know, is, is, is isolated. Uh, neither he nor I had a car, and again, there was a certain amount of anxiety, because it was a hurdle that you were going to have to pass, and there was going to be an evaluation. That evaluation was going to go to the dean, to the faculty of the seminary, and it was a very well-designed, very well-crafted program. Uh, Tulis was a master at it, and it was dealing with academic issues about mental illness, as well as being assigned a ward, of dealing with patients that you were assigned to deal with, and then probably the most strenuous part of it was the group dynamic seminars, or the group dynamic situation that was every afternoon from one-thirty, I think, to three o'clock. An hour and a half, five days a week, for twelve weeks! With six people, and Tulis being the director, or instigator, or provoker! of the emotions and the opinions that were expressed among those six people. And it was, it was intense, and it was, I think, to the point of trying to make certain theological sense out of our emotions and how we related to people, and raising various issues between people, or issues in yourself, to uh, to see them in a theological context, which I think is important for a priest or a clergyman to be able to do. And uh, Jonathan and I, as well as the others, you know, were, were learning how to do this in an intense sort of fashion. And of course, we had the opportunity of working with patients, of interviewing patients, of

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taking verbatim interviews, and reporting those back to, or giving, submitting those to Tulis for his evaluation on how well we related to a patient. The questions we asked, the answers we heard, and whether we heard the right things, did the right things, saw the right things, and uh, this was helpful! And Jonathan uh, enjoyed it! He enjoyed working with the patients, uh, he enjoyed some of the challenges of the group dynamic situation. Uh, some he didn't enjoy! (Laughs)

LB: I think that's good!

ta: Very good!

MS: (Laughs)

LB: I think so, too! Anything you wanted to add, Reverend Stichweh, as we're running down here?

MS: Nope! That's....

LB: Okay!

MS: That's fine!

LB: Okay. Okay. Thank you!

MS: That does it!

LB: That's terrific!

ta: Very good!

MS: Okay, now I'll give you those, that picture...

LB: ...when we go back...

MS: ...and you can mail it back, uh, I, uh, are you going to let me keep this of Jonathan?

LB: Yes. Well, I have two. Let me see which one I can spare.

MS: I can take a picture of it, and I, if you want to do it that way. I also have, uh...

LB: I'm sorry. I grabbed your...

MS: You grabbed mine! If it will be helpful, I'll give you my evaluation, if you want to compare the two, but....(laughs)

LB: I thought we had a spare of this, but....

MS: I can take a picture of it. But I would like a picture, a copy of....

LB: Yes, please. Why don't you choose? Let's see, we want one for our movie, um....

MS: But I think they're all the same!

LB: Let's see. We should take a, keep a low-contrast one, I think. I think these two are identical contrast strengths....Yeah, see. And you've identified...?

MS: I've put on here, I didn't....This person is James Wilson. He works at 815 Second Avenue. He's a clergyman.

LB: Okay.

MS: Uh, his name is there. Then Frank Robinson is this person. He was a clergyman, and he was doing this to get extra credit. This person is Bruce Gray. You'll find him in the red book. He has a parish, or did have a parish in Troy, New York.

ta: Oh, yeah.

LB: And this is Tulis.

MS: And that's Tulis. This person's name, first name, is Jeffrey, and I can't for the life of me, he would have been from Berkeley Divinity School, I know that.

LB: Now, I'd better do it this way, 'cause I know what's going to happen. I've got one, two, three, four, five, six, seven heads. One...two...three, is you...four...five is Tulis...six and seven is J.D. And you are this one.

MS: Yeah, we....

LB: And uh, this fellow is uh...

MS: Bruce Gray....

LB: G-R-A-Y. Okay. Um, this fellow is...?

MS: Frank Robinson.

LB: All right.

MS: James Wilson. Now, James Wilson would know who he was. His first name was Jeffrey. Jeffrey something. It escapes me. He was from the area, as a matter of fact. He was, but they were classmates...

LB: All right.

MS: ...at Berkeley Divinity School.

LB: Okay.

MS: So....

ta: Now, where is Berkeley?

MS: In uh, New Haven.

LB: Oh, really. Is it still there?

MS: It's part of Yale Divinity, at this point.

LB: Now, which one? We'll just take this one...

MS: Just take that one. You don't need....

LB: ...and I will copy it, and uh, put it....Now, let me see. Uh, one other brief piece of business, Reverend Stichweh. We really...if you wouldn't mind.

MS: Oh, sure.

LB: We'd only put in a couple of sentences. I thought I had two of these!

MS: I'll take a picture....(others inaudible)....I have a xerox machine. What's the date? The twenty-seventh?

ta: The twenty-seventh today.

LB: Well, we didn't blow a fuse, or anything!

MS: No! You want me to take a picture of this, then?

LB: I guess that would be better.

MS: Okay, no problem! No problem, no.

ta: I didn't mean to dis....