

Went over and told Jonathan's mother.

That's astounding.

So a lot of things happened that you don't know about.

Yes. That's true.

I mean Jonathan, my connection with him was minor compared to most people.

Everybody says that and we keep getting interesting material.

We should start off with your recollections of Jonathan kind of leading up to his involvement in the Episcopal Church. Or is you want to start someplace else that's okay too.

I didn't really know Jonathan Daniels. I knew the father because when I came to Keene I stayed at the Washatonian and Dr. Daniels was Mrs. Nichols family physician and he came over one night to see one of her kids and so I knew the name Daniels and then Mrs. Geller thought that she'd wanted to have an obstretician and he wasn't but she had heard enough about him to know she thought he would be a good doctor and so she saw him. And so we knew the family, but we never and Nance really knew there were children because of conversations with him and I really didn't know Jonathan until I got the call from Ed Pike and said Hey we've got a boy here who is going to join the church and he really wants...he ought to be an acolyte if he's going to belong to St. James Church.

Well, let me ask you. When you do you remember what year it was when you were at the Washatonian?

That was when I first came to Keene in 1954, the end of 54. '55.

So you stayed at the Washatonian for

Well from Sept until early January before we were able to move in.

We had a house to sell

That's right we talked about Buffalo, because I was raised there. You were at the

Yes.

I lived at Tammany Square, walking almost. The corner of Bailey and Kensington.

Yes, that's a famous corner.

So my first contact with him was when Ed Pike introduced me to him. He was the rector at the time. He preceeded Chandler McCarty.

You were in the Episcopal Church and Dr. Daniels' family was a member of the Congregational Church.

That's right.

So did you become friends with Dr. Daniels, kind of, was it.

No.

He was your family doctor but

No. He was only Mrs. Geller's baby doctor.

Well let's talk about Jonathan then. I thought somehow you knew Jonathan from when he was little

No but I'll tell you who does. Have you talked with John Perry? John Perry knows him from this high. Bob Perry, excuse me.

We have talked with him.

Because he's the only person I know in town that lived with him leg to leg right through high school. My contact with Jon was strictly from Ed Pike and the church and his Jonathan's desire to make a change. It seemed that way to me anyway.

Could you describe exactly what an acolyte is so we have an idea?

If you're a member of the Roman Catholic Church, they are called altar boys. And you assist the priest in the service and I guess you do almost the same thing. You bring the crucibles, you know over and fill and you give them to the person who's

saying the mass and they fill the cup with wine and water and they count the wafers out and put them on the patten and they do the handle the washing of the hands and they light, the early service, they do everything. They light the candles and they're an assistant. When I was an acolyte I was told that I better know the service better than I do because if I forget, you got to tell me where I am. And Jonathan was the kind of person that would understand that. Most of the kids when they learned to be acolytes were young. You know they had just been confirmed, they were eleven or twelve years old but Jonathan was I think he was even a senior in high school that year. And so he was a real adult and I only had two trained two adults as servers. Jonathan was one of them.

So, the pastor, Ed Pike, asked you if you would train Jonathan to be an acolyte.

Yes he in a sense turned him over to be and said, "Here! He's yours." He's going to be a member of our church, he's going to be confirmed and he's in high school here and he ought to be an acolyte.

How did that go? What was it like training Jonathan to be an acolyte?

Well, it was real easy. He was a pretty smart guy and I think that I bet I really only had to go through the service once or twice with him before he knew the routine. He didn't know why he did all those things but before we got through he did and he was the kind of person that if you told him something he seemed to understand and if he didn't understand, he'd ask you a question and then you'd answer him and talk about it a little bit and I really didn't I didn't feel as though I'm an expert on the Episcopal service. I knew something about numbers and the use of symbolism in the Church and it was things like that I helped Jonathan with but I couldn't tell him why we said Christ or something in the service or why it was particularly like it was. But I know there are ten columns in the church and are twelve arches and those kinds of things and why the steps had various numbers, the number of candles, the sevens and

threes and fours and all those things and Jonathan was interested in those things. And I guess another thing was maybe the other church that he had gone to didn't have quite that same symbolism, but if symbolism had anything to do with it or not I don't know.

We think it did.

But he certainly the army has a lot of symbolism and he certainly did a hell of a job done there in Virginia at the VMI.

He seemed to like rituals,

Yes. I think he did.

In fact some people think that if he, not that he had leanings toward the Catholic Church but that interested him but what he didn't like about the Catholic Church particularly were the celibacy rules. He was opposed to that and I think recent events probably bear him out.

Events as they went along bear out the fact that he was against something or he was for it, there was no half way in between. He was either for it or against it. But he was an easy acolyte to train and he was smart, sharp as a tack.

Did you manage to stay in touch with him afterwards?

Not by writing. But I would meet him on the street when he would , after he graduated from Keene High you know he would he'd be on the street on occasion when he was home from school and I ran into him two or three times and everything was fine and dandy until his father became ill and they knew what it was and at first when Jon first knew that I really didn't see any change except that he told me, "My father lived too soon." That's what he had told me something like that. He said his father had lived too soon. His father had said there would be a cure for whatever it was someday for what he had but had not it wasn't going to be soon enough to help him. He must have expressed, he must have talked to his children and told them these things and so Jonathan and he seemed everything seemed to be okay and I don't

know if it was the next time I saw him but the next time I really remember seeing him was when he had really taken a turn and was against everything that you could think of and it was mainly because his father was a lost man, I guess you'd say.

So do you know what year that was? His father died in '59. Jonathan started college in '57, he graduated in '61, so would you say that turning against things happened after his father's death?

Well, if it wasn't right after his father's death, it was right before it. I really, I can't remember when I saw Jonathan the next time whether his father had died or not. I think he had but Jon, as far as going to church goes was concerned, he could have cared less. He was polite to me, you know he was a friend but he sure wasn't interested in any churchmanship at that point.

That's interesting

He sort of I didn't know what to say. I really I would have liked to been able to sympathize with him or say something that might have made him feel good and I just remember that I just don't think I added a thing. He was in complete charge of being said.

So what did he say exactly?

I can't remember what he said except that he was terribly upset and he didn't say he was going to do anything, just was against things. And I asked him about church and he wasn't interested in the Episcopal Church as near as I could see. I don't know whether I mentioned the First Church but I thought maybe there was some other something else that maybe he could talk to to make him. Pastors have ways of doing these things. But he didn't seem interested in.

Did that negativity, alienation surprise you?

Yes, because I. He'd always been so positive and outgoing before and his father told you once about his, he didn't think he was doing very good in school or good enough.

His father didn't seem to think that he was putting forth as much effort as he thought he was capable of. I had the flu that's when I first had him since he was a general practitioner. We hadn't been in Keene very long because we came in January of '56 and Jim was born in November of '57 and I did have him then. So you see we hadn't been here very long and I did have the flu and I remember he did make a housecall and he was a very popular doctor in town which you probably know. It was very obvious. You had to wait....the clinic was done on Main Street. And you very often had to wait a long time particularly for Dr. Daniels. But he had the type of personality that when you got in there you were so glad to see him that you could talk to him that he was so pleasant and understanding that you forgot about all the time you had to wait.

Well he told you that Jonathan wasn't putting out like he thought he should at school. Yes I guess we got talking. He came to the house that time I had the flu and that night there was a concert and he was I knew that he'd be going and he finally stopped at night and I knew there was a concert at night and I knew that he would be going so we spoke about that. And I guess somewhere along the line I asked him about his son and he said he didn't think that he was working very hard. He thought he could do better and I didn't realize then. Our oldest child was only in the third grade and we still had these other small ones but I didn't realize that his son was the valedictorian at VMI. Well how about Keene High School?

No. I think his grades were probably all right at Keene High. I don't think he was an honors student.

We had the feeling that he was doing really well out the high school. Maybe he didn't do the best but he did well.

Maybe we can get a copy of his high school transcript.

Well I don't know but I think since I heard something about it. That perhaps is what they are referring to is that he was the valedictorian at VMI. Well that's all he said

about it. That was just a short visit. He was checking on me and then he went off to the concert.

Did you get to know Jonathan?

No. I didn't. I just heard my husband talk about him.

I'll be glad to switch the mike back. That's an interesting story. Poor Dr. Daniels we don't really know much of what he said.

I think Daniels must have been like that with everybody because that night was I was over at Nichols' and then one of the Nichols' daughters had acne really bad and he didn't come because of that he came, I think the son was sick. This would be David Nichols. They used to own a place on Washington St. called the Washatonian. A great big house there.

Now it's owned by a fellow who teaches at Keene State College.

Anyway here he was in there and now he talked to Mrs. Nichols he said we ought to do something about your daughter without making a big fuse so that she got upset or anything so he got into this discussion with her and then the next thing I knew he'd told Mrs. Nichols there was something they could do and whatever it was I think she was going to Hanover to see a specialist. But he had that nice way about him and I think I didn't know Jonathan's sister, I've met her when they had the services here but I had the feeling the kids had that same caring attitude. I mean Jonathan I think had that. I think he cared and obviously it showed out certainly as he lived his life out it certainly showed it was one of his characteristics.

When he was training to be an acolyte, how did that work exactly? Did you meet him at the church or at his house?

No, he'd meet me at the church. He only lived just a short distance from the church and I lived up here in Westmoreland so we'd just meet when the time whatever the time was good for him and good for me. His going to school and my working.

Was it often on weekends?

No, usually it was in the evenings at the church. There were no activities that we could use the altar and the choir section of the church without being disturbed so that and we could practice lighting the candles and putting them out and things that you do where there's a technique that you've got to learn sometimes.

Did he ever practice being an acolyte other. I mean did he ever serve?

Sure. Once they're trained then they went on a schedule. We had a regular schedule of rotation and some boys were obviously eight o'clock as against the ten thirty servers and if I knew that someone was going to have trouble getting to an eight o'clock service then we had somebody that preferred not to go to the longer service at ten thirty, I usually worked the schedule out. Jonathan never told me one way or the other that he liked one service against the others.

Did he sing as well?

He didn't sing at St. James that I know of. If you were an acolyte you probably when the choir sang you'd have the hymnal at your disposal you could open it up and if you were musically inclined you could sing the base notes or the tenor notes, if not just sing the tune that's coming through from the sopranos. But I'm sure that he sang the Doxology and everything else that we always sang. In fact everybody joins in on those things.

When he served did he ever, does it work in the Episcopal Church where the acolyte does any of the readings?

No. Not now. And it didn't then. We have people from the congregation who do the readings but at that time in our church the celebrant read the gospel, he read the psalm. Those were all straight off of the good book on the altar. The books now don't have everything in it but in those days the whole service and all the prayers and everything was in the big book on the altar and so the server would get to know the service because the book moves between the epistle and the gospel from one side of the altar to the other and I think you do the same thing in the Roman Catholic

Church. And then at the end of the service it goes back on the epistle side and so the boys move with the book and eventually they probably got a little prayer book with notes in it themselves that says the same thing that the big book does so that they're following along. And eventually you get to the point where you don't need that. They may know the service as well or better than the celebrant.

So the role of the acolyte was a little bit different. In the Episcopal Church in those days did you serve Communion.

No.

Does that happen now?

The acolytes don't do that. They take Communion but they don't serve. The celebrant and there are certain lay people that are that have had certain training can they can serve the wine but can't serve the bread.

Wasn't your job then to ask Jonathan anything about his motives or anything. Was that done by other people. What did Jonathan have to go through to become confirmed in the Episcopal Church? I was looking at the document on the back there's a whole list of....

Well I think confirmation one the, I'll tell you a little bit about the history of the church and where it's from. This really is the first instruction that you get. I don't think Sunday School would teach what you would get in the confirmation class. They teach you a little bit about the history of the church, about the comings and goings of the service, what it means to prepare yourself to receive the body and blood of Christ. And they would go over with you the things that were said for you at the time of your Baptism. At the time you're baptized, if you're a baby anyway, you have godparents who responds for you. That would be a part of the confirmation instruction. The duties and tasks of a server or acolyte would not be or have anything to do with confirmation. That would be separate. You wouldn't be an acolyte unless you were confirmed or in the process of being confirmed.

Was Jonathan confirmed then after?

I can't answer that. I don't know that answer. I suspect very strongly that the two things went on at the same time as I think about it.

When's the date of this confirmation on the document? Is it May?

Yes. It's May of 1957. I suspect very strongly that he was learning to be a server at the same time. I don't remember any working with him when we had bad weather. It was, the weather was good so I feel that I had to guess I would say it was pretty much parallel. Ed Pike was smart enough to know here we got a we've got something that we ought to take advantage of and if we're going to and if this boy's going to come into the Episcopal Church from another church where his family has roots and so forth then he ought to come in whole hog so to speak. He ought to come in and he ought to do it all at once. And I think Ed, he realized that here's an older person is big enough and can understand he's made the decision to do this and he might have even not gone to the regular confirmation classes because of the age differential.

When you think

Possibly and I think begin older he might have done it one on one.

That's what

Usually the children in the eighth grade you would begin to go to confirmation classes and it would be over a period of two or three months. And it would be timed in before the Bishop was coming to do the confirmation services. His schedule is set way ahead because he has to go around the whole state so that they knew ahead of time that he was going to be coming in May so you set up the confirmation class to begin in January.

I would think the confirmation classes, Jonathan would go a lot faster too then it would be with the younger people. If it's a one on one and I suspect that it was the one on one it goes a lot faster because you don't have to teach a whole group and you don't work on the whole group. You don't have to go slow for the one's that aren't

quite up to speed. And it isn't a matter of passing a test when you're through. I think there's a hope on the part of the person that's training you that here's a person who believes in God and wants to do the right thing and we've told him about it and hopefully if he practices his religion he'll do the right thing and he'll be a good son of God.

Is Reverend Pike still alive?

Yes. I wrote to him. I tried to get an answer out of him even before this whole thing started when I read in the paper.

Where's he live?

Over near Andover, New Hampshire

No Mass. It's Andover though I'm sure.

In fact I ran across a letter on the day that I wrote him that he never answered me.

I think he's retired now.

Yes.

We should go talk to him.

I can find out for you.

He would have some clues as to why Jonathan made the move in the first place.

So you trained Jonathan to be an acolyte? You witnessed him being one.

Then '57 he went off to college. Two years later his dad got really sick and died. And then Jonathan drifted away from the church.

Oh yes. He left the church completely. There's no question about that. I ran into him one time after I'd seen him when he was so upset and there wasn't any coming back. In fact I can't tell you why he changed his mind and decided to go to the theological school. I don't know. I never had any conversations with him.

Did you stay in touch with him into the '60s much? Did you see him very often?

No. I don't think I saw Jonathan other than after he had first graduated from VMI. I don't think I've seen him since. We heard about him and knew what he was doing in the seminary. I think when you go to seminary a church sponsors you. I don't know they don't pay your tuition but you have to have the backing of a church. And I remember when I was in Hanover some of the boys that went to Dartmouth wanted to go to seminary and they all were sponsored by Father Carter up there who would tell that we'll get you in. And so you had to be spoken for anyway. I'm sure that Jonathan was spoken for by St. James here in Keene. I think Pike would know that.

When did Chan come?

I don't know. It wasn't too long after

He really didn't help us very much.

I don't think he knew Jonathan. I think Ed must have still been here when he graduated from.... Maybe we didn't. Maybe he had another connection somewhere that we don't know about that backed him for the seminary.

No. There was no other.

I don't think so. I think that they talked about at the church.

That's kind of what I recollect. I don't want to put my hand on the gospel and lead anyone astray by something that I might say.

We found down at the Episcopal Theological Seminary they have a Jonathan Daniels file. They have a box and in there are xeroxed copies of all the letters of recommendation which people from this community to sponsor Jonathan and his desire to become a seminarian. So we know that.

Was Ed Pike's name on any of those?

Yes and Chandler McCarty's too.

Well it must have been that Chan was here before Jonathan graduated from VMI.

Right. You know I don't know much about the Congregational Church, I know about the Episcopal Church because I used to be married to an Episcopalian person and it's really a lot of similarities between the Catholic Church and the Episcopal Church. The Congregational Church I don't, how, they don't have ceremonies the same way the Episcopalians and Catholics do.

No. They do have more ceremony now than they used to have.

I think, myself, what lured Jonathan to the Episcopal Church was a romantic idea of the Episcopal priest. We found some books that we know Jonathan read cause he said so and one of the books called *The Chain* by Paul Wellman about an Episcopal priest in a small town in Kansas who sacrifices his life to serve his community is a young handsome, spare priest and he's very religious man and we also found the graduating class of 1957 printed up a class prophecy and in there they said "And Jonathan will be a priest in a parish in New York City. He will be a street priest." So by June 1957 he was telling people what he was going to be, he was going to become that Episcopal priest saving people and the poor and all.

He never said that to me but I can tell you this that when he made his move he was dove in. I didn't have any problem it wasn't anybody I had to convince about something he accepted everything you told him. He questioned some things and might want to know why, there wasn't any indication that he was fighting the subject. He was he wanted to know about it and once he knew about it then he wanted to go to the next thing. So maybe he had, maybe that 's part of it. Maybe he had made that decision. I dealt with Jonathan in many ways, in some ways I guess I handled, I won't say I handled him, but the same way I would my older scouts in those days. They were the same age. I had boys up to 18 years old in those days and we were all

sort of pals. I didn't try to make myself the leader and this guy the underling. I tried to as much as I could on the same plane at a distance, I would trained the acolytes the same way so that we were familiar with each other but I still liked to be called Mr. and you know that's about the way we kept it.

Did Rev. Pike talk about Jonathan with you at all?

No. He introduced me to him and told me that he should be an acolyte and that's the way it was. To me it meant get him down here on a regular basis and teach him what goes on and put him on the schedule. And that's exactly what he did. I don't know if Pike ever came back and said anything to me relative to Jonathan. He just expected. I mean that was my job when you get handed your job, your tools, you go and do your job and I guess that's what I did.

Did you go to Dr. Daniels' funeral in of '59?

I don't know. I would think if I was here and I wasn't and the time was available I think that I would have gone just because I knew Jonathan. I go some funerals not because I know the person but because I know somebody in the family and I remember when my boss in Buffalo's father died..... I'm sure that I went if, but I don't specifically remember because I would have been a back row person. I wouldn't have been somebody that was ushered up front or anything like that. I would have just gone quietly and sat down in the rear.

Did either of you know Mrs. Daniels?

No.

When Jonathan was killed, how did you hear about it?

It was in the paper or on the radio. I remember we heard about it and we were in shock when we heard it.

Did you know that he was down South?

Yes. We know that.

How did you know that? I guess he gave a few sermons in the Episcopal Church in '65 and in '63. So he was at St. James.

They had notices in the prophet I think about what he was doing.

They must have back issues of that. It would be nice to see.

I don't know what they've got on file on that. But I do know that the church has some scrapbooks that are chronological and they cover a period somewhere early '50s through somewhere in the '60s anyway. There's very possibly something in those too. I know that looking at the darn things just out of curiosity I noticed they clipped stuff out for Troop 18 for the church and so if there was an article in the paper they clipped it and so I know you'd find stuff in it relative to what was in the paper. Jonathan I'm sure would...somebody was smart enough to paste it in.

How about Jonathan's funeral? Were you in Keene when that happened?

I draw a complete blank. I don't understand why.

You might never been around.

It was in the summer.

I don't remember at all. I remember his father's funeral and his father's death and I remember the shock we had when Jonathan had been killed but I don't recall the funeral. I keep confusing it sometimes with Eric Kromphold's funeral. I vaguely remember seeing lots of people that I didn't know at a funeral. But I don't think it was Eric's that's why I think that I might have been at Jonathan's. But I don't, it doesn't really, nothing stands out relative to the funeral at all but I do know that we knew that he'd been killed and we knew right away. I don't know how long it was before they brought the body back to Keene for a funeral either. Whether there was a long time in between or not.

Just a weekend. He was killed on a Friday and buried on a Tuesday.

Then I bet you I was at the funeral. I don't remember what went on or anything.

Let's talk about that document a little. What does it mean? I know what confirmation means in the Catholic Church and I suspect it means the same in the Episcopal Church. What is it...is that how you become Episcopalian? Do you have to be confirmed too? Are all Episcopalians confirmed?

You don't have to be. It used to be in the early days, in my early days anyway, that you didn't take communion unless you were confirmed and that meant you were instructed and what you were getting and why you were getting it. Today they announce at the service that all baptized persons may partake in communion so you don't have to be but I think anybody that's a churchman an Episcopalian is going to be sure that they are confirmed and that their children are confirmed and I think the same things true with my Roman Catholic friends know that their kids are confirmed but they go to some kind instructional class when they're along--juniors in high school. I know that the Congregational Church at the head of the square has confirmation process now, they didn't used to have. The Greek Church which is part of the Anglican Communion they have classes for Confirmation the same as the Episcopal and the same as I assume the Roman Catholic Church. But I think the Roman Catholic Church used to confirm at a younger age then the Episcopal Church did.

You receive Communion when you're seven or eight, then you're confirmed six or seven years later.

Okay. I guess I didn't really know how they do it but I do know they used to be a ceremony and people would have their first communion and were pretty small and we, why couldn't I have communion when I was a kid and my friends were. I think that Confirmation provides you with the instruction of what the communion service is and I think it's true in all services, all churches, that that's what that instruction is for. I don't know about the Universalist, Unitarian Church. I sit here and bet gold

dollars that the Lutheran Church isn't any different than the Congregational Church, Roman Catholic Church or the Episcopal Church.

So what Jonathan had to do was to take instruction and not pass a test exactly.

He took instruction. No test involved. Then he appeared before the Bishop and as they do the Bishop they call it the laying on of hands and with that you're confirmed and that's the simple process. As I suppose if you're an adult Confirmation instruction can be a lot more meaningful than when you're younger.

Is it unusual for a person in his late teens to join the Episcopal Church?

I know two people. Both of whom I trained as acolytes, both of whom were older when I trained them who made the move. Jonathan was one of them and David Putnam Jr. was the other.

He's a Mormon now.

He's a Mormon. He left the Episcopal Church while he was in Hanover. He bolted the church and he was a member of the Episcopal Church, a good one and I knew the rector and he was a personal friend of mine. He'd been my friend for years, he and his wife and when he broke with the church up there, he was devastated as well as David's father being devastated. You say does it happen. And both of those boys I trained as older and they both in a sense they both came to the church asking to be a part of it..... I don't think that generally there's a shifting around at that age. I think that when a person as a young adult is married, I think there tends to be shifts sometimes because of the wife or the husband has maybe a stronger tie with the church than the other. Sometimes they are looking for something that's in between the two. Sometimes they are just looking for some place where they can go...he found he had a member from the Congregational Church that was from a family that was a died in the wool Keenite, the typical New Englander belonging to the

Congregation Church to suddenly say I got one. It probably caught him off guard. But I bet he was thrilled to have it happen too.

The church at the head of the square, is it more than symbolic that it's the Keene church that everybody sees. Does that hold some special significance in Keene in your opinion or is that the church to go to if...? I know David Putnam goes to St. James. Do certain people go to certain churches, do you associate, does it work that way? I know people who go to the Congregation Church, Mike Haines and Dr. Snowman but I don't know if there's traditions I'm not aware of.

You go where you're comfortable....

So there' this teenager making such a decision.

Yes, it's unusual.

Because in May of '57 he would have turned 18 three months before.

I suspect that there wasn't any big to do about it. Mrs. Daniels as time went on I'm sure was very comfortable with Chan McCarty.

She started hanging out with Catholics.

I know she joined the group a couple times to go on trips abroad and she went with the Episcopal group twice and one time after she knew about Jonathan's name in the Good Book, Canterbury, she went with the group and she was invited by the dean of the cathedral to have tea and she left the group and everybody else pondered the graveyard and she went in with the dean of the cathedral and had a special session with him. It was very nice of him to take time and invite someone like that. Maybe he didn't get many opportunities to appearance of people that were in the Good Book either.

That's most of them. a lot of them did. That's very interesting.

But you so you say she associated with a lot of Roman Catholics afterward too.

There was some group of St. Bernard's that she joined. I don't know what it was exactly.

Perhaps it could have been that they talked about things and discussions that gave her some comfort that she didn't get any other place.

Jonathan was friends with Fay Gemmel.

I think Fay Gemmel was friends with everybody.

He's a good man, yes. But we talked to Fay and he was pretty helpful. I think he had extended conversations with Jonathan about religion and so on.

I can believe that. He was over at the, he had a church then probably. He wasn't at the college in those days. He's Congregational. Yes.

I don't know I was trying to remember where he was. I would have said maybe Methodist.

Yes. That might be.

I think he was. YOU're right. I was thinking he was at that other Congregational Church that was on Court Street. I'm sure he was at the Methodist Church. But he had an appeal. He appealed to everybody in Keene in one way or another.

I used to read his column in the paper. I could never figure it out. So strange but I used to enjoy reading it.

The most interesting thing I think when Bill Sullivan hears this would be the story about Jonathan's response to his father's death.

Illness and death. I didn't realize it was that strong.

I met him right in front of Fay Smith's store on Central Square that's where there used to be a clothing store there. And he just, it hit me so, it was just like I ran into him and I said "How are things Jon." He knocked me on my feet. I just couldn't believe it that he could have changed so quickly from a believer to a non believer.

That's was partly because of his father's death.

Oh I think it was all because of his father's death. Due all to his father's death.

He must have been so indignant at the injustice of such a good man.

That may be a lot of it because his father was a very kind person. There wasn't a soul in Keene that maybe they didn't have Dr. Daniels but they knew about him.

He was 54 years old when he died.

Well he had, I don't know how long ahead of time they knew, he was going to go but I thought it was a while.

It was a couple of years I think because when Jonathan first told me he was he hadn't changed he hadn't turned, when he told me about his father. I met him on Central Square for that session too.

And they said they kept him alive through Christmas.

Pretty close to it. I think he died about two days before. I found the obituary. I wonder I saw a picture of the Daniels family in V.P. Nixon's office with Senator Norris Cotton taken the summer of 1957 and it doesn't take a genius to look at Dr. Daniels' face and realize here's a man that doesn't look good. He looks tired and his eyes are sunk in. As a matter of fact, pictures from that period of time I think he was starting to fail. I wonder if Jonathan went to church, who knows.

It's hard to piece everything together afterwards.

Except that when he first knew about his father, Jonathan was pretty understanding when he was talking, telling me about what his father had obviously told him his time was going to come and that medicine was going to do something someday but it wasn't going to come soon enough. I thought Jonathan for a boy he was handling it pretty good to tell an old person that's kind of tough to do those things. I thought he had a lot of pizzazz. He was very mature and then that's why I was so shook when I saw him a year or so later and he just turned, just absolutely turned around, almost inside out.

Well that's consistent with what happened to him at the college. Well I can't think of anything else.

I was just curious Mr. Geller as to what your position was, your title since it was your job to train the acolytes?

I think they called me the acolyte ward. For lack of a ...I think they wanted to, they liked to do things without, the acolyte trainer doesn't sound like very much and I was on the vestry at that time and I think it was sort of a way to give a person--you'd say scoutmaster or--in this case they do have wardens in the church, the senior and junior wardens, sort of like the chairman of the board and the vice chairman of the board and I think this was sort of a title that signified the duties that one had so acolyte warden meant you trained acolytes and you were responsible for their schedule. I think that's what it was.